

# A DICTIONARY

## OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME I:

8—2

LONDON, W.C.: LUZAC & Co. NEW YORK: G. P. PUTNAM'S SONS

46, GREAT RUSSELL STREET

27 W. 23d STREET

1903





W. DRUGULIN, ORIENTAL PRINTER, LEIPZIG (GERMANY).

TO  
MY WIFE  
IN  
LOVE AND GRATITUDE

## PREFACE.



The literature embraced in this Dictionary covers a period of about one thousand years, and contains Hebrew and Aramaic elements in about equal proportions. The older Hebrew elements, which may conveniently be called the Mishnaic, and can in part be traced back to the first, if not to the second, century B. C. E., may be considered a continuation of the Biblical Hebrew—Biblical Hebrew tinged with Aramaisms. It is therefore apt to throw light, more directly than its successor, on many obscure words and passages in the Bible; nevertheless, the material for Biblical exegesis deposited in the later literature is an inexhaustible mine, which still awaits exploitation by sympathetic students. Besides the Mishnah and the Tosefta, the Mishnaic period embraces Sifra and Sifré, Mekhilta, and the older elements preserved in the Gemara, of which the prayers incidentally quoted are a very essential and interesting part.

The later Hebrew elements in the Gemara and in the Midrashim lead down to the fifth and the eighth century respectively, and to a larger degree than the earlier Hebrew sections are mixed with Aramaic elements, and with foreign words borrowed from the environment and reflecting foreign influences in language as well as in thought. The Aramaic portions of the literature under treatment comprise both the eastern and the western dialects.<sup>1</sup> Owing to the close mental exchange between the Palestinian and the Babylonian Jews, these dialects are often found inextricably interwoven, and cannot be distinguished lexicographically.

The subjects of this literature are as unlimited as are the interests of the human mind. Religion and ethics, exegesis and homiletics, jurisprudence and ceremonial laws, ritual and liturgy, philosophy and science, medicine and magics, astronomy and astrology, history and geography, commerce and trade, politics and social problems, all are represented there, and reflect the mental condition of the Jewish world in its seclusion from the outer world, as well as in its contact with the same whether in agreement or in opposition.

---

<sup>1</sup> For these Aramaic elements the traditional (though admittedly incorrect) term Chaldaic (Ch., ch.) is retained in the Dictionary, wherever the designation is required for distinction from the corresponding Hebrew forms.

Owing to the vast range and the unique character of this literature, both as to mode of thinking and method of presentation, it was frequently necessary to stretch the limits of lexicography and illustrate the definitions by means of larger citations than would be necessary in a more familiar domain of thought. Especially was this the case with legal and with ethical subjects.

Archæological matters have often been elucidated by references to Greek and Roman customs and beliefs.

The condition of the texts, especially of the Talmud Yerushalmi and of some of the Midrashim, made textual criticism and emendations inevitable, but the dangers of arbitrariness and personal bias had to be guarded against. Happily there were, in most cases, parallels to be drawn upon for the establishment of a correct text, and where these auxiliaries failed, the author preferred erring on the conservative side to indulging in conjectural emendations. For the Babylonian Talmud Raphael Rabinowicz's *Variae Lectiones* was an invaluable aid to the author.

The etymological method pursued in this Dictionary requires a somewhat fuller explanation than is ordinarily embodied in a preface.<sup>1</sup>

The Jewish literature here spoken of is specifically indigenous, in which respect it is unlike the Syriac literature contemporary with it, which is mainly Christian, and as such was influenced, not only in thought but also in language, by the Greek and Latin tongues of the religious teachers of a people itself not free from foreign admixtures. Foreign influences came to Jewish literature merely through the ordinary channel of international intercourse. It is for this reason, if for no other, that the Jewish literature of post-Biblical days down to the ninth century may be called original. Hence it is natural to expect that, in extending the horizon of thought, it also extended its vocabulary on its own basis, employing the elements contained in its own treasury.

Starting from such premises, the investigator had to overhaul the laws regulating the derivation of words whose etymology or meaning is unknown from known Semitic roots; every word of strange appearance had to be examined on its merits both as to its meaning or meanings and as to its origin; the temptation offered by phonetic resemblances had to be resisted, and the laws of word-formation common to all other original languages as well as the environment in which a word appears had to be consulted before a conclusion could be reached. The foremost among these laws is that a word is imported into one language from another with the importation of the article it represents or of the idea it conveys. Unless these conditions of importation are apparent, the presumption should be in favor of the home market.

Take e. g. the word **סִימָנָה** and its dialectic equivalent **אִימָנָה**, which means

---

<sup>1</sup> The attempt to make biliteral roots the basis for radical definitions of stems was found too cumbersome and too much subject to misunderstanding, and was therefore abandoned with the beginning of the third letter of the alphabet.

(a) a recess, an alley adjoining the market place to which the merchants retire for the transaction of business, also the trader's stand under the colonnade, and (b) an abscess, a carbuncle. The Latin *semita*, which since Musafia has been adopted as the origin of *simṭa*, offers hardly more than an assonance of consonants: a foot-path cannot, except by a great stretch, be forced into the meaning of a market stand; and what becomes of *simṭa* as *abscess*? But take the word as Semitic, and סמיט, dialectically = שמיט<sup>1</sup>, offers itself readily, and as for the process of thought by which 'recess', 'nook', goes over into 'abscess' in medical language, we have a parallel in the Latin 'abscessus.' How much Latin medical nomenclature may have influenced the same association of ideas among the Jews is a theme of speculation for students of comparative philology or of the physiology of language.

A superficial glance at the vocabulary of this Dictionary will convince the reader that the example here given represents an extremely numerous class. The cases may not always be so plain, and the author is prepared for objections against his derivations in single instances, but the number of indisputable derivations from known Semitic roots remains large enough to justify the method pursued.

The problem becomes more complicated when both the meaning and the origin of words are unknown. Such is the case e. g. with the word אספירס in the phrase (Num. R. s. 4<sup>20</sup>) הופך אספירס ומשוור, he turned the *isperes* and leaped. Levy, guided by Musafia, resorts to σφυρόν, *ankle*; others suspect in it the name of a garment, σπεῖρος, a rare form for σπεῖρον. But the phrase itself and the context in which it appears indicate a native word, and this is found in the stem פִּס, of which אספירס is an 'Ispeel' noun, that is to say, a noun formed from the enlarged stem פִּס. As פִּס or פִּסָּה is the cloven foot, the latter being also applied to the human foot (Sifré Deuteronomy 2), so אספירס is the front part of the foot, where the toes begin to separate. The phrase quoted is to be translated, 'he (David) inverted the front part of his foot', i. e. stood on tiptoe, 'and leaped' (danced).

We meet with the same stem in the Aramaic, אספירסא. Referring to Lamentations III, 12, 'he has bent his bow and set me (literally: made me to stand) as a mark for the arrow', one Amora is recorded in the Midrash (Lamentations Rabbah a. l.) as having explained *kammattara laḥets* by כבורמא לאספירסא. Another is quoted as saying, 'like the pole of the archers (the Roman palus) at which all aim, but which remains standing.' What is בורמא? and what is אספירסא? The medieval Jewish commentators frankly admit their ignorance. Musafia, however, reads פרמא, maintaining that he had found it in some editions, and refers to Latin *parma*, explaining *isp'risa* as *sparus*, and translating, 'as the shield to the spear.' Ingenious, indeed! But on closer inspection this explanation is beset with intrinsic difficulties. To begin with, *parma* as shield does not appear in the Talmudic literature again, from which we may infer that it was not generally known to the Jews in their

<sup>1</sup> In fact where Pesahim 50<sup>b</sup> has חגרי סימטא, Tosefta Bicurim end, in Mss. Erfurt and Vienna, reads חגרי שמיטה, which is obviously a corruption of שמיטה, the pure Hebrew form for the Aramaic סימטא.

combats with the Romans. Furthermore, the *sparus* is a small hunting spear never used in battle to aim against the warrior's shield. As the entire passage in the Midrash quoted conveys the purpose of the interpreters to explain the Biblical text by means of a popular illustration, the Amora reported to have used this expression would have utterly missed his object, had he employed foreign and unfamiliar words, when he might have used plain words like כּמִינֵן לְרוֹמָא, or their Aramaic equivalents. If, furthermore, it is taken into consideration that editio Buber of Lam. R., in agreement with the Arukh, reads רבִּנָן דְּחַמְנָן אֲמַרִין for חֵד אֲמַר, thus distinctly referring to Babylonian authorities, the supposition of foreign origin for אֲסַפְרִיסָא and בּוֹרְמָא falls to the ground.<sup>1</sup> But, on the other hand, take אֲסַפְרִיסָא as an 'Ispeel' noun of the stem פִּרַס, and it means 'that which is to be cloven', i. e. the log, corresponding to the Hebrew בִּקְעָה. What is בּוֹרְמָא, or פִּרְמָא, again on the assumption that it is a home word? The root בִּרַם like פִּרַם means *to divide, to split*<sup>2</sup>, and *burma* or rather *bor'ma* is 'the splitter', i. e. the wedge used to split the log. The Amora quoted in the Midrash therefore means to say that Israel, although the target of hostile attacks, is what the wedge is to the log: the wedge is struck, but the log is split. The other Amora quoted expresses the same idea by a different metaphor: 'as the pole of the arrows', and likewise a third, who lays stress on וַיַּצִּיבֵנִי, 'he caused me to stand', in the sense of enduring. An analogous expression to בּוֹרְמָא is פִּלְגִיסָא (Pales of פִּלְג), with which Targum renders the same Hebrew word (בִּטְרוֹה) that forms the subject of comment in the Midrash just referred to (I Samuel XX, 20).

The following lines are intended to give some specimens of such extension of roots, both Hebrew and Aramaic, as have not been recognized heretofore, or, if recognized, have not been applied to their full extent.

Ithpaal or Ithpeel nouns in Aramaean and Aramaicized Hebrew, and Hithpael nouns in Hebrew are too well known to require more than mere mention. Formations like אֲחֻכְנַעִי, הִשְׁתַּחֲוִיָּה, אֲחֻכְנַעִי, אֲחֻכְנַעִי are recognized on their face. Except for the preconceived notions concerning the nature of the Talmudic vocabulary, it would seem no more than natural that the Mishnaic אֲחֻכְנַעִי or אֲחֻכְנַעִי (Yoma VII, 1) should be an enlargement of אֲחֻכְנַעִי, i. e. an Ithpaal noun of אֲחֻכְנַעִי, and אֲחֻכְנַעִי לִבָּן merely a synonym of אֲחֻכְנַעִי לִבָּן in the same Mishnah, meaning 'covering', i. e. a suit of clothes, whereas the plainer form אֲחֻכְנַעִי is used for cloak or sheet. From among the vocables reclaimed for the Semitic store on the same principle, one more may be mentioned here: אֲחֻכְנַעִי or אֲחֻכְנַעִי is a derivative of אֲחֻכְנַעִי, and, as such, a phonetic and actual equivalent of the Biblical אֲחֻכְנַעִי, and the meaning of the Hebrew word should be learned from its well-defined Aramaic representative: 'something which restrains the

<sup>1</sup> That Arukh ed. Kohut and Buber in Lam. R. read אֲסַפְרִיסָא, with ח for ס, cannot be taken into consideration in view of the numerous evidences in favor of אֲסַפְרִיסָא.

<sup>2</sup> Compare Targum I Chronicles V, 12, בִּרַם מַלְכוּתָא, 'a portion of the kingdom' and the particle בִּרַם 'besides', and B'rakhoth 39<sup>a</sup> פִּרְמִינְהוּ פִּרְמִי, 'he chopped them into pieces.'

flying locks' (Sabbath 57<sup>b</sup>), i. e. a hair-band worn, as we further learn from the discussion concerning *ist'ma*, under the hair net or cap. To uncover the צבמה (Isaiah XLVII, 2) therefore means to throw off the matron's head-cover and appear as a slave. The variant 'אסכ for 'אצט in these forms is a common phenomenon in Talmudic orthography.

In connection with this noun formation it may not be out of place to note that Ithpaal or Ithpeel nouns sometimes drop the initial Aleph, in which case they may resume the regular order of consonants, which is inverted in the verb. Thus מצדקא (M'nahoth 41<sup>a</sup>) is formed from אצמדק, the Ithpaal of צדק, 'to justify one's self' (compare Genesis XLIV, 16), and means *justification, excuse*. Another מצדקא is formed from the root סדק, and means *split, breaking through, damage* (Baba Kamma 56<sup>a</sup>). מצהר (Gittin 86<sup>a</sup>) is an Ithpeel noun of צהר (= זחר), and means *a shining white spot*, a suspicious symptom of leprosy; and, indeed, Alfasi reads צהר.<sup>1</sup> The Mandaic dialect offers analogies to these formations (see Noeldeke, Mand. Gramm. § 48, sq.).

The enlargement of stems by the prefix ש is well known in the Aramaic *Shafel*, but evidences of this same process are to be met with also in classical Hebrew. We have קיץ and שקץ, מוץ and שמוץ, להב and שלהב, and many more. More frequent is the use of the prefix ה for the formation of verbal nouns, as תפלה, תרומה, &c. Such verbal nouns may again become the basis for the formation of nominal verbs, as הופלל, 'to pray', which only by a stretch of the imagination can be explained as a plain Hithpaal. So also התרוץ, 'to shout' (Ps. LXV, 14; LX, 10; CVIII, 10), is to be taken as a derivative of תרוצה. The Talmudic Hebrew offers these formations in abundance, as התחיל from תחלה, תרם from תרומה (see Abraham Geiger, Die Sprache der Mischnah, § 7).

On this principle of enlarged stems many words in this Dictionary have been regained from foreign origin for Semitic citizenship, e. g. תריס, 'shield', and its derivatives in Hebrew and Aramaic, שוכחא and שחק (see the Dictionary s. vv.).

The letter ס is an equivalent of ש in the Shafel forms in the later Hebrew as in the Aramaic; hence words like סרב, Piel סרב from רב; סרהב from רהב; סרגל from רגל; סרק, 'to be empty', from רק, and many more.

A further development of Shafel stems consists in formations which for convenience' sake may be defined as 'Ispeel' nouns, of which the aforementioned אספירס and אספריסא may serve as examples.

The same letters, ש, ה, ס, and also ז, are used as intensive suffixes. The Biblical רטש and פרשז have been explained by some as enlargements of רטף (= רטב) and פרש respectively. Be this as it may, the Talmudic Hebrew and the Aramaic possess such intensive suffixes. פרכס belongs to פרך, 'to crush, grind, scrape', and the various significations of this enlarged stem and its derivatives can easily be traced back to the fundamental meaning (see Dict. s. v. פרכס I and II). Only to

<sup>1</sup> See Dictionary s. v. מצהר for an explanation of the misinterpretation which the word has suffered at the hands of commentators.

one derivative of פרכס reference may here be made. אפרכסת is 'the grinder', i. e. the hopper in the mill, and were it not for the tenacious prejudice in favor of foreign etymologies, no scholar would ever have thought of resorting for the original of *afarkheseth* to πρύχσος or ἄραξ, neither of which has any connection with the grinding process.<sup>1</sup>

For words with suffixed ך the reader is referred to אטליז and קטלוח as specimens.

Enlargements by suffixed ך have been recognized in פרקד and אפרקיד. More frequent is the formation by prefixed ך, originally the demonstrative or relative pronoun. In the Dictionary these forms are designated as Difel, Dispeel, or Dithpeel nouns. The well-known רביחא in the form of רביחא ד- for 'the wife of' furnishes the key for the explanation of words like דימחמרא, דימחמרא (Targum Isaiah XXIII, 13; XXX, 2, for Hebrew מפלה); דאיסקרחא, contracted דיסקרחא, an enlargement of קרחא, 'private town, settlement'; דיסתקא and דיסתקא, a denominative of שקא, 'handle of an axe' (Syr. אסתקא and דסתקא); דיסתודר (Sabb. 48<sup>a</sup>), 'shreds of a turban' (Ms. M. סודר), and many more.

ל as a formative suffix appears in classical Hebrew, as כרמל, חרגל &c. (See Gesenius Thesaurus sub littera ל.) Of Talmudic Hebrew there may be mentioned here אַרְבֵּל, אַרְבֵּל (from ארב, ערב, to knit, interlace), meaning sieve, from which the verb אַרְבֵּל (רבל), to sift. Correspondingly the Aramaic ארבלא, ערבלא, is sieve, the verb ארבל, to sift, shake, ערבל, to confound (compare the metaphor in Amos IX, 9), and ערבלאין, mixed multitude.

It would have been superfluous to refer here to that well-known enlargement of stems by suffixed ל, were it not that even for so common a utensil as a sieve foreign languages have been ransacked, and arb'la or arb'la has been found in the Latin cribellum. The enlarged stem ארבל finds a further extension in סרבל, for which verb and its derivatives the reader is referred to the Dictionary itself.

Reduplications of entire stems or of two letters of trilateral stems are well known. But there appear also reduplications of one letter employed for enlargement. לשלשת=לשישית, דברבא=דידבא, גלגלחא=גוגלחא, find a counterpart in דשחנא, thresher or grist-maker, which is a reduplication of דש or דשש.

These reduplications are especially remarkable for the transpositions of the radicals with which they are frequently connected. The stem געגע appears as a reduplication of געה, געה, in the sense of lowing, roaring, and figuratively of longing for and howling against. But it also occurs as a transposition of עגעג, a reduplication of עג, with the meaning of rolling around. מלמל, from מלל, interchanges with למלם,

<sup>1</sup> This אפרכסת has nothing in common with ארפכס (ἄραξ=ὕδραραξ, ἀραγίον), 'the waterclock', which appears in Gen. R. s. 4. In Kelim XIV, 6, and XXX, 4, where a metal *harpax* and a glass *harpax* are respectively mentioned, the Arukh has preserved the correct reading ארפכס, where the editions have אפרכס. The latter reading has misled the commentators into identifying the word with אפרכסת, and it forced Maimonides, who realized the difficulty of a 'glass hopper', to assume the meaning of a hopper-shaped vessel, a funnel.



signifying *to talk against, murmur*. כִּסְסָה, apocopated כִּסָּה, is a transposition of סִכְסַח. שִׁלְשַׁל interchanges with לִשְׁלַח in the nouns שִׁלְשֻׁל and לִשְׁלַחַת, with their Aramaic equivalent לִשְׁלוּשְׁרָא, and in the contracted forms לִשְׁשִׁירָה and לִשְׁשִׁירָה.<sup>1</sup>

It need scarcely be said that these outlines of Talmudic etymology by no means exhaust the subject. They have been given a place here for the purpose of showing the basis upon which the work has been constructed, and as a justification of the author's deviation from the views hitherto prevailing on the subject under consideration.

A few remarks on FOREIGN WORDS in the literature which for the sake of brevity is here called Talmudic, may not be out of place in this preface.

The intercourse between the Jews of the Talmudic ages with Greek and Latin speaking gentiles was not only that of trade and government, but also of thought and ideas. Along with the apostles and teachers of young Christianity, and even before their time, Jewish champions of religion and morality lectured in the private rooms of princes and princesses, noblemen and matrons. Instances of intimate association of prominent Jewish teachers with emperors, kings, philosophers, and scholars and their families are related in the Talmudic records in numbers large enough to account for the adoption of words like *philosophy, astrology, epilogue, &c.*, not to speak of such terms as were borrowed by the Jews together with the objects or ideas which they represent. A footstool was called *hypopodion*, a tablet *pinax*; the profligate gourmand's emetic taken before meals, or rather between one stage of the banquet and the other, was called by its jocular name ἀποκοτταβίζειν (to play the cottabus), and adopted in the general medical sense; and so forth.

This accounts for the large number of Greek and Latin vocables in the so-called Jerusalem Talmud grown up under the Greco-Roman influences of the Cæsars, and more still in those Targumim and Midrashim which were compiled in the Byzantine empire. The Agadah, taking its illustrations from the daily environment, speaks of *Cæsar, Augustus, duces, polemarchi, legiones, matrona, schola, &c.*, while in legal discussions the institutions of the governments, in so far as they influenced or superseded the Jewish law, had to be called by their foreign names. *Agoranomos* and *agronomia, angaria* and *parangaria, epimeletes, epitropos, bulé*, and innumerable other terms were embodied in the Jewish vocabulary, although not always dislodging their Hebrew or Aramaic equivalents.

Owing to copyists' mistakes and acoustic deficiencies of transmission in distant ages and countries in which these foreign words were but vaguely understood, the student has on this point to contend with a vast number of corruptions and glossators' guesses at interpretation. In most cases, however, these corruptions are recoverable through the medium of correct or differently corrupted parallels.

<sup>1</sup> See Jastrow, *Transposed Stems*, Drugulin, Leipzig 1891, and the Dictionary under the respective words.

אנדרוכחרי (אנדר'א, Gittin 20<sup>a</sup>), not recognized by the commentators, and probably no longer understood by the Babylonian Rabbis, who received the word from Palestine together with the legal subject with which it is connected, fortunately finds a parallel in a worse copyist's corruption in the Jerusalem Talmud, namely *הרניירק טיאניס* (Yer. Gittin IV, 45<sup>d</sup>), and both in *אנטוקטא* (Treatise Abadim, ed. Kirchheim, ch. IV). A combination of these corruptions together with an examination of the subject under discussion leads to *vindicta* or *vindicatio(-nis)* (see *Révue des Études Juives*, 1883, p. 150). It should be said, however, that this is one of the worst corruptions the author has met with.

Another class of corruptions owes its existence to the natural tendency to adapt foreign words to the organic peculiarities of the people. The people pronounced *Andrianos* or *Andrinus* more easily than *Hadrianos*; *unkeanos* was more congenial than *okeanos*, *agard'mos* and *agromos* are popular mutilations of *agoranomos*; *גלגטיקא* and *כלכריקא* are organic transformations of *lectica*; although the correct forms *Hadrianos*, *okeanos*, &c. are by no means infrequent (see Collitz, *The Aryan Name of the Tongue*, in 'Oriental Studies', Boston, 1894, p. 201, note).

Otherwise the foreign consonants are transliterated as faithfully as can be expected with national organic peculiarities as different as the Aryan and the Semitic. Transpositions of *rd* and *dr*, frequent even in Hebrew or Aramaic home-words, or *sch* for *x* (*chs*), need hardly surprise any one. Thus *הרדוליס* and *הרבלא* go side by side with *הרבליס*, for *hydraulis*; *סקימירין* stands for *xenium*; *דוכססטוס* for *dyschistos*, and so forth.

As to vowels, the Greek *η* and the Latin *ē* are, as a rule, represented by *י*, the Greek *αι* by *י* or *וי*, whereas the Greek *ε* frequently appears as *י*. The Greek *υ* and the Latin *u* keep their place as midway between vowels and consonants, so that they may be transcribed by *י*, *ו*, or *ב*. The last is especially the case in diphthongs, so that *בולבטס* is met with alongside of *בולווטס*, and *בוליווטס* for *βουλεύτης*.

Short vowels, except in cases of heavy accumulations of consonants, are most frequently ignored. This omission of vowels, congenial as it is to the Semitic spirit, means a loss of soul to the Aryan words, and offers difficulties not easily overcome.

The laws of transliteration of Greek and Latin loanwords are exhaustively treated in Samuel Krauss, „Griechische und Lateinische Lehnwörter in Talmud, &c.“ (Berlin, S. Calvary & Co., 1898). It is to be regretted that the proclivity to find Latin and Greek in words indisputably Semitic has led the author into a labyrinth of fatal errors.

Persian words are now and then encountered in the Talmud as remnants of the first period after the Babylonian exile, when the new Jewish commonwealth was organized under the Persian empire, and more still as modern arrivals of the time when Babylonia grew to be the centre of Jewish lore.

Arabic elements of direct importation, barring explicit linguistic references, came along with Arabic objects of trade, but there should be a considerable reduction

from the number hitherto accepted in Talmudic lexicography. The Hebrew and Aramaic of the Talmudic period had little to learn from a people which after the close of the Talmudic era became the world's teacher.

The difficulties besetting the study of Talmud and Midrash will be overcome in the degree in which modern scholars will take it up for philological and archæological purposes as adjuncts of those who are too much engrossed in its practical and doctrinal side to allow themselves time for what seems to them unessential. But even what has been heretofore rediscovered, as it were, thanks to the labors of Leopold Zunz, Samuel Loeb Rapaport, Heinrich Graetz, Zacharias Frankel, Michael Sachs, Solomon David Luzzatto, Abraham Geiger, M. Joel, Joseph Perles, Alexander Kohut, and a host of others, is enough to prove the marvellous familiarity of the Rabbis with the events, institutions, and views of life of the world outside and around their own peculiar civilization. What is more, we have been familiarized with the philosophical impartiality and sober superiority with which they appreciated what was laudable and reprehended what was objectionable in the intellectual and moral condition of the 'nations of the world', as they called the gentile world around them; kings and empires, nations and governments, public entertainments and social habits, they reviewed through the spy-glass of pure monotheism and stern morality.

In conclusion, the author begs to state his indebtedness to Jacob Levy's Targumic and Neo-Hebrew Dictionaries, where an amount of material far exceeding the vocabularies of the Arukh and Buxtorf's *Lexicon Hebraicum et Chaldaicum* is accumulated, which alone could have encouraged and enabled the author to undertake a task the mere preparation for which may well fill a lifetime.

Thanks are also rendered here for the munificent subventions which enabled the author to publish a work by its nature requiring great pecuniary sacrifices. To the list of subscribers mentioned on the title sheet of the first volume, the following should be added: Mr. Emanuel Lehman, Mr. Louis Stern, the Honorable Isidor Straus, the Honorable Oscar S. Straus, all of New York, and Judge Mayer Sulzberger of Philadelphia (additional subscription). It gives the author considerable pleasure to place among the subscriptions a gift of the school children of the Congregation Rodef Shalom of Philadelphia, on the occasion of the seventieth birthday of its Rabbi Emeritus.

The author also expresses his gratitude to the friends who have assisted him in the arduous task of proof reading, among whom special mention is due to Miss Henrietta Szold, of Baltimore. He also acknowledges his obligation to the Rev. Dr. S. Mendelsohn, of Wilmington, N. C., for the index of Scriptural citations appended to this work, a contribution which, the author is confident, will be welcomed by all Biblical students.

The religious sentiments inspiring the author at the completion of his labors of five and twenty years are too sacred to be sent abroad beyond the sanctuary of heart and home.

• Philadelphia, May, 1903.

MARCUS JASTROW

Hebrew or Aramaic Abbreviations

in Talmud and Midrash, including abbreviations of the most frequently occurring names of Rabbis.

אברהם אבינו=א"א	בר בר הנא=בב"ח	בשם רבי, בשם רב=בש"ר	זה שאמר הכתוב=זש"ח
אי אמרת=א"א	בית דין=ב"ד	גזר דין=גז"ד	חד אמר=ח"א
אי אפשר=א"א	במה דברים אמורים=בד"א	גזר גז'= <sup>גז"ד</sup>	חכ"א=ח"א
אשת איש=א"א	בית הלל=ב"ה	גזירת שוה=גז"ש	חול המועד=חח"מ
אי אמרת בשלמא=אא"ב	בית המקדש=ב"ה	גמילות חסדים=ג"ח	חס ושלום=ח"ו
אלא אם כן=אא"כ	בעל הבית=ב"ה	גילוי עריות=ג"ע	חכמים ואמרים=חכ"א
איכא בינייהו=א"ב	ברוך הוא=ב"ה	גן עדן=ג"ע	חוצה לארץ=ח"ל
אי בעית אימא=אב"א	בית הלל אומרים=בה"א	גז"ש=ג"ש	<i>fifteen</i> =ט"ו
איכא דאמרי=א"ד	בית הכנסת=בה"כ	דבר אחר=ד"א	יש אומרים=י"א
אדם הראשון=אדח"ר	בית הכסא=בה"כ	דאמרי אינשי=דא"א	יום חכפורים= <sup>י"ה</sup> יח"כ
אי חכי=א"ה	בית המדרש= <sup>ב"מ</sup> } בהמ"ד	דברי הכל=ד"ה	יהוה=י"ו"ד ה"א
אוה"ע=א"ה	ברכת המזון=בהמ"ז	דברי סיפורים=ד"ס	י"ט=י"ו"ט
אומרים) אומר=או'	בית המקדש=בהמ"ק	דברי רבי=ד"ר	ידי חובתו=י"ח
אומות העולם=אוה"ע	בין השמשות=בה"ש	דברי תורה=ד"ת	שמונה עשרה = י"ח (bene-dictions)
אחר כך=אח"כ	בשר ודם= <sup>ב"ד</sup> } בהמ"ד	דני read, יתוח=ח'ה	יום טוב=י"ט
ארץ ישראל=א"י	בשר ודם= <sup>ב"ד</sup> } בהמ"ד	הכא במאי עסקינן=הב"ע	אדני read, יתוח=י"ר
אב"א=איב"א	בן זכאי=ב"ז	היכי דמי=ח"ד	יצר הרע=יצח"ר
אמן יהא שמיה רבא=א' יחש"ר	בזמן הזה=בזה"ז	הוא הדין=ח"ה	יצר טוב=יצ"ט
אם כן=א"כ	בעל תוב=ב"ת	הוא הוא דחייב=הח"ד	יתר רצון מלפניך=יר"מ
אמר, אמר להם, אמר לו=א"ל	בעלי חיים=ב"ח	חרי זו, חרי זה=ח"ז	כל אחד ואחד=כאן"א
&c. אמרו לו, ליה	בני ישראל=ב"י	הוה להו, הוה ליה=ח"ל	כחן גדול=כ"ג
(in bene-dictions) אלהים=אל"ה למ"ד	בהמ"ק=ביתמ"ק	הוה ליה למימר=חל"ל	כדאמרי אינשי= <sup>כד"א</sup> } כד"א
(in bene-dictions) אלהינו מלך העולם=אמ"ה	ברכת כהנים=ב"כ	הלכה למשה מסיני=חלמ"מ	כ"ג=כח"ג
אי נמי=א"נ	בכל מקום=בכ"מ	הני מילי=ח"מ	כי האי גונא=כה"ג
את, את עצמה, את עצמו=א"ע	(in benediction) בורא מיני מזונות=במ"מ	המוציא מחבירו עליו=המע"ה	כנסת הגדולה=כח"ג
עצמן	במה מציינו=במ"מ	הראיה	כמה וכמה=כו"כ
אף על גב=אע"ג	בנותן טעם=בנ"ט	חכי נמי=ח"נ	כל זמן=כ"ז
אף על פי= <sup>אע"פ</sup> } אע"פ	בעל הבית=בע"ה	ח"מ=חנ"מ	כל כך=כ"כ
אפילו=אפ"ר	בעל כרחו=בע"כ	חכ"ה=ח"ה	כל מקום=כ"מ
&c. אין צריכין, אין צריך=א"צ	בעל פה=בע"פ	חכ"ק=ח"ק	כולי עלמא=ב"ע
אמר קרא=א"ק	(in benediction) בורא פרי=ב"פ	חכ"א=ח"א	כי פליגי=כ"פ
אשר קדשנו במצותיו=אקב"ז	(in benediction) בורא פרי העץ=בפח"ע	חקדוש ברוך הוא=חקב"ה	כל שכן=כ"ש
(in benedictions) וצונו	(in benediction) בפני נכאב ובפני=בפ"נ ובפ"נ	ואין צריך לומר=ואצ"ל	לדשנא אחרינא=ל"א
אמר רב, אמר רבי=א"ר	נחתם	ואם תאמר=וא"ת	לא דדיו דברים מעולם=להד"מ
אתי שפיר=א"ש	בפני עצמו=בפ"ע	וגומר=וג"ו	לשון חקדש=לח"ק
אל תיקרי=א"ת	בר רב, בר רבי, בן רבי=ב"ר	וחד אמר=וח"א	לשון הרע=לה"ר
אם תימצא לומר=את"ל	ברכת המזון=ברחמ"ז	וחכמים ואמרים= <sup>וח"א</sup> } ויחכ"א	לא כל שכן=לכ"ש
בני אדם=ב"א	(בן רבי) ברבי שמעון=בר"ש	וריש אומרים=ור"א	למה לי=ל"ל
(in bene-dictions) ברוך אתה יי'=בא"י	בית שמאי=ב"ש	&c. וכוליה, וכולי=וכל	לא מיבעיא=ל"מ
בבא בתרא=ב"ב	בית שמאי אומרים=בש"א	וכי תימא=וכ"ת	(המוציא) לחם מן הארץ=למ"ח
בר בר=ב"ב		זו את זו, זה את זה=זא"ז	(benediction)
		זכרונם, זכרוננו) זכור לטוב=ז"ל	למה דחבר דומה=למה"ד
		(לברכה)	

לעולם הבא } לעת"ב  
לא צריכא=ל"צ  
לא קשיא=ל"ק  
לא שנו, לא שנא=ל"ש  
לא העשה=ל"ה  
מאי איכא למימר=מא"ל  
מבעוד יום=מבע"י  
מאן דאמר=מ"ד  
(מה) מאי דאת אמר=מד"א  
מדבר תורה=מד"ת  
מנה"מ=מ"מ  
מלאכי השרת=מ"ש  
מן התורה=מ"ת  
משא ומתן=מו"מ  
מוצאי, מוצאי שבת=מוצ"ש  
שבתות  
מאי טעמא=מ"ט  
משל למה הדבר דומה=מל"ד  
מצות לא תעשה=מל"ת  
מכל מקום=מ"מ  
מלך מלכי המלכים=ממ"ה  
ממה נפשך=ממ"נ  
מה נפשך=מ"נ  
מנא הני מילי=מנח"מ  
מר סברא=מ"ס  
מצות עשה=מ"ע  
מעשים טובים=מע"ט  
מעשר ראשון=מע"ר  
מעשר שני=מע"ש  
מערב שבת=מע"ש  
משה רבינו עליו השלום=מרע"ה  
מוצ"ש=ש"מ  
מאי שנא=מ"ש  
מה שאין כן=משא"כ  
משום הכי=מש"ה  
מתן תורה=מ"ת

(gloss) נוסחא אחרת=נ"א  
(חנ"ה v.) נמי הכי=נ"ח  
נוהן טעם=נ"ט  
נשילת ידיים=נ"י  
נפקא מינה=נ"מ  
סלקא דעתך=ס"ד  
סלקא דעתך אמינא=סד"א  
סבירא ליה, סבר ליה=ס"ל  
ספר תורה=ס"ת  
עבודת, עובדי, עובד אלילים=ע"א  
על אחת כמה וכמה=עאכ"י  
על גבי, על גב=ע"ג  
על דברי, על דבר=ע"ד  
עם הארץ=ע"ה  
עליו השלום=ע"ה  
עולם הבא=עב"ב  
עולם הזה=עז"ז  
עין הרע=ע"ה  
עז"ב=עז"ב  
עז"ז=עז"ז  
עבודת זרה=ע"ז  
על יד=ע"י  
ערב יום טוב=ערו"ט  
ע"ט=ע"ט  
ער כאן=ע"כ  
&c. על כורחו, על כורחך=ע"כ  
עובדי כוכבים ומזלות=עכו"ם  
עבודת, עובדי  
על מנת=ע"מ  
עובדי, עובד עבודה זרה=עע"ז  
על פי=ע"פ  
עירין שם=ע"ש  
(glossator's note)  
על שם=ע"ש  
ערב שבת=ע"ש  
פעם אחת=פ"א

צריכא למימר, צריך לומר=צ"ל  
(קאמר) קא אמר ליה=קא"ל  
קדש הקדשים=קח"ק  
קריאת התורה=קה"ת  
קל וחומר=ק"ו  
קו"ח  
קיימא לן=קו"ל  
(קמשמע) קא משמע לן=קמ"ל  
קריאת שמע=ק"ש  
רבנו, רבן, רבי, רב=ר'  
ר' אלעזר, ר' אליעזר=ר"א  
ר' אלעזר בן יעקב=ראב"י  
ר' אלעזר בן עזריה=ראב"ע  
רבונו של עולם=רבש"ע  
רבן גמליאל=ר"ג  
ראש השנה=ר"ה  
רב הונא=ר"ה  
ר"ה=ר"ה  
רשות היחיד=רה"י  
רשות הרבים=רה"ר  
רוח הקדש=רוח"ק  
רב זירא=ר"ז  
ראש חדש=ר"ח  
ר' חנינא=ר"ח  
ר' טרפון=ר"ט  
ר', רוסי, ר' יוחנן, ר' יהושע=ר"י  
ר' ישמעאל  
רבן יוחנן בן זכאי=ריב"ז  
ר' יהושע בן לוי=ריב"ל  
ריש לקיש=ר"ל  
ר' מאיר=ר"מ  
רב נחמן, ר' נחמיה=ר"נ  
ר' עקיבא=ר"ע  
רב פפא=ר"פ  
רב ששת, ר' שמעון=ר"ש  
ר' שמעון בן אלעזר=רשב"א  
רבן שמעון בן גמליאל=רשב"ג

רשב"ג אמר=רשב"ג  
ר' שמעון בן יוחאי=ר"ש ב"י  
רשב"י  
ר' שמעון בן לקיש=ר"ש ב"ל  
ר' שמעון בן מנסיא=רשב"מ  
שפיכות דמים=ש"ד  
שפיר דמי=ש"ד  
(in benediction) שהכל נהיה בדברו=שהנ"ב  
שיר השירים=ש"ש  
שומר חנם=ש"ח  
שטר חוב=שט"ח  
שמע מינה=ש"מ  
שנאמר=שנ'  
(bene-dictions) שמונה עשרה=ש"ע  
שוח פרוטה=ש"פ  
שפיכות דמים=שפ"ד  
ש"צ  
שליח צבור=ש"צ  
ש"ץ  
שומר שכר=ש"ש  
שם שמים=ש"ש  
(bene-diction) שומע תפלה=ש"ת  
תח"מ=ת"ח  
תפלת הדרך=ת"ה  
תחיית המתים=תח"מ  
תלמודי, תלמיד חכם=ת"ח  
חכמים  
תלמוד לומר=ת"ל  
חניא נמי חס=חנ"ה  
חנא קמא=ת"ק  
חנו רבן=ת"ר  
חא שמע=ת"ש  
חקיעה שבריים חקיעת=חש"ה  
תלמוד תורה=ת"ת

## List of Abbreviations.

a.=and.

a. e.=and elsewhere.

a. fr.=and frequently.

a. l.=ad locum.

a. v. fr.=and very frequently.

Ab.=Aboth (Mishnah).

Ab. d'R. N.=Aboth d'Rabbi Nathan (a late Talmudic treatise).

Ab. Zar.=Abodah Zarah (Talmud).

abbrev.=abbreviated or abbreviation.

add.=additamenta(Hosafah to Pesik.R.).

adj.=adjective.

adv.=adverb.

Ag.Hatt.=Agadoth hat-Torah (quoted in Rabbinowicz Variæ Lectiones).

Alf.=Alfasi (Hilkhôth Rabbenu Alfasi).

Am.=Amos.

Ar.=Arukh (Talmudic Lexicon by R. Nathan Romi).

Ar. Compl.=Arukh Completum ed. Alexander Kohut, Vienna 1878-85.

Arakh.=Arakhin (Talmud).

art.=article.

B. Bath.=Baba Bathra (Talmud), v. Kel.

b. h.=Biblical Hebrew.

B. Kam.=Baba Kamma (Talmud), v. Kel.

B. Mets.=Baba M'tsi'a (Talmud), v. Kel.

B. N.=Beth Nathan (quoted in Rabbinowicz Variæ Lectiones).

Bab.=Babli (Babylonian Talmud).

Bart.=Bartenora, Bertinora (commentary to Mishnah).

beg.=beginning.

Beitr.=Beiträge zur Sprach- und Alter-

thumsforschung, by Michael Sachs, Berlin 1852—54, 2 vols, v. Berl. a. Hildesh.

Bekh.=B'khoroth (Talmud).

Ber.=B'rakhoth (Talmud).

Berl.=Berliner (editor of Targum Onkelos).

Berl. Beitr.=Berliner Beiträge zur Geographie und Ethnographie Baby- loniens, Berlin 1884.

Bets.=Betsah (Talmud).

B'huck.=B'huḳkothay (a pericope).

Bicc.=Biccurim, Bikkurim (Mishnah

bot.=bottom of page. [and Tosefta].

B'resh.=B'reshith (name of a pericope).

B'shall.=B'shallah (name of a pericope).

c.=common gender.

Cant.=Canticum (Song of Songs).	foreg.=foregoing.	Lam. R.=Lamentations Rabbah
Cant. R.=Canticum Rabbah (Midrash Shir hash-Shirim or Hazitha).	fr.=from.	(Midrash Rabbah to Lam.; Ekhah Rabbathi).
ch. } =Chaldaic.	freq.=frequently.	Lev.=Leviticus, Book of.
Ch. }	Fr.=Friedman (edition).	Lev. R.=Leviticus Rabbah (Midrash Rabbah to Leviticus, Vayyikra Rabbah).
Chron.=Chronicles, Book of.	Frank.=Frankel, v. Darkhe, and M'bo.	M. Kat.=Mo'ed Kaṭon (Talmud).
cmp.=compare (mostly referring to association of ideas).	Gen.=Genesis, Book of.	Maas. Sh.=Ma'aser Sheni (Mishnah, Tosefta, and Talmud Y'rushalmi).
comment.=commentary or commentaries.	gen. of=genitive of.	Maasr.=Ma'asroth (Mishnah, Tosefta, and Talmud Y'rushalmi).
comp.=compound or composed.	Gen. R.=Genesis Rabbah (Midrash Rabbah to B'reshith).	Macc.=Maccoth, Makkoth (Talmud).
contr.=contracted or contraction.	Ges. H. Dict.=Gesenius Hebrew Dictionary, 8 <sup>th</sup> German edition.	Maim.=Maimonides.
contrad.=contradistinguished.	Gitt.=Giṭṭin.	Makhsh.=Makhshirin (Mishnah and Tosefta).
corr.=correct.	Gloss.=Glossary.	Mal.=Malachi, Book of.
corr. acc.=correct accordingly.	Hab.=Habakkuk, Book of.	marg. vers.=marginal version.
corrupt.=corruption.	Hag.=Haggai, Book of.	Mass.=Massekhet (Treatise).
Curt. Griech. Etym.=Curtius Griechische Etymologie.	Hag.=Haggigah (Talmud).	Mat. K.=Matt'noth K'hunnah (commentary to Midrash Rabbah).
Dan.=Daniel, Book of.	Hall.=Hallah (Mishnah, Tosefta and Y'rushalmi).	M'bo=Frankel, Introductio in Talmud Hierosolymitanum. Breslau 1870 (Hebrew).
Darkhe Mish.=Frankel, Hodegetica in Mishnam, Leipzig 1859 (Hebrew).	Hif.=Hifil.	Meg.=M'gillah (Talmud).
def.=defining or definition.	Hildesh. Beitr.=Hildesheimer Beiträge zur Geographie Palestinas, Berlin 1886.	Meil.=M'ilah (Talmud).
Del.=Delitzsch, Friedrich.	Hithpa.=Hithpaël.	Mekh.=M'khilta (a Midrash to portions of Exodus).
Del. Assy. Handw.=Delitzsch Assyrisches Handwörterbuch, Leipzig 1896.	Hithpo.=Hithpolel.	Men.=M'nahoth (Talmud).
Del. Proleg.=Delitzsch Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs &c.	Hor.=Horayoth (Talmud).	Mic.=Micah, Book of.
Dem.=D'mai (Mishnah, Tosefta a. denom.=denominative. [Y'rushalmi]).	Hos.=Hosea, Book of.	Midd.=Middoth (Mishnah).
Der. Er.=Derekh Erets (Ethics, a late Talmudic treatise, Rabbah [the great], Zuṭa [the small]).	Huck.=Hukḳath (a pericope).	Midr.=Midrash.
Deut.=Deuteronomy, Book of.	Hull.=Hullin (Talmud).	" Sam.=Midrash Samuel.
Deut. R.=Deuteronomy Rabbah (Midrash Rabbah to Deut.).	intens.=intensive.	" Till.=Midrash Tillim (Midrash to Psalms, Shoher Tob).
diff. } =different interpretation or differ. } differently interpreted.	introd.=introduction (פירורא).	Mikv.=Mikva'oth (Mishnah and Tosefta).
dimin.=diminutive.	Is.=Isaiah, Book of.	Mish.=Mishnah.
Du.=Dual.	Isp.=Ispeel.	" N. or Nap.=Mishnah, editio Napolis.
ed.=edition or editions (current editions, opposed to manuscripts or especially quoted editions).	Ithpa.=Ithpaal.	" Pes.=Mishnah, editio Pesaro.
Ed.=Eduyoth (Mishnah and Tosefta).	Ithpe.=Ithpeel.	Mishp.=Mishpatim (name of a pericope).
ellipt.=elliptically.	Jer.=Jeremiah, Book of.	Ms.=Manuscript.
Erub.=Erubin (Talmud).	Jon.=Jonah.	" F.=Manuscript Florence.
esp.=especially.	Jos.=Josephus.	" H.= " Hamburg.
Esth.=Esther, Book of.	Josh.=Joshua, Book of.	" K.= " Karlsruhe.
Esth. R.=Esther Rabbah (Midrash Rabbah to Esther).	Jud.=Judices, Book of Judges.	" M.= " Munich.
Ex.=Exodus, Book of.	K.A.T.=Keilinschriften und das Alte Testament by Schrader (second edition), Giessen 1883.	" O.= " Oxford.
Ex. R.=Exodus Rabbah (Midrash Rabbah to Sh'moth).	Kel.=Kelim (Mishnah and Tosefta, the latter divided into Baba Kamma, M'tsi'a, and Bathra).	" R.= " Rome.
expl.=explained.	Ker.=K'rithoth (Talmud).	Mus.=Musafia (additamenta to Arukh).
explan.=explanation.	Keth.=K'thuboth (Talmud).	Nah.=Nahum, Book of.
Ez.=Ezekiel, Book of.	Kidd.=Kiddushin (Talmud).	Naz.=Nazir (Talmud).
Fl.=Fleisher, appendix to Levy's Targumic or Talmudic Lexicon.	Kil.=Kilayim (Mishnah, Tosefta and Talmud Y'rushalmi).	Neg.=N'ga'im (Mishnah and Tosefta, also a subdivision in Sifra).
	Kin.=Kinnim (Mishnah).	Neh.=Nehemiah, Book of.
	Koh.=Koheleth, Book of Ecclesiastes.	Neub. Géogr.=Neubauer Géographie du Talmud, Paris 1868.
	Koh. Ar. Compl.=Kohut in Aruch Completum.	Ned.=N'darim (Talmud).
	Koh. R.=Koheleth Rabbah (Midrash Rabbah to Ecclesiastes).	Nidd.=Niddah (Talmud).
	l. c.=loco citato or locum citatum.	Nif.=Nifal.
	Lam.=Lamentations, Book of.	

Nithpa.=Nithpaël.	r.=root or radix.	Targ.=Targum.
Num.=Numeri, Book of (Numbers).	R.=Rab, Rabbi, or Rabbenu.	" O.=Targum Onkelos.
Num. R.=Numeri Rabbah (Midrash Rabbah to Numbers, B'midbar Rabbah).	R.Hash.=Rosh hash-Shanah (Talmud).	" Y.= " Y'rushalmi (or Jonathan).
Ob.=Obadiah, Book of.	R.S.=Rabbenu Shimshon (commentary to Mishnah).	Targ. II.=Targum Sheni (to Esther).
Ohol.=Ohōloth (Ahiloth, Mishnah and Tosefta).	Rabb. D. S.=Rabbinowicz Dikduké Sof'rim (Variæ Lectiones &c., Munich 1867-84).	Tem.=T'murah (Talmud).
onomatop.=onomatopoetic.	Rap.=Rapaport, 'Erekh Millin (Talmudic Cyclopedic, first and only volume).	Ter.=T'rurmoth (Mishnah, Tosefta and Y'rushalmi).
opin.=opinion.	ref.=referring, reference.	Toh.=Tohāroth (Mishnah and Tosefta).
opp.=opposed.	Ruth R.=Ruth Rabbah (Midrash Rabbah to Ruth).	Tosaf.=Tosafoth (Additamenta to Talmud Babli).
Orl.=Orlah (Mishnah, Tosefta and Y'rushalmi).	S.=Sophocles, Greek Lexicon of the Roman and Byzantine Periods, Boston 1870.	Tosef.=Tosefta.
oth.=other, another, others.	s.=section (Parashah).	" ed. Zuck.=Tosefta editio Zuckerman, Pasewalk 1881.
P. Sm.=Payne Smith, Thesaurus Syriacus.	s. v.=sub voce.	Treat.=Treatise (tractatus, Masseketh, one of the appendices to Talmud Babli).
Par.=Parah (Mishnah and Tosefta).	Sabb.=Sabbath (Talmud).	Trnsf.=Transferred.
Par.=Parashah, referring to Sifra.	Sam.=Samuel, Book of.	trns p.=transposed or transposition.
part.=participle.	Schr.=Schrader, v. KAT.	Ukts.=Uktsin (Mishnah and Tosefta).
Perl. Et. St.=Perles Etymologische Studien, Breslau 1871.	Sef. Yets.=Sefer Y'tsirah (Book of Creation, a Cabalistic work).	usu.=usually.
pers. pron.=personal pronoun.	Shebi.=Sh'biith (Mishnah, Tosefta, and Y'rushalmi).	v.=vide.
Pes.=P'sahim (Talmud).	Shebu.=Sh'buoth (Talmud).	Var.=Variant.
Pesik.=P'sikta d'R. Kahāna, ed. Buber.	Shek.=Sh'kalim (Mishnah, Tosefta and Y'rushalmi, also a pericope in P'sikta).	var. lect.=variatio lectionis.
" R.=P'sikta Rabbathi (ed. Friedman).	Sm. Ant.=Smith, Dictionary of Greek and Roman Antiquities, Third American Edition, New-York 1858.	Ven.=Venice.
" Zuttr.=P'sikta Zuttrathi, ed. Buber.	S'mah.=S'mahoth, Treatise (Abel Rabbath).	vers.=version.
Pfl.=Löw, Aramäische Pflanzennamen, Leipzig 1881.	Sonc.=Soncino.	Vien.=Vienna.
phraseol.=phraseology.	Sot.=Soṭah (Talmud).	w.=word.
Pi.=Piël.	sub.=subaudi.	Wil.=Wilna.
pl. } =plural.	Succ.=Succah (Talmud).	ws.=words.
pr. n.=proper noun.	suppl.=supplement (Hosafah) to Pesikta Rabbathi.	Y.=Y'rushalmi (Palestinean Talmud).
pr. n. f.=proper noun of a female person.	Taan.=Ta'anith (Talmud).	Yad.=Yadayim (Mishnah and Tosefta).
pr. n. m.=proper noun of a male person.	Talm.=Talmud.	Yalk.=Yalkuṭ (Collectanea from Talmudim, Midrashim &c.).
pr. n. pl.=proper noun of a place.	Tam.=Tamid (Talmud).	Yeb.=Y'bamoth (Talmud).
preced.=preceding.	Tanḥ.=Midrash Tanḥuma.	Y'lamd.=Y'lamdenu (a lost book, corresponding to Tanḥuma, quoted in Arukh).
" art.=preceding article.	" ed. Bub.=Midrash Tanḥuma (enlarged), edited from manuscripts, by Buber, Wilna 1885.	Zab.=Zabim (Mishnah and Tosefta).
" w.= " word.		Zakh.=Zakhōr (a pericope in P'sikta).
prep.=preposition.		Zeb.=Z'bahim (Talmud).
prob.=probably.		Zech.=Zechariah, Book of.
pron.=pronoun.		Zeph.=Zephaniah, Book of.
prop.=properly.		Zuck.=Zuckerman, v. Tosef.
prov.=a proverb.		Zuckerm.=Zuckermann Talmudische Münzen und Gewichte, Breslau 1862.
Prov.=Proverbs, Book of.		
Ps.=Psalms, Book of.		
q. v.=quod vide.		

By the designation (*Talmud*) are meant Mishnah, Tosefta and G'mara of Talmud Babli and, eventually, Talmud Y'rushalmi. By (Mishnah and Tosefta) or (Mishnah, Tosefta, and Y'rushalmi) is meant a Talmudic treatise in the collection of Mishnah &c., to which no discussions in either G'mara or respectively in the Babylonian are extant.

**Aleph**, the first letter of the alphabet, interchanging with other gutturals, e. g. אבב, חבב, עבב; אלירא, &c.

**ז** often used to form second roots of verbs ז"ע, e. g. זאגן, זען.

**נ** frequ. prosthetic, e. g. אגודל, גודל, v. א-.

⚡ sometimes inserted to replace a radical, as בִּנְיָא = בּוּנָא, esp. in verbs בִּנְיָא fr. בָּנָה, as בִּנְיָא fr. בָּנָה &c.

**N** frequ. (in Talm. Y.) dropped in the beginning of words, e. g. נב=נבא; נר=נרא.

𐤀 affixed to the end of Chald. nouns, corresponding to prefixed ה in Hebrew (status emphaticus), e. g. 𐤁𐤀𐤀= 𐤁𐤀.

**א** as numeral letter, *one*, as 'א ארת = ארת *one* letter: Sabb. 104<sup>a</sup>; a. fr. [Editions and Mss. vary, according to space, between the full numeral and the numeral letter, 'א for ארת, ארת; ב' for שתי, שתי, שנים &c.]

זֶה, זֵה, זֵה, זֵה &c. a prefix, 1) for the formation of nouns in Kal, Peel, Afel (Hifl) &c., e. g. אֶסְפָּא, אֵס, אֶסְפָּרָה, אֵסְפָּרָה &c.; 2) demonstrative, e. g. הֵזֶה=h. זהוּה; אֵלֶּה, אֵלֶּיךָ &c.—3) euphonic (prosthetic) אֶרְבָּא=רֶבְעָא; אֵיר=ה. יֵשׁ &c., esp. before foreign words beginning with two consonants, e. g. אֵסְטֶרִיגוּס, אֵיט=אֵסְטֶרִיגוּס &c.

**ו** a prefix (followed by Dagesh Forte)=על *upon, over*, e. g. וְאֶמְרָא = אֶמְרָא עַל; even before gutturals, e. g. וְאֶבְרָא.

**תנאים** plur. of תנא q. v.

**אָאָלֶר**, a fictitious word made up of each third letter in מִנָּה מִנָּה חֶקֶל וְיִסְדִּין (Dan. V, 25). Snh. 22<sup>a</sup>; Cant. R. to III, 4 מִמְּוֶה"ס ה' the inscription on the wall was so arranged as to form words composed of its every first, every second and every third letter respectively.

אֶת־הָאֱלֹהִים, ו. אֶת־הָאֱלֹהִים.

**אַבְ, אֲבְ** a prefix of words of Greek origin answering to *ab-, au-*, e. g. **אַבְטוֹמַטוּס**=*αὐτόματος*; or to *eu-*, e. g. **אַבְגֵּיטוּס**=*εὐγενής*.

**אב** (Assyr. A-bu, Schr. K. A. T., p. 247) *Ab*, the fifth month of the Jewish calendar (of thirty days) beginning between the eighth of July and the seventh of August, and ending between the sixth of August and the fifth of September. R. Hash. I, 3, **על אב יב** for announcing the beginning of *Ab* messengers are sent out, for the sake of the fast. Ib. 18<sup>b</sup> **בבא ט** the ninth of *Ab*, anniversary of Temple destruction. Taan. IV, 6 **ששכנס אב** with the beginning of *Ab*. Ib. 29<sup>b</sup> **לשורט מביידא** let him try to be relieved of (the law-suit) in *Ab*. Meg. 5<sup>b</sup>; a. e.

אָב II. m. (b. h.; אָבָה, אָב, const. אָבִי, אָבִי [embracer], *father, ancestor, progenitor; teacher; chief, leader; author, originator*. Ex. R. s. 46 end המגדל אב the educator is the real father. Lev. R. s. 1 אבִי ההכמה ו' the father of all wisdom, . . the father of prophets. Y. Ned. V, 39<sup>b</sup>; a. fr.—בִּירָה דִּין—אָב (abbr. אָבִי) president of the Court (Great Sanhedrin), next in dignity to the *Nassi*. Taan. II, 1; a. fr.—Metaph. *origin, cause*. Num. R. s. 10 (play on אָבִי, Prov. XXIII, 29) אִי 'א the cause of woe (sin).—אב מלאכה—(for which also עֵיקָר) *one of the chief labors forbidden on the Sabbath*, opp. אָבִי־אֵל a labor the prohibition of which is based on the ground of its being a species of the former, or derived from the former. Sabb. VII, 1 sq.; a. fr. — [Y. Sabb. II, 5<sup>a</sup>, אב שלו, sub. מלאכה].—אבִי הַטְּמֵאָה—*one of the original or direct causes of levitical uncleanness*, opp. אָבִי־הַטְּמֵאָה secondary cause. Tōh. I, 5; a. fr.—הַטְּמֵאָה v. *Pl.*—אָבִי־בֵּית *creation of a class*, i. e. a conclusion, by analogy, from a case explicitly stated in the bibl. law on all similar cases not specified in detail. Sifra introd.—Ib. K'doshim, end, ch. 11 (ref. to Lev. XX, 27) זֶה בִּי 'א *in this forms the rule for all cases in which the Bible uses the word d'mēhem bam (that the penalty is stoning to death)*; a. fr.; v. also אָבִי־בֵּית.—*Pl.*—אָבִי־אָבִי, const. אָבִי־אָבִי, 1) *fathers, ancestors, patriarchs* &c. Ber. 26<sup>b</sup> תְּפִלָּתָם אָבִי־אָבִי have been instituted by the Patriarchs; a. fr.—אָבִי־בֵּית דִּין, v. supra. Hag. II, 2.—אָבִי־אָבִי a woman of noble descent. Num. R. s. 1; a. e.—Metaph. *principal, chief* מלאכה אָבִי, v. supra. אָבִי־הַטְּמֵאָה Kel. I, 1; v. supra. מִיִּקְרָן אָבִי (sing. אָבִי הַטְּמֵאָה) the chief actionable injuries or damages, from which the subordinate are deduced (חוללות). B. Kam. I, 1; a. e.—2) *Aboth*, the first section of the Prayer of Benedictions (אָבִי־אָבִי), so called because it alludes to the Patriarchs.



R. Hash. IV, 5; a. fr.—3) *Aboth*, name of a treatise of the Mishnah, containing sayings of Talmudic authorities and belonging to the fourth section, גיטין, of the Mishnah collection (משניות); also styled א' פסוקי א'. תפארת א'. A similar collection of a later date is contained in Talmud Babil editions, named רבי רבן א' *Aboth d'Rabbi Nathan*. [Y. Yoma VIII, 44<sup>d</sup> top אב בית נפש v. אבירית.]

II ch., v. 11.

**אֵב (אֵב)** m. (b. h.; אבב) *swelling, spreading*, whence 1) *the young shoots of a tree*, opp. to the branches growing directly from the trunk. B. Kam. 81<sup>a</sup> אֵב אֵב שֶׁל אֵילָן (Ar. a. Ms. רוריב, v. חויב II, comp. Rashi a. s.). [Y. Erub. III, 21<sup>a</sup> אֵבֵי תֹפֶת; Y. Succ. II, 53<sup>a</sup> צִירֵי —] 2) pl. *state of swelling, development*. Hull. 58<sup>a</sup> *cascuta* which became wormy בִּאֲבִיחָה during its growth. Ib. 127<sup>b</sup> figs which shrunk בִּאֲבִיחָה during development. Y. Sabb. VII, 10<sup>e</sup> bot. he who presses olives בִּאֲבִיחָה from where they grow (before they are ripe to be taken off). [Tosef. Maasr. I, 4 אֵבֵי אֲדוּמִים, Var. אֵבֵי, read אֵבֵי, v. אֲדוּ.] Ib. 5 they differ דִּאֲבִיחָה concerning the plants in their growing state (between ripening [גִּמְרָה] and blossoming [הִזְקִין]; Var. אֵבֵי incorr.); comp. יֵבֶן. Ch. v. אֵבֵי א. I.

**אָבִי, אָבִי** ch.=h. **אָב** II. Targ. Gen. XVII, 4. Targ. O. ib. XLI, 43; a. fr.—Freq. **אָבִי** (also in Hebr. phraseol.) *my father*. Snh. III, 2. B. Bath IX, 3; a. fr. Meg. 12<sup>b</sup> דא' אבא אבא *my father's steward*. א' *my grandfather*. Ber. 10<sup>a</sup> bot.—Snh. 113<sup>a</sup> bot. אבא אבא *a father Elijah* (sarcastically). אבא אבא דר—S' father. Ber. 18<sup>b</sup>; Y. B. Mets. IV, 9<sup>c</sup> top; a. fr.—אבא אבא *grandfather*. Targ. II, Esth. VII, 10. Yeb. 21<sup>b</sup>.—Transf. *origin, source*. Sabb. 22<sup>a</sup> אבא אבא דם *the source of all analogous cases is the law about blood* (that you must cover it from a sense of propriety).—Pl. אבא אבא Targ. Y. Deut. XXIV, 16. Targ. I Chr. I, 2; a. fr. Men. 53<sup>a</sup> אבא אבא *of distinguished birth*.—Kid. 83<sup>c</sup>; a. fr.—[אבא אבא] Targ. Prov. XIX, 14. Ms.; read with ed. Wil. אבא אבא; oth. ed. אבא corr. acc.]

**אַבְבָּא** II, **אַבְבָּת**, אַבְבָּא in Y.) pr. n. m. *Abba*, (*Ba*, *Va*), a frequent name. [Sometimes distinguished persons go by that name, being orig. a title (v. next w.) while their real names are dropped; v. esp. Ber. 18<sup>b</sup> בְּרִינָא אֲבָא I want *Abba* &c.] The most distinguished are 1) אֲרִיבָא *ʾAribā*, v. רִבָּא. —2) רַב אֲבָא *Rab Abba* (בר בא) *ʾA* בר אבבּוּ *ʾA* בר אבבּוּ 3) —רַבָּא v. רַב אֲבָא *Abba bar Abbahu* (*Ba*), father of Samuel, an Amora. —4) בר אֲבָא *Abba* אבבּרִי *ʾA* מרִי v. q. בר אֲבָא *ʾA* מרִי 5) —אֲבָרִי, אֲבָרִי, contr. with רַבִּין into רַבִּין *Rabbin, Rabbina*.

**נֶנֶן** III, *Abba* (father), a title of scholars (less than Rabbi), as *Abba Saul*, *A. Yudan*, etc.; cmp. foreg.

**אֵבֶן** m. (אבב) 1) *thicket, woods, grove*. M. Kat. 12<sup>b</sup>  
בְּשִׁלְיָנָא א' a forest in Sh'lyana. Keth. 79<sup>a</sup>, v. יִרְדֵּהָא. Snh.  
39<sup>b</sup> (prov.) בְּרֵיהּ רִנְגָא (רִנְיָא) א' רִנְיָא וְיֵבֶה א' רִנְיָא (Ag. Hatt.  
v. Rabb. D. S. a. l. note) from the very woods  
shall it go into the shetahet (as a handle to strike the  
woods).—2) *fruit*, v. אֵיבָא.

עוֹעִיט, עֵבֶבִית, עֵבֶעִית, אֶבֶבִית, אֶבֶעִית (reduplic. of עב, עב, עב; v. עֵבֶר) prop. *swelling, heaviness* (comp. כאב), hence *disorder of the stomach, vomiting* (spasms); usu. in connection with חמה, *fever with vomiting*. Gen. R. s. 19 did you ever hear, this ass here that is driven out אֶבֶבִית עֵלֶיהָ Ar. (ed. corrupt. חמה) (צִינָה) עֵלֶיהָ כֹּהֵם חֲכֵם עֵלֶיהָ has fever, has vomiting (spasms)? Ib. s. 53 חמה ואֶבֶבִית V. אֶבֶבִית.

אֲבֹתַיִם, read אֲבֹתַיִם.

**אַנְשׁוֹתָא** f. (באש) *offence, displeasure.* Targ.  
Koh. VII, 3.

**אָבב** (b. h.; √ אבב, emp. עב, חב, גב, קב, &c., v. חָבַב I a. II; *to be thick, to be heavy, to press; to surround; to twist; to be warm, glow* etc. V. אבב, אבר, אבק, אבב, אבב, אבב &c.) *to be thick, to swell, break forth*; חָבַב a. חָבַב v.

**אָב** ch. same, *to grow, ripen*. Targ. Hos. IX, 10  
**אָב** q. v.

אֵיבָה, v. אֵיבָה.

אֲנֹנִים, אֲנֹנִים, אֲנֹנִים m. (corr. גִּיס—  
εὐγενής) of noble descent. Koh. R. beg.; a. fr. (Midr.  
Till. to Ps. I אֲנֹנִים; Cant. R. beg. אֲנֹנִים, corr. acc.).  
—Pl. Yalk. Ps. 863 שְׂהִי אֲנֹנִים (read כֵּן אֵ) he is the  
son of nobles; Midr. Till. to Ps. CV בֶּן גִּיסִין (corr. acc.)  
cnp. גִּיסִין.

**אַבְנֵי־סַפִּיר** (read אֲבִי־סַפִּיר—), **אַבְנֵי־סַפִּיר** m. pl. (εὐγενέστατοι) *most noble*. Ruth R. to I, 2. Midr. Sam. ch. I.

אנכי, v. אבגרומינת

**אָבד** (b. h.; אָב, v. אָבב) *to be pressed, go around in despair* (v. Prov. XXXI, 6; Deut. XXVI, 6). *to be given up*, whence 1) *to be lost, perish*; *to be beyond recognition*. Sifré Deut. 301 (ref. to Deut. XXVI, 5) אֵלֶּה . . . יִרְדּוּ לֹא אֲבִיד (read אֲבִידוֹר or לִבְדּוֹר; Yalk. Deut. a. l. אֲבִידֵּם prob. לִבְדּוֹר; Ms. Zer. Abr. 3 לִבְדּוֹר) Jacob went to Aram with no hope but to perish (be a slave &c.). Ohol. XVII, 3 a field בֵּית קֶבֶר שֶׁאֵין in which there is a grave that cannot be located. Keth. XIII, 7 אֲבִידָהּ דִּירָךְ וּכְ the path to his field cannot be traced. Gen. R. s. 91 אֲבִידָהּ אֵין we have lost something; a. fr.—2) *to lose*. Ib. אֲבִידֵּי ר' ס' and we who have lost (mourn for) R. S.; a. fr.—Part. pass. אֲבִיד *lost, irretrievable, perishing, decayed*. Keth. 108<sup>a</sup> עַל הָאֵין on a contribution to the Temple which has been lost on the road. Y. Shebi. IX, 38<sup>d</sup> הֵן אֲבִידֵיהֶן הֵן אֲבִידֵיהֶן they perish of themselves (they decay naturally); a. fr.

*Nif.* נָאֵב to be lost, perish. Keth. 104<sup>a</sup>; a. fr. Sifré Deut. 301 לִי־נָאֵב, v. supra.

*Pi.* אִיבֶּר 1) *to waste, lose, forfeit, destroy.* Ned. 33<sup>b</sup>  
אִיבֶּר אֶת מִנְהוּרֵי אֵר' he wasted his money, (cannot reclaim it).  
*Keth.* XIII, 6 אִיבֶּר אֶת חֲדָשׁוֹ אֵר' he forfeited his claim. *Ab.*  
*Zar.* 55<sup>a</sup> אִיבֶּר אֶת זְכוּתֵנוּ shall we give up our honest dealing?  
*Ib.* IV, 7 אִיבֶּר עוֹלָמָא shall He destroy His world?

Hag. 3<sup>a</sup> לִבְרִיחַתָּם לִבְרִיחַתָּם and you wanted to deprive me of it? Ib. 4<sup>a</sup> וְהַמְאֲבִיר וְהַמְאֲבִיר one who destroys what is given to him.—א' עֲצֹמֵת לִדְרוֹם *a to commit suicide wilfully*. Gen. R. s. 82; a. fr.—(2) *to drop from memory, to forget*. Aboth V, 12; a. e.

**אָבֵר, אָבֵר** ch. *to be lost*. Targ. I Sam. IX, 3;  
a. fr.—Snh. 111<sup>a</sup>; a. fr.—Y. Pes. IX, 37<sup>a</sup> כְּאֵבֵר הוּא it is  
to be looked upon as lost.

*Pa.* אָפּן *to destroy.* Targ. II Kings, XIX, 18; a. fr.

*Af.* אוֹיֵב, אוֹיֵב 1) = *Pa.* Targ. Deut. XXVI, 5; a. fr.

—Y. Kid. III, 64<sup>a</sup> bot. רב איברתא תיין וכו' thou hast ruined this man's (my) life. Gen. R. s. 56 ליבך איברתא thou hast lost thy wits; a. fr.—2. to be lost, to go to ruin. Targ. Ps. XLL, 6; a. e.—Y. Hag. II, 77<sup>b</sup> ווי המוֹבֵרין alas for the lost (deceased)! Y. M. Kat. I, beg. 80<sup>a</sup> ויִיבֵדן and decay.

*Ithpa.* אֶת־אֲבִירָם *to be lost.* Lev. R. s. 34 מִתְאַבְּדִין if they should be lost.—מִתְאַבְּדִין=מִתְאַבֵּיר Pes. 5<sup>b</sup>; a. e. [Lam. R., to IV, 21 לֹא־יִבְרָא, read לֹא־יִעְבְּרָא, v. עֲבַד.]

**אֶבֶר** *m. perishable, irretrievable.* **דְּבַר הָאֵל** *a business which cannot be postponed without irretrievable loss.*  
**M. Kat. 11<sup>a</sup>; a. fr.**

**אַבְדָּא** m. (אבד) *destruction*. Targ. Prov. XXVIII, 28.

אֲבֹתָם, v. אֲבִי.

אבדומא pr. n. m., v. אבדימוס.

אברומא, v. אבדומא, אבדומא.

אֲבֵדִים v. אֲבֵדִים, אֲבֵדִים

**אבדון** m. (b. h. ; אבד) *perdition, hell*. Koh. R. to V, 8.

**אבדוקוס** pr. n. m. (Εὐτοκος) *Ebdocus* (Eutocus).  
Y. Meg. III, 74<sup>a</sup> bot. rendered in a secret political letter  
טוב ילד *Good-Child*. (Ed. קים—קין—corr. acc.)

**אבדימא**, v. next w.

**אֶבְדִּימוֹס** pr. n. m. (Ἐβδήμος) *Ebdimos, Eudemos*.  
 Y. Keth. XI, 34<sup>b</sup>; mostly abbrev. אַבְדִּימָא, אַבְדִּימָא (cor-  
 rupt, אַבְדִּימָא, אַבְדִּימָא, אַבְדִּימָא), name of several *Amoraim*,  
 the most prominent: Eb. of Zepphoris. Y. Ber. IV, 8<sup>a</sup>;  
 a. fr. [V. Frankel Mebo, s. v.] וְאֶבְדִּימוֹס.

אֲבִדְלָהּ h., אֲבִדְלָהָ ch., f. (=חֲבִלָּה; ברל)  
 1) *the act of distinguishing; separation.* Y. Ber. VIII, 12<sup>a</sup> top וְדָרֵי א' real separation.—2) *Habdalah*, a formula of prayer for the exit of the Sabbath or Holy Days. Ibid. beg. 11<sup>d</sup>. Pes. 113<sup>a</sup>; a. fr.—*Pl.* אֲבִדְלֹתָּהּ. Y. Ber. V. 9<sup>b</sup> bot. שִׁבְעָה א' seven objects of distinction (mentioned in the Habdalah).

**אַבְדָּן** pr. n. m. *Abdam* (contr. of אַבְדָּן יִרְדָּן), an Amora of the first gener. Y. Ber. IV, 7<sup>c</sup> bot. (cmp. Gen. R. s. 10). Ber. 27<sup>b</sup> Ms. M. (ed. אַבְדָּן); a. e.

**אַבְדֵּן** **אַבְדֵּן** m. (b. h. אַבְדֵּן, אַבְדֵּן) *ruin, destruction*. Y. Dem. VII, 26<sup>a</sup> bot. אֵין אֵיכְלִין *waste of eatables*; a. fr.

**אֲבִדְנָה, אֲבִדְנָה** ch. same. Targ. Prov. XXVII,  
20; a. e.

אֲבִי, v. אֲבִיָּה.

אברהם, v. אברהם.

**אַבְבָּהּ** pr. n. m. *Abbah*; father of Samuel; v. **אַבְבָּהּ** II.

אֵבֶת, v. אֵבִי.

**אַבְהוּ** pr. n. m. *Abbahū*, name of two Palestine *Amoraim*, one prob. of the first gener. Y. Ber. V, 8<sup>d</sup> bot; Y. Bicc. II, 64<sup>d</sup> top; the second a celebrated disciple of R. Yohannan, residing in Cæsarea. Y. Ber. II, 4<sup>b</sup> top. Succ. 48<sup>b</sup>; a. fr.—Babylonian *Amoraim* by that name. Sabb. 119<sup>b</sup>; Kid. 33<sup>b</sup> father of Rabbah, v. רַבְּהִי. B. Kam. 117<sup>b</sup>, contemp. of R. Ashē, v. אֲשֵׁי.

אֶבְרוֹנוֹס, אֶבְרוֹנוֹס Y. Kil. III, 31<sup>c</sup> Ar. (ed. read אֶבְרוֹנוֹס q. v. or אֶבְרוֹנוֹס (ἵπποβάτης) *stallion ass for mares*.

**אֲבֹתָא** pl. of אָבא.

ממצרא, v. אבתא

**אִיבּוּ** (**אִיבּוּ**) pr. n. m. *Ibbu* (Aibu), all prob. forms of the same name, an Amora. Snh. 5<sup>a</sup> אִיבּוּ Ar. ed. pr. ed. אִי, Ms. M. (אִי). Succ. 44<sup>b</sup> אִיבּוּ Ruth R., Par. 2, beg. רִיבִי אִיבּוּ. Num. R. s. 12. Y. Succ. II, 53<sup>a</sup> bot.; Pes. 4<sup>a</sup>, a. fr. אִיבּוּ. [אִיבּוּ name of a bird, v. אִיבּוּ.]

**אֵיבִיב** *m.* (= *אֵיבִיב*, *to be hollow*; *emp.*) *reed, flute; pipe, tube.* Arakh. II, 3 א' של קנה *a* reed flute, של נחושת *a* brass flute. Kel. II, 3; Men. X, 4 א' של קלאים *Ar.* (ed. קליות) *an iron tube for roasting grain.*—רוֹקֵחַ (*a* (*Var.* אֲבוּרֵיחַ) *shepherd's flute*, name of a plant (*Eupatorium*) used for medicinal purposes; *v.* חוּמְשֵׁרֵי. Sabb. XIV, 3; *ib.* 109<sup>b</sup>; Y. *ib.* XIV, 14<sup>c</sup>.

**אֶפְרַיִם**, **אַפְרָיִם**. ch. same. Yoma 20<sup>b</sup> (prov.) א' לחרור וכל flute is musical to nobles—give it to weavers, they will not accept it (fools criticise where sages admire). Succ. 50<sup>b</sup>.—**אַפְרָיִם**. Targ. Jerem. XLVIII, 36; a. fr.

v. אֶפֶס רָחֵם = אֶפֶס רָחֵם אֶת, אֶפֶס רָחֵם  
foreg. h.

**אֲבִירָם** pr. n. m. (=אֲבִיר אֲבִירִים); *Bar Ab-*  
*bub'rami*. Hull. 38<sup>a</sup>.

א.י. פוֹד, v. א.פ.וֹד.

אבוד, v. אבד.

**אַבּוּדְיָנָא, אַבּוּדְיָנָא** pr. n. m. *Abbud'yana*, a  
gentile name (referring to idolatry). Git. 11<sup>a</sup>.

א.ב.י.מ.ס. v, אבודמי, אבודמא

אָפּוּקאַ v. אַבוּרנאָן, אַבוּרנאָקא

\***אַבְנוֹת** m. (cmp. **אַבִּיט**; **אָבֵי**,  $\sqrt{\text{אָב}}$ ) Euphem. for *buttocks, extremity*. Erub. 53<sup>b</sup>; v. **אָבֵי**.

**אבוי** m. (b. h.; interj.=אוי) *woe! ah!* Num. R. s. 10 (ref. to Prov. XXIII, 29) *the woe and the ah.*

**אבויא** pr. n. m. *Abuyah*, known as the father of Elisha, v. אלישע. Y. Hag. II, 77<sup>b</sup>; a. fr.

**אבויין** Y. Sabb. V, 8<sup>b</sup> bot. Ar., read אבין or אבין.

**אבול** I *mourning*, v. איבול.

**אבול II** m. (יבול, cmp. יבול) *the gate for carrying grain into the house, wagon-gate, gate-way.* Pl. אבולים. Tosef. B. Mets. XI, 10 אין חולקין את אב' אב' ed. Zuck. (ed. אב' אב') you dare not divide gate-ways between heirs unless there is the required space for each.

**אבולא** ch. same, esp. (corresp. to h. *city gate-way* which is opened for wagons &c.; *fortified place* where judges sit &c.; cmp. יבול. —M. Kat. 22<sup>a</sup> begin to count the days of mourning דא' מביא דא' from the time ye turn your faces from the city gate-way (to go home while the corpse is carried to the grave-yard). Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup> when people form a lane מא' ועד' from the city gate-way to the burial place. [Ar. *house of mourning*, v. איבול I.] B. Bath. 58<sup>a</sup> bot. there was written דא' אבבא Ms. M. (ed. incorr. בא') over the gate of the town entrance (where court was held). —Pl. אבולא. Erub. 6<sup>b</sup>. Yoma 11<sup>a</sup>. Targ. Y. Deut. XXVIII, 52 אבולא (ed. Vien. אבול). Targ. Jer. L, 26 אבולא (h. text מאבסיה v. Pesh. a. l.).

**אבולא\*** m. pl. (v. foreg.) *city-gate-guards, police.* Nid. 67<sup>b</sup> א' משום א' on account of the rude conduct of &c. [Rashi=אבולא dangerous, cavern-like entrances to the bath-house.]

**אבול**, B. Bath. 148<sup>a</sup>, אבולא read with Ms. M. II. בולא v. אבולא ואסרטיגרי.

**אבולין**, v. אבילין.

**אבון** (אבין) pr. n. m. *Abbum*, an Amora. Y. Pes. IV, beg. 30<sup>ed</sup> (אבין בשם ר' אל' בשם ר' אבין); Y. Taan. I, 64<sup>e</sup>. Y. Shebu. VI, 37<sup>a</sup> bot—V. בון.

**אבונא**, pr. n. m. *Abuna*, an Amora. Y. Shebi. II, 33<sup>d</sup>; a. fr.

**אבונגרי**, v. אבונגרי.

**אבוס** (אבוס) m. (b. h. אב' אבוס) 1) *feeding receptacle, bowl* for working men; *manger.* Ned. IV, 4.—Sabb. 140<sup>b</sup> של כלי אב' (Rashi אב') a real manger, opp. של קרקע a piece of ground fenced in and used as manger.—2) *stall, stable.* Y. Shebu. VII, 37<sup>d</sup> top; VIII, beg. 38<sup>b</sup>. [Y. Ter. I, 40<sup>b</sup> אבוס read אבוס or אבוס.]—Pl. אבוסים. Y. Snh. 63<sup>b</sup> אבוסיהן their stables. V. אבוסים.

**אבוקא** pr. n. m. *Abuka*. Yalk. Lam. 1001, v. אבוקה.

**אבוקה** f. (אבוק, cmp. אבוק, v. Sachs Beitr. I, p. 62; Nahm. to Gen. XXXII, 25) [*bundle of twigs*],

*torch* (with, or without אור של אור). Sot. 21<sup>a</sup> א' a burning torch happened to come in his possession. Ber. 43<sup>b</sup> א' כשנים א' walking by torchlight is equal to two walking together (as regards protection from night-spirits).—Pl. אבוקה. Tosef. Succ. IV, 2 were dancing before them בא' with torches. Ib. 4 א' בשמינה א' Succ. 53<sup>a</sup> א' של אור אור; Y. ib. V, 55<sup>e</sup> top של א' איר (corr. acc. or read איר איר); Mish. ib. V, 4.

**אבוקה** (Ar.) m. (אבוקה) q. אבוקה (v. a Babyl. corrupt. of an imported Palestinian phrase) *bed-cover, ticking* (involucrum). Pl. אבוקה. Erub. 62<sup>a</sup> א' בריאה במורקרי וא' a lease of a court yard is called *sound* (legal and not merely a legal fiction), if connected with the privilege of placing in the yard chairs and seats, [Rashi, cmp. Mishnah;—במורקרי, obviously a corruption for גמורקרי or גמורקרי, cmp. גמורקרי, v. s. v. מורקרי] Other explanations of our w., suggested by מורקרי, v. s. v. מורקרי.]

**אבוקה**, v. אבוקה.

**אבוקה**, v. אבוקה.

**אבוקה** (אבוקה) f. (בוק) *breaking, crumbling, corrosion*, whence 1) *a foot-disease in animals* believed to arise from vermin in consequence of a stroke of lightning; 2) *moth-eaten condition of garments.* B. Mets. 78<sup>b</sup> (expl. הבריקה Mish.) אבוקה (Rashi אבוקה, Ms. M. אבוקה, corr. אבוקה; cmp. Y. ib. VI, 11<sup>a</sup> top. s. v. בוק) atrophy or paralysis of the feet. Ib. א' במילה א' the moths are in the royal wardrobe.

**אבוקה** m. (Arab. bazir, abzār, v. בור, פור) *anything used for seasoning, spices &c.*—Fig. pl. אבוקה, אבוקה *requisites, appurtenances.* Snh. 74<sup>b</sup> אבוקה אבוקה they (the commands) and all appertaining thereto. Men. 73<sup>b</sup> אבוקה אבוקה Ar. a. Rashi to Snh. l. c. (ed. חבירה corr. acc.) the burnt-offering and &c.

**אבוקה**, v. אבוקה.

**אבוקה**, v. אבוקה.

**אבוקה** m. (בט; cmp. בוש, בוש, a. deriv.) *belly*, whence *leather wine-bag.* Ab. Zar. 34<sup>b</sup> א' רטידי אבוקה (Ar. אבוקה) the travellers' wine-bag. [Y. Yeb. IV, 5<sup>d</sup>, v. אבוקה, v. אבוקה.]

**אבוקה**, v. אבוקה.

**אבוקה**, v. next w.

**אבטומטוס** pr. n. m. (prob. Πτολεμαῖος, or Εὐπτόλεμος=Εὐπτόλεμος) *Abtolmos.* Erub. III, 4 (35<sup>a</sup>) ed. (Ms. M. אבטומטוס). Ib. 36<sup>a</sup>; Y. ib. 21<sup>a</sup> bot. אבטומטוס (v. Rabb. D. S. Erub. l. c., notes). Ex. R. s. 21 אבטומטוס (אבטומטוס). —M. Kat. 18<sup>a</sup> אבטומטוס (prob. abbrev. of our w.), surnamed אבטומטוס (v. Rabb. D. S. a. l.), an Amora.

**אבטומטוס** m. (αὐτόματος) *self-moving, self-growing, spontaneous.* Midr. Till. to Ps. I, 5 א' האומרים א' Mus. (ed. בימימים, corr. acc.) who say the universe is a self-moving power (has no creator). [Better: אבטומטוס (αὐτόματος, S.) *chance.*]

\***אֲבִיזָרָא** f. pl. (=אֲבִיזָרָא; *αὐτονομία*; v. Sm. Ant. s. v. Autonomi) *cities enjoying their own laws, jurisdictions*. Y. Meg. I, 70<sup>a</sup> bot. אֲבִיזָרָא (read שְׁנֵי). Y. B. Bath. III, 14<sup>a</sup> top אֲבִיזָרָא; Bekh. 55<sup>a</sup> אֲבִיזָרָא (corr. acc., Ar. אֲבִיזָרָא, אֲבִיזָרָא). [Cmp. corruptions of אֲבִיזָרָא.]

**אֲבִיזָרָא**, v. אֲבִיזָרָא II.

**אֲבִיזָרָא**=הֲבִיזָרָא.

**אֲבִיזָרָא** Tosef. Ohol. XIII, 3 (ed. Zuck. אֲבִיזָרָא v. אֲבִיזָרָא II.

**אֲבִיזָרָא**, v. אֲבִיזָרָא.

\***אֲבִיזָרָא**, Var. אֲבִיזָרָא Sifrē Deut. 80 (v. ed. Friedm. a. l. note 3), read אֲבִיזָרָא (toga) or אֲבִיזָרָא (τὸ βέρυα) *Roman toga*.

\***אֲבִיזָרָא** m. (ὀπτίω, optio; Perl. Et. St. p. 103; D. C. Lat. s. v.) *commissary, quartermaster in the Roman army*. Y. Sabb. VI, 8<sup>c</sup> bot. אֲבִיזָרָא a Roman quarterm. came and made him stand behind him (in the public convenience).

**אֲבִיזָרָא** m. (b. h.; אֲבִיזָרָא, *to swell*; cmp. אֲבִיזָרָא) *melon*. Maasr. I, 5.—Pl. אֲבִיזָרָא. Ib. 4; a. fr.

**אֲבִיזָרָא** ch. same.—Pl. אֲבִיזָרָא, Targ. O. Num. XI, 5. Y. Shn. VII, end, 25<sup>d</sup>.

**אֲבִיזָרָא**, v. אֲבִיזָרָא.

**אֲבִיזָרָא** abbr. of אֲבִיזָרָא.

**אֲבִיזָרָא** pr. n. m. *Abtinās*. אֲבִיזָרָא Beth. Abt., name of a priestly family who had the secret for preparing the frank-incense for the Temple. Yoma III, 11; I, 5; a. e.

**אֲבִיזָרָא** f. (=הֲבִיזָרָא) *idleness, waste*. Y. Bets. V, 63<sup>b</sup> אֲבִיזָרָא a light burning to no purpose. Y. Shebi. VII, 37<sup>c</sup> top אֲבִיזָרָא for the loss of time.

**אֲבִיזָרָא** pr. n. m. *Abtalion* (Greco-Romanized by Josephus Πόλλιον, Pollio), name of a Chief Justice of the Sanhedrial court in the days of Hyrcan II and of Herod. Aboth I, 10; 11. Eduyoth I, 3. Yoma 71<sup>b</sup>; a. e.

**אֲבִיזָרָא**, v. אֲבִיזָרָא.

**אֲבִיזָרָא** (h. אֲבִיזָרָא, *to press, surround, embrace*, v. אֲבִיזָרָא; cmp. אֲבִיזָרָא, *to be willing*. Targ. O. Deut. XXV, 7; a. fr.—[Targ. Prov. XXIX, 11, ed. Wil. אֲבִיזָרָא, read אֲבִיזָרָא, v. אֲבִיזָרָא.]

**אֲבִיזָרָא**, v. אֲבִיזָרָא.

**אֲבִיזָרָא** m. (b. h.; אֲבִיזָרָא) *early stage of ripening, esp. of grains; season of beginning barley-crop; also the offering of the first fruits (on Passover)*. R. Hash. 21<sup>a</sup> (ref. to Deut. XVI, 1) אֲבִיזָרָא observe the ripening of the equinoctial season that it be in the month of Nissan (rule for intercalation). Men. 84<sup>a</sup>; a. fr.

**אֲבִיזָרָא** (אֲבִיזָרָא, אֲבִיזָרָא) ch. same. Targ. O. Lev. II, 14; Ex. XIII, 4; a. e.—Shn. 11<sup>b</sup>; Y. ib. I, 18<sup>d</sup> top אֲבִיזָרָא the season of ripening has not yet come. [Y. Maasr. V, 52<sup>a</sup> אֲבִיזָרָא, read אֲבִיזָרָא.—Pl. (adj.) אֲבִיזָרָא, Targ. O. Ex. IX, 31 (ed. Berl. sing.).]

**אֲבִיזָרָא** f. (b. h. אֲבִיזָרָא; 1) *lost or missed object*. אֲבִיזָרָא the keeper of a lost object waiting for its owner to claim it B. Mets. 29<sup>a</sup>; a. fr.—אֲבִיזָרָא the owner of the lost thing. Kid. 2<sup>b</sup> אֲבִיזָרָא the owner hunts for what he has lost, i. e. man woos woman (allud. to Gen. II, 21); a. fr.—M. Kat. 25<sup>b</sup> אֲבִיזָרָא weep for the losers, but not for the lost (deceased). — 2) *loss, decrease*. אֲבִיזָרָא decrease of physical strength. Yoma 74<sup>b</sup>.—(Y. ib. VIII, 44<sup>d</sup> top אֲבִיזָרָא read אֲבִיזָרָא).

**אֲבִיזָרָא** m. (אֲבִיזָרָא; cacophemism for אֲבִיזָרָא q. v.), אֲבִיזָרָא prop. *their place of ruin*, cacophemism for *meeting-place, gathering for idolatrous purposes and performances connected with idolatrous feasts (games, &c.)* which the Jews, under Hadrian, were forced to attend. Sabb. 152<sup>a</sup>. Ab. Zar. 17<sup>b</sup>. — Transf. *meeting place of early Christians* where religious controversies used to be held. Sabb. 116<sup>a</sup> אֲבִיזָרָא Christian writings. Ib. אֲבִיזָרָא Rab would not attend a Be-Abedan, Samuel would.

**אֲבִיזָרָא** pr. n. m. *Abidarna*, gentile friend of R. Yuda. Ab. Zar. 65<sup>a</sup> top. [Ms. M. אֲבִיזָרָא, Var. אֲבִיזָרָא; v. Rabb. D. S. a. l.]

**אֲבִיזָרָא** f. ch.=h. אֲבִיזָרָא. Targ. Ex. XXII, 8; a. e. B. Mets. 23<sup>a</sup>; 27<sup>b</sup>; 28<sup>b</sup>.

**אֲבִיזָרָא**, v. אֲבִיזָרָא a. אֲבִיזָרָא.

**אֲבִיזָרָא**, v. אֲבִיזָרָא pr. n. m. (*Bar*) *Abyu*, name of a renowned obituary poet. Yeb. 103<sup>a</sup>; M. Kat. 25<sup>b</sup> אֲבִיזָרָא Ar. (ed. אֲבִיזָרָא, Ms. Var. אֲבִיזָרָא, v. Rabb. D. S. a. l. note).

**אֲבִיזָרָא** m. (b. h., אֲבִיזָרָא) *poor, distressed*. Lev. R. s. 34 (etymol.) he is called *ebyon*, שְׁחִיזָרָא לְכָל (Yalk. a. l. (מִרְאִיָּה) because he longs for everything. Gen. R. s. 71. B. Mets. 111<sup>b</sup>.

**אֲבִיזָרָא** f. (b. h., אֲבִיזָרָא) *caper-tree, or caper-berry*, so called from the stimulating effects of its seed.—Pl. אֲבִיזָרָא. Maasr. IV, 6; a. e.

**אֲבִיזָרָא** f. pl. אֲבִיזָרָא dial. for אֲבִיזָרָא. Tosef. Kel. B. Kam. II, 2 (ed. Zuck. אֲבִיזָרָא).

**אֲבִיזָרָא** f. (denom. of אֲבִיזָרָא) *want, distress*. Midr. Till. to Ps. LXX, end.

\***אֲבִיזָרָא**, v. אֲבִיזָרָא pr. n. pl. *Bé-Ebyoné* (Poor-House); Rashi. B. Kam. 117<sup>a</sup>. [Ms. M. אֲבִיזָרָא, Ms. F. אֲבִיזָרָא, Hal. G'dol. Ms. אֲבִיזָרָא; v. Rabb. D. S. a. l.—Prob. a corrupt. of אֲבִיזָרָא, v. אֲבִיזָרָא.]

**אֲבִיזָרָא**, v. אֲבִיזָרָא.

**אַבִּירִי** pr. n. m. *Abbayi*, 1) a renowned Babyl. Amora (original name נְזִימְנִי). Keth. 65<sup>a</sup>; a. fr.—2) Oth. Amora of that name. Ib. 94<sup>a</sup>. Erub. 62<sup>a</sup>.

**אַבִּירָה** v. אַבִּירָה.

**אַבִּירָא** Y. Succ. II, 53<sup>a</sup>, א' רב read אַבִּירָא.

**אַבִּירָה (אַבִּיר)** f. (contr. of אַבִּירָה; בעִיר) *prayer*. א' reader, *precentor*. Y. Pes. V, 32<sup>c</sup> bot.—Y. Taan. III, end, 67<sup>a</sup>; Y. Sheb. I, 33<sup>b</sup> top אבִיר.

**אַבִּירָנוס** v. אַבִּירָנוס.

**אַבִּיר** Y. Yeb. VII, 8<sup>a</sup> bot א' אַבִּיר read אַבִּיר; comp. Y. Shebi. VI, 36<sup>c</sup>.

**אַבִּיל** to mourn, v. אָבֵל.

**אַבִּילָא** v. אָבֵלָא a. אָבֵלָא.

**אַבִּילָה** f. 1) = אָבֵלָה *mourning*. Lam. R. introd., (R. Abbahu 4); v. אָבֵלָה.—2) fem. of אָבֵל II.

**אַבִּילָהּ** ch.=next w. Targ. Lam. II, 5; v. אָבֵלָה. — M. Kat. 20<sup>b</sup> א' בַּאפֶּה נְרוּגָה in her (thy wife's) presence observe mourning (when she is in mourning).

**אַבִּילָוֹת** f. (אָבֵל) *mourning time, mourning ceremonies*. M. Kat. 20<sup>a</sup> sq. א' שְׁבֻעָה the mourning time is seven days. Ib. 24<sup>a</sup> א' בְּשֻׁבוֹ no mourning ceremonies are to be observed on &c. Yeb. 43<sup>b</sup> א' חֲדָשָׁה recent (i. e. individual) mourning, in contrad. to יִשְׁנָה mourning over Jerusalem. [Gen. R. s. 8 beg., some ed. אַבִּילָוֹת—אֲכִילָוֹת read אֲכִילָוֹת—אֲכִילָוֹת].

**אַבִּילָוֹתָא** v. אָבֵלָה.

**אַבִּילִין** pr. n. pl. *Abelin, Abilena*, a district of Peræa (v. Graetz, Gesch. d. Jud. II, 2, p. 457). Lev. R. s. 17; Pesik. Vayhi, p. 66<sup>a</sup> אַבִּילִין (corr. acc.); Pesik. R. s. XVIII (p. 88<sup>b</sup> ed. Friedm.) אֲבִילִים; Ruth R. to I, 5 אֲבִילִין. Tosef. Zeb. II, 3 ed. Zuck. אֲבִילִין (Var. אֲבִילִים). Cmp. אֲבִיל a. אָבֵל pr. n. pl.

**אַבִּימִי** pr. n. m. *Abbimi*, 1) a disciple of Rabbah. Shebu. 28<sup>b</sup>; Y. Ned. II, 37<sup>b</sup>; Y. Shebu. III, 34<sup>d</sup> top.—2) A. bar Tobī. Y. Naz. IX, beg., 57<sup>c</sup>.

**אַבִּין** pr. n. m. *Abbin*. Y. Bicc. II, beg., 64<sup>c</sup>; Rabbi A. Cmp. אַבִּין; v. אַבִּיר.

**אַבִּינָא** pr. n. m. *Abbina*, an Amora. Y. Pes. V, 32<sup>c</sup>. —Y. Ned. IV, beg. 38<sup>c</sup> (prob. Abbuna, as shortly before). [Y. Peah III, 17<sup>d</sup> bot. בִּינָא prob. the same.]—א' contr. רִבִּינָא q. v.

**אַבִּיסָנָא** Sabb. 151<sup>b</sup>, v. אָבֵסָנָא.

**אַבִּיק** m. (בִּיק, v. בִּיק; comp. אַבִּיק) *outlet*, esp. a pot in the bath-tub to which a waste-pipe is attached. Mikv. VI, 10.

**אַבִּיק** v. אָבֵק.

**אַבִּיקָה** pr. n. m. *Abikah*, a hero at the defence of Jerusalem. Pesik. R. s. 29—30, א' בִּנְיָמִין (Yalk. Lam. 1001 אַבִּיקָה בִּן גִּבְרִיר).

**אַבִּיקָלוֹס** v. אַבִּיקָלוֹס.

**אַבִּיר** m. (b. h., אָבֵר) *strong, mighty, eminent* (opp. light, of no influence); *noble*.—Pl. אַבִּירִים. R. Hash. 25<sup>b</sup> אבִיר שְׁבֹא the noblest of the nobility. Y. ib. II, 58<sup>b</sup> bot. אַבִּירֵי עוֹלָם (Babli ib. l. c. אַבִּירֵי עוֹלָם; Koh. R. to I, 4 גִּדּוּלֵי) the world's noblest sons. [Esth. R. to II, 4, v. אַבִּירִים.]

**אַבִּירָדִימוֹס** v. אַבִּירָדִימוֹס.

**אַבִּירָם** pr. n. m. (b. h.) *Abiram*. Esth. R. to II, 4 א' ר' יְהוֹשֻׁעַ (some ed. אַבִּירָם, Midr. Sam. ch. XIII (ברִיחַ דֹּר) בִּירִי).

**אַבִּירָשָׁנָא** v. אַבִּירָשָׁנָא.

**אַבִּירָת** pr. n. pl. *Abyath Y'shimon*, usu. א' בִּירָת. Targ. Y. II, Num. XXI, 20.

**אַבִּירָתָר** (b. h.) pr. n. m. *Ebyathar*, an Amora. Git. 6<sup>b</sup>. Y. Ber. IX, 13<sup>a</sup>.

**אַבִּירָה** (b. h., אָבֵר, comp. אָבֵק) to entangle. Hithp. אַבִּירָה to blend (of whirling smoke columns). Pesik. R. s. 29—30.

**אַבִּירָה** m. (Syr., P. Sm. 15; v. foreg., comp. b. h. אָבֵק) the fighter, whence large cock. Targ. Prov. XXX, 31; comp. אַבִּירָה (Var. אַבִּירָה, Ms. אַבִּירָה).

**אַבֵל** (b. h.) 1) indeed, yes. Tosef. Erub. V (IV), 1 א' אבֵל said they to him, yes (we admit). Erub. 30<sup>b</sup> top. Nid. 3<sup>b</sup>; a. e.—Gen. R. s. 91 א' אבֵל it is a South Palestine expression where *abal* means *bram*, v. אָבֵל.—2) but, however. Ber. VII, 1; a. v. fr.

**אַבֵל I** (b. h.) pr. n. pl. *Abel*, name of several towns; comp. אַבִּילִין. Erub. 87<sup>a</sup> ed. (Ms. M. בָּבֵל, corr. acc., Var. lect. v. Rabb. D. S. a. l. note).

**אַבֵל II** (b. h., אָבֵל, v. אָבֵל; comp. אָבֵל); [dark, comp. אָבֵל, mourner, esp. during seven days after burial. M. Kat. 14<sup>b</sup>; a. v. fr. — Pl. אָבֵלִים, אָבֵלִים. Keth. 8<sup>b</sup>; v. אָבֵל. Y. Ab. Zar. I, 39<sup>c</sup> bot. אָבֵלִי גֵוִיִּים mourners among gentiles; a. fr.—Fem. אָבֵלָה. Y. Rer. IV, 8<sup>a</sup>; Y. Taan. II, 65<sup>c</sup> bot.

**אַבֵל III** (foreg.) to mourn. Hithpa. אָבֵלִים, Nithpa. אָבֵלִים to observe mourning ceremonies, to be bound to mourn, be an אָבֵל. M. Kat. 20<sup>b</sup> עִמּוֹ מֵהָאָה עִמּוֹ מֵהָאָה over whom one is bound to mourn, with him he must mourn, i. e. one must share in the mourning ceremonies of a relation at whose death he would have to observe mourning; a. fr.—Tanh. Sh'mini, 1 אָבֵל. Pesik. Sos p. 148<sup>b</sup>; a. fr.

**אַבֵל, אָבֵל** ch. same. Targ. Lam. II, 8.

**אָבֵל** (denom. of אָבֵלָה) to mourn. Targ.

Gen. XXXVII, 34; a. fr.—Y. Ab. Zar. I, 39<sup>c</sup> top. v. אֲרִימְרָא. Esth. R. beg. מְרַאשֵׁי הַיּוֹם when the Empress gave birth, they (the Jews) mourned (it being the Ninth of Ab). B. Kam. 59<sup>b</sup> וְכִי לֹא־אֶבְיֵלִי ed. (Ms. R. לֹא־בְיֵלִי, v. infra) art thou distinguished enough to wear mourning for Jerusalem?

\* Pa. אֶבֶל, אֶבֶלִי. Ib. מֵאֶבֶלִינָא ed. (Ms. F. מֵאֶבֶלִינָא, v. Rabb. D. S. a. l., note 6) I wear mourning.

**אָבֵל** m. (b. h., foreg.) *mourning*; comp. אֶבֶלִיחָא. Y. M. Kat. III, 82<sup>b</sup>; a. fr.—Pl. אֶבֶלִימִי. M. Kat. 7<sup>b</sup> מִי אֶבֶלִי שֶׁחֲבָרָהּ he whom his mourning days overtook, i. e. a second case occurring before the mourning days of the first expired.—אָבֵל רַבָּתִי *Ebel Rabbathi* (Great Mourning), name of a Talmudic treatise, also named euphemistically שְׂמִיחָתָא *Rejoicings*.—[Chald. Targ. Gen. I, 11; v. אָבֵלִינָא.]

**אָבֵלִי**, v. אָבֵל.

**אָבֵלִינָא**, **אָבֵלִי** ch.=h. אָבֵל. Targ. Koh. VII, 2; a. e.—Pl. אֶבֶלִינָא, אֶבֶלִינָא. Targ. Prov. XXXI, 6; a. e.—Y. M. Kat. III, 82<sup>d</sup> bot.; a. e.

**אָבֵלִינָא**, **אָבֵלִינָא** ch.=h. אָבֵל. Targ. Gen. I, 11 (Var. אֶבֶלִינָא אָבֵלִי). Ib. O. XXVII, 41; a. e. Targ. Y. II Lev. X, 19 אֶבֶלִינָא.—Gen. R. s. 27 (prov.) comes joy, rejoice; א' אֶבֶלִינָא comes mourning, mourn.

**אָבֵלִינָא** f.=אֶבֶלִיחָא. Targ. Y. II Deut. XXVI, 14.

**אָבֵלִימִי** Ar. ed. Koh., v. אָבֵלִימִי.

\* **אָבֵלִינִים**, **אָבֵלִינִים** (?) name of a *spring*. Gen. R. s. 33 (Snh. 108<sup>a</sup> דְּגֵיזָא דְּגֵיזָא). Comp. אֶבֶלִינָא, אֶבֶלִינָא.

\* **אָבֵלִימִי** (Ar. ed. Koh. אָבֵלִימִי) m. (αβλιμιος) *night-lodging in open air*: א' *camping apparels* (leather covers etc.). Zeb. 94<sup>a</sup> Ar. (ed. אָבֵלִימִי q. v.).

\* **אָבֵלִינִי** m. pl. (בלש 2); comp. פֶּלֶשׁ, a. b. h. פֶּלֶשׁ) *those who cut through* (comp. בקע a. deriv.), whence *ground-diggers*. (Maim.). B. Mets. 77<sup>a</sup> דְּמִדְּוִיָא Ar. Var. (ed. a. Ar. אָבֵלִי q. v.; Ms. M. אֶבֶלִי, Ms. R. אֶבֶלִי) the ground-diggers (working men) of M.

**אָבֵלִי** pr. n. m. *Ablē*, a gentile scholar, Ab. Zar. 30<sup>a</sup>. Y. Sabb. III, 6<sup>a</sup> bot., Y. Bets. II, 61<sup>c</sup>.

\* **אָבֵלִינָא** pr. n. m. Pesik. R. s. 33 [Y. Naz. VII, 56<sup>a</sup> מְגִבִּילָא; Y. Ber. III, 6<sup>a</sup> bot. גְּבִילָא].

\* **אָבֵלִינָא** m. (ἐβελινος=εβένινος S.) *ebony-wood*. Y'lamd. B'haal. א' מִצִּיטָא (quot. in Ar. Tanh. a. Num. R. s. 14 only ... מְצִיטָא) couches of ebony wood. [Jellin. Beth Hammidr. VI, 88, Nr. 53 אָבֵלִינָא.]

\* **אָבֵלִינָא**, **אָבֵלִינָא** pr. n. pl. *Avlas*, in Cilicia, mentioned as one of the northern border places of the land of Israel. Targ. Y. I Num. XXXIV, 8 דְּקִילִיקָא; Y. II ibid. דְּקִילִיקָא (the district of) A. of the Cilicians. Tosef. Shebi. IV, 11 עִילִי רַבְרָא ed. Zuck. (Var. אָבֵלִי); Sifré Deut. 51 לִילָא רַבְרָא; Yalk. Deut. 624 רַבְרָא; Y. Shebi. VI, 36<sup>c</sup> רַבְרָא. [Probably identical with

Pylæ Ciliciæ, Πύλαι τῆς Κιλικίας.] [Sifré Num. 131 סִבְרָא מֵאֵילָם S. of Ulam; Y. Snh. X, 28<sup>d</sup> סִבְרָא מֵאֵילָם S. of Ulam; Bab. ib. 64<sup>a</sup> סִבְרָא בֶן אֵילָם (?).]

**אָבֵלִימִי** pr. n. m. (Εὐμύσιος) *Eumysus*. Y. Meg. III, 74<sup>a</sup> bot., rendered in a secret letter לְמִד well-learned; v. אָבֵלִימִי.

**אָבֵלִימִי** pr. n. m. (Εὐμαχος) *Eumachus*, an Amora. Y. Snh. III, end, 21<sup>d</sup>.

**אָבֵן** f. (b. h., אָבֵן, comp. אָבֵן, v. Ges. H. Dict. s. v.) *stone*. Sabb. 10<sup>a</sup>; Pes. 12<sup>b</sup> וְכִי א' כְּדֹרֵק like throwing a stone into a leather bottle (has no effect, or is indigestible). Num. R. s. 22 (prov.) into a well out of which you drank א' אֵל דְּדֹרֵק בִּי א' cast no stone.—טֹבֵחַ א' *jewel*. B. Bath. 16<sup>b</sup>; a. fr. Pl. אָבֵן, const. אָבֵן. Gen. R. s. 68 א' שְׁלֹשָׁה א' אֵל מִתְאֲחִיזָה הֵן שְׁלֹשָׁה א' (read שלש) if these three stones shall grow into one; a. fr.

Compounds and combinations: א' בֵּית א' *Stone Chamber*, name of a Temple compartment. Parah III, 1.—א' גִּלְיִן *Stone of Losers* (Claims), a place in Jerusalem where lost and found things were deposited and claimed. Taan. III, 8; Y. ib. 66<sup>d</sup> bot.; B. Mets. 28<sup>b</sup>—א' הַמְכָּר א' or *auktion place* (for slaves). Sifré Deut. 26. Sifra B'har ch. VII, s. 6. Yalk. Lev. 667 א' מִסְכָּא—א' a stone used for closing a pit etc. Nid. 69<sup>b</sup> ב' א' the corpse was put on a closing (immovable) stone; a. e.—א' קְבוּעָה *a stone rooted in the ground*, opp. חֲלוּשָׁה. Y. Sotah IX, 23<sup>c</sup> top.—אֲבֵן הַשֶּׁדֶה *magnetic stone, load-stone*. Snh. 107<sup>b</sup>; a. e.—א' הַשֶּׁדֶה *stone-dial*, Kel. XII, 4; a. e.—א' שְׁחִיזָה *foundation stone*, stone Sh'thiya which in the second Temple occupied the place of the Holy Arc. Yoma V, 2 (3); v. Gem. a. l.—אֲבֵן הַשְּׁבוּתָא *immigrant stones*, i. e. stones brought over from another ground. Tosef. Shebi. III, 4; comp. Shebi. III, 7 a. Y. Gem. a. l.—א' חֲלוּשָׁה v. sup. קְבוּעָה א'.—א' חֲקִימָה *preserving stone*, a stone believed to protect against abortion. Sabb. 66<sup>a</sup>.—[For other combinations see respective determinants.]

**אָבֵן**, **אָבֵן** ch. same. Targ. Gen. XXVIII, 18; a. fr.—Pl. אָבֵן, אָבֵן. Targ. Ex. XXVIII, 11; a. fr. Lev. R. s. 16; a. e.—א' דֹּאכְפָא *weight-stones*, to prevent the sheaves being blown away. B. Bath. 69<sup>a</sup>.—א' דְּכִילָא *black marble stone*. Kid. 12<sup>a</sup>. [Targ. Prov. XXIII, 28, read with Ms. Luzz. שְׁבִירִי שְׁבִירִי and captures foolish sons.] [Y. B. Bath. II, 13<sup>c</sup> אָבֵן ... corrupt a. defective.]

**אָבֵן** m., only in Du. אָבֵן (b. h., אָבֵן, v. Ges. H. Dict. s. v.) 1) *the potter's turning implement*.—2) *the passage of the embryo, vagina*. Ex R. s. 1 (etym.) מקוֹם שֶׁחֲלוּשָׁה נִפְתָּח (some ed. נִפְתָּח incorr.) where the child turns (to come to light). [Oth. etym. v. ibid. a. Sot. 11<sup>b</sup>.]

**אָבֵן**, v. אָבֵן ch.

**אָבֵן** Sabb. 109<sup>b</sup>, v. בְּגָד.

**אָבֵן** m. (b. h., אָבֵן, v. Ges. H. Dict. s. v.) *belt*. B. Kam. 94<sup>b</sup>. Yoma 6<sup>a</sup>; 12<sup>a</sup>; a. fr.—Pl. אָבֵן. Zeb. 18<sup>a</sup>.

**אבנימוס**, **נִימוֹס** pr. n. m. *Abnimos, Nimos*, a gentile philosopher, friend of R. Meir [prob. identical with the cynic philosopher *Oenomaus* of Gadara]. Gen. R. s. 65; a. e. הגרדי א'. Hag. 15<sup>b</sup> הגרדי א'.

\***אבניתא** Targ. Y. II Deut. XIV, 18, read with Y. I אבניתא v. אבן.

**אבניתא**, **אִבְנִיתָא** f. (בין) *understanding, speculation*. Meg. 24<sup>b</sup> בא' דל' דל' (Ms. M. באיב' בל' it depends on the speculative faculty (not on the physical sight). Ab. Zar. 28<sup>b</sup> בא' דל' דל' (Ms. M. בליבא דליא, comp. Tosaf. a. l.) an affection of the eye-sight is connected with (has influence on) the mental faculties; (oth. opin., comp. אבן, *the fat surrounding the heart*).

**אבס** (b. h.; אב, comp. אפין) *to stuff; to fatten, feed* (act. a. neut.) B. Mets 86<sup>b</sup> (expl. abusim, I Kings V, 3) בא' דל' דל' איהן בא' דל' דל' which people fatten with force. Ib. בא' דל' דל' איהן בא' דל' דל' that stand feeding as they please. Sabb. XXIV, 3 (155<sup>b</sup>) בא' דל' דל' איהן בא' דל' דל' you must not (on the Sabbath) stuff the camel; expl. ib. you must not make a manger of her stomach (fill up to swelling); a. fr.—Part. pass. אבוס (=שור). Meg. 9<sup>a</sup>, a. e. (one of the changes said to have been made by the authors of the Septuag.).

**אבסקנמיה** (ἀβασκάντια) *unbewitched! may no harm befall you!* Y. Ab. Zar. I, end, 40<sup>b</sup> לא אמר א' he did not say *abascanta*, but etc. Y. Ber. IV, 13<sup>c</sup> top (corr. acc.).

**חבש=חבש**, v. חבש.

**אבספועין** m. pl. (ביע) *blains, pustules*. Targ. O. Ex. IX, 9 (Var. אבספועין f. pl.).

**אבסר**, v. אבסר.

**אבסעיה**, **אִבְסֵיָה** f. (בסעיה) *search, begging, the appearance of the poor for their share in the crop*. Pl. אבסעיה Peah IV, 5 ג' אב' ו' (Y. ed. IV, 3 אב' three times a day the poor would come (comp. etym. Y. ib. 18<sup>b</sup> top). [Oth. comment. ref. to etym. in Y. l. c. a. Targ. Obad. v. 6: "the owner appears" &c.]

**אבצא** m. (=אבצא, comp. בעין) *tin*. Targ. O. Num. XXXI, 22.

**אבק** m. (b. h.; v. אבק, comp. עשן) (*thick, whirling*) *dust, powder*. Sabb. III, 3 אבק דרכים the (heated) sand on the roads. Hull. 91<sup>a</sup>. Cant. R. to III, 6; a. fr.—א' *the refuse of writing material, or the colored sand strewn over the writing*. Sabb. XII, 5 אבק במשקין if one writes (on the Sabb.) with a fluid or sap of fruits (instead of ink), or in the sand on roads or in the writer's powder.—Transf. (comp. אבק) *connection, something akin to, shade of*, as א' לשון הרע a shade of slander; א' א' a shade of usury; א' של שביעיה an agricultural occupation indirectly related to those forbidden in the Sabbath year; v. infr.—Pl. אבקור. Tosef. Ab. Zar. I, 10 א' ארבע (ed. Zuck. אבקאור) the word *abak* in its figur. sense is applied to four things; comp. B. Bath, 165<sup>a</sup>; B. Mets, 61<sup>b</sup>; 67<sup>a</sup>; Succ. 40<sup>b</sup>.

**אבק**, *Pi*, אבק, אִיבֵק (denom. of foreg.) *to cover with powder*, esp. plants, for fertilizing. Shebi. II, 2 אִיבֵקִין (comp. Y. Gem. a. l.). M. Kat. 3<sup>a</sup>. Y. Sabb. VII, 10<sup>a</sup> top. —Part. pass. אִיבֵקִין *powdered*. Y. Bicc. I, 63<sup>d</sup> bot. מאונקיה (read אִיבֵקִין) grapes fertilized with powder. [Ar. "to remove the dust" (?)].

*Hithpa. a. Nithpa.* אִיבֵקִין, אִיבֵקִין *to be covered, or cover one's self with dust*. Gen. R. s. 43.—Metaph. *to sit at one's feet as a disciple*. Aboth. I, 4.

**אבין**, **אִבִּין** (אב, comp. אבן, אבן) 1) *to entangle, twist, twine*. Men. 42<sup>a</sup> אבין ליה מיבן (perh. אִבִּין Pa.) he twined (the show-fringes) with loops.—2) (neut. v.) *to be attached to, cling to* (idolatry etc.). Snh. 64<sup>a</sup>; Ab. Zar. 14<sup>b</sup>. Ib. 17<sup>a</sup> בה מיבא א' he was very deeply attached to sensuality.

**אבקא**, **אִבְקָא** ch.=h. אבק. Targ. Ex. IX, 9; a. e.

**אבן** Tosef. Mikv. V, 7, read אִבִּין.

**אבקא**, v. אבק ch.

**אבקאור**, v. אבק h.

**אבקא** f. (b. h.; v. אבק) *spices, spice-box*. Fig. אבקא (peddler's spice-box) *a great scholar*. Cant. R. to III, 6 end.

**אבקולס** pr. n. m. (Εὐκολος) *Eucolus*, father of R. Zechariah. Git. 56<sup>a</sup>; Lam. R. to IV, 2. Tosef. Sabb. XVI (XVII), 6 (Var. אבכולס, אבכולס). Comp. אפיקולוס.

**אבקה** Men. 33<sup>a</sup>, read אבקה, v. next w.

**אבקהא** f. pl. (אבק) *loops, leather rings*, on bedsteads for the reception of cords; in door cases, for hanging doors in. Ned. 56<sup>b</sup>; Snh. 20<sup>b</sup>. א' דרגש בא' . . . . a couch is called *dargesh*, when it is carried in and out (to be put up and taken apart) by means of loops (through which the cords are fastened); opp. *mittah*, v. אבקהא.—Men. 33<sup>a</sup>, Erub. 11<sup>b</sup> ed. (Ms. M. אבקהא, v. Rabb. D. S. a. l. note), explain. א' דרכי ציר 'an indication of hinges'.—Macc. 23<sup>a</sup> (*loops in the punishing scourge*).

**אבר** or אבר Hif. אבר, v. אבר.

**אבר** (אבר, v. אבר; comp. גבר, גבר) *to be bent, pressed, thick*.

*Pi.* אבר, אִיבֵר 1) *to strengthen, harden* (comp. אבין). Snh. 109<sup>b</sup> (play on *Abiram*, Num. XVI, 1) א' א' (Rashi אביר, ed. אביר) he hardened his heart against repentance.—2) (denom. of אבר) *to measure wings, to define city limits, for Sabbath distances, in cases of wing-like projections beyond the line*. Erub. V, 1 אבר (accord. to Rab's spelling, while Sam. read אִיבֵר, v. Y. ib. 22<sup>b</sup>, Bab. ib. 53<sup>a</sup>) how do we measure outskirts of a city in order to draw the Sabbath line?; v. etymol. definit. Y. a. Babl. ll. cc. a. Y. Ber. VII, 12<sup>c</sup> top.—3) (b. h. Hif.) *to soar, take wings*. Gen. R. s. 42 (play on *Shemeber*, Gen. XIV, 2) א' א' Ar. s. v. שמהבר (ed. א' א' he took wings to fly and obtain wealth.







**אגדה**, v. אגד III.

**אגדה**, or **אגדה** f. (אגד, נ absorbed or dropped = *tale, story, lesson*, esp. *Agadah*, that class of Rabb. literature which explains the Bible *homiletically*, opp. to *Halakhah* or *legal interpretation* (הלכה, הלכה). M. Kat. 23<sup>a</sup> a legal tradition and an Agadah (homily). Y. Yeb. XII, 13<sup>a</sup>. Y. B. Bath. VI, 15<sup>e</sup> היא אגדה it is a traditional Agadah.—Y. Git. IV, 45<sup>e</sup> בא... בא... who among us can enter into what thy grandfather said?—אגדה a lecturer on Agadah. Gen. R. s. 94; a. fr.—אגדה חלילה the Agadah on Psalms. Ib. s. 33.—Pl. אגדה, אגד. Lev. R. s. 22, beg.; a. fr.—Cmp. אגדה.

**אגדה**, pl. אגדות Tosef. Makhsh. III, 8 ed. Zuck., v. אגדה.

**אגרון**, v. אגר.

**אגרים**, v. אגרס.

**אגריקוס** (אגריקוס, popular corrupt. אגר, comp. אגריקוס) m. (aedicus=cognitor sive defensor civitatis, esp. in Asia Minor) *state's agent, syndic*. Gen. R. s. 12 when an aedicus is in the country, he holds the authority over the public road (curator viae, v. בקא). Yalk. Ps. 794 (a. Ar.) אגר, corr. acc.—Pl. אגריקוס. Cant. R. to VII, 9 (ed. אגר).

**אגרינא** m. (v. אגרינא I a. P. Sm. 23) *worm-wood* (Rashi: *horehound*). Ab. Zar. 29<sup>a</sup> Ar. a. ed. (Ms. M. אגרינא, with ר), in a prescription against asthma. Targ. Y. I Deut. XXIX, 17 אגר (Var. אגר); ed. Vienna pl. אגרינא (אגר).

**אגדה** f. ch. (=h. אגדה) 1) *Agadah, homiletic literature*. B. Kam. 60<sup>b</sup> opp. שמעיה Sotah 49<sup>a</sup> אגדה (abbr. יד/ש"ר) the *kaddish* (prayer) after lectures. Y. Sabb. XVI, 15<sup>e</sup>—2) *the Haggadah*, i. e. *the recitations for the Passover night*. Ps. 115<sup>b</sup> אגדה והלילה Haggadah and Hallel. Ib. 116<sup>b</sup> אגדה who recited the Hag. in the house of R. Joseph (who was blind)?

**אגדה** m. (אגדה to sting, v. אגד, אגד=אגד, v. חגג) *thorn, thorn-bush*. Y. Shebi. VII, 37<sup>b</sup> top.—Pl. אגדין. Y. Kil. V, 30<sup>a</sup> bot.; v. אגד.

**אגדה** adv. *inside, amid*, v. אגדא. Hull. 130<sup>ab</sup>. Cmp. אגד.

**אגדה** m. (אגד, v. אגד=h. אגד q. v.) *cleft, fissure*. אגדה אגדה *cataract, water-falls* (issuing from a fissure). Lam. R. to I, 17 (play on *hogeg* ibid. Ps. XLII, 5) אגדה Ar. like the cataract that rests neither &c. [Ed. געגעה].

**אגדה** m. (אגד I) *band*. Y. Sabb. VI, 8<sup>a</sup> bot.; Y. Yeb. XII, 12<sup>d</sup> top אגדה אגדה a band (of bast) with which mala punicia (pomegranates) are tied together.—Pl. אגדין, const. אגדין. Peah VI, 10 אגדה stalks of garlic plant used for tying bunches; [oth. opin. bunches of garlic on one stalk],

opp. to אגדות tied bunches. [Tosef. ib. III, 8 אגדין ed. Zuck., *piles of garlic*, v. אגדין.] [Num. R. s. 4 beg. אגדין, v. אגדין.]

**אגדה** f. (b. h. אגדה, v. foreg.) 1) *bundle, bunch*. B. Mets. I, 8. Succ. 33<sup>b</sup> אגדה של אגדה as a bunch of herbs is tied; a. fr.—2) *band, union; faction*. Lev. R. s. 30; Gen. R. s. 88 אגדה אגדה one brotherhood.—Pl. אגדות. Peah VI, 10; v. foreg. Makhsh. VI, 2 אגדה של אגדה (herb) bunches which have been lying in the market houses; v. Tosef. ib. III, 8.—Yeb. 13<sup>b</sup> (ref. to אגדות Deut. XIV, 1) אגדה אגדה do not form yourselves into religious factions. Ber. 4<sup>a</sup> אגדה אגדה in companies (amusing themselves).—3) אגדה pr. n. of a family, *Beth-Aguddah*. Mass. Sofrim IV, 1 אגדה של אגדה... the scribes of the family Beth-Ag.

**אגדה** m. (=אגדה) *thumb*. Yoma II, 1. Cant. R. to III, 6.

**אגדה** m. (b. h.) *nut*. Git. 64<sup>b</sup> (as signs of mental responsibility) אגדה אגדה if you throw a nut to it, and the child picks it up (at the same time throwing a pebble away); a. e.—Pl. אגדין, const. אגדין. Orl. III, 8 אגדה אגדה when the nuts are burst open. Ib. 7 אגדה אגדה crack-nuts (eatable); a. fr. [Tosef. Sabb. XIV (XV), 1 אגדה אגדה ed. Zuck., read אגדין, v. אגדין.] [For etymol. comp. אגד.]

**אגדה** ch. same; also *nut-tree*. Keth. 77<sup>b</sup> אגדה אגדה scrapings of the bark of a nut-tree; v. אגדה.—Cmp. אגדה, אגדה.

**אגדה** f. (v. אגדה) *nut-tree*. Cant. R. to VI, 11.

**אגדין**, v. אגדין.

**אגדין** m. *Quæstor*. Gen. R. s. 12, v. אגדין a. אגדין, end.

**אגדין** (אגדין, fr. אגדין) *up! come on!* Gen. R. s. 78.

**אגדין** m. (אגדין) *assembly*, esp. *public games*. Y'lamd. Emor (quot. in Ar, missing in Tanh.) אגדין אגדין.

**אגדה** Tanh. Mishp. 1, read אגדה.

**אגוסטה** (אגוסטה) f. *Augusta*, title of a female member of the imperial family (of Rome), in gen. *princess* &c. Esth. R. to I, 9. [Tan'h. Vaëra 8, אגד, read אגד...]

**אגוסטין** (אגוסטין) m. (Augustanus, Augustianus) *a servant in a colonia Augustana*, (perhaps identical with Curialis or Decurio; cmp. Gibbon, ed. Miln. II, 142sq., Amer. ed.). Snh. 26<sup>a</sup> אגוסטין... אגוסטין Ms. M. (Ms. C. a. F. אגוסטין... ed. אגוסטין, corr. אגוסטין) he may say (as an excuse for tilling in the Sabbath year), I am merely an imperial servant in the estate.

**אגוסטין**, Gen. R. s. i, v. אגוסטין.

**אגוסטוס** (אגוסטוס) m. *Augustus*, title of the Roman emperor, in gen. *ruler, sovereign*. Y. Ber. IX, 12<sup>d</sup> bot. as one uses indiscriminately אגוסטוס אגוסטוס

(βασίλειος) Basileus, Caesar, Augustus; Gen. R. s. 8 (corr. acc.). Ex. R. s. 23, beg.; a. fr.—[Gen. R. s. 12 במדינה א' ed. (Ar. אגבאסטס) read אגבאסטס or אגבאסטס v. אגבאסטס.]

**אגוסטין** m. pl. *Augustiani*, a Prætorian legion entitled to proclaim the emperor. Esth. R. to I, 3, end א' רקומיני the Decumani (or Decimani) and the Aug.—Gen. R. s. 94 גא' (corr. acc.); v. Sachs. Beitr. I, 113 sq.

**אגוסטל**, v. next w.

**\*אגוסטלי** m. (Augustalis). *Præfectus Augustalis*, title of the prefect of Egypt. Gen. R. s. 1. ed. (Var. אגוסטלי, Ar. אגוסטלי).

**אגוסתא** Ex. R. s. 8 some ed., read אגוסטוס.

**אגור** m. (גפס I, גפס) 1) *sexual intercourse*. Y. Git. VII, 48<sup>d</sup> אגור לי אגופה to reserve to himself the right of embracing her; Y. B. Bath. VIII, 16<sup>e</sup> גופה—2) *door-stop*, v. אגפס.—[אגפס v. אגפס.]

**אגור, אגור** m. (אגור I) *heap, hill*. Tosef. Shebi. III, 3 אגור וא' יוצא ו' ed. Zuck. (Var. יאגור) and a mound (of arable ground) rises out of it (the rock).—Pl. אגורים; const. אגורי. Tosef. Peah III, 8 אגורי השים ed. Zuck. (Var. אגורי, אגורי, ed. אגורי, v. אגורי) heaps of garlic on the field, not yet bunched.

**אגורא I, אגורא** ch. same; esp. *heathen altar* (comp. b. h. גל). Targ. Jud. VI, 25; a. fr.—Pl. אגורין. אגורא, אגורא. Targ. II Kings XXI, 3; a. fr.

**אגורא II f. (ἀγορά) market-place, court-session, court.** Pl. אגוראות. Git. 88<sup>b</sup> א' של נכרים (ed. אגוראות corr. acc.) gentile courts.

**\*אגורת** f. (אגור) prop. *store-room*, hence *the compartments of the nut-shell*. Pl. אגורות. Pesik. R. s. 11 as the nut has ארבע אגורות four compartments (Yalk. Cant. 992 אגורות).

**אגורי** inf. of אגור.—אגורי for אגורי, v. אגורא.

**אגורי, אגורי** m. (v. אגור, אגור) *fit for storage, of good quality*. Kel. XVII, 8 the olive (as a size standard) . . . neither large nor small, but of medium size, א' which is the kind called *egori*. Ber. 39<sup>a</sup>; Y. Bicc. I, 63<sup>d</sup> (etymol. explan.); v. אגורי. Yalk. Deut. 851 א' זית. Gen. R. s. 91, end א' myrrh fit for storage.—Pl. אגורין Num. R. s. 4 beg. חטים אגורין, read אגורין אגורין are all storage wheat (opp. בירועה). Omp. אגורי.

**אגוריאור**, v. אגורא II.

**אגושמוס**, תוס. . . ., v. אגוסטוס.

**אגח, אגח**, v. גח.

**אגחיתא, אגחיתא** f. (אגח) *fighting*. Targ. Ps. CX, 3; a. e.

**אגמין**, Snh. 91<sup>a</sup>, v. אגמין.—Y. Kil. IX, 32<sup>a</sup> v. אגמין.

**אגמרגמא** m. (καταρράκτης, *cataracta*) *cataract, cascade*.—Pl. אגמרגמא Y. M. Kat. I, beg. 80<sup>b</sup> א' אגמין what is your opinion about those cascades?

**אגנא**, v. אגנא.

**אגנח**, v. גנח.

**אגחיתא**, v. אגחיתא.

**אגין** Tanh. Emor. 18, v. אגין.—Y. Sabb. II, 5<sup>b</sup> כפר א', read אגין=אגין Gen. R. s. 6.

**\*אגין** (denom. of אגנא, אגנא, Pa.) *to form disks or cakes (of wax)*. Y. Sabb. VII, 10<sup>b</sup> bot. אגין קרין he who forms cakes of wax dust (on a Sabbath).

**אגינו** Gen. R. s. 56, some ed. אגינו—a corrupt passage, prob. to be read: אגין וחקיקה אגין גן בני עמי.

**אגיס** m. *wife's brother or kindred, brother-in-law*, v. גיס. Snh. III, 7 ed. Y.; a. fr.

**אגיסמין, אגיסמין** v. אגיס.

**אגיסמין**, v. אגיסמין.

**אגירא, אגירא** m. (אגיר) *hired man, laborer*. Targ. Job VII, 1; 2; a. fr.—Pl. אגירי. B. Mets. 76<sup>b</sup> sq. (interch. in ed. with אגורי, corr. acc.).

**\*אגיריסין** m. pl., a corruption of a geographical term, perh. אפירוסין (Ἰππερώσις) (steeds) of *Epyrus*. Targ. Jer. V, 8 (h. text אגיריסין).

**אגיש** Lam. R. to I, 21; Pesik. Anokhi p. 138<sup>b</sup>, v. אגיש I.

**אגלא, אגלא** m. (v. גל, גל) *outside-door, city-gate*.—Pl. אגלי, אגלי. B. Bath 8<sup>a</sup> גפא א' Ar. (ed. לאג). all must contribute towards keeping the city gates in repair; B. Mets. 108<sup>a</sup> (Ms. M. גלי).

**אגלוקין**, v. אגלוקין a. אגלוקין.

**אגלים** m. (b. h.; אגל, sec. r. of אגל, comp. רוג, רוג) *rounded things, rain-drops*. Hag. 12<sup>b</sup> א' עליית א' (allus. to Job XXXVIII, 28) the upper store in heavens containing the rains. [V. Var. lect. in Rabb. D. S. a. l. note 200.]

**אגלין** read אגלין.

**אגלפיתא** f. (גל) *engraving, setting*. Targ. Y. Ex. XXXI, 5.

**אגלקין**, v. אגלקין.

**אגם I** (h. גמם; גמ, v. גמם) *to be bent*, whence *to be in grief*. Targ. Ps. CXIX, 28.

**אגם II** m. (b. h.; v. foreg. a. אגמין) *anything bending and peeling*, whence 1) *leek*, or *leek-like plants*, opp. to אגמין young grain &c. Kid. 62<sup>b</sup> this refers only to *shahath* אגל בא' לא אגמ but not to *agam*. Ib. מאי משמע דהא א' לישנא דבוצלנא הוא (Ar. אגמ) what proof have you that *agam* in this case has the meaning of onion-plants? (Answ. ref. to אגמין Is. LVIII, 5).—2) (b. h.) *reed, reed-land (juncetum), dwelling places of wild beasts*, opp. אגמין cultivated land. Taan. 22<sup>a</sup>.

**אָנ** m. (גמס) *a field which requires clearing in order to be made arable, uncleared ground containing roots of trees &c.* Ab. Zar. 38<sup>a</sup> בא' האר האר set fire to an uncleared field. Y. ib. II, 44<sup>d</sup> bot. א' חמרים a field on which palms stood, the roots of which must be grubbed up.

**אָנא** ch. same. Ab. Zar. 38<sup>a</sup> וב' ללוי א' וב' his intention was merely to clear the ground.

**אָנא** m. ch. (גום, v. אָנא) *a depression, stagnant water, lake; also marshland, meadow.* B. Mets. 36<sup>b</sup> קטל קני בא' the vapors of the meadow; a. fr. בא' קטל to cut reeds in the meadow—to be illiterate. Sabb. 95<sup>a</sup>; Snh. 33<sup>a</sup>.—*Pl.* אָנא, אָנא. Targ. Is. XXXV, 7; a. e.—אָנא. Sabb. 77<sup>b</sup> בא' grazes in meadows.

**אָנא II** pr. n. pl. *Agma*, in Babylon. B. Mets. 86<sup>a</sup>.—B. Bath. 127<sup>a</sup>; Kid. 72<sup>a</sup> אָנא אָנא Akra d'Agma, v. אָנא. Snh. 38<sup>b</sup> אָנא אָנא (Ar. אָנא דיקורי; oth. var. v. Rabb. D. S. a. l. note).

**אָנא** f. (אָנא I, v. אָנא) *grief of the soul.* M. Kat. 14<sup>b</sup>; a. fr. Ms. M., s. Ar. א' (ed. ע).

**אָנא** m. (b. h. אָנא; v. אָנא II) *reed, cane.*—בעל הא' *cane-bearer*, a subordinate executive officer. Y. Sot. IX, 24<sup>b</sup> top; a. e., v. אָנא.

**אָנא** ch. same. Targ. Is. LVIII, 5.—Targ. Job. XL, 26 Ms. (ed. אָנא).

**אָנא** m.—אָנא. Sabb. 145<sup>b</sup> ed.

**אָנא** ch. v. אָנא.

**אָנא** m. (b. h. אָנא, v. אָנא) *basin, kettle.* Sabb. 110<sup>a</sup> א' א' a basin filled with cress. Ab. Zar. 31<sup>a</sup> א' א' Ms. M. (ed. רפ') a basin-like vessel placed over the opening of the cask. Pes. 45<sup>b</sup>.—Ber. 22<sup>a</sup> א' א' in a bath tub.—*Pl.* אָנא, אָנא. Targ. Is. LXV, 11.—Pes. 30<sup>b</sup> א' א' the kneading basins of Mahuza.—אָנא pr. n. pl. Targ. Jud. IV, 11; Y. Meg. I, 70<sup>a</sup> bot. אָנא, later name of אָנא *pools of Kadesh*. [B. Kam. 61<sup>b</sup> אָנא אָנא Ms. R., *ponds of the field*, v. אָנא a. אָנא.]

**אָנא** (Var. v. infra) name of a Roman general in the days of R. Yoh. b. Zakkai, or of R. Gamliel, prob. a corrupt. of אָנא *Quintus*, or אָנא *Quintus*; [Graetz: *Atticus*, v. Monatsschr. 1885 p. 17 sq.]. Sifré Deut. 351 אָנא. Y. Snh. I, 19<sup>b</sup> top אָנא; ib. c bot. אָנא; ib. d top אָנא. Num. R. s. 4 אָנא (אָנא); Bekh. 5<sup>a</sup> אָנא. אָנא seem most probable.]

**אָנא** Y. Ter. VII, 21<sup>b</sup>, v. אָנא.

**אָנא** v. next. w.

**אָנא** f. (agnina, sc. pellis) *lamb-skin.* Gen. R. s. 20 Mus. (ed. אָנא).

**אָנא** v. אָנא.

**אָנא** f. 1) אָנא. Targ. II Esth. I, 2.—2) *protection, guard.* Num. R. s. 12; Midr. Till. to Ps. XCI, 2 *mahāsi* (Ps. I. c.) means אָנא *my guard*.

**אָנא** (Tosef. אָנא) m. (גום, v. אָנא III, cmp. אָנא) *pear, pear-tree.* [In oth. Semit. dial. except Syr., *phum*, Fl. to Levi Talm. Dict. s. v.] Y. Kil. I, 27<sup>a</sup> bot.; Tosef. ib. 4. Ib. II, 15 (Var. אָנא).—*Pl.* אָנא, אָנא. Y. Ter. XI, 47<sup>d</sup> bot. Kil. I, 4. Tosef. Shebi. VII, 18; a. fr. [Omp. אָנא, esp. Cant. VI, 11, where the context points to *fruits* in gen. Cmp. אָנא.]

**אָנא** v. אָנא.

**אָנא** Ar. s. v. אָנא, read אָנא.

**אָנא** m. (ἐξέτις S.) *farewell-address, bequest.* [Mostly corrupt.] Midr. Till. to Ps. LXXXIV. Ib. to Ps. LXXXVI, 1. Ib. to Ps. XXXVII. Pesik. Aharé p. 175<sup>a</sup> אָנא; Lev. R. s. 21 אָנא, read אָנא (v. Buber to Pesik. I. c.).

**אָנא** Koh. R. to III, 14, read אָנא (Mat. K.).

**אָנא** (sec. r. of אָנא, v. אָנא) *to fill up a hole with pitch &c.* B. Kam. 105<sup>a</sup>.

**אָנא** m. (אָנא I) *the moulding or eminence of the door frame against which the door shuts, door-stop* (esp. of door-ways in thick city walls &c. with reference to sacred limits in sacrificial law). Pes. VII, 12 א' א' the space of the wall inside the door-stop is subject to the laws which apply to the space enclosed by the wall. Ib. 85<sup>b</sup> א' א' the stop itself and the corresponding space. Y. ib. VII, 35<sup>b</sup> אָנא.

**אָנא** com. (v. foreg.—אָנא; cmp. b. h. אָנא) 1) *wing, pinion.* *Pl.* אָנא; *Du.* אָנא. Neg. XIV, 1. Gen. R. s. 39; a. e.—2) *winged animals, poultry.* Succ. 42<sup>a</sup>.—3) *arms, shoulders of a human being.* Y. Snh. VII, 24<sup>b</sup> bot. א' א' you might think the convict must be cut through at the arm-pits. Sabb. 129<sup>a</sup> א' א' her mates lift her by her arms.—4) *banks of river &c.* B. Kam. 61<sup>a</sup> א' א' a rivulet which imparts *booty* (alluvium) to its banks. B. Bath. 99<sup>b</sup> א' א' whose embankments have disappeared (washed away).

**אָנא** ch. same, *wing.* Gen. R. s. 75, beg. אָנא shakes her wings to shake the ashes off. [Targ. Ezek. I, 14, prob. אָנא]. [B. Bath. 8<sup>a</sup>, v. אָנא].—*Pl.* אָנא, const. אָנא. Targ. Cant. V, 11. Cmp. אָנא, אָנא.

**אָנא** v. אָנא.

**אָנא** I (b. h., אָנא, v. אָנא) *to gather, collect.* Y. Yoma III, 41<sup>a</sup> top (expl. *agartle*, Ezr. I, 9). Y. Bicc. I, 63<sup>d</sup> bot. א' א' it stores up its oil, (does not let it trickle out), v. אָנא; Ber. 39<sup>a</sup> א' א' its oil remains stored up.—Y. Nid. III, beg. 50<sup>c</sup> top אָנא blood collected in one place.—Trnsf. *to store up thoughts, arguments.* Sifré Deut. 16 (play on *géro* Deut. I, 16) א' א' that means him who heaps arguments up against him (his opponent in litigation). Ex. R. s. 6 א' א'.

הורה (Var. שאַגֶר *Pi.*) he is called Agur (Prov. XXX, 1) because he collected words of the Law (stored up knowledge); Koh. R. beg. שאַגֶר בד"ר because he was stored (or *girded*, v. אַגֶר II) with knowledge. Cant. R. to I, 1 end. [Sabb. 60<sup>a</sup> אוגרת ed., v. אַגֶר.]

*Nif.* אַגֶר: *to be gathered*. Num. R. s. 20 beg. (play on יגֶר Num. XXII, 3) וְהָיוּ נִאֲגְרִין לְעִירָהֶם and they were gathered to their towns (for defence).

*Hif.* הוֹאֲגֶר, *to store up*. Tosef. Dem. I, 10 המוֹגְרֹת the store-keepers' places; v. מוֹגְרָה, מוֹגְרָה.

אַגֶר I ch. same; *Pa.* אַגֶר *to heap up*, Targ. Y. Deut. I, 16 רִמְאָגֶר וְכ' (ed. Vien. מִאֲגֶר—) who heaps up litigations, v. foreg. [Targ. Ps. CIV, 7 למיגֶר Ms., v. יגֶר.]

אַגֶר II (אֶגֶר, v. אַגֶר). 1) *to gird, arm*. Midr. Prov. to XXX, 1 שֶׁאֵל חֲלָצִי who girded his loins for wisdom; Yalk. Prov. a. l. Part. pass. אַגֶר, v. אַגֶר I. 2) *to halt*, whence part. f. אוֹגֶרֶת (sub. סִפִּין) a knife having indentations which catch the passing nail of the examiner. Hull. 17<sup>b</sup>.—\*3) *to occupy space*. B. Bath 14<sup>a</sup> (interchanging with אָבֵל q. v.).

אַגֶר II (אֶגֶר) (אֶגֶר, akin to אָבֵל, v. foreg.) prop. *to tie*, whence *to hire, employ, rent*. Targ. Gen. XXX, 16; a. fr.—Koh. R. to IV, 6; Lev. R. s. 3 beg. (prov.) דֹּא' רִא' אַגֶר he who rents one garden will eat birds; him who rents gardens, the birds will eat. Git. 73<sup>a</sup> אַגֶר בִּלְחֵי they hired boatmen. Snh. 73<sup>a</sup> מִיגֶר אַגֶרֶי to hire help. Y. Taan. I, 64<sup>b</sup> bot. וְיִירָא מִיגֶר hiring prostitutes. B. Mets. 79<sup>a</sup>; a. fr. *Af.* אוֹגֶר 1) same. Targ. Y. Deut. XXIII, 5 (4).—B. Mets. 77<sup>a</sup> (interch. with Pe.) אַגֶרֶי אַגֶרֶי engages laborers.—2) *to rent out, lease*. Erub. 63<sup>b</sup> לֵן רְשִׁיתְךָ אַגֶרֶי lease to us thy property. Y. Dem. VI, 25<sup>b</sup> top. Y. Taan. I, 64<sup>b</sup> bot. אֶגֶרֶי אַגֶרֶי I hired my ass out.

*Ithpa.* אֶגֶרֶי, *Ithpe.* אֶגֶרֶי (contr. of אֶגֶרֶי) *to be hired, to work as a laborer*. Targ. O. Deut. XXIII, 25; a. e.—Yoma 20<sup>b</sup> (prov.) וְכ' אֶגֶרֶי (combine into one w.) when thou hast hired thyself out to one, comb his wool (shrink from no labor).

אַגֶר III, אַגֶרֶא I m. (foreg.) *rent, wages; reward, profit*. Targ. Gen. XV, 1; a. fr.—B. Mets. 63<sup>b</sup> לִיחֵ א' compensation for waiting (giving time for delivery), i. e. advancing the money to the seller. Ib. 68<sup>b</sup> כ' א' half profit or loss. Ib. 69<sup>b</sup> א' payment for carrying freight, and indemnity to the boatmen in case of wreck. Y. M. Kat. II, 81<sup>b</sup> top א' profit and principal (cost-price).—Y. B. Mets. II, 8<sup>c</sup> top עֲלֵמָא than all profit this world can offer.—2) *that which deserves reward, meritorious deed*. Ber. 6<sup>b</sup> רִפְיָקָא רִיחָא א' the merit in attending a lecture lies in running [to it] (anxiety to hear it). [אַגֶר, אַגֶרֶא *staff, pole*, v. אַגֶר.]

אַגֶר, אַגֶרֶא *roof*; אַגֶרֶא *letter*, v. א'.

אַגֶרֶא II pr. n. m. *Agra*, father-in-law of R. Abba; father of R. Y'hudah. Hull. 104<sup>b</sup>; 134<sup>a</sup>. Nid. 53<sup>a</sup>.

אַגֶרֶים v. next. w.

אַגֶרֶמִים (freq. אַגֶרֶמִים) m. (a corrupt. of ἀγοράνομος, v. אַגֶרֶמִים) *agoranomos*, corresponding to the Roman *ædilis*, *market commissioner*, *gauger*, &c. Ab. Zar. 58<sup>a</sup> נכרי א' (כורר, Ms. V. א' גוי) a gentile agoran.—B. Kam. 98<sup>a</sup> טריעא א' an Arabian agoran.—B. Bath. 89<sup>a</sup> א' מַעֲמִידִין א' וְכ' appointed for superintending measures, but not for fixing the prices.—*Pl.* אַגֶרֶמִין B. Bath. l. c. (v. supra). [Pesik. Asser p. 96<sup>a</sup> שִׁצָא לֹא (sing.) Ar. (ed. להגרינימים read א' וְכ' cmp. Yalk. Ps. 729).]—אַגֶרֶמִים Sifra K'doshim ch. VIII; cmp. Y. B. Bath. V, 15<sup>a</sup> bot. [Oth. corrupt. v. Pesik. l. c. note.]

אַגֶרֶי, אַגֶרֶי f. (אגֶר I, Pi; cmp. אַגֶרֶי (*grain*) *fit for storage, of superior quality*. Y. Maas. Sh. IV, beg. 54<sup>d</sup> מִן הָא' עַל הַשְׂמִיתָה וְכ' *Trumah* may be taken from the stored-up wheat for the wheat which has to be quickly disposed of, or vice versa. Y. Peah. II, 17<sup>a</sup> וְכ' אַגֶרֶי (read אַגֶרֶי). Y. Naz. V, 54<sup>a</sup> שְׂחִירָה יִנְמָצָא אַגֶרֶי (corr. acc.) from dark colored wheat (inferior), and found it was *igg'ru* (superior). [R. Simson to Peah II, 5 quotes אַגֶרֶי; El. W. in Sh'noth El. ibid. אַגֶרֶי.] [B. Bath. V, 6 has לבנה *white, pure* for 'our w.].

אַגֶרֶי, v. אַגֶרֶי.

אַגֶרֶמִים m. pl. (a corrupt. of אַגֶרֶמִים, cmp. אַגֶרֶמִים a. next. art.) *costum-collectors*, (cmp. Sm. Ant. s. v. Agoranomos). Gen. R. s. 75 ed. (Ar. אַגֶרֶמִי).

אַגֶרֶי, v. אַגֶרֶי.

אַגֶרֶמִין, v. next. w.

אַגֶרֶמִים (corr. אַגֶרֶי), contr. אַגֶרֶמִים m. (ἀγοράνομος) *agoranomos*, *market-commissioner*; v. אַגֶרֶמִים a. אַגֶרֶמִים. Y. Dem. II, 22<sup>c</sup> top גִּדּוּל א' גִּדּוּל the agor. was an influential man. Y. Ab. Zar. IV, 44<sup>b</sup> top. Lev. R. s. 1 אַגֶרֶמִים (corr. acc.). Y. B. Bath. V, 15<sup>a</sup> bot. אַגֶרֶי (twice); a. fr.

אַגֶרֶי m. (b. h., גֶרֶי, cmp. בִּרְמִיזָא *fiat*; fig. *power, usurpation*. Kel. XVII, 12. Ex. R. s. 1. א'—mighty, violent. Y. Peah. VII, 20<sup>c</sup> top; v. infra.—Sot. 41<sup>b</sup> אַגֶרֶי the power of sycophancy.—*Pl.* אַגֶרֶיִם the men of power of the house of David; Snh. 49<sup>a</sup>. Pes. 53<sup>b</sup> א' בעל א' a strong, violent man (opp. גִבֹרֶא רַבָּה a great man).

אַגֶרֶפִינָא (גִרִפִינָא) pr. n. pl. *Agrippina*, one of the signal stations for announcing the New-Moon, prob. a tower or height near Cæsarea Philippi, enlarged by Agrippa II. R. Hash. II, 4 (22<sup>b</sup>) מֵא' . . . Ms. M. 2, Mish. Nap. (ed. . . . בג' . . . לג' Y. ed. . . . בג' . . . v. Rabb. D. S. a. l. note 4).

\* אַגֶרֶמִין Koh. R. to I, 18 read אַגֶרֶמִין or pl. אַגֶרֶמִין. Cmp. אַגֶרֶמִין.

אַגֶרֶי, אַגֶרֶי m. (ἀγρός, neut. or acc.) *wild* (opp. אַגֶרֶי q. v.); *rough*. Gen. R. s. 77; Cant. R. to III, 6 א' כִלְבֵי, Num. R. s. 11 (refer. to Gen. III, 8) שִׁוְמֵעַ



(Num. XIX). Ab. Zar. 24<sup>a</sup>; a. fr.—Lam. R. to IV, 5, v. אָדומים *Pl.* אָדומים, אָדומים; Y. Succ. II, 53<sup>d</sup>, v. אָדומים—Gen. R. s. 89; a. fr.

**אָדום** (b. h. אָדום) 1) pr. n. m. *Edom*, surname of Esau, son of Isaac; mostly used as a nom. gentil. *Edomite*, *Edomite nation*.—2) fem. (sub. מלכות) *Rome*, *Roman government* (owing to the dependence of Herod on Rome). Ex. R. s. 35; a. fr. Ibid. א' מלכות א' a. fr. [In subsequent ages: *Christianity*.]

**אָדומי** m. (b. h. אָדומי) *Edomite, Idumean*. Keth. 30<sup>a</sup> א' the laws of intermarriage with Egyptians and Edomites as implied in Deut. XXIII, 8.—Pes. III, 1 א' Idumean vinegar; a. e.—Snh. 12<sup>a</sup> Ar. a. Ms. M. (later ed. under censorial influences ארמי, v. Rabb. D. S. a. l. note) and that Edomite (disguise for *Roman government*, v. foreg.) would not permit them.—Fem. אָדומית.—*Pl.* אָדומית. Keth. 64<sup>b</sup> א' Idumean barley.

**אָדון** m., const. אָדון (b. h.; דין) *lord, judge*. Hag. 3<sup>b</sup> א' Lord of all creatures. Y. Kid. IV, beg. 65<sup>b</sup> (allud. to *Adon*, pr. n., Neh. VII, 61) א' there is no justice and no judge. Gen. R. s. 89 (play on *Kar*, Is. XXX, 23) א' קירי Kyri (κύριος) means Lord.

**אָדונה** f. *mistress*. Gen. R. s. 89 אָדונה עם אָדונה Joseph suffered while being with his mistress. Ib. s. 98 (play on *ben porath* Gen. XLIX, 22) א' the youth that broke (defeated the plans of) his mistress; the youth whom his mistress broke (having him put in prison). Ib. (play on *vay-mar'ruhu* Gen. ib. 23) א' בן שומר the youth who made life bitter to his mistress (v. vers. Mat. K. a. l.).

**אָדוניה** Tosef. Kel. B. Mets. VIII, 6, ed., v. אָדוניה III.

**אָדונקי**, v. אָדנקי.

**אָדור**, v. אָדורא.

**אָדורת**, v. אָדור.

**אָדורי** m. pl. (הדר) *procession*. א' צלמא a procession in which an idol is carried. Y. Ab. Zar. III, 43<sup>b</sup> bot.; Y. Ber. II, 4<sup>b</sup> א' צלמא; Y. Shek. II, end, 47<sup>a</sup> א' צלמא (read אָדורי דצ' (אָדורי); Midr. Sam. ch. XIX א' צלמא חוררוסס (?).

**אָדורא**, v. אָדורא.

**אָדיר** (=דיר, b. h. הדר) *to swing, throw, pitch*. Snh. 7<sup>a</sup>, v. אָדירא. B. Kam. 22<sup>a</sup>; Bets. 39<sup>a</sup> אָדירא he threw it off. B. Kam. 98<sup>a</sup> א' אָדירא he pitched it out of his neighbor's hands.

**אָדירא** Y. Maasr. I, 49<sup>b</sup>, prob. אָדירא or אָדירא; v. Y. Sabb. III, 6<sup>b</sup> top.

**אָדירון** read אָדירון.

**אָדירי** f. (הָדִירָה=h. הָדִירָה) *sprinkling* (for purification). Targ. Num. XIX, 13 (Var. אָדירי; h. text אָדירי). Targ. Ezek. XXXVI, 25 אָדירי.

**אָדירי** (=דירי; a. ער=א; h. הָדִירָה) *until now; whence, still, yet; as yet*. Y. Ber. IV, 8<sup>a</sup> bot. א' art thou not yet up to this, i. e. dost thou not yet understand it? Y. Taan. II, 65<sup>c</sup> bot. א' art thou still at that point, i. e. dost thou still ask? Y. Peah I, 15<sup>c</sup>; Y. Kid. I, 61<sup>b</sup> top א' and yet he has hardly come up to half the honor due to parents.

**אָדירל**, v. אָדירל.

**אָדירלי** m. pl., dialect. for אָדירלי. B. Bath. 74<sup>b</sup>, v. אָדירלי.

**אָדירמא** m. ch. (=h. אָדירמא) *red, full of sap, fresh*. Bets. 24<sup>b</sup>, Rashi; v. however, אָדירמא.

**אָדירן** ch. (=h. אָדירן; אָדירן=h. אָדירן) *at that time, thereupon*. Dan. II, 15; 17; 19.—באדירן *at the same time, forthwith*. Ibid. 14; 35.—א' מן *from that time*. Ezra V, 16.

**אָדירניא**, v. אָדירניא III.

**אָדירניא**, v. אָדירניא.

**אָדירק**, v. אָדירק.

**אָדיר** m. (b. h.; אָדיר) *distinguished, glorious, mighty*.—*Pl.* אָדיר. Men. 53<sup>a</sup>.

**אָדירא** ch. same. Targ. O. Ex. XV, 6; a. fr.

**אָדירא** m. (=רִימ, *rim, border*. Y. Sabb. III, 5<sup>d</sup> bot. leaned a vessel דחנורא (Var. לאירא) against the rim of a heated store.

**אָדירש**, v. אָדירש ch.

**אָדיר** *Adakh*, substitute of תקל (Dan. V, 25) by permutation of letters called א'ב"ש q. v. Snh. 22<sup>a</sup>. Cant. R. to III, 4 אָדיר (corr. acc.).

**אָדיר**, v. אָדירא.

**אָדירא** f. (דִּבְרֵי) 1) *mention, esp. invocation of the Lord, Divine Name*. Y. Ber. IV, 8<sup>a</sup> top א' for each benediction an invocation. R. Hash. 18<sup>b</sup> א' the use of the Divine Name in legal documents was abolished.—2) (=b. h. אָדירא) *memorial offering*. Targ. O. Lev. II, 2; a. e.

**אָדירא** f. (v. foreg.) *remembrance, mention*. Targ. Ps. XXX, 5 Ms. רגז...; ed. רגז...

**אָדירא**, v. אָדירא.

**אָדירל** m. (דִּבְרֵי, b. h. אָדירל) *garden-cress, summer-savory*. Tosef. Shebi. V, 11 (ed. Zuck. אָדירל). Ukts. III, 4 ע' Y. Shebi. VII, 37<sup>c</sup> bot. ערל; ib. 37<sup>b</sup> bot. ערלה (corr. acc.)

**אָדלקה** f. (=הָדִלְקָה) *lighting*. *Pl.* אָדלקה. Y. Shebi. VII, beg. 37<sup>b</sup> א' מיני sorts of plants used for lighting purposes.

סוף, v. סוף. [v. Rabb. D. S. to Ab. Zar. 38<sup>b</sup>, Bets. 24<sup>b</sup>, note.]

**דָּמָה** (b. h.;  $\sqrt{\text{דָּמָה}}$ , v. דָּמָה) [to be viscous, thick, dark]  
to be red, grow red.

*Pi.* אדם *to redden, make red.* Y. Sabb. VII, 10<sup>c</sup> top  
הַמַּאֲדֵם אֶת הָאֵדָם he who produces a red spot (congestion  
of blood, on a Sabbath).

*Hif.* הָאֲדָרִים 1) (b. h.) *to be, grow red*. Num. R. s. 9 (p. 231<sup>b</sup> ed. Amst.) מְאָדָּרִים (דִּירָה) if she was red-faced. Hull. 53<sup>b</sup>; a. fr.—2) *to cause to blush, put to shame* (usu. חֲלָבִין). Num. R. s. 4 (p. 218<sup>d</sup> ed. Amst.) (play on עֵרַב אֲדָרִים)—*Part.* מְאָדָּרִים *the planet Mars*. Sabb. 156<sup>a</sup>.—*Part.* *Hof.* מְאָדָּרִים, מְאָדָּרִים. Y. Sabb. VII, 10<sup>c</sup> top מְאָדָּרִים dyed red.

**אדם** m. (b. h.) *man*, pr. n. m. *Adam*, frequ. אֲדָמָאן (abbr. אֲדָמָא). Gen. R. s. 17; a. fr. — סֵפֶר אֲדָמָא סֵפֶר אֲדָמָא the (allegorical) book of Adam containing all generations and their leaders from beginning to resurrection, i. e. destinies of humanity. Ex. R. s. 40 beg. B. Mets. 85<sup>b</sup> bot.

**אֶדְמָא, אֶדְמָא, אֶדְם** m. ch. (=דָּם, דְּמָא) *blood*.  
 Targ. I Chron. XXII, 7; a. e.—Y. Maas. Sh. V, 56<sup>d</sup> top  
 מִגְבֵּלָא אֶדְמָא to mix its (the bird's) blood. Git. 47<sup>a</sup>; v.  
 חוּלִי II. *Pl.* אֶדְמָא. Targ. I Chr. I. c.; a. e.

**אֲדָמָדָם** m. (b. h.) *reddish*. Y. Succ. III, 53<sup>d</sup> אֲדָמָדָם אֲדָמָדָם which of the red colors is called *adamdam*? — Shebu. 6<sup>a</sup> *reddish leprosy* (Lev. XIII, 42); a. e.

**אֶדְמָדְמִי** m. pl. (דמם) *lumps of dripping grapes*.  
Gen. R. s. 34, end אָנָּה גְּבִילִין לִיהָ א' we make for it a  
dough of &c., v. דְּמָדְמִנִּיּוֹת, דְּבִבְבִּנִּיּוֹת.

**אַרְבָּת** f. (b. h., prob. fr. דָּרַם, emp. foreg.; *thick and moist*) [earth], *clay*. Gen. R. s. 14 the potter takes sand (שָׁר) which is male (masc. gender) and clay (אַרְבָּת) which is female (fem. gender).—Sabb. VIII, 5 א' כְּחוֹתֶם יו' as much clay as is required for a seal on bag-knots. [For the meaning of the phonetic equivalents of our w. in other Semit. tongues, v. Ges. H. Dict. s. v.]

**אֶדְמוּמִית** f. (אֶדְמָה) *redness*. Hull. 87<sup>b</sup>, a. e. מֵרָאָה אֶ  
reddish color.

**אַדְמוֹן** pr. n. m. *Admon*, one of the justices of the peace in Jerusalem. Keth. XIII, 1.—Ib. 105<sup>a</sup> א. בן גרמי

**אַדמוֹנִי** m. (b. h., אדם) *ruddy, gold-colored*, esp. with refer. to hair. Y. Ned. I, 36<sup>d</sup> bot.

pr. n. pl. *Adami* (Josh. XIX, 33). Y. Meg. I, 70<sup>a</sup>  
bot. דָּמִין 'Adami changes into *Damin*.

**אֶרֶץ, אֶרֶץ** f. ch. (=h. אֶרֶץ) *earth*. Targ.  
O. Gen. II, 5: a. fr.

**אָדן** m. (b. h., v. אָדן III; *רֶן, רֶן*) base, pedestal.  
Pl. אָדן. Y. Sabb. VII, 10<sup>d</sup> top; Babl. ib. 98<sup>b</sup>. Y. Shek.  
I, 45<sup>d</sup> bot.

אֶדְנָא, אֶדְנָא, v. אֶדְנָא.

אֲדָנָי, v. אֲדָנָי.

\* **מַלְאָכִים** m. pl. (a Babyl. corrupt. of ἐθνάρχαι, v.

א' שלחן P. Sm. 40) *chiefs of tribes*. Hull. 60<sup>b</sup> אריוניק Ar. (ed. אריוניק, Mus. אריוניק) the six tribes had only five chiefs (v. Josh. XII, 3). Ib. א' רב record the word א' in thy lecture notes (as a foreign word) and explain it.

**אֲדָנִיּוֹת** f. (אֲדָן) *lordship, authority*. Gen. R. s. 93; a.e.

**אֲדֹנָי** m. (b. h. plur. excellentiæ) *the Lord, Adonai*.  
Gen. R. s. 17; Koh. R. to VII, 23.

**אֲדָמִי (אֲדָמִי, אֲדָמִי)** *m. pl. name of a mythical animal, orangoutang(?)*. Kil. VII, 5, defined Y. *ibid.* 31<sup>e</sup> bot. **בֶּרֶשׁ דְּמֹר** *mountain-man*, brought forth by the mountain and drawing nourishment from the ground (emp. Job V, 23). Koh. R. to VI, 11.

אֶרְוִי. Sabb. 35<sup>b</sup>, v. אֶדְאֵנִי, אֶדְנִי

אֶרֶץ, v. פֶּרִיזָה a. אֶרֶץ בְּרִיזָה, read אֶרֶץ מְרִיזָה

**אָדקן** (*Adken*, v. אָדקן, חָדַק) *to squeeze into, fasten*.  
 Part. pass. אָדקט, pl. אָדקטן, 1) *fastened to*. B.  
 Bath. 77<sup>b</sup> שטארקטן בו Ms. M. (ed. באַד) *when the mules*  
*are attached to the wagon*; cmp. אָטקט a. טאָט—2) (cmp.  
 אָהט s. v. אָהט) *holding fast*. B. Mets. 7<sup>a</sup> b sq.

**אָדן** ch. same, (neut. v.) *to be fastened, stick to*.  
Targ. Lam. IV, 8.—*Part. pass.* אָדניק, *attached, cleaving to*.  
Targ. Ps. XXII, 16—א' ל' Ms. (ed. אָדריק). Targ. Ex.  
XXVIII, 28; a. e.

*Pa.* אָרֵס 1) to fasten to, to cause to take hold. Targ. Y. Deut. XXVIII, 21.—2) to seize, take hold of. Ibid. v. 45 וַיִּאֲרֶסוּן (ed. Vien. a. oth. וַיִּעֲרֶס׳ corr. ד for ר).

*Ithpa.* אִתְּפֵק *to join, cling to.* Targ. Job. XLI, 9;  
15 (Ms. מִידֵּק).

מִזְדֵּק m. *clepsydra*, v. מִזְדֵּק.

לא' בן Cant. R. to I, 11 ארְקולאן, אַרְקולאן \*  
 (Var. אַרְקולאן) a gloss inserted in the text, and  
 which read לא' בן אַרְקולאן 'not to be taken  
 literally' (that the Divine Word kissed every Israelite &c.),  
 'but he made them so imagine'.

**אַרָר** (b. h., וְאֶרַד; cmp. הָרַד, חָדַד in הָרַד, חָדַד; whence 1) (b. h.) to distinguish.—Den. אָרָר. 2) (Assyr. v. אָרַר to darken.—3) \*to strip. cmp. עָרַר.—B. Kam. 11<sup>a</sup> (ref. to עַד Ex. XXII, 12, v. עַד in H. Dict.), בִּיבֵי אֲרוּרָה לְבָרִי Ar. (ed. עֲרוּרָה, v. עָרַר; Ms. אֲרוּרָה, corr. acc.) let him bring the stripped (the remnants of the torn animal, skin &c.) before court for assessment of damages.

**אָדער** ch. same; v. **אָדראָ**, **אָדראָ**, **אָדראָ**.

*Pa.* אָדָם to distinguish. Snh. 63<sup>b</sup> (play on Adram-melekh II Kings XVI, 31) דָּא' לִיָּה וכו' (the mule) that gives distinction to its owner when travelling.

אָדָר (אָדָר) m. (b. h., Assy. *the cloudy*; v. Fred. Delitzsch, *The Hebr. Lang.* p. 15) *Adar*, the twelfth month of the Jewish calendar, containing twenty nine days, and varying between the eleventh of February



and the twenty eighth of March. In leap years: ראשון א' *First Adar*, of thirty days duration between the thirty first of January and the tenth of March; שני א' *Second Adar*, of twenty nine days, between the second of March and the eighth of April. Targ. II Esth. IX, 29; a. fr.—Meg. I, 4; a. fr.—*Pl.* אדרים אדרין R. Hash. 19<sup>b</sup>.

אדר אדר, אדר, אדר m. (v. נדר, אדר) *a place cut off; circle* (cmp. וידה), whence *threshing place, barn*; also *the grain piled up in the barn for threshing*; cmp. גזקן. Targ. Hos. II, 11 בעידן א' at the season of its being piled up; a. fr.—Gen. R. s. 63 the shovel ראפיד א' which upturns the grain in the barn (=prayer averting evil decrees). Ib. (play on אדרה Gen. XXV, 25) 'אקש מא' like 'chaff from the barn. Ruth R. to III, 3 א' לדיכן אקשמה where didst thou put up the barn?—*Pl.* אדר, אדר &c. Dan. II, 35. Targ. I Sam. XXIII, 1; a. e. Cant. R. to VII, 3 (homilet. rendition of אנן אדרה Cant. I. c.) א' אדרה a rounded place (cmp. גורן, אדרה) of enlightenment, i. e. hall of the Sanhedrin. [With א or א' rejected: דרי. Taan. 3<sup>b</sup>. B. Mets. 73<sup>a</sup>.]

אדר I or אדר, אדר, אדר m. (v. אדר 3) *skin, hide, leather-bag*. Y. Maas. Sh. IV, 55<sup>c</sup> אדרה אדרה hide of a cow. Ib. אדרה אדרה (ברא) אדרה; Lam. R. to I, 1 אדרה אדרה (דור) a hide stuffed with straw. Y. Shebi. V, 36<sup>a</sup> top א' דאלין הכימא ו' the leather of these bottles is distinguishable from the leather of those.—*Pl.* אדרה אדרה. Shebu. 29<sup>b</sup> אדרה אדרה Ar. (ed. אדרה אדרה; Ms. F. אדרה אדרה, v. Rashi a. l.) thirteen bagfuls of straw; Ned. 25<sup>a</sup>.

אדר II h., אדר II or אדר I ch. m. (v. אדר) [*thick-leaved, dark*] 1) *a cedar species*, prob. *Spanish Juniper*. R. Hash. 23<sup>a</sup> אדרה אדרה (ב) אדרה Ms. M. (ed. אדרה אדרה) what is *kedros* (αέρος)? *Adara*. Snh. 108<sup>b</sup> what is *gofer*? רב אדר אדרה רבי ר' שילא אדר ו'. Ar. a Ms. Fl. (v. Rabb. D. S. a. l.); cmp. Gen. R. s. 31; Yalk. Gen. 51. —Bets. 15<sup>b</sup> ו' אדר ו' let him plant an *edar* (allud. to *addir* &c., Ps. XCIII, 4); א' אדרה אדרה or *adara* as its (popular or Chald.) name is; as people say, it is called *adara* because it lasts for generations (אדרה). Git. 69<sup>b</sup> אדרה אדרה leaves of ad. Ib. אדרה אדרה decoct thereof.—2) אדרה *fig-tree*. Targ. II, Esth. VII, 9 (to which perhaps belongs. Git. l. c.).

אדר II m. (v. אדר, cmp. Ges. H. Dict. s. v.) *flag* of a ship. B. Bath. 73<sup>a</sup> (for b. h. אדר); Ms. M. אדרה (v. Rabb. D. S. a. l.).

אדר Sabb. 67<sup>a</sup>, v. אדרה. B. Mets. 26<sup>a</sup>, read with Rashi אדרה v. אדרה.

אדר, אדר (contr. of אדרה, v. אדר) *turn to the stronger side*, whence as a dialectic term, *on the contrary*. Pes. 28<sup>a</sup>, a. fr. אדרה אדרה on the contrary, the reverse stands to reason. Ib. 77<sup>a</sup> אדרה אדרה I might have said, 'On the contrary' &c.; a. fr. [Not to be confounded with אדרה, אדרה, v. אדר.]

אדר m. (v. אדר, cmp. Ges. H. Dict. s. v.) *player on the hydraulis, organist*.—*Pl.* אדרה אדרה Gen. R. s. 50 אדרה אדרה

there are organists and flute players in the land (or organs and cymbals, v. next w.), and such a land should be destroyed? [Comment.—Perh. to be read אדרה אדרה.] Ib. s. 23 אדרה אדרה (אדרה, corr. acc.).

אדרה, אדרה (transp.) m. (v. אדרה) *water-organ*. Y. Succ. V, 55<sup>c</sup> bot. אדרה אדרה. Ib. אדרה אדרה there was no organ used in (the) Jerusalem (Temple) because it interferes with the sweetness (melody of the song).—*Pl.* אדרה אדרה; v. foreg. Cmp. אדרה אדרה.

אדרה m. pl. (v. Schr. K. A. T. p. 617 sq.; cmp. אדרה a. אדרה) *title of high officers*. Dan. III, 3: Cant. R. to VII, 9 אדרה אדרה *adarg.* means *governors*.

אדרה pr. n. gent. *Adroma* (Southern) for b. h. אדרה. Targ. I Chr. I, 30.

אדרה=אדרה. Targ. Y. Num. VI, 19.

אדרה m. (v. אדרה) *suffering from dropsy*. Lev. R. s. 15 (var. corrup.); Yalk. Lev. 554. Ib. Job. 916 אדרה (cmp. אדרה אדרה a. אדרה).

אדרה f. (אדר) *glory, distinction*. Ber. 56<sup>b</sup> top (oneirocritical play on אדר) אדרה אדרה thou shalt die in glory. [Cmp. Y. Maas Sh. IV, end, 55<sup>c</sup>; Lam. R. to I, 1 אדרה אדרה.]

אדרה (=אדרה אדרה) *diligently, quickly*. Ezra VII, 23.

אדרה=אדרה. Tanh. B'resh. 7; a. fr.

אדרה Deut. R. s. 1, interpret. נצריים (II Sam. VIII, 14) read אדרה אדרה, as Targ. a. l.

אדרה m. (v. אדרה) *Adriatic Sea*. Tanh. B'resh. 7 אדרה אדרה between the Adriatic Sea and the Mediterranean.

אדרה, אדרה, v. אדרה.

אדרה, v. אדרה.

אדרה, v. אדרה.

אדרה, v. אדרה.

אדרה pr. n. m. *Hadrian*, the Roman emperor (117 to 138) under whom the insurrection of Bar Kokhba occurred; freq. mentioned with the imprecation אדרה אדרה. Deut. R. s. 3; a. fr. V. אדרה אדרה.

אדרה, v. אדרה.

אדרה, אדרה m. *Hadrianic*, 1) of the town *Adria* or *Hadria* in Venetia. Ab. Zar. II, 3 אדרה (Y. Mish. a. Gem. א') earthen ware of *Adria* (forbidden for use on account of some unknown connection with idolatry, perh. suspected to have been used as wine vessels before they were offered for sale; v. infra).—2) *referring to Hadrian, Hadrianic*. Ib. 32<sup>a</sup> explain. אדרה אדרה 'earthen vessels soaked with wine, and distributed in pieces, by order of Hadrian, among the soldiers to be diluted with water for drinking'.—3) (genit. of Hadrianus) *Hadrian's* (followers). Lam. R. to I, 17, v. אדרה אדרה.



Ib. 53<sup>a</sup> אָהֵל. [Sabb. 90<sup>a</sup> Ms. M., v. אָהֵל].—*Pl. f.* אָהֵל the laws concerning *ahil*, whence *Ahiloth* (also אָהֵל), name of a treatise of the Mishnah (of Seder Tahäroth). Y. M. Kat. II, end, 81<sup>b</sup> there are things in the Order of Moëd וְכִי אֵל מִקְצֵי כֶּסֶף more difficult than Ahiloth &c.—Hag. 14<sup>a</sup>, a. fr. אָהֵל. B. Mets. 86<sup>a</sup> אָהֵל.

אָהֵל, v. אָהֵל.

אָהֵל *tent*; v. אָהֵל.

אָהֵל pr. n. m. *Ahilai*. Pes. 30<sup>a</sup>.

אָהֵל f., pl. אָהֵל, v. אָהֵל.

אָהֵל f. *Ahina*, a species of late and inferior dates (comp. אָהֵל). Hull. 46<sup>b</sup> lungs apparently so peeled as to resemble אָהֵל a red Ah. B. Mets. 113<sup>b</sup> מִדְּרֵא אָהֵל bitter Ah.—*Pl.* אָהֵל. Tosef. Shebi. VII, 14; Pes. 53<sup>a</sup> (m.). Y. B. Kam. VI, 5<sup>b</sup> bot. אָהֵל a preserve of A. Y. B. Bath. V, end, 15<sup>b</sup> כִּבְשָׁה דֶּאֱהֵל (corr. acc.), v. Ab. Zar. 38<sup>b</sup> אָהֵל.

אָהֵל, v. foreg.

אָהֵל (b. h.), *Pi*. אָהֵל (deriv. of אָהֵל) to spread tent-like, to cover, shade, bend over &c., usu. with refer. to levitical uncleanness arising from being under the same shelter with, or forming a shelter over, a corpse &c. Meilah 17<sup>a</sup> מִקְצֵי אֵל if he bent over a portion (of the blood). Sabb. 17<sup>a</sup> צִדָּה אָהֵל he caused one side of his body to overshadow the grave.—[More freq.]

*Hif.* אָהֵל same. Ohol. III, 1; 3 sq. דָּהָה he formed a tent, i. e. spread himself, or bent, over a corpse. Ib. דָּהָה הִבְיָה הַבַּיִת the house forms a cover over part of it. Y. Sot. IX, 23<sup>c</sup> top; a. fr.

אָהֵל, אָהֵל m. (b. h.; prob.  $\sqrt{\text{אָהֵל}}$ , comp. אָהֵל) *tent, shelter*. Succ. 21<sup>b</sup> צִדָּה אֵל a temporary dwelling. tent, shelter. Succ. 21<sup>b</sup> צִדָּה אֵל a temporary dwelling. אָהֵל a permanent dwelling.—Naz. 55<sup>a</sup> אֵל אֵל a movable cover, e. g. a person carried in a vehicle over a grave, v. foreg.—B. Bath. 27<sup>b</sup>, a. fr. אָהֵל אֵל something spread over an unclean object, e. g. a tree shading a corpse; v. foreg. Naz. VII, 2, v. אָהֵל.—*Pl.* אָהֵל אֵל אֵל. Y. Sabb. XX, beg. 17<sup>c</sup> אֵל to spread sheets over poles &c. (Tosef. ib. XII (XIII), 14, a. e. אֵל). Y. Erub. I, 19<sup>d</sup> בְּשִׁירָה אֵל tents in a caravan, אֵל in a camp. Tosef. Kil. V, 25 אֵל ed. Zuck.

אָהֵל (אָהֵל) m. (Syr. אָהֵל P. Sm. 125; דָּהָה, v. דָּהָה, comp. מִדְּרֵא, מִדְּרֵא) 1) *an alkalie plant*, used as soap. Sabb. 90<sup>a</sup>; Nid. 62<sup>a</sup> (counted among plants subject to the laws of the Sabbath year).—2) *a mineral substance* of the same use (in connection with נָדָה; v. however Maim. to Nid. IX, 6). Nid. l. c. דְּבִירָה אֵל however Maim. to Nid. IX, 6). Nid. l. c. דְּבִירָה אֵל; וְהָאֵל (Sabb. l. c. first time דָּהָה ed., Ms. M. אָהֵל; sec. time אָהֵל ed., Ms. M. אָהֵל). M. Kat. 17<sup>b</sup>; a. e. [The biblical אָהֵל a. אָהֵל have no connection of meaning with our w.]

אָהֵל ch.=h. אָהֵל *tent, sheet*. Targ. Y. Num. XII, 12 (Var. אָהֵל, אָהֵל). Bets. 30<sup>b</sup> אֵל קָא סָרֵר he breaks the tent up (by removing portions of the cover). Ib. 32<sup>b</sup>;

a. fr.—*Pl.* אָהֵל. Sabb. 137<sup>b</sup> אֵל extending the spread sheets (by opening a door or window over which they were spread).

אָהֵל, אָהֵל ch. 1)=h. אָהֵל. Targ. Job. IX, 30 (h. text בִּיר). Sabb. 90<sup>a</sup>, v. אָהֵל.—2) (=b. h. אָהֵל, אָהֵל?) *aloë* (used for medicinal purposes, v. Sm. Ant. s. v. Aloë). Ib. 110<sup>b</sup> אֵל אֵל; Git. 69<sup>b</sup> אֵל purple-colored aloë.

אָהֵל m. (foreg.) *dealer in aloë* (prob. in b. h. אָהֵל, *perfumes*). *Pl.* אָהֵל. Ned. 91<sup>b</sup>. B. Mets. 81<sup>a</sup>.

אָהֵל, v. אָהֵל.

אָהֵל, אָהֵל pr. n. pl. *Oholaya* (tents) Eday. VII, 4 אָהֵל. Zeb. 25<sup>b</sup> אָהֵל.

אָהֵל (אָהֵל) f. (אָהֵל) *a group of tents, encampment*; only in *Pl.* אָהֵל (=castra) camps. (Always in connection with בְּצוּרָה or קְסָטָה fortifications). Cant. B. to II, 13. Yalk. Ps. 624 אָהֵל. Lev. R. s. 1; a. e. [Comp. אָהֵל a. אָהֵל as to versions.]

אָהֵל, v. אָהֵל.

אָהֵל or אָהֵל m. (=הָיָה, הָיָה) 1) *this, that, he who*. Y. Ber. II, 4<sup>c</sup> bot. אָהֵל אֵל that swine. Ib. VI, 10<sup>a</sup> bot. אֵל אֵל he who says. Y. Yoma VI, 43<sup>d</sup> bot. אֵל as that (Mishnah) which we have been taught. Y. Shek. II, 47<sup>a</sup> top דָּהָה אֵל the subject just quoted. Y. B. Mets. II, 8<sup>c</sup> מִדְּרֵא אֵל לֵי אֵל of what use is this to me? of what value is it to me?—Y. Shebu. III, 34<sup>d</sup> bot. אֵל אֵל and this 'even'—i. e. why do you use the word 'even'?—a. fr.—2) *this place, where*. Y. Ber. IX, 13<sup>b</sup> top דָּהָה אֵל wherever thou goest. \*3) (adv. of time=עַל־הָיָה, v. אֵל) *thereupon, then*. Y. Taan. IV, 69<sup>b</sup> top אֵל אֵל eat ye and then drink.

אָהֵל, v. מִקְצֵי אֵל ch. Keth. 67<sup>b</sup>.

אָהֵל, אָהֵל pr. n. m. (b. h.) *Aaron*, the brother of Moses. Meg. 25<sup>b</sup>; a. fr.

אָהֵל f. (deriv. of foreg.) *of priestly parentage, Aaronide*. Erub. 53<sup>b</sup> אֵל אֵל (play on words) an Aaronide maiden, a second wife (in Ms. M. our w. is missing).

אָהֵל, v. אָהֵל.

אֵל 1) prefix, esp. for verbal nouns, e. g. אֵל אֵל fr. דָּהָה. 2) אֵל=אֵל, v. אֵל.

אֵל I (b. h.; אֵל, v. Ges. H. Dict. s. v.) or; אֵל... either... or. Shebu. 27<sup>a</sup> לְהַלֵּךְ אֵל the word אֵל in the Bible text is necessary as a disjunctif, (one or the other), contrad. from וְ which is conjunctive (one and the other). Men. 91<sup>a</sup>; אֵל the word אֵל intimates something not explicitly stated in the text; a. fr.—*Pl.* אֵל Shebu. 33<sup>b</sup>.—אֵל, const. אֵל the word אֵל in the biblical passages. Y. ibid. IV, 35<sup>ed</sup>.

אֵל ch. same. Targ. Ex. XXI, 20; a. e. Targ. Prov. VI, 28 Ms. (ed. אֵל).—Ber. 2<sup>b</sup>, v. דָּהָה; a. v. fr.



**אִנְנָה** ch. (v. foreg.) *something rounded, basin, disk*. Targ. Cant. VII, 3 רְסִירָה א' the disk of the moon.—B. Mets. 69<sup>b</sup> וְקִרְיָה א' (some ed. אִנְנָה pl., v. Rashi a. l., Ms. M. אִנְנָה, v. אִנְנָה) cake of wax. Cmp. אִנְנָה.

**אִנְנָה**, v. אִנְנָה.

**אִנְר** Af. of אִנְר.

**אִנְרָה, אִנְרָה** m. (אִנְר, אִנְר) *heap of stones, stone-hill* (h. גִּל). Targ. Y. Gen. XXXI, 46 (Bab. אִנְרָה); a. fr. V. אִנְרָה I.

**אִנְרָה**, read אִנְרָה.

**אִנְרָה**, v. אִנְר Af.

**אִנְרָה**, v. אִנְרָה.

**אִנְרָה** f. *a knife having notches*, v. אִנְר II.

**אִנְר** m. (b. h., v. Ges. H. Diet. s. v.; cmp. אִנְר) *wooden poker*. Bets. 33<sup>a</sup>; Sabb. 143<sup>a</sup>.

**אִנְרָה, אִנְרָה** ch. same, also *fire-brand*. Targ. Am. IV, 11; a. e.—*Pl.* אִנְרָה, אִנְרָה. Targ. Is. VII, 4.—Snh. 93<sup>a</sup> (prov. concerning bad company) וְכ' אִנְרָה two dry pieces of wood and a green one between &c.

**אִנְרָה, אִנְרָה, אִנְרָה** f. (אִנְר, Af. אִנְר) *thanksgiving*. Targ. Ps. XLV, 1 (var. אִנְרָה); a. e.

**אִנְרָה** Ar. אִנְרָה ed. m. (אִנְר, אִנְר, v. אִנְר: Syr. אִנְרָה; cmp. אִנְרָה, אִנְרָה as to dial. var.) *upholsterer's stuffing material, tow-cotton, wool*. Sabb. 48<sup>a</sup> אִנְרָה לְאִנְרָה (Ms. M. אִנְרָה *Pl.*) to put the stuffing back into the mattress. Ib. 141<sup>a</sup> (Ms. M. אִנְרָה); v. אִנְרָה.—B. Bath. 58<sup>a</sup> חֲבִירָה דָּא (Mss. אִנְרָה) a vessel full of stuffings (enigmatical for bolsters). Ab. Zar. 28<sup>b</sup> אִנְרָה דְּנָרָה (Ms. M. אִנְרָה דְּנָרָה) tow cotton which has been dyed but not combed. B. Mets. 26<sup>a</sup>; a. fr.—*Pl.* אִנְרָה. Kid. 12<sup>a</sup> אִנְרָה (corr. acc.) a bundle of tow-cotton. [Cmp. אִנְרָה, אִנְרָה; also אִנְרָה a. אִנְרָה; v. Fuerst, H. Diet. lit.].

**אִנְרָה** f. (אִנְר, אִנְר; cmp. funda=sling and purse) *purse*. B. Mets. 28<sup>b</sup> אִנְרָה דְּרִינְרָה (ed. אִנְרָה) a purse of denars.

**אִנְרָה**, Toh. VII, 7, v. אִנְרָה.

**אִנְרָה**, v. אִנְרָה.

**אִנְרָה**, read אִנְרָה.

**אִנְרָה** f. (אִנְר, אִנְר) *whatever appertains to irrigation, sprinkling arrangements*; hence *the field cistern with its purtenances*. B. Bath. 144<sup>a</sup> (Ms. אִנְרָה, אִנְרָה; v. Rashi a. l.) if a father left nothing וְכ' אִנְרָה but a sprinkling business, what is earned with it belongs to all heirs alike. Ib. אִנְרָה דְּלִנְרָה it is different with a sprinkling business, since all the attendance it requires, is watching (which minors can do just as well as adults). [Tossaf. ib. Var. אִנְרָה, *watching pedestal*, fr. אִנְר q. v. Cmp. however אִנְרָה III.—M. Kat. 21<sup>a</sup>, read אִנְרָה.]

**\*אִנְרָה** I f. pl. (v. foreg.) *irrigated fields*. Targ. Jer. XXXI, 40 Ar. ed. pr. (ed. אִנְרָה q. v. ed. Ven. אִנְרָה).

**\*אִנְרָה** II f. (אִנְר, v. אִנְרָה) *attendant, or superintendent of the vapor bath*; cmp. אִנְר—Y. Shebi. VIII, 38<sup>a</sup> זֹסִימִי אִנְרָה Zosime, the superintendent &c.

**אִנְרָה** f. (אִנְר) *joy*. Targ. Ps. LI, 10 (ed. Vien. אִנְר).

**אִנְרָה** f. prop. *outlook* (v. אִנְר) hence pr. n. pl. *Odikutha* (h. צִיץ). Targ. II Chron. XX, 16.

**אִנְרָה** f. (אִנְר) *confession, esp. document stating a debtor's admission of his indebtedness in presence of witnesses*. Snh. 29<sup>b</sup>.

**אִנְרָה** m. (אִנְר) *red substance, fleshy substance* [cmp. אִנְרָה, אִנְרָה; b. h. אִנְרָה *rubin*]. Y. Kil. VIII, 31<sup>e</sup> בִּתּוּלָה מִן הָאִשָּׁה from the mother the embryo receives the substance for forming skin, flesh, and blood; opp. לִבָּן white, sticky substance. Nid. 32<sup>b</sup> לְמַעַן אִישׁ מֵאִשׁ to exempt man from being unclean from a red (blood) discharge, opp. לִבָּן white gonorrhoeic discharge.

**אִנְרָה, אִנְרָה, אִנְרָה** I f. ch. (=h. אִנְר, v. Ges. H. Diet. s. v.; אִנְר, v. אִנְר) *ear*. Targ. Is. LXIV, 3. Targ. Ps. XVIII, 45 אִנְרָה (ed. Vien. אִנְרָה?; Ms. אִנְרָה). Targ. Ex. XXIX, 20; a. fr.—Y. Sabb. VI, 8<sup>e</sup> בִּתּוּלָה good for ear-ache; v. Bab. ib. 67<sup>a</sup>; a. fr.—*Pl.* אִנְרָה, אִנְרָה, אִנְרָה. Targ. Deut. XXIX, 3; a. fr. (also אִנְרָה).—Snh. 106<sup>a</sup>. Y. Maas. Sh. IV, 55<sup>b</sup> bot.; Lam. R. to I, 1 (הָאִנְרָה), v. next w.

**אִנְרָה** II f. (from its shape, v. foreg. a. P. Sm. 40) 1) *leather-bottle, jar* (a liquid measure). *Pl.* אִנְרָה. Y. Maas. Sh. IV, 55<sup>b</sup> bot. (to one who had dreamt he had four *udnin*=ears, v. foreg.) וְהָרָרָה אִנְרָה וְהָרָרָה מִלֵּוֹי אִנְרָה thou shalt have wine enough to fill thy own two *udnin* (wine jars), and two *udnin* (measures) of a garba (v. אִנְרָה I) besides.—2) (Syr. אִנְרָה, P. Sm. 49, 1061) *bath-tub*. Ber. 22<sup>a</sup> בָּאִי דְּמִיָּה Ar. (ed. Maas. Beth. Nath. באִיָּה) in a tub filled with an *udna* of water. Sabb. 157<sup>b</sup> בָּאִי דְּמִיָּה Ar. (ed. באִיָּה, Ms. M. אִנְרָה) by a bath-tub.

**אִנְרָה** III, אִנְרָה (f.?) (=h. אִנְר; cmp. b. h. אִנְר; דָּא, cmp. אִנְר) *foot-stool, camp-chair, folding stool*. Targ. Jer. XLIII, 10 אִנְרָה Ar. (ed. אִנְרָה).—*Pl.* אִנְרָה, אִנְרָה. Targ. II Est. I, 2 חֲרִירָה אִנְרָה the double footstool of king Solomon. Tosef. Kel. B. Mets. VIII, 6 מְטָה וְכ' (not מְטָה) when it bends in (under the weight) but one can sleep on it; if it was originally so made, טְמֵאָה (not טְמֵאָה) it is unclean כִּי אִנְרָה ed. Zuck. (Var. אִנְרָה, ed. אִנְרָה) because it is made like a double footstool.

**אִנְרָה**, v. אִנְרָה, a. אִנְר I.

**\*אִנְרָה** m. (אִנְר) *a crushing tool, pestle, pounding club*. Targ. Prov. XXVII, 22 ed. Buxt. (better, like oth. ed. אִנְרָה).

אָרֶה, v. אָרֶה.

אַרְזָלָא, v. אָרֶה, אָרֶה, אָרֶה.

אַרְזָלָא (אַרְזָלָא) m. (=חֲזָרָא, redupl. of חָרַי Ar.) *net-work*, esp. *loose fisher's net*, contrad. to אֵרֶזֶל. Y. M. Kat. III, 81<sup>b</sup> top דָּרִי.—Pl. אָרֶה. M. Kat. 11<sup>a</sup> אֵרֶזֶל (Alf. אָרֶה) to plait nets. Git. 60<sup>b</sup> bot.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא m. (אָרֶה, v. אָרֶה; emp. Syr. *bom-bum edit*, P. Sm. 1060) [the noisy], *goose*. Ber. 57<sup>a</sup> וְכִי הָיָה רֹאֵה אֶת הַדְּמִיָּה he who sees a goose in his dream, may hope for wisdom (with ref. to Prov. I, 20, 'wisdom cries' &c.). Y. B. Kam. V, end 5<sup>a</sup> וְכִי יִשְׁכַּח אֶת הַדְּמִיָּה the water goose (bernicle) and the domestic goose are two diff. species (כלֵּאמֹר); Y. Kil. VIII, 31<sup>e</sup> bot. וְכִי אֵת הַדְּמִיָּה (the domestic) goose and the goose of the steppes (wild g.); Y. B. Bath. 73<sup>b</sup> וְכִי אֵת הַדְּמִיָּה and the water goose; B. Kam. 55<sup>a</sup> וְכִי אֵת הַדְּמִיָּה (Ms. M. marg. ברִּית וְכִי אֵת הַדְּמִיָּה) the domestic and the wild g.; Bekh. 8<sup>a</sup>.

אַרְזָלָא or אָרֶה ch. same. Git. 86<sup>a</sup>.—*duck*. Bets. 33<sup>a</sup>. Pl. אָרֶה. Targ. II Esth. III, 8. Pes. 114<sup>a</sup>. B. Bath. 73<sup>b</sup>. Hull. 56<sup>b</sup> וְכִי אֵת הַדְּמִיָּה our (Babylonian) geese are considered as water fowls.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא m.; pl. אָרֶה (אָרֶה dial. for עֶבֶר, v. Noëd. Mand. Gr. p. 48 sq.; v. Ar. s. v. where עֶבֶר=אָרֶה [not as in ed. Koh.] is twice used to account for the etymol. of our w.) *crossers of rivers, travelers*. אֵרֶזֶל 1) *crossing, ford*. B. Mets. 103<sup>b</sup> אֵרֶזֶל Ar. (ed. יאִיר; Ms. H. אֵרֶזֶל, marg. אֵרֶזֶל) the tenant must entertain the crossings (of the dykes, ed. *the channels*) in the farm. M. Kat. 28<sup>b</sup> אֵרֶזֶל (ed. יאִיר; Ms. H. אֵרֶזֶל, marg. אֵרֶזֶל) one runs and rushes to the ford, and on the ferry he makes a loan (to pay the ferry-man; allegory of man's carelessness in providing for the life to come).—2) *among the crossing passengers*. Ib. (according to a second interpretation, v. Ar. s. v.) one runs and rushes among those ready to cross (mortals) &c. Cmp. אֵרֶזֶל B. Bath. 91<sup>a</sup> bot.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא m. pl. (emp. אֵרֶזֶל, a. אֵרֶזֶל) *trowsers*. Targ. Y. I, a. II Ex. XXVIII. 42; ib. I, Ex. XXXIX, 28 אֵרֶזֶל. Ib. Lev. VI, 3 (ed. Vien. אֵרֶזֶל). Ib. XVI, 4. [For אֵרֶזֶל v. אֵרֶזֶל.]

אַרְזָלָא Ar. (ed. אֵרֶזֶל) m. name of a *mythical bird, Phoenix*. Snh. 108<sup>b</sup>.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא=אַרְזָלָא. Targ. Y. I, Gen. XVIII, 2; 17; a. e.

אַרְזָלָא (אַרְזָלָא) (εὐθέως) *forthwith, immediately after*. Nid. II, 2 (14<sup>a</sup>) אֵרֶזֶל Ar. (ed. אֵרֶזֶל, corr. acc.) if a stain is found on her bedclothes immediately after (the coition). Ib. 12<sup>b</sup>; 14<sup>b</sup> אֵרֶזֶל Ar. ed. Koh. (ed. וְכִי, corr. acc.) what is the interval designated by *evthios*? Y. Nid. II, 49<sup>d</sup> bot. repeatedly אֵרֶזֶל or אֵרֶזֶל.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא m. (=h. אֵרֶזֶל, r. אֵרֶזֶל) *full, proud, bright*. Targ. Job XXXI, 26 Ms. (ed. אֵרֶזֶל).—Pl. אֵרֶזֶל. Ib. IX, 18 (ed. Buxt. a. oth. אֵרֶזֶל).

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא (אַרְזָלָא) (*αὐθεντία*) *origin, reality*; v. next w.—אֵרֶזֶל the *very reality, virtuality*. Gen. R. s. 25 וְכִי אֵרֶזֶל the real famine was destined to be in the days of Saul. Cant. R. to I, 1 וְכִי אֵרֶזֶל the real, authentic, among the several names of Solomon &c. Koh. R. to I, 1 אֵרֶזֶל (corr. acc.). Num. R. s. 10 אֵרֶזֶל (corr. acc.).

אַרְזָלָא (אַרְזָלָא) m. (*αὐθεντίας*) *originator, author*. Gen. R. s. 16 וְכִי אֵרֶזֶל the Euphrates is the originator (ultimate source) of the rivers (mentioned Gen. II, 10 sq.).—Pl. m. אֵרֶזֶל. Y'lamd. to Num. XI, 16 (quot. in Ar. s. v. אֵרֶזֶל) (corr. acc.) corresponding to the number of the originators of Israel, for with seventy souls &c.—Fem. אֵרֶזֶל. Pesik. Sh'kal. p. 16<sup>b</sup> אֵרֶזֶל (seventy) original nations.

אַרְזָלָא (אַרְזָלָא) f. (אֵרֶזֶל, v. אֵרֶזֶל; emp. אֵרֶזֶל) *a piece, part, uzya*, a market term for a certain portion (quarter &c.) of meat. Bets. 29<sup>a</sup> in Pumb. they call it אֵרֶזֶל Ms. M. (ed. אֵרֶזֶל corr. acc.; Var. אֵרֶזֶל) an uzya and half an uzya.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא, v. אָרֶה.

אַרְזָלָא m. (=אֵרֶזֶל; v. אֵרֶזֶל) (*compensation for*) *loss, expense* of money and time. B. Bath. 6<sup>b</sup> אֵרֶזֶל (Ms. R. אֵרֶזֶל) take compensation and do thou the work (do thou it all, and I shall pay &c.).

אַרְזָלָא, v. אָרֶה.

\***אֲזִמְיָאוֹת** f. pl. (זמיר, זמיר; comp. זמם, זמם) *knots, fringes* (in the weaver's work). Tosef. Kel. B. Bath. ch. V, end וְהָאֵלֶּיךָ... וְהָאֵלֶּיךָ the remnants &c. and the fringes (cut off for finishing).

**אֲזִמְלֵל**, v. אֲזִמְלֵל.

**אֲזִנֵּן**, v. אֲזִנֵּן.

**אֲזִנְנָא**, v. אֲזִנְנָא.

\***אֲזִנְנִיּוֹת, אֲזִנְנִיּוֹת** f. (?) pl. (= חזנינות, v. חזנין 2, a. חזנין; comp. חזנינות=חזנינות *lichen-dishes*. Tosef. Shebi. VII, 13. [El. Wil. emends אֲזִנְנִיּוֹת=חזנינות whereas the context intimates a vegetable.]

**אֲזִנְפִּיקָא** f. (זיק) *loan*. Targ. Y. Deut. XV, 2.

\***אֲזִנְפִּי, (אֲזִנְפִּיה)** m. pl. (= זיפין, v. זיק) *a species of bees, wasps*. Targ. Y. Lev. XI, 20.

**אֲזִנְרָא**, v. אֲזִנְרָא.

\***אֲזִנְרָנָא** m. (אֲזִנְרָנָא=אֲזִנְרָנָא) *possession, power* (h. חֲזָן). Targ. Prov. XXVII, 24 (ed. corrupt אֲזִנְרָנָא; ed. Walt. אֲזִנְרָנָא).

**אֲזִנְרָפָא** f. (v. foreg.) prop. *locking up*, hence, *trap, snare*. Targ. Job. XVIII, 10.

**אֲזִנְרָפָא (אֲזִנְרָפָא)** f. (b. h. חֲזִירָה; v. חֲזִיר II) *enigma, epigram*. Targ. Ps. XLIX, 5 (Ms. אֲזִנְרָפָא).

**אֲזִנְרִין** m. pl. (b. h. אֲזִנְרִים) *howling animals, owls &c.* Targ. Is. XIII, 21.

**אֲזִנְרִי**, v. אֲזִנְרִי.

**אֲזִנְרִיָּא** c. (אֲזִנְרִי) *last, outmost*. Targ. Y. II. Lev. XIX, 9; v. אֲזִנְרִי.

**אֲזִנְרִיָּא, אֲזִנְרִיָּא, אֲזִנְרִיָּא**, v. אֲזִנְרִי.

**אֲזִנְרִיָּא** f. (יִטְבָּ) *doing good, propriety*. Targ. Koh. IV, 4.

**אֲזִנְרִיָּמֹס**, v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס**, v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס** m. (אֲזִנְרִי) 1) *obstruction; something closed, plugged up*. Hull. 47<sup>b</sup> אֲזִנְרִיָּמֹס Ar. (ed. אֲזִנְרִי) an obstruction in the lungs, a spot impervious to air when blown up. Ohol. VI, 5 we regard the levitical uncleanness between the rafters אֲזִנְרִיָּמֹס as if it was locked up (and could not affect what is in the house).—2) *sub-structure* (filled with earth), *foundation*. Mid. IV, 6. Par. III, 6.

**אֲזִנְרִיָּמֹס** Tosef. Kil. III, 14 ed. Zuck., v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס** Ab. Zar. 39<sup>a</sup>, v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס** Koh. R. to XI, 1, read אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס** I (b. h., אֲזִנְרִיָּמֹס=אֲזִנְרִיָּמֹס, comp. אֲזִנְרִיָּמֹס), *Pi. אֲזִנְרִיָּמֹס to desire, covet*. Snh. 63<sup>a</sup> אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס (Ab. Zar. 53<sup>b</sup> לֹא־אֲזִנְרִיָּמֹס, v. Rabb. D. S. a. l. note 8) they had a desire for many deities. Denom. אֲזִנְרִיָּמֹס. Comp. אֲזִנְרִיָּמֹס.

**Hithpa. אֲזִנְרִיָּמֹס** (b. h.), **Nithpa. אֲזִנְרִיָּמֹס** (denom. of אֲזִנְרִיָּמֹס) *to desire, to be seized with a desire*. Num. R. s. 10 (play

on אֲזִנְרִיָּמֹס Prov. XXIII, 31) the drunken man אֲזִנְרִיָּמֹס will covet blood (forbidden intercourse). Gen. R. s. 51. Ex. R. s. 24, end.—Num. R. s. 2 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס they began to express a desire for standards (in imitation of the angelic hosts). Ib. divide them into standards אֲזִנְרִיָּמֹס as they desired.

**אֲזִנְרִיָּמֹס II** (b. h., אֲזִנְרִיָּמֹס, comp. אֲזִנְרִיָּמֹס; v. אֲזִנְרִיָּמֹס, a. Ges. H. Diet. s. v. אֲזִנְרִיָּמֹס II) *to point, mark*. Denom. אֲזִנְרִיָּמֹס II, אֲזִנְרִיָּמֹס.

**Hithpa. אֲזִנְרִיָּמֹס** (denom. of אֲזִנְרִיָּמֹס) *to mark, to mark out*. Koh. R. to XII, 7 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס he began to put up marks.

**אֲזִנְרִיָּמֹס** m. (v. אֲזִנְרִיָּמֹס I) [pressure] *woe, sorrow*. Gen. R. s. 46 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס there is no (cause for) woe with me. Num. R. s. 10 (play on אֲזִנְרִיָּמֹס, Prov. XXIII, 29) אֲזִנְרִיָּמֹס father of woe.—2) interj. *woe! alas!* Kel. XVII, 16; a. y. fr.

**אֲזִנְרִיָּמֹס I, אֲזִנְרִיָּמֹס** m. (v. אֲזִנְרִיָּמֹס) *serpent*. Gen. R. s. 26 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס in Galilee they call אֲזִנְרִיָּמֹס, אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס II, אֲזִנְרִיָּמֹס** pr. n. m. (v. foreg.) *Ivya*, a Babyl. Amora. B. Bath. 19<sup>a</sup> R. Hiya son of R. Iv.—Men. 78<sup>a</sup>; a. e.

**אֲזִנְרִיָּמֹס, אֲזִנְרִיָּמֹס** pl. of אֲזִנְרִיָּמֹס I.

**אֲזִנְרִיָּמֹס**, v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס, אֲזִנְרִיָּמֹס** (?) an interjection (comp. εἶνα, εἶνα) *ho! hallo!* Y. Hag. II, 78<sup>a</sup> top; Snh. VI, 23<sup>c</sup> bot. אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס ho, ho! Open, for I am one of yours.

**אֲזִנְרִיָּמֹס, אֲזִנְרִיָּמֹס** m. (אֲזִנְרִיָּמֹס; comp. אֲזִנְרִיָּמֹס a. רִיחַ); *space* corresp. to אֲזִנְרִיָּמֹס, esp. 1) *open, empty space, blank*. Ohol. IV, 1 a tower אֲזִנְרִיָּמֹס standing isolated. Ib. XVIII, 10 אֲזִנְרִיָּמֹס the open space in the court-yard.—B. Bath. 163<sup>a</sup>.—2) (comp. b. h. אֲזִנְרִיָּמֹס) *hollow, cavity of a vessel*. Kel. II, 1 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס become unclean and make unclean by contact with the hollow (of the vessel).—Yeb. 67<sup>b</sup> אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס came forth into the lighted space of the world, i. e. was born; a. fr.—3) (comp. ἀήρ, aer) *air, atmosphere, climate, weather*. Num. R. s. 14 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס (as one of the elements of nature) out of which the wind was made.—Gen. R. s. 34 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס *fine weather*; a. fr.—Pl. אֲזִנְרִיָּמֹס *blank spaces in writings*. B. Bath. 163<sup>a</sup>.—*climates*. Gen. R. s. 34 אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס a covenant has been made in favor of climates, i. e. God has implanted in man a love of his native soil even in bad climates.

**אֲזִנְרִיָּמֹס, אֲזִנְרִיָּמֹס, אֲזִנְרִיָּמֹס** ch. same. 1) *empty space, air*. Targ. Y. Ex. XIX, 17; a. fr.—Git. 20<sup>b</sup> אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס the blank in a scroll (margin &c.). Men. 35<sup>a</sup> אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס to face the inside of the T'fillin.—2) *air, weather*. Pes. 30<sup>b</sup> אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס the air strikes them. Y. R. Hash. II, 58<sup>a</sup> bot. אֲזִנְרִיָּמֹס אֲזִנְרִיָּמֹס cloudy weather; a. fr.—3) *pile of bricks with openings between*, v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס** Y. M. Kat. I, 80<sup>b</sup> bot., v. אֲזִנְרִיָּמֹס.

**אֲזִנְרִיָּמֹס** m. (averta, ἀβερτή) *knapsack*.—Pl. אֲזִנְרִיָּמֹס. Tosef. Kel. B. Bath. IV, 10.

\***אֲזִנְרִיָּמֹס** pr. n. pl. *Avirya*. Shebu. 24<sup>b</sup> (v. Rab. D. S. a.).





Koh. R. to I, 7. Y. Sabb. VI, 8<sup>b</sup> bot.. Yalk. Prov. 935.—[Koh. R. l. c. second time some ed. אולוסריקין, corr. acc.]

אולוסריקין, v. foreg.

אולורין, v. אוליר.

אוליאוס, v. איליאוס.

אוליר, v. אוליר. m. (olearius, ὀλεάριος S.) *keeper of clothes at the baths*. Y. Maas. Sh. I, 52<sup>d</sup> top מעור הנתינות given to the olearius; tokens (in place of small change) given to the olearius; cmp. Tosef. Maas. Sh. I, 4.—Pesik. R. s. 22; a. e.—Pl. מגירות של אולירין, Tosef. Kel. B. Mets. II, 12 של מגירות אולירין ed. Zuck. (oth. ed. איל' corr. acc.) the brushes (strigils) of the bathing attendants. Sabb. 147<sup>b</sup>. Y. Ber. II, 4<sup>c</sup> top; cmp. Pesik. R. l. c.; a. e. V. אולירין. [Sabb. 144<sup>a</sup> בלים הא' Nid. 20<sup>a</sup> האולירין . . . , v. אולירין.]

אולירין, v. foreg. a. אולירין.

אוללא, v. אוללא.

אולם I m. (b. h.; v. אלים; cmp. Assy. אלם *in front of, opposite*, Schr. K. A. T. glossary, a. b. h. conj. אולם) *entrance, hall*, esp. *Ulam*, the hall leading to the interior of the Temple. Mid. IV, 7; a. e.

אולם II pr. n. pl. (v. foreg., Ὀὐλαμμοὺς Euseb. Onom.; Neub. Géogr. p. 18; 261) 1) *Ulam* (Porta) a place in Gilead, and one in Galilee. Y. Snh. X., 28<sup>d</sup>.—2) in Cilicia; v. אבסלם.

אולמא, v. אולמא. ch. אולמא I. Targ. I Kings VII, 6; a. fr.—Targ. II Chr. III, 4 אילם, Var. אולמא. —Pl. אולמא. Targ. Ez. XL, 22; a. e.

אולמא m. (אלם) *strength, strong side*. Sabb. 134<sup>a</sup> מ' לקוטנא from the thick to the thinner side.—Nid. 8<sup>a</sup>, a. fr. מאי אולמיה wherein does his (its) strength consist, i. e. why is this opinion preferable to &c.?

אולמא, v. אולמא.

אולפין, v. next w.

אולפנא, v. אולפנא. m. (אלף, ילף) *custom, training, instruction; the Law*. Targ. Y. Gen. XXXIII, 14. Targ. Is. XXXII, 6; a. fr.—Y. R. Hash. IV, beg. 59<sup>b</sup> for it is impossible for one to go through his Bible lesson 'א דלא (read בלא; cmp. Hag. 3<sup>a</sup> הדוש בלא) without some instructive observation. Y. Meg. I, 71<sup>d</sup> top 'א not according to the Law. Gen. R. s. 80 קבל ו'א Mat. Keh. (ed. ואולפין קביל) and has he received traditions from teachers? Lev. R. s. 19 באפי מה נחיר how my learning shines in my face! Y. Ber. VI, 10<sup>c</sup> bot. נישבוק let us drop discussion and return to the Mishnah. [Erub. 67<sup>a</sup> bot. משמיה דא', read with Ms. M. אולפנא.] —א' a scholar of traditional law. Lev. R. s. 3, beg.—Pl. אולפנא *instructive narratives, stories*. Y. Kid. 61<sup>b</sup>; Y. Peah I, 15<sup>c</sup> bot.

אולפנא, v. אולפנא. m. (אלין) *distress, esp. famine*. Targ. Job V, 11; a. e.

אולר, v. אולר.

\*אולריא Y. Sabb. VI, 8<sup>b</sup> bot., read קורלריא m. pl. (pl. of corollarium) *gilt, or silvered wreaths*, a rendition of צניפורה (Is. III, 23); v. bibl. quot. ibid., a. Targ. Is. l. c.

אולרין or אולירין m. pl. (pl. of aularis or aularius =aulicus, D. C. Lat.) *belonging to the royal court, court*, only in connect. with כלים or בגדים. Sabb. 114<sup>a</sup> הא' בגדי הא' court כלים האולירין (כלים האולירין); Nid. 20<sup>a</sup> האולירין court clothes, including white cloaks (גלימ' and red home or table dresses (פרורי, לבושי); v. Luebk. Alterth. s. v. Kleidung; Becker Gallus, ed. Gæll I, 16. Cmp. דימאקא a. בירקא.

אום f. (אם; cmp. שם, שים) 1) *mother*. Y. Yeb. XI, 11<sup>d</sup> top. זכר 'א the mother of the male side, father-in-law's mother; נקבה 'א mother-in-law's mother.—2) *substance, bulk, as the cluster of olives* (contrad. to leaves); *the starting point of leprosy*. Toh. IX, 8 אם היה נוגע בא' if the reptile touched the cluster. Neg. I, 5 הא' the original leprosy has disappeared.—3) *womb*. Lev. R. s. 14 end, Ar. (ed. אם).

\*אומא f. ch. (v. foreg.) *the leaven, flour used for leaven*. Pes. 42<sup>a</sup> קומינא דא' (Ms. O. דנחמא) the decay of the flour-substance; v. פתח. [V. also אומא end.]

אומא nation, v. אומא.

אומא, v. אומא. f. (אומי, Af. ימי) *the act of administering an oath, swearing, imprecation*. Targ. Y. Lev. V, 1; 4.—\*Targ. Y. II, Deut. XXVII, 15 פרחו 'א (Var. פרחו, ed. Vien. קרחו corr. acc.) they opened their imprecation with a blessing.

אומא m. (אמר) *estimate, guess, measuring by mere sight, approximate assessment; medical opinion* as to the nature of injuries. Men. 54<sup>b</sup> בא' may be set apart (for the priest) by estimating (without measuring) the quantity. Snh. IV, 5 ומשמעה מ' from mere supposition or hear-say. Ib. 78<sup>b</sup> א' אחר א' the first estimate (medical opinion declaring an inflicted injury fatal) cannot be upset by a second more favorable opinion (if erroneously formed under the resemblance of recovery); v. אמר.—Ib. האמצעי א' the (second) opinion intermediate between the first opinion and the actual fatal result.

אומא f. same, adv. *by guess-work*. Y. Taan. IV, 68<sup>c</sup> top 'א דן א' שלא that one must not judge from mere guess (appearance). Aboth I, 16 א' הרבה לעשר א' in giving tithes do not give (even) too much by guessing (but measure accurately).

אומא m. ch.=h. אמר. B. Kam. 41<sup>a</sup>; a. fr.—Pl. אומא Snh. 78<sup>b</sup>.

אומא f. (b. h. אמה; אמם to join, v. אם) *people, nation, government*. Ab. Zar. 18<sup>a</sup> זו' א' this (Roman) government; a. fr.—Pl. אומא nations; gentiles (contrad. to

Israel); freq. א' העולם (abbr. א'ר"ח, א'ר"ח). Gen. R. s. 39 א' the seventy nations (in the Noachidic genealogy), v. א'ר"ח. Ab. Zar. 3<sup>b</sup> א' א'ר"ח (freq. א'ר"ח, א'ר"ח) shall come and be converted; a. fr.—א'ר"ח (freq. א'ר"ח, א'ר"ח) gentile (not Israelitish) law. Y. Kid. I, 58<sup>b</sup> bot.; a. fr.—

\*א'ר"ח f. (δμολογία) [agreement, admission] receipt, discharge. [This meaning of δμολογία as receipt cannot be proven from Greek literature; cmp. however, Sm. Diet. Ant. s. v. Acceptilatio.] Y. M. Kat. III, 82<sup>a</sup> bot., explaining א'ר"ח (v. א'ר"ח, receipt) (corr. acc., De Lara א'ר"ח pl. m. fr. δμολογόν). Y. Keth. IX, end, 33<sup>c</sup> א'ר"ח (ולית ליה לרב) is it Rab's opinion that the divorced woman is not bound to write a receipt (for her dowry)?

א'ר"ח, א'ר"ח Pesik. R. s. 44, read א'ר"ח, v. ed. Friedm. p. 183<sup>a</sup>.

א'ר"ח, read א'ר"ח, v. א'ר"ח.

א'ר"ח Af. of יר"ח.

א'ר"ח, v. א'ר"ח.

א'ר"ח m. (b. h. א'ר"ח; v. א'ר"ח) broken down, crushed, low.—Pl. א'ר"ח. Snh. 66<sup>a</sup> (ref. to Lev. XIX, 14) א'ר"ח here the Bible speaks of the lowest among thy people (not נשיא בעמך as Ex. XXII, 27). [Ms. M. a. Ar. ב'ר"ח.]

א'ר"ח m. (יר"ח, א'ר"ח) prop. straight line, leader, hence (agric.) the border-bed, outmost furrow. Peah IV, 5. B. Mets. VII, 4. Ned. IV, 4 (41<sup>b</sup>) א'ר"ח לא יעשה עמו א'ר"ח he must not work with him together in the border bed.—Pl. א'ר"ח, [fr. א'ר"ח, sub. א'ר"ח, f.]. B. Mets. 89<sup>b</sup>.

א'ר"ח ch. same. Targ. Y. I Lev. XIX, 9 (h. text א'ר"ח); Targ. Y. II ib. א'ר"ח (read א'ר"ח). Ib. v. 27 Ar. (ed. צדרי, XXI, 5 (of the beard, h. text א'ר"ח)).

א'ר"ח m. (b. h. א'ר"ח; v. א'ר"ח) skilled, artist, artisan, professional cook, architect &c. Ab. Zar. 34<sup>a</sup> א'ר"ח מוריס א'ר"ח a professional manufacturer and dealer. Gen. R. s. 1 א'ר"ח after the plan of an architect. Pesik. R. s. 11 א'ר"ח who is not skilled in climbing up.; a. fr.—Pl. א'ר"ח Ber. 16<sup>a</sup>; a. fr.

א'ר"ח (א'ר"ח) ch. same. Targ. Is. XXI, 10 (adj.). Targ. Ex. XXVI, 1; a. e.—Snh. 29<sup>a</sup> (prov.) א'ר"ח שני שני seven years a famine may last, but the artisan's gate it will not cross. Sabb. 133<sup>b</sup> א'ר"ח the surgeon (who circumcises). B. Mets. 97<sup>a</sup> א'ר"ח the butcher and the surgeon (of the community).—Pl. א'ר"ח, א'ר"ח. Targ. I Chr. IX, 30. Targ. II Kings XXIV, 14; a. e. Y. Ber. IV, 13<sup>a</sup> top, as one uses promiscuously the words א'ר"ח (read א'ר"ח) artisans, builders, architects.

א'ר"ח front bed, v. א'ר"ח.

א'ר"ח, v. א'ר"ח ch.

א'ר"ח, v. א'ר"ח.

א'ר"ח, v. א'ר"ח.

א'ר"ח, read א'ר"ח, v. א'ר"ח.

א'ר"ח f. (v. א'ר"ח) 1) skill, handicraft, trade. Kid. IV, 14.—א'ר"ח mechanic. Hull. 54<sup>b</sup>.—א'ר"ח one's fellow-tradesman, competitor. Gen. R. s. 32, beg.—Ber. 43<sup>b</sup> א'ר"ח to each man the Lord made his trade appear nice. Y. Succ. V, end, 55<sup>d</sup> (play on be-emunatham I Chron. IX, 22) א'ר"ח through their skill; a. fr.—2) the workmanship (or its equivalent) to be furnished the (Roman) government. B. Bath. IX, 4. Y. Dem. VI, end, 26<sup>a</sup>; Tosef. Dem. VI, 4; cmp. א'ר"ח.—Pl. א'ר"ח. Gen. R. s. 24. Num. R. s. 15 א'ר"ח invited people by trades (each day another trade); Tanh. B'haäl, 3 א'ר"ח בכל יום א'ר"ח.—Trnsf. arts, devices. Ex. R. s. 47, end א'ר"ח כל הצדיקים באו א'ר"ח all the righteous (in their pleas and prayers) came with devices before the Lord (as Abraham prayed in behalf of fifty, forty &c.).

א'ר"ח ch. same. Targ. O. Ex. XXXV, 33; a. e.—Macc. 8<sup>b</sup>; a. e.—Koh. R. to III, 9 א'ר"ח מהני א'ר"ח what does the artist profit by his skill? Y. Git. V, 47<sup>b</sup> bot. א'ר"ח indenture their children as apprentices; Y. B. Bath. X, 17<sup>c</sup> bot. א'ר"ח (corr. acc.). Sabb. 103<sup>a</sup> א'ר"ח sees a mechanical contrivance on a Sabbath and learns it. Y. Keth. IV, 28<sup>d</sup> א'ר"ח (corr. acc.), v. א'ר"ח.—Pl. א'ר"ח. Targ. Ex. I c. Targ. II Esth VI, 12; a. fr. [Y. Ber. IV, 13<sup>a</sup> top, v. א'ר"ח.]

א'ר"ח, pl. א'ר"ח, v. א'ר"ח.

א'ר"ח, v. א'ר"ח.

א'ר"ח com. (א'ר"ח) a thick piece of meat, a piece which can be eaten raw after pressing &c. Sabb. 128<sup>a</sup> א'ר"ח fit to be eaten raw. Hull. 44<sup>b</sup> א'ר"ח a fine piece &c.; a. fr.—Pl. א'ר"ח. Git. 69<sup>a</sup> א'ר"ח seven pieces.

א'ר"ח f. fringe, border, v. א'ר"ח h.

א'ר"ח, א'ר"ח, א'ר"ח f. ch.=h. א'ר"ח people. Targ. Y. Deut. XXIX, 12; a. e. Midr. Prov. to XXX, 28; a. e.—Pl. א'ר"ח. Targ. Y. Gen. XXV, 3. Gen. R. s. 61. א'ר"ח, א'ר"ח, א'ר"ח. Targ. Ps. CXVII, 1.—Midr. Till. to Ps. IX, 6 א'ר"ח שנאיהון דא'ר"ח those hated by the nations.—Sabb. 32<sup>a</sup>.—א'ר"ח, א'ר"ח. Targ. Prov. XXIV, 24.

א'ר"ח oath, v. א'ר"ח.

א'ר"ח m. (b. h.; v. א'ר"ח) to curve, be curved, hollow; to press, be pressed; v. א'ר"ח &c.; comp. א'ר"ח 1) oppression, wrong (=א'ר"ח)—2) falsehood, vanity (=א'ר"ח). א'ר"ח a cacophemistic adaptation of εὐαγγέλιον (v. ג'ליון). Sabb. 116<sup>a</sup> bot. (after לסכונת ד'ר' מאיר א'ר"ח ר' יוחנן קרי ליה עין גליון omitted in ed.) (Rashi Ms. מאיר א'ר"ח, v. Rabb. D. S. a. l. note) R. Meir called the gospel falsehood of blank paper (or of revelation), R. Yoh. called it sin of &c. [Ib. several times א'ר"ח or א'ר"ח in Ms. a. older editions, for א'ר"ח א'ר"ח &c. in recent ed., v. Rabb. D. S. a. l.]

חוקה, חיל, חבל, emp. m. (b. h.; ור, v. foreg.; comp. און a. next w.) *possession, power*. Tosef. Ab. Zar. III, 16 (IV, beg.) כתב לו אוניו if he (the seller of the slave) wrote to him (gave him in writing) the liberty of his disposal of himself, i. e. that the slave, if he should run away from the buyer, would not be claimed by him who sold him; Git. 43<sup>b</sup> כתב עליי אוניו (read אליו or לו). Ib. מאי אוניו what means 'his own possession'? Ans. He wrote to him this, 'If thou run away from him (the purchaser), I have nothing to do with thee. Ib. 85<sup>b</sup>.—[Y. B. Mets. I, end, 8<sup>+</sup>; Y. Kid. I, 60<sup>+</sup> אוניו, v. אוניו.] אוניה.

**I. אָרְנֶה, אָרְנֶה**, m. (v. foreg. ws.; emp.  
גִּבְיָן, צִדְוֹן, a. צִדְוֹן, [circle], night-lodging, station  
for travellers (v. Sm. Ant. s. v. Mansio). Naz. 7<sup>a</sup> אוֹר' כל  
אֵין every station. B. Mets. 79<sup>b</sup>; Ab. Zar. 65<sup>a</sup> מֵא לֵא from  
station to station.—Deut. R. s. 6 she dared to bring dis-  
order into אָרְנֶה (read אַרְנֶה or אָרְנֶה, v. infra)  
the royal head quarters. Pl. אָרְנֶה, Targ. Is. X, 32  
(ed. Vien. אָרְנֶה). [Sabb. 157<sup>b</sup> אָרְנֶה, v. אָרְנֶה II.] [Comment.  
use h. forms אָרְנֶה, pl. אָרְנוֹת.]

**אָנאַ II**, אָנאַ pr. n. pl. (v. foreg.) *Avana*, on the Tigris. Kid. 71<sup>b</sup> **אָנאַ** Ar. ed. Koh (oth. ed. Ar. **אָנאַ**); Talm. ed. **אָנאַ** [Var. **אָנאַ**] Okhbara and *Avana* as bordertowns of Babylonia (v. De Sacy Chrest. Ar. I, p. 358 sq.; Koh. in Ar. s. v.).

\* **אֲנָהּ**, נָקִים א' pr. n. m. *Nakis Una*(?), a gentile name. Git. 11<sup>a</sup>.

**אָזנין** f. (contr. of **אָזנינען**, cmp. however **אָזן**) 1) ear, v. pl.—2) *handle* of a vessel. Git. 69<sup>b</sup>. Sabb. 108<sup>a</sup> top.—3) *lobe* of a lung. Hull. 59<sup>b</sup>; a. fr.—**Pl. אָזנין**. Ib. 38<sup>a</sup> **א' אָזנין** moving the ears (as a sign of life in the last stages). Yeb. 60<sup>b</sup> **מֵאִזְנֵינוּ . . . מֵשִׁיקֵנָה** we shall get R. . . out of thy ears, i. e. we shall make thee give up thy authority (a threat of excommunication). Gen. R. s. 45 **רֵחַמֵּי דְאִזְנֵיךְ** thy ears are those of an ass.—Hull. 47<sup>a</sup> **רֵחַמֵּי דְרֵי אָזְנֵי רַב** the lungs have five lobes; a. fr. [Later Rabb. literature uses **אָזְנֵי**, v. **אָז**, for the large lump from which the lobes branch off.] V. **אָזְנֵינִי**.

**אוֹנָאָה** f. (יני; emp. הוֹנָאָה 1) *oppression, wrong*. B. Mets. 58<sup>b</sup> מִמֶּן מַ' דְּבָרִים אוֹנָאָה וְדָרִים the wrong you do by means of words (wounding one's feelings) is worse than that by pecuniary imposition. Ib. 59<sup>a</sup> לְעוֹלָם וְכ' בְּאוֹנָאָה אֲשֶׁרוֹ יוֹכ' one should always be on his guard not to wound his wife's feeling, for as her tears are frequent מְרֻבָּה אוֹנָאָתָה so is her sense of wrong (sensibility) deep.—2) (law) *imposition, overreaching, fraudulent representation* (which invalidates the transaction or requires redress); hence, *redress in case of overreaching*. Y. B. Mets. IV, 9<sup>d</sup> top, a. fr. whoever concludes a bargain בְּמַטָּה שֵׂאִין לוֹ א' וְכ' with the provision that no legal redress shall be resorted to, is notwithstanding entitled to redress.—*Denomin. Verb* (אוֹנִיךָ), Hithpa. הִתְאוֹנִיחָה *to be imposed upon, to feel one's self overreached*. Y. B. Mets. IV, 9<sup>d</sup> top. בְּשֶׁנָּה שֶׁהַמֹּכֵר מִתְאוֹנִיחָה וְכ' if the seller sues for undue advantage taken of him, he has the

privilege of redress, provided the advantage amounts to one fifth or more of the price charged; if the buyer sues &c. [In Babli the denomin. verb is אָנִיָּה, v. אָנִי.]

אֶזְרָא, v. אֶזְרָאִיתָא.

אִי־סָאִי, v. אֶרְכָאִי.

\* **אֲנִי אֶתְּנֶה אֶתְּנֶה** f. ch.=h. אֲנִי אֶתְּנֶה, *oppression, tyranny*. Targ. Ps. LXXIV, 20 (ed. Ven. אֲנִי אֶתְּנֶה; h. text אֲנִי!). V. אֲנִי אֶתְּנֶה.

א.א.ר.י. v, אונדפי, אונדפא

**אֹנֶה** *I to oppress*, v. **אָנִי**, and **אֹנֶה**.

**אִנְיָ II** f. (v. אִנְיָ) *possession, title of possession, deed*. Gen. R. s. 79 (ref. to the letters יי קשיטת Gen. XXXIII, 19) וְיֵהּ יֵהּ כֹּתֵב הָאֵל יֵהּ *Yod He* (i. e. the Lord) writes the deed; the Lord bears witness to the deed.—*Pl.* אִנְיָ. B. Bath. 52<sup>a</sup> אֵל וְשִׁמְרוֹתָּהּ deeds of purchase and other documents were issued in his name.

אזכר, v. אזכר I.

**אֹנוֹ** (b. h.) pr. n. pl. *Ono*, W. N. W. of Jerusalem.  
Cant. R. to II, 2; Lam. R. to I, 17. Snh. 11<sup>b</sup> אִישׁ א'  
Ms. M. (ed. אורי); a. fr. V. אֹנוֹ II.

אָנרײַס, v. אָנרײַס.

**אָנוֹס** (אָנקעמין; ὄνος) *the pulley of the crippled*. Y. Sabb. VI, 8<sup>c</sup>. (Var. דּוֹנוּס).

**אֱנֹכִי** (ἐγὼ) *really! verily!* Lev. R. s. 33, explain. הַצֵּדָה (Dan. III, 14); (Ar. אַנְשִׁים, some ed. אֲנָשִׁים, corr. acc.); Num. R. s. 15 אֲנִי (Tanh. Noah 11 הַחֲמִית).

**אונמליה** Tosef. Kel. B. Bath. IV, 6 ed. Zuck., ed.  
אצטלס, Var. אצטל prob. אצטל q. v.

אֲנִי, אֲנִי, v. אֲנִי, אֲנִי.

אֲחִירָא (אֲחִירָא) f.=אֲחִירָא, cmp. אֲחִירָא. [The phonetic coincidence with אֲחִירָא produced the peculiar use of our w. in connection with Greek terms, in the Palest. literature.] Gen. R. s. 2 beg. בֵּא' אֲחִירָא וּבְשִׁמִּי וְכ' in one bill of sale and for the same price. Y. Pes. IV, 31<sup>b</sup> bot. בֵּא' אֲחִירָא (מִשְׁכֻּרִים) (read מִשְׁכֻּרִים בֵּא' אֲחִירָא) is a lease with a title of possession (for the term), and is (for the time being) an acquisition like a purchase. Y. Kid. I, 60<sup>c</sup> (אֲחִירָא a. אֲחִירָא); a. e.—*Pl.* אֲחִירָא. Gen. R. s. 84, end וְכ' אֲחִירָא how many deeds were written for him (how many times was he sold)?, cmp. אֲחִירָא. [Midr. Till. to Ps. CIV, 24; Pesik. Rosh. Hash. p. 151<sup>a</sup>, v. אֲחִירָא.]

**אֲנִי II** בְּרֵיתָא pr. n. pl. (*Beth Oni*) in Palestine, prob. identic with אֲנִי. Tosef. Shebi. VII, 14 פְּגִי בְּרֵיתָא' (ed. Zuckerm. בִּתְרוֹמֶיךָ, Var. בִּתְרוֹמֶיךָ) the unripe grapes of B. O. (*Beth Yanai*).—Y. Git. IV, 46<sup>a</sup> אֲסוּדָה if a slave fled to Oni, he must not be extradited (because O. is a Palestinian place). V. דְּרֵי 3.

**אִינְיָא** m. (prob.) of *Oni*, v. foreg., or pr. n. m. *Onya* (=Onias?). Y. Orl. I, 61<sup>a</sup> top; Y. Sabb. I, 3<sup>c</sup>; ib.<sup>d</sup> אִינְיָא R. Joshua Onia, an Amora.

**אִינְיָאָה**, v. אִינְיָאָה.

**אִינְיָה** f. (=אִינְיָה; cmp. Ezek. XLVI, 18) prop. *oppression, wrong*, hence *confiscation, dispossession*. Pl. אִינְיָה. Midr. Till. to Ps. CIV, 24 (play on *oniyoth* ibid.) אִינְיָה those are the oppressive measures which they inflict upon Israel, which they order to be written out every day. \*Pesik. R. Hash. p. 151<sup>a</sup>; Yalk. Jer. 312 confiscations and fines (Yalk. Gen. 121; Lev. R. s. 29, a. e. אִינְיָה, v. Buber Pesik. l. c. note).

**אִינְיָה**, v. אִינְיָה.

**אִינְיָקָא** pr. n. pl. *Beth-Unyaki, Bithynia*, in Asia Minor (cmp. Neub. Géogr. pp. 262; 422). Yoma 10<sup>a</sup> חובל זה ביה א' (Ms. M. אִינְיָקָא indistinct; oth. Var., v. Rabb. D. S. a. l. note) *Tubal* means B. Ab. Zar. II, 4 (29<sup>b</sup>) cheese of א' ביה א' (Ms. M. אִינְיָקָא, Mish. Nap. וְהִינְיָקָא, v. Rabb. D. S. a. l.). Tosef. Shebi. V, 9 הוֹנִינְיָקָא (ed. Zuck. (גְּבִינָה ב' ד' read גְּבִינָה וְבִיה הוֹנִינְיָקָא); Tosef. Ab. Zar. IV, 13 בֵּית הוֹנִינְיָקָא (Var. הוֹנִינְיָקָא). Cmp. אִינְיָקָא a. הִנְיָה.

**אִינְיָן** m. pl. (prob. pl. of אִינְיָ ear) *bundles of wet flax*. Sabb. I, 8. Y. Shebi. V, 36<sup>a</sup> bot.; a. e. [Rashi a. Tosaf. to Succ. 12<sup>b</sup> אִינְיָ as a plur., v. Rabb. D. S. a. l.; cmp. אִינְיָן].

**אִינְיָס** (אִינְיָס) m. (*tyrannus, lord, ruler*). Targ. Y. Ex. II, 16; XVIII, 1.

**אִינְיָה** f. ch.=h. אִינְיָ *title of possession, deed*. Y. Taan. IV, 69<sup>a</sup> וְכִי יִשְׁלְחוּם מִשְׁלֵחוֹתָא וְכִי יִשְׁלְחוּם they would send the (forged) deed of sale to the steward; Lam. R. to II, 2 (corr. acc.).

**אִינְיָה** or **אִינְיָה** f. ch.=h. אִינְיָ *oppression, wrong*. B. Bath. 22<sup>a</sup> וְכִי יִשְׁלְחוּם מִשְׁלֵחוֹתָא the wrong inflicted on the king of Edom. Lev. R. s. 33, beg. (ref. to Amos VII, 7, v. אִינְיָ I) עַל שׁוּרָא דִּא' upon the wall of (i. e. watching over) the wrongs (in sale and purchase); cmp. B. Mets. 59<sup>a</sup>.

**אִינְיָן** read קִינְיָן m. pl. (κόγχη, concha) *purple shells*. Targ. Y. Num. XXXIII, 8; cmp. קִינְיָן.

**אִינְיָלִי** Tosef. Shebu. VI, 4 ed. Zuck., v. אִינְיָלִי.

**אִינְיָפֶרֶי** m. pl. (prob. a nom. gentil., from a trading station named אִינְיָ, a compound of אִינְיָ [a. אִינְיָ?]; cmp. אִינְיָ *Avankreans* (?), *traders*. Succ. 30<sup>ab</sup>. [Ar. identifies our w. with אִינְיָ which is not in agreement with the context.]

**אִינְיָן**, v. אִינְיָן.

**אִינְיָה** Deut. R. s. 6, read אִינְיָה.

**אִינְיָה** Lev. R. s. 23, v. אִינְיָה.

**אִינְיָס** m. (אִינְיָס) *compulsion, force; unavoidable interference, accident*. Git. 30<sup>a</sup>, a. e. אִינְיָס בְּגִיטָא the plea

of unavoidable interference cannot be raised in letters of divorce (to which a condition is attached). Y. M. Kat. III, 81<sup>d</sup> bot., a. e. מִחֲמַת אִינְיָס through no fault of his. —Pl. אִינְיָסִין, אִינְיָסִין. Ned. III, 1, a. e. א' נִדְרֵי א' vows on conditions unavoidably unfulfilled.

**אִינְיָס** m. ch. (v. foreg.) *wrong, oppression*. Targ. Is. LVIII, 9; 13 מִלִּין דִּא' offensive (violent) words (h. text אִינְיָ, cmp. אִינְיָה).

**אִינְיָסָא** m. ch. (=h. אִינְיָס, v. foreg.) *force, wrong, robbery; accident*. Targ. Y. Gen. XXXI, 12; a. fr.—Git. 34<sup>a</sup>. א' מִשְׁוֹם א' shall we take into consideration the possibility of an unavoidable accident?—Pl. אִינְיָסָא. Ned. 27<sup>a</sup> דְּמִיגְלִיָּא א' (read דְּמִיגְלִיָּא, Rashi אִינְיָסָא) accidents which may be foreseen.

**אִינְיָסָא** m., pl. אִינְיָסִין=אִינְיָסָא.

**אִינְיָסִין** \*אִינְיָסִין a corrupt. of פְּרוֹקוֹנִיטוֹס pr. n. pl. *Proconnesus*, in Mysia, renowned for its marble. Esth. R. to I, 6.

**אִינְיָפִיל** m. (נִפְלִ) *a wooden vessel for the reception of refuse, remnants of victuals &c.* Tosef. Kel. B. Mets. V, 10. Cmp. next w.

**אִינְיָפִילִי**, v. אִינְיָפִילִי.

**אִינְיָקָא** I אִינְיָקָא m. (עִנְקָא) *neck, meat from the neck*. Sabb. 140<sup>b</sup> א' ed. (Ar. ע' ; Ms. M. עִנְקָא). Ber. 44<sup>b</sup> ע' ed. (Ms. M. א').

**אִינְיָקָא** II m. *hook*, v. אִינְיָקָא a. אִינְיָקָא.

**אִינְיָקוֹלִין**, v. אִינְיָקָא.

**אִינְיָקוֹס** m. (ἰνκός) 1) *bulk, pile*; (in philosophy) *a primitive body*. Tanh Trum. 11 א' שֶׁל מִים the body of water; א' שֶׁל אֵשׁ (some ed. אִינְיָקוֹס). 2) *trouble, difficulty, painstaking*. Gen. R. s. 12 (ref. to Neh. IX, 6 sq.) כֹּל הָא' הָא' הָא' (ed. אִינְיָקוֹס, corr. acc.) what is all this painstaking (creating the universe &c.) for? Ans. Because 'thou art the Lord who hast chosen Abraham' i. e. for the sake of establishing religion on earth; cmp. Midr. Till. to Ps. CIV, 18.

**אִינְיָקָא** f. (v. אִינְיָקָא I, a. אִינְיָקָא I) 1) *neck-shaped, hook, grapple*.—Pl. אִינְיָקָא. Kel. XII, 2 (Var. in Mish. ed. אִינְיָקָא). Tosef. ib. B. Mets. II, 4 (disting. from אִינְיָקָא).—[2] for אִינְיָקָא, v. next w.]

**אִינְיָקָא** f. (uncia, ὀνκία) 1) *ounce, one twelfth of a litra*. Gen. R. s. 17 א' שֶׁל כֶּסֶף an ounce of silver. Lam. R. to I, 1 נִסְבִּין מִן אִינְיָקָא (corr. acc.) they bought ounce-wise (pepper).—2) trnsf. *a trifle, particle*. Y. Taan. IV, 68<sup>c</sup> top there is not a generation in which there is not (to be atoned for through suffering) וְכִי אִינְיָקָא אַחַת (read אִינְיָקָא אַחַת) a particle of the sin of the calf-worship. Ex. R. s. 43, beg. אִינְיָקָא (corr. acc.). Gen. R. s. 29; Yalk. Gen. 47; Job. 908 (play on נִקְרָא Job. XXII, 30) אַחַת דִּיהָ וְכִי א' only an ounce (of merit) did Noah possess; v. אִינְיָקָא.—Pl. אִינְיָקָא. Gen. R. s. 79,

end (play on the letters of קְשִׁימָה Gen. XXXIII, 19)  
 סלעים . . אונקיות במאה for one hundred (פ)  
 ounces (of gold) &c. V. אִיקְרָא.

אונקיינוס, v. אוקיינוס.

א. אַנקלסטיג, v. אונקילוסיג

אונקוס, v. אונקים.

II. אוֹנֶקֶלִי v. אוֹנֶקֶל

**הוֹקְקָא** ch.=h. אַ הוֹקְקָא, *hook*, &c. Targ. Job. XL,  
26.—**הוֹקְקִין**. Targ. Y. Ex. XXVII, 10. Lev. (ed. ירי).  
Targ. Ez. XL, 43 עוֹקְקִין (עוֹקְקִין).—Fem. pl. אוֹקְקִינָן. Targ.  
Y. Lev. X, 5. Targ. Esth. I, 6.—Targ. Y. II Ex. XXVI,  
37 אוֹקְקִינָן תְּחַבְּתֵיהֶן their hooks.

**אִינְקִלְאוֹת** plur. of אִינְקִלָּה I.

II. אוֹנְקֵלִי, v. אוֹנְקֵלָה

**אֲנָקְלוֹס, אֲנָקְלוֹס** pr. n. m. (Ocellus?) *Onk'los*, the alleged translator of the Pentateuch into Chaldaic, freq. surnamed הַיִּי the proselyte; often identified with *Aquila*, the alleged author of a Greek translation of the Bible; v. **תַּרְגּוּם**. *Cmp. Meg. 3<sup>a</sup>; Ab. Zar. 11<sup>a</sup>*, with *Tanh. Mishp. 5. Cant. R. to I, 11 אֲנָקְלוֹס q. v.*

אָנקלסִיָּא, v. אונקלוסיא

**אֲנוּקְלִי** I, **אֲנוּקְלִי** f. (אֲנוּק, with ל format.; = אֲנוּקָר; corresp. to b. h. **לִנְקִי**; Greek adapt. ἀγκολη, LXX Ex. XXVI, 10; emp. **אֲנוּי** as to contact of the two languages) prop. *little (camel's) neck*, hence 1) *hook, rack*. Kel. XII, 2 **אֲנוּקְלִי** א' Ar. (ed. אֲנוּקְלִיּוֹת, **אֲנוּקְלִי** with adjct. in the sing., corr. acc.) the carriers' hook attached to their yoke, pole &c. Ib. **א' שֶׁל דֶּרֶשׁ** the hook of the bedstead (used for fastening the girths to the posts); **שֶׁל נִקְלִיטִין** the rack of the bed-curtain, v. **נִקְלִיטִין**. Ib. 3 **א' שֶׁבְּכוּתֵיהֶם** hook attached to walls.—T'bul Yom IV, 6 **וְאֵי שֶׁלֹּהֶם קִימָה** and the hook (attached to the now broken yoke) remained unimpaired; a. fr.—**פְּלִיטָה** (אֲנוּקְלִי) **אֲנוּקְלִיּוֹת**, **אֲנוּקְלִי**, **אֲנוּקְלִיּוֹת**. Tam. III, 5; Mid. III, 5; a. fr.—Kel. l. c.; Tosef. ib. B. Mets. II, 4; v. **אֲנוּקְלִי**.—2) [emp. ἀγκάλῃ in S.] *the load carried on the hook, the farmer's load of sheaves or bunches*; emp. **אֲנוּקְלִי**. Tosef. Maas. Sh. IV, 10. **אֲנוּקְלִי כָּל הָא' בְּלֹוּנִי**. [Ib. 11 **אֲנוּקְלִי** and **אֲנוּקְלִי**, read with ed. Zuck. **אֲנוּקְלִי**.]—3) Transf. (medic.) *bent cartilage*, esp. *the cartilage* (cart. ensiformis) *at the end of the sternum which, being bent inside, presses on the stomach and creates nausea &c.* Ab. Zar. 29<sup>a</sup> **א' וְכ' מַעֲלִין** you are permitted to lift the cartilage on the Sabbath (by means of a bandage &c.). Ib. **א' וְכ' מֵאָה** what *unklay* is meant? Ans. the cartilage in front of the heart; v. **אֲנוּקְלִי**.

אֲרוֹנָקָרִי II, אֲרוֹנָקָרִי, בְּקֶלֶה, אֲרוֹנָקָרִי f. (בֶּקֶל, emp.  
esp. II Sam. VI, 20 to 22) *the light garment*, whence,  
a name for the *easy dress* worn in the house and, under  
the cloak, in the street, but in which it was unbecoming  
to appear in public. [Cmp. II Sam. I. c. a. Num. R. s. 4;

a. e.] Y. Yoma VI, 43<sup>d</sup> top **אֲנִיקְלָהּ**, **נָקְלָהּ**, for which Men. 109<sup>b</sup> **אֲנִיקְלָהּ**. Shh. 82<sup>a</sup> he took off the point of his spear **בְּאֲנִיקְלָהּ** (some ed. **לִי**—) and put it (hiding it) in his undergarment. M. Kat. 24<sup>a</sup> **וְכֵן מְשִׁיר בֶּאֱזָרָה** (Ms. M. **מְשִׁיר אֶבֶל**) a mourner may walk on the Sabbath within the limits of his house (garden &c.) in the easy dress (showing the rent on account of a death in the family; Rashi). Sabb. 120<sup>a</sup> (garments to be saved from fire on a Sabbath) **אֲנִיקְלָהּ**; Y. ib. XVI, 15<sup>d</sup> top **נִיקְלָהּ**.—Meg. IV, 8 (24<sup>b</sup>) **בֵּיתָ א'** (read as) Y. ib. a. Mss. **בֵּית א'** the sleeve of his under-dress. [Tosef. Maas. Sh. IV, 11, v. foreg. 2.]

אִיקוֹנוֹמוֹס v. אֹנֶקְלֹמוֹס

אנקלסִיא v. אונקלִסִיא

אֵלֶּם Ar. ed. pr., Ms. אֵלֶּם q. v.

**חִסְתָּי** m. pl., prob. מִחְסָי, name of a tribe. Targ.  
Ps. CXX, 5, v. חִסְתָּי (some ed. אֲנָתָי).

אֶסְטֵלִי Midr. Sam. ch. XI, v. אֶסְטֵלִי.

אָסִיָּא (or אָרִ) m. pl. (√ אָפֵ soft. into אָרִ; cmp. אָפֵ, אָנָה; also אָסֵ) *nose, nostrils*. Sabb. 67<sup>a</sup> וואָסִיָּא and on the nostrils of the young lioness. B. Bath. 73<sup>b</sup> דסליק עליה באוסייה אכלה טינא ומיה Ms. R. (ed. באוסייה ליה אכלה טינא באוסיי, Ms. M. the lioness, Ar. ed. Koh. incorr., v. Rabb. D. S. a. l.) into whose nostrils a 'mud-eater' (worm) entered, and the fish died. Pes. 112<sup>a</sup> רִיָּא אַוּסִיָּא רַ' (Ms. M. a. Ar. אֶפֶסָא) putting the hand to the nose is a step to fear (indicating anxiety). Hull. 67<sup>b</sup> ויערילי באוסייה and they (the worms) creep into its nostrils.

אִי־אֵסֶה, v. אִי־אֵסֶה.

**אַרְסִיָא** Pes. 111<sup>a</sup>, v. אַרְסִיָא.

**אִסְטִיָּא** Targ. I Chr. Chr. I, 5; a. e. read with ed. Rahmer **מִיִּסְטִיָּא**; emp. Yoma 10<sup>a</sup>; Y. Meg. I, 71<sup>b</sup> bot. (h. text **מִיִּסְטִיָּא**). [Targ. Y. II Gen. X, 2 **אִסְטִיָּא**; Gen. R. s. 37 **אִסְטִיָּא** (misplaced); corr. acc.]

**אֶסֶרֶת** f. a. *certain portion of meat*, v. **אָסַר**.

**אִיסִינָא** (**אִיסִינָא**) f. (αἰσῖν) *substance, (landed) property, farm, estate*. Gen. R. s. 49 **אִיסִינָא** (corr. acc.).—Num. R. s. 23 **וְכָל שְׂפָחוֹת מִן אֶרֶץ אִיסִינָא** maid-servants from another estate. Y. Taan. IV, 69<sup>a</sup>; Lam. R. to II, 2 **אִיסִינָא** (corr. acc.). Lev. R. s. 34.—**אִיסִינָא**. Ex. R. s. 20. Ch. pl. **אִיסִינָא**. **מִרְיָא**. Lev. R. s. 3, beg. he likes to be called **אִיסִינָא** (corr. acc.) lord of many estates; Koh. R. to IV, 6 **אִיסִינָא** (corr. acc.).

דאָנאָטשטײַם Y. Ab. Zar. V, end, 45<sup>b</sup> דאָ, read דאָנאָטשטײַם  
v. דאָנאָטשטײַם.

**אוֹסִיָּתָא** Gen. R. s. 14, end, Ar. ed. pr., read **אִישִׁיתָא**.

אָרַם, v. אוסכולי.

**איסמנא** m., pl. **איסמניא** (II חסם=אסם) [the glistening.] surname of an Egyptian tribe. Targ. Ps. LXVIII, 32 (Var. **איסמניא**, a. **איסמניא** *the dark.*). Cmp. LXX **χασμωνει**, for כסלחם; Gen. X, 14; v. Fürst. H. Diet. s. v. כסלח; Ges. H. Diet. s. v. חשם.

**איסנא**, v. **אסנא**.

**איסן** m. (b. h. **אסן**, **אסן**) *gathering in.* Snh. 94<sup>b</sup>, v. **תסיל**.

**איספלידא**, v. **אספלידא**.

**איסקניתא**, **איסקניתא** f. (נסק; cmp. **מסקנא**) *ascending, landing.* דא *landing board.* Snh. 67<sup>b</sup> וקם דא Ar. (ed. **דוסקני** וקם ג' **דוסקני** read with Rashi Ms. M. **איסקניתא**, oth. var. v. Rabb. D. S. a. l.) and he found himself standing on a landing board (ed. and there stood before him &c.).

**איין** I (=אין) *too, also.* (Yer. Dial.). Targ. Y. Num. XVI, 13; a. fr.—Y. Dem. I, beg. 21<sup>c</sup> **הכא** א' here too.

**איין** II m. *nature*, v. **אופי**.

**איפרי** f. pl. (=אפרי Dan. IV, 9; cmp. b. h. **אפרי**, a. **אפרי**, **אפרי**) *branches, esp. dry twigs, spray-wood.* Ber. 44<sup>b</sup> **פרסיריחא** א' twigs of Persian trees. Hull. 105<sup>a</sup> **פרכא** דא Ar. (ed. **אופרי**) a bundle of twigs. B. Mets. 30<sup>b</sup>. Git. 61<sup>a</sup> **שרי אופרי** (Ar. **אופרי**) threw twigs down (which he cut off), and dates fell off (v. Tossaf. a. l.).

**אופי** f. (אופי m.) (b. h. **אפרי**; v. **אפרי**; cmp. **אופי** I) *face, looks, whence, nature, disposition, ways* &c. Y. Shek. I, 45<sup>d</sup> **א' של ו' ו' של ו'** You cannot understand the nature of that people. Lev. R. s. 30 **אופי** של דוד Ar. ed. Koh. (ed. pr. **אופי**, ed. **אופי**) David's ways. Y'lamd. Va'ethl. (quot. in Ar.) 'who is that nation' **אופי** של אלוהיה Ar. ed. Koh. (oth. ed. **אופי**) that knows the ways of her God (what he desires &c.); v. Yalk. Deut. 825.—Gen. R. s. 14 **נשמה** זו **הא' ו' הא'** means the disposition, character, as people say **האופייתא טבא** the good nature!

**אופי** (אופי) f. (אופי; v. **אופי**; b. h. **אפרי**) *what is blown off, foam, froth.* Ab. Zara 26<sup>a</sup> **א' דימא** Ms. M. (ed. **דנורא**, v. Rabb. D. S. a. l., a. Ar. ed. Koh. s. v. **אופי**) as the foam of the Sea [river]; (Ar. *as logs on the river*, v. **אופי**, **אופי**). Ib. 70<sup>b</sup> **הוית נקיטא א'** (Var. **הופיא**, **הופיא**, v. Rabb. D. S. a. l. note 20) she took the froth off. Hull. 105<sup>b</sup> **א' דר** (Ar. **דר**).

**אופיון**\* m. (**πιοπ**) *poppy-juice, opium.* Y. Ab. Zar. II, 40<sup>d</sup> **סכנה** א' **און** an opium drink (prepared by a gentile) is dangerous.

**אופיטא**, v. **אופיטא**.

**אופי** *twigs*, v. **אופי**.

**אופיכא** (אופיכא f.) *destruction, ruin* Lam. R. to III, 13 (expl. **אופיכא** בני **אשפרו** ibid., v. **אשפרו**).

(Var. **אופיכא**) the children of those he laid in ruins; v. **אופיכא**. [Differ. in Esth. R. to I, 1<sup>b</sup>, v. **אופיכא** a. **אופיכא**.]

**אופילין** Tosef. Ter. II, 4, v. **אופילין**.

**אופימטמא**, **אופימטמא**, read **אופימטמא** m. pl. (**πομνηματα**) *public records, acts.* Ex. R. s. 28 a king wanted **לעשות א' חוץ ו'** to pass acts without consulting the lieutenant-governor (hyparch).

**אופיקולין** m. pl. (officialis, **ὀφικαίολος**) *subordinate officials, constables.* Y'lamd. Balak (quot. in Ar. s. v. **בלש** א' ed. Koh. Ib. **שלח אפיקולין** (corr. acc.) he sent constables (for her son).

**אופיחא** f. ch. (=h. **אופי**) *nature, disposition.* Gen. R. s. 14, end, v. **אופי**.

**אופכין**, **אופכין**, v. **אופי**.

**אופל** m. (b. h. **אפל**) *darkness.* Gen. R. s. 89, beg. v. **אפילה**.

**אופן** m. (b. h.; **אפן**, **פן**, v. **פנה**) 1) *wheel*.—2) (with ref. to Ezek. I, 15) pr. n. *Ofan*, name of an angel. Hag. 13<sup>b</sup>.—**Pl.** **אופנים**. Ib. 12<sup>b</sup>. R. Hash. 24<sup>b</sup>.—[In liturgic literature **אופנים** and **אופן** are used as the names of a section of the morning prayers; v. **אופנא**.]

**אופן** m. (b. h. **אפן**; v. **אפן**) *turn, method, plan.* [In later Hebr.: *method of interpretation*=**פנים**.]—**Pl.** **אופנים**. Ruth. R. s. 2, beg. You will soon find out **אופנים** שלחם ו' (Yalk. Josh. 7 **אופנים**) their plans (strategic movements). Ab. d'R. Nath. (ed. Taussig, N'veh Shal. p. 12) **על אופניו** in its proper way.

**אופנא** ch.=h. **אופן**.—**Pl.** **אופנא**. Targ. Ezek. X, 13. —**אופנא** *that section of the morning prayers beginning with v'haofannim* and describing the angelic praises. Y. Ber. V, 9<sup>c</sup> bot.

**אופנא** ch.=h. **אופן**. *turn, interpretation, qualification.* Y. Dem. VI, 25<sup>b</sup> bot. **א' לית לין א' לית לסתמא** we do not recognize an interpretation (of an agreement, so as to say, **נעשה כאומר ו'** 'it means as though they had said—'); no qualification is admissible for an unqualified agreement.

**אופסין** m. du. (cmp. **אפס**—, a. **פס**, **פס**) *palms of the hand.* Mekh. B'shall. Vayissa, s. 3, to Ex. XVI, 12 the Mannah came down **על הא' ו'** on the hands of the Lord, as if it were to say, the Lord held forth &c. [In some ed. **אופסין**.]

**אופסין** m. pl., v. **אופסין**.

**אופסנון**, v. **אופסין**.

**אופתא** f. (v. **אופי**) prop. *the large central branch*, hence *trunk, stalk.* Succ. 32<sup>a</sup> **א' ואימא** may I not say (as you insist on the palm-branch being *kafuth*, tied, joined) that I must use the stalk?—Hull. 47<sup>b</sup> lungs resembling **לא'** a trunk (in color, touch &c.). Ib. 16<sup>a</sup> **א' דכתיב א'** a Vav. written on a trunk (being broken on account of the rough surface=*idle-talk*).

הפתק=אופתיק, אופתיק

**אורץ** (b. h.;  $\sqrt{\text{אור}}$ , v. **אור** I; emp.  $\sqrt{\text{אורץ}}$ ; v. **אורץ** a. **אורץ** to be pressed (to press, hurry).—Part. **אורץ**, pl. **אורץ** (as from **אורץ**, v. **אורץ**, **אורץ**) squeezed in. Tosef. Kel. B. Mets. IX, 5 **אורץ** (Var. **אורץ**) when they are squeezed in (tight), they are considered as connected for levitical purposes.

**אורץ**, v. **אורץ** a. **אורץ**.

**אורץ**, v. **אורץ**.

**אורץ** read **אורץ**, v. **אורץ**.

**אורץ**, v. **אורץ**.

**אוצר** m. (b. h.; **אוצר**) store-house, magazine; provision; hoarded up treasure. B. Bath 58<sup>a</sup>; Git. 67<sup>a</sup>, v. **אוצר** a. **אוצר**. Ab. Zar. 40<sup>b</sup>; v. **אוצר**; a. fr.—Esp. *treasury, the (Roman) government's treasury department* where taxes in kind and money had to be paid. Y. Dem. VI, end, 26<sup>a</sup> **אוצר** על ידי לא and pay for me in the treasury-department. Tosef. Dem. VI, 4 **אוצר** (read **אוצר** (אל הא' Ib. 3 **אוצר** ed. Zuck. (ed. incorr. **אוצר** Ib. 4 **אוצר** get me a release from the treasury-dep.—Y. Dem. I. c. **אוצר** (read **אוצר** (פוטריני מן הא' Ab. Zar. 71<sup>a</sup> **אוצר** מן הא' Ms. M. (ed. **אוצר**); emp. **אוצר**.—Pl. **אוצרות** B. Bath. 11<sup>a</sup> **אוצרות** Ms. (ed. **אוצרות** omitted); v. **אוצרות**.—Hag. 12<sup>b</sup> **אוצרות** שלג וכ' the stores of snow &c. (in the heavens); a. fr. V. **אוצרות**, **אוצרות**.

**אוצר** ch. same. Targ. Jerem. XXXVIII, 11; a. fr.—Pl. **אוצר**, **אוצר**. Targ. Gen. XLI, 56; a. e.

**אוקומיני**, v. **אוקומיני**.

**אוקונים**, read **אוקונים**, v. **אוקונים**.

**אוקטורי**, **אוקטורי**, v. **אוקטורי**.

**אוקי**, v. **אוקי**.

**אוקי**, v. **אוקי**.

**אוקי** f. **אוקי** Ex. R. s. 43, beg.—[Pl. **אוקי**. Ber. 44<sup>b</sup> **אוקי** משהא א' סולחא Ar. s. v. **אוקי** I, 'than six ounces of fine flour'.—Ed. קירסי; Ms. M. omits the entire sentence.]

**אוקי**, v. **אוקי**.

**אוקי** (Muss. **אוקי**) Cant. R. to VII, 8, read **אוקי** **אוקי** inundating like an Ocean tide; v. **אוקי**.

**אוקי** m. ( $\Omega\epsilon\alpha\nu\omicron\varsigma$ ) **אוקי**, mostly *Mediterranean Sea*. Targ. Y. Gen. I, 7; a. e.—Y. Hall. IV, 60<sup>a</sup> bot.; a. fr.—Tanh. Haye 3, and so is **אוקי** the Okeanos called the Sea of (covering) the dead. [Var. **אוקי**, **אוקי**.]

**אוקי** Af. of **אוקי** ch.

**אוקי** f. (**אוקי**) *raising, [rising]*. Targ. Ps. CXXXIX, 2 [prob. **אוקי**].

**אוקיני**, read **אוקיני**.

**אוקיני**, v. **אוקיני**.

**אור** I (b. h.;  $\sqrt{\text{אור}}$ , v. **אור** II; emp. **אור**, **אור**, a. sec. r. **אור** to perforate, break through, shine.—Denom. **אור**, **אור** &c.

**אור** *Nif. to be broken through, grow light*. Y. Ber. I, 2<sup>c</sup> **אור** משהא משהא from the time the Eastern horizon is broken through, grows light.

**אור** 1) (neut. v.) *to break through, shine*. Y. ib. III, 6<sup>c</sup> bot. open thy lips **אור** and let thy words come forth, speak out boldly. Yoma III, 1 **אור** it has grown light all over the Eastern horizon.—**אור** *bright countenance*. Num. R. s. 11; a. e.—2) (act. v.) *to enlighten, brighten, make shine*. Y. M. Kat. III, 83<sup>b</sup> **אור** (the teacher had opened his (Samuel's) eyes &c. B. Mets. 33<sup>a</sup>. Num. R. I. c. Ib. **אור** **אור** (fr. Mal. I, 10) making the altar bright (with fire), feeding the fire on the altar. Yoma 73<sup>b</sup>, v. **אור**.

**אור** ch. same. Part. pass. **אור** *clear*. Targ. Prov. IV, 25 **אור**, v. **אור**.

**אור** II m. (b. h.; foreg.) *breaking forth* (emp. Is. LVIII, 8) whence 1) *break of day, light, day; fire*; trans. *rise, glory, power, happiness*. Ber. 2<sup>b</sup> **אור** the entrance of his day-break (dawn of his eighth day; Tosaf. a. l. *the sunset* of his seventh day). Y. Pes. I, beg. 27<sup>a</sup> **אור** sun-light. Ib. **אור** candle light. Keth. 111<sup>b</sup> **אור** light of the Law. B. Bath. 4<sup>a</sup> **אור** intellectual light of the world (a great man; the Law). Num. R. s. 15 **אור** the celestial fire (believed to be the source of all light and fire); a. v. fr. 2) (breaking in of night) *twilight, evening*. Pes. I, 1 **אור** on the evening (eve) of the fourteenth day of Nissan; v. discussion ibid. 2<sup>a</sup> sq., about the meaning of our w. R. Hash. 22<sup>b</sup>; Snh. 70<sup>b</sup> **אור** the evening following the eventual intercalation, i. e. the evening from the thirtieth of the past to the first of the beginning month.—3) (homil.—**אור**) *rue*. Gen. R. s. 20 in the Pentat. of R. M. it read **אור** (in place of **אור** Gen. III, 21) this alludes to the garments of Adam resembling the rue, wide below and narrow above; Ar. (Rashi diff.).

**אור** I m. (b. h.; foreg.) prop. *light, flame*; esp. Pl. *the Urim and Tummim* in the High-priest's breast-plate. Yoma 73<sup>b</sup> **אור** **אור** they are called *Urim* because they give their decisions in a clear way (not ambiguous as the oracles); emp. Y. ib. VII, end, 44<sup>c</sup>. Sot. IX, 12. Y. Kid. IV, beg. 65<sup>b</sup>.

**אור** II m. (= **אור** q. v.) *chaff*. Y. Ab. Zar. II, 40<sup>d</sup> **אור** **אור** chaff of barley; (Y. Sabb. XIV, 14<sup>d</sup> **אור** **אור**).

**אור** I ch.—**אור**, Pl. *the Urim*. Targ. Num. XXVII, 21; a. e.

**אור** II m. (h. **אור**) *skin*. Y. Ned. III beg. 37<sup>d</sup> **אור** **אור** (read **אור**, v. **אור** I); v. however Y. Shebu. III, 34<sup>d</sup>.





**אָרְיָא** **I**, **אָרְיָא** **I**, **אָרְיָא** **I** f. (v. a. אָרְיָא a. אָרְיָא) *evening horizon, Sun-set, West*, v. מַעֲרָבָא. B. Bath. 25<sup>a</sup> מאי אָרְיָא ed. (Ar. אָרְיָא) why is it called *Urya*? (Var. אָרְיָא) divine air (divine light=Palestine). Kid. 12<sup>b</sup> דא אָרְיָא Ar. (ed. אָרְיָא, emend. in Tossaf. אָרְיָא), [read with אָרְיָא: וְכִי: בְּיָמֵינוּ] but people say, there are witnesses in the West &c. Cmp. אָרְיָא.

**אָרְיָא** **II**, **אָרְיָא** **II** f. (b. h. אָרְיָא q. v.; אָרְיָא) *pile of plucked plants, stalk, shed containing feed* (dist. fr. אָרְיָא granary).—*Pl.* אָרְיָא, אָרְיָא, אָרְיָא. Tosef. Maasr. II, 20 ed. Zuck. (Var. אָרְיָא); ib. Erub. VI (V), 4; Erub. 55<sup>b</sup> Ar. (ed. אָרְיָא, אָרְיָא, v. Rabb. D. S. a. l. note). [In bibl. h. אָרְיָא *crib, stable* q. v.]

**אָרְיָא** **III**, **אָרְיָא** **III** ch. (=b. h. אָרְיָא) *crib; stable*. Targ. Is. I, 3 (h. text אָרְיָא q. v.).—Snh. 98<sup>b</sup> סוסיא באָרְיָא.... a horse is placed at his (the ox's) crib., i. e. Israel is displaced and other nations feed on his soil.—M. Kat. 10<sup>b</sup> אָרְיָא לִמְבְנֵי לְבָנֵי אָרְיָא to build a stable (during the festive week). [Targ. II Esth. VI, 10; 11 אָרְיָא, read אָרְיָא *stable*.]—*Pl.* אָרְיָא, אָרְיָא, אָרְיָא. Targ. II Chr. IX, 25; I Kings V, 6. Targ. II Esth. I. c. אָרְיָא prob. sing.); a. e.

**אָרְיָא** **IV**, **אָרְיָא** **IV** m. (horreum, pl. horrea, ὁρρεῖον, ὁρρεῖον; v. Sm. Ant. s. v.) *store-house, store* (of all kinds). Tanh. B'resh. 7 וְכָל אֲשֶׁר שָׁלִי בְּרִיכָתָא all my stores are in that ship.—*Pl.* אָרְיָא (ch. form). Targ. I Chr. XXI, 13. —אָרְיָא (h. form). Targ. II Chr. XXXII, 28 (h. text אָרְיָא). V. אָרְיָא, אָרְיָא.

**אָרְיָא** **V**, **אָרְיָא** **V** pr. n. *Uriel*, name of an angel. Targ. Y. Deut. XXXIV, 6.—Num. R. s. 2.

**אָרְיָא** **I**, v. אָרְיָא.

**אָרְיָא** **II**, v. אָרְיָא.

**אָרְיָא** **III**, v. אָרְיָא.

**אָרְיָא** **IV**, v. אָרְיָא.

**אָרְיָא** **V**, v. אָרְיָא.

**אָרְיָא** **VI**, v. אָרְיָא.

**אָרְיָא** **(אָרְיָא)**, **אָרְיָא** **(אָרְיָא)** f. (Af. אָרְיָא=h. אָרְיָא) 1) *instruction, the Law, Bible-verse*. Targ. Lev. VI, 7; a. fr. —מִלָּה דִּבְרֵי חוּרָא (=מִלָּה דִּבְרֵי חוּרָא) *religious discourse, lesson, remarks &c.* Y. B. Bath. VIII, 16<sup>a</sup> אָרְיָא; Y. Taan. III, 66<sup>c</sup> bot. יִרְחָא . . . —Y. Snh. I, 18<sup>c</sup> דִּבְרֵי חוּרָא he entertained them with religious discussions. Y. Hor. III, beg. 47<sup>a</sup> דִּבְרֵי חוּרָא be prepared for a religious discourse. Y. Shek. III, 47<sup>c</sup> top שְׂמַעְתָּ שְׂמַעְתָּ what novel interpretation hast thou heard? Y. Yeb. II, 4<sup>a</sup> top מִן הַדָּא אָרְיָא from what verse?—Taan. 4<sup>a</sup> מִן הַדָּא אָרְיָא it is the zeal of study that makes him warm (excited). Kid. 71<sup>b</sup> אָרְיָא my instruction is acceptable, but my daughters are not desired. Sabb. 116<sup>b</sup>

the Mosaic dispensation (opp. אָרְיָא the new dispensation, v. אָרְיָא).—(sub. אָרְיָא=h. אָרְיָא) *an enactment founded on the Bible text*, opp. דִּבְרֵי חוּרָא. Succ. 44<sup>a</sup> לִילָב דִּבְרֵי חוּרָא, the law concerning which is Biblical &c.; a. fr.—מִן הַדָּא אָרְיָא, adv. *biblically, according to the Biblical law*, opp. מִן הַדָּא אָרְיָא. Pes. 10<sup>a</sup>; a. fr.—2) *the Torah, the scroll containing the Pentateuch*, used at divine service. Y. Yoma VII, 44<sup>b</sup> top דִּבְרֵי חוּרָא אָרְיָא when you have no more than one scroll. Y. Meg. IV, 75<sup>b</sup> bot.; Y. Sot. VII, end, 22<sup>a</sup> אָרְיָא (corr. as Y. Yoma I. c.). Ib. דִּבְרֵי חוּרָא אָרְיָא *there* (in Babylon) the Torah is carried to the Resh Galutha.—a scholar, man of learning. Yoma 78<sup>a</sup>. Hag. 14<sup>a</sup> אָרְיָא (corr. acc.); v. next w.

**אָרְיָא** **II**, **אָרְיָא** **II** m. same; 1) the Law. Sabb. 31<sup>b</sup>. Ib. 88<sup>a</sup> אָרְיָא the threefold law (Pentat., Proph., Hagidgr.). —2) *scholarship, authority to teach and judge*. Ber. 12<sup>a</sup> אָרְיָא ed. (Ms. M. אָרְיָא); v. foreg. w.—[3] *authority, office*. Gen. R. s. 50 בֵּית אָרְיָא ed. (Ar. מִתְחַוֵּי, Lev. R. s. 26 מִתְחַוֵּי) *place of office*. V. מִתְחַוֵּי.

**אָרְיָא** **III**, **אָרְיָא** **III** (v. foreg.) pr. n. m. *Oryon*, *Oryon*. Esth. R. beg. אָרְיָא, Abba O. (cmp. אָרְיָא). Y. Sabb. X, 12<sup>d</sup> top אָרְיָא.

**אָרְיָא** **IV**, **אָרְיָא** **IV** f. (v. foreg. ws.) *officer's or teacher's chair*. M. Kat. 21<sup>b</sup>; 27<sup>a</sup> גְּדִילָה אָרְיָא Ms. M. (v. Rabb. D. S. a. l.; ed. אָרְיָא) a high (teacher's) chair. V. אָרְיָא.

**אָרְיָא** **V**, **אָרְיָא** **V** m. (horrearius, ὁρρεάριος, v. אָרְיָא) *store-keeper*, used in the sense of אָרְיָא. Y. B. Bath. IV, beg. 14<sup>c</sup> מְקוֹם הָאָרְיָא (Tosef. ibid. III, 3 אָרְיָא) the clothes-keeper's room.—*Pl.* אָרְיָא. Y. l. c. אָרְיָא (corr. acc.) Toh. VIII, 7 אָרְיָא (corr. acc.; Tosef. ib. VII, 8 אָרְיָא).

**אָרְיָא** **VI**, **אָרְיָא** **VI** ch. same.—*Pl.* אָרְיָא. Targ. I Chr. XXVII, 25; XXVI, 22 (ed. Rahm. אָרְיָא, corr. acc.; Var. אָרְיָא, h. text אָרְיָא).

**אָרְיָא** **VII**, v. אָרְיָא.

**אָרְיָא** **VIII**, v. אָרְיָא.

**אָרְיָא** **IX**, v. אָרְיָא.

**אָרְיָא** **X**, v. אָרְיָא.

**אָרְיָא** **XI**, v. אָרְיָא.

**אָרְיָא** **II**, **אָרְיָא** **II** m. (b. h. אָרְיָא, אָרְיָא) *length, lengthiness*. Midr. Sam. ch. XIII, וְכָל הָאָרְיָא לְמָהּ and why all this lengthiness (of speech).

**אָרְיָא** **III**, **אָרְיָא** **III** ch. same, *length*. Targ. O. Gen. VI, 15 [Constr. אָרְיָא Targ. Y. Ex. XXVI, 13; Targ. O. ib., corr. acc.]—Sabb. 140<sup>b</sup> וְכִי טוֹנָא וְכִי טוֹנָא a load (of twigs) is a load, and the length goes in the bargain (the price is the same).

**אָרְיָא** **IV**, **אָרְיָא** **IV** f. (=אָרְיָא) 1) *length* (of life). Targ. Ps. XCI, 16; a. e.—2) *waiting, hope*.

Ibid. XXXIX, 8; a. e.—3) *tarrying*. Targ. Y. Deut. II, 31.

\***אורכנים** pr. n. m. *Urkanes*. Y. Yeb. VIII, 8<sup>d</sup> bot. (allusion to a case concerning the child of a certain U., otherwise unknown).

**אורכתא** B. Kam. 70<sup>a</sup>; Shebu. 33<sup>b</sup>, v. **אורכתא** (2).

**אורולוגין, אורלוגין** m. (ὁρολογιον) *horologe, time-piece*. Y. R. Hash. I, 57<sup>b</sup> top. Pesik. R. s. 15; a. e.

**אורן**, v. **און**.

**אורנא, אורן** ch.=h. **און**. Targ. Is. XL, 20; XLIV, 14.

\***אברנוס, אורנוס** m. pl. **אברנסי** (ῥάμνος, *rhamnus*) a kind of prickly shrubs, used for medical purposes and carried in lengthy bundles (v. D. C. Gr. s. v., a. Sm. Ant. s. v.). Sabb. 91<sup>b</sup> אר ed. (Ms. M. אב; Ar. ארנסי). [As to **ור**, for aspirate r, v. Lidd. a. Scott, Gr. Lex, 7<sup>th</sup> ed. s. lit. P.]

**אורסקין, אורסקין**, v. **אורסקין**.

**אורעא** m., **אורעוהא** f. (אריע) *meeting*. לא with suff. of pers. pron., *to meet—, against—*. Targ. Prov. VII, 10 (ed. Vien. **אורעא**); 15. Targ. Ps. XXXV, 3 **אורעוהא**.

**אוריע**, v. next w.

**אורעוהא** f. (אריע; corresp. to h. **אורעוהא** *wasp, hornet* (collect.). Targ. Y. Ex. XXIII, 28; a. e.—*Pl.* **אורעוהא**. Targ. Y. Deut. I, 44; a. e.—**אורעוהא**. Targ. Y. Lev. XI, 20 ed. pr. (corr. vowel signs; later ed. **אורעוהא**). Y. Sabb. I, 3<sup>b</sup> bot. **אורעוהא** רוסויה וכו' the mite in the horse's carcass turns into hornets. [Cmp. same ideas among the Greek, Sachs Beitr. II, 92; Nican Ther. 741.]

**אורשינא**, v. **אורשנא**.

**אורףא** f. (v. **אור** 2) *evening, night*. Pes. 2<sup>ab</sup> אור א' the or of the Mishn. means *evening*. Ber. 3<sup>b</sup>; a. fr.—Y. Sot. I, 17<sup>b</sup> top, v. **אורףא**.

**אורש, אורש**, *Pa.* **אורש** (אורש, v. **אורש**; cmp. **אורש**, 1) *to blow vehemently, make noise, shout*. B. Mets. 86<sup>a</sup> וכו' זיקא וכו' the wind blew and howled between the branches. Ber. 50<sup>a</sup> **אורש** דאורי דאורי because all shouted, the prayer was not heard. Ib. **אורש** דאורי they all shouted 'bar'khu'.—Erub. 97<sup>b</sup> **אורש** דאורי the thing grows loud, becomes known. Hull. 46<sup>b</sup> **אורש** דאורי lungs which give out a sound when blown up (indicating perforation). Ber. 58<sup>a</sup> **אורש** דאורי (Ms. M. **אורש** קל א' **אורש**) when shouting was heard.—2) *to swell, to be large, fulsome, lengthy* (in wording). R. Hash. 35<sup>a</sup> **אורש** דאורי (Ms. M. **אורש** . . . קראי) because the benedictions are numerous and lengthy. Ned. 2<sup>b</sup> **אורש** דאורי because the last named propositions are lengthy, he explained first what he had commenced with.

**אורש** I (v. **אורש**; cmp. **אורש**, **אורש**) *to be strong, exist*. *Nithpol.* **אורש** דאורי *to be confirmed*. Gen. R. s. 67; s. 78

when were the blessings made sure &c. **אורש**. Comp. **אורש**.

**אורש** II m. (אורש 2, cmp. **אורש**) pl. **אורש** *foundations*. B. Kam. 50<sup>a</sup> **אורש** דאורי digs excavations for supporting walls.

**אורשא, אורשא** (אורשא) ch. same, also *fortification*. Targ. Cant. VIII, 9.—*Pl.* **אורשא**. [Ezra IV, 12; a. e.]. Targ. I Kings VII, 7; VI, 16; a. e. [Targ. Mic. I, 6 ed. Ven. **אורשא** her foundations. Targ. Y. Ex. IX, 18 **אורשא** (corr. **אורשא**). [Not to be conf. with **אורשא**.]

**אורשא** pr. n. pl. *Uhsa*, in Galilee; freq. the scene of rabbin. synods and enactments during and after the Hadrianic persecutions. Keth. 50<sup>a</sup> **אורשא** דאורי מרה דשמעיה דאורי (in whose name they are quoted). [Ib. **אורשא** באורשא דאורי, read באורשא דאורי engaged in teaching the laws passed at U.] R. Hash. 31<sup>b</sup>; a. fr.

**אורשוהא**, v. **אורשוהא**.

**אורשוהא** f. (רשט) *stretching forth, obtaining—acquisition, business*. Targ. Deut. XII, 7; a. e.

**אורשוהא**, v. **אורשוהא**.

\***אורשכר, אורשכר** a word in a charm formula, supposed to mean *day*. Sabb. 67<sup>b</sup> אר Ar. (ed. אש, Ms. M. **אורשכר**). Cmp. Tosef. Sabb. VII (VIII), 1.

**אורשכר**, v. **אורשכר**.

**אורשכפא** m. ch. (=h. **אורשכפא**, שכה, **אורשכפא**, cmp. **אורשכפא**) *worker in leather, saddler, shoemaker*. Git. 68<sup>b</sup>.—*Pl.* **אורשכפא**. Sabb. 112<sup>a</sup> the travellers' sandals **אורשכפא** which the shoemakers knot (tightly). Ib. 104<sup>b</sup> **אורשכפא** דאורי the blacking used by shoemakers. Ib. 123<sup>b</sup> **אורשכפא** דאורי the leather dressers' knife. Pes. 42<sup>b</sup> **אורשכפא** דאורי the shoemakers' paste. Ib. 113<sup>b</sup>.

**אורשכפא**, v. **אורשכפא**.

**אורשכפא** Targ. I Chr. I, 20, v. **אורשכפא**.

**אורשכפא** (in Y. **אורשכפא** q. v.) pr. n. m. *Oshāya*, 1) freq. surnamed **אורשכפא** (the elder), an Amora of the first generation, redactor of Tosefta. Yeb. 18<sup>b</sup>; a. fr.—2) one mentioned as a wool-washer. Y. B. Kam. end.

**אורשכפא**, v. **אורשכפא**.

**אורשכפא**, v. **אורשכפא**.

**אורשכפא**, v. **אורשכפא**.

**אורשכפא** m. (נשה, with **אורשכפא** format; cmp. **אורשכפא** *night's lodging; inn*.—*Pl.* **אורשכפא** *innkeepers*. Tosef. Maas. Sh. I, 13; Meg. 26<sup>a</sup>. [Mand. **אורשכפא**, v. Noeld. Mand. Gr. p. 51.]

**אורשכפא** ch. same. Git. 44<sup>b</sup> **אורשכפא** דאורי ליה א' he has a lodging place in Palestine, (is an occasional resident), opp. **אורשכפא** permanent home. Meg. 26<sup>a</sup>; Yoma 12<sup>a</sup> it is

customary to leave empty jars and hides of slaughtered animals באשפֿיזִיזָה (ל) in one's inn. Zeb. 61<sup>b</sup> א' הוה נקט (ל) באשפֿיזִיזָה (Ms. M. נקרא . . . אשפֿיזִיכָנָא, v. Rabb. D. S. a. l.) the Divine fire took up its abode now here and now there. Erub. 53<sup>b</sup> שאיל בא' (Rashi בעניין בא' אשפֿיזִיכָנָא, read ניה . . . , v. Rabb. D. S. a. l. note 80) inquired after the character of an inn (of his landlord). Ib. (enigmatic inquiry that the landlord might not over-hear it) גבר פום דין די מה טיבו Ar. (v. Rabb. l. c. note 90)=אשפֿיזִיז־נא our inn—what is its character?

אשפֿיזִיכָנָא, אשפֿיזִיז־נא, v. אשפֿיזִיכָנָא.

אשפֿיזִיכָנָא m. (Denom. of אשפֿיזִי=אשפֿיזִיכָנָא, with locat. ד, cmp. דא, דא innkeeper, landlord, host. Meg. 26<sup>a</sup>; Yoma 12<sup>a</sup>; Sot. 37<sup>a</sup>; Zeb. 54<sup>a</sup> ו' נעשה א' ו' Benjamin became the host of the Divine Presence (the Temple being partly situated in his territory).

אשפֿיזִיכָנָא, אשפֿיזִיכָנָא ch. same. Zeb. 18<sup>b</sup> (Ms. M. only אשפֿיזִיכָנָא) (the son of) his host. Snh. 7<sup>b</sup> bot. Yoma 78<sup>a</sup> פיוכנה . . . Ms. M. (ed. . . .). Bets. 4<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup>, v. אשפֿיזִיכָנָא. —Fem. אשפֿיזִיכָנָא hostess. Ber. 18<sup>b</sup> ed. Ms. M. (בר (אשפֿיזִיכָנָא).

אשפֿרתי\* pr. n. f. (?) Ushparti. Taan. 24<sup>b</sup> Ms. (ed. אשפֿרתי, v. Rabb. D. S. a. l. note, a. Var. lect. ibid.).

אשקקא, v. אשקקא.

אשיר, v. אשיר.

אוה I or אוה (b. h.; v. אוה, v. אוה I; cmp. אוה, אוה, a. אוה; v. also Ges. H. Dict. s. v.) to join, fit.

Nif. אוה (b. h.) to be suited, pleased, whence to be gratified, to enjoy. Y. Ber. III, 6<sup>c</sup> top ראה אז עצמי נ' ו' he dreamt he felt sexual gratification; Y. Yoma VII, 44<sup>d</sup> bot.; Y. Taan. I, 64<sup>c</sup> bot.—Y. Bets. I, 61<sup>a</sup> כל ש' אוהין בו ב' ש' whatever you are permitted to make use of on Holy Days.—Fut. אוה. Ber. VIII, 6 עד ש' אוה until being near enough to enjoy its light. Y. Ab. Zar. I, 39<sup>c</sup> top, a. e., differences as to spelling אוה or אוה.—Denom. אוה, אוה, אוה.

אוה II c. (b. h.; v. אוה II; cmp. אוה) 1) mark, sign, emblem; test, signal, military ensign. Hag. 16<sup>a</sup> (play on אוה Deut. XXXIII, 2; cmp. foreg.) אוה הוא ו' He is the ensign among his myriad; v. אוה. M. Kat. 25<sup>b</sup> ו' forsake us not in the symbolic trial of bitter waters (in our trials). Pl. אוה. Kil. IX, 10 ו' the marks which the weavers &c. put on goods in their charge. B. Kam. 119<sup>b</sup> you must not buy from the dyer אוה ו' ולא אוה either tests (pieces cut off to test the color) or samples (as specimens of color).—2) letter, writing, symbol. B. Bath. 15<sup>a</sup> אוה אוה one letter. Sabb. 103<sup>a</sup>; a. fr.—Pl. אוה (fr. אוה or אוה). Kid. 30<sup>a</sup> אוה כל אוה recorded (or counted) all the letters of the Torah. Snh. X, 1 אוה השם the Divine Name with the letters in which it is written (Jehovah). Kid. 71<sup>a</sup> אוה שם בן אוה the quadrilateral

Name; cmp. שם.—Lev. R. s. 26, beg. אוה eight letters. Sabb. XII, 3; a. fr.—Trnsf. notes, documents. Tosef. Kid. I, 7; B. Bath. 75<sup>b</sup>; a. e.

אוה III (b. h., v. אוה) only with pronominal suffix 1) indicating the objective case, אוה me, אוה thee, &c. —2) with pronom. suffix of third person, for emphasizing the subject, אוה he himself, this one, the same, he who &c. Gen. R. s. 2, beg. אוה לי ו' the latter now sat there confounded &c. Y. Git. VI, 47<sup>d</sup> אוה ענין on this very subject (divorce). Sabb. 13<sup>b</sup> אוה אוה אוה may that man be remembered for good. Ber. V, 3 אוה שעה in that hour; a. fr.—אוה מקום euphem. for pudenda. Nid. 47<sup>b</sup>. Git. 69<sup>b</sup>; a. e.—אוה ו' אוה the law concerning the killing of the young with its mother on the same day (Lev. XXII, 28). Hull. V, 1; a. fr.—Pl. אוה. Y. Meg. IV, 74<sup>d</sup> top אוה ש' those laws delivered orally. Keth. 4<sup>a</sup> אוה כל אוה all those days; a. fr. [In later writings אוה is freq. used for Jesus of Nazareth.

אוהיתא f. (יתב) sitting down, sitting. Targ. Ps. CXXXIX, 2.

אוהנין, Cant. R. to III, 11, read אוהנין as Ex. R. s. 35, end.

אוהיתא f. night-bird, owl. Targ. Y. Lev. XI, 18 (Targ. O. ib. אוה q. v.; Targ. Y. Deut. XIV, 16 אוהיתא). [Perh. corrupt. of אוהיתא v. אוהיתא.]

אוהיתא, v. אוהיתא.

אוהיתא, v. אוהיתא.

אוהיתא Y. Snh. II, 20<sup>c</sup> bot. read אוהיתא, v. אוהיתא.

אוהיתא to kindle, v. אוהיתא.

אוהיתא or אוהיתא m. sea-eagle (cmp. אוהיתא). Targ. Y. Deut. XIV, 12 Ar. (ed. אוהיתא, בר גזא, בר גזא; h. text אוהיתא).

אוהיתא, v. אוהיתא.

אוהיתא m. glass (v. אוהיתא). Keth. 77<sup>b</sup> אוהיתא Ar. parings of glass (ed. אוהיתא).

אוהיתא, v. אוהיתא.

אוהיתא, v. אוהיתא.

אוהיתא Ithpe. prefix of verbs with prim. lit. אוהיתא as אוהיתא &c.

אוהיתא (=אוהיתא; cmp. אוהיתא I; גז, רז, גז, &c.) to be cut off; to go apart, be gone. Sabb. 34<sup>b</sup>; a. fr. אוהיתא they differ (cmp. פלג), each following his own principle (or consistent with opinions elsewhere expressed). Ned. 41<sup>a</sup> אוהיתא שירת אוהיתא (Rashi אוהיתא ליה) six of them are gone (escaped his memory). Bets. 10<sup>b</sup> אוהיתא לעלמא disappeared (Ms. M. אוהיתא; 11<sup>a</sup> אוהיתא). Meil. 17<sup>b</sup> אוהיתא Ar. (read אוהיתא, ed. אוהיתא) he went out and away. V. אוהיתא.

**אָנָה** f. (foreg.) [*it is*] decreed (cmp. **נָזַרְהוּ**). Dan. II, 5. —B. Mets. 116<sup>b</sup> if the landlord said, I let you *this* loft (as it is) א' it is a (divine) decree, i. e. it is the tenant's misfortune that the loft fell in, and he has no claims. V. Ges. H. Dict. s. v.

**אָנְדֶענענ**, v. next w.

**אָנְדֶענענ** f. (**נָדַע**) shaking, trembling. Targ. Job. XII, 5 Ms. (ed. **אָנְדֶענענ**, const. **נָדַע** . . .).

**אָנְדֶקפּהאַ**, **אָנְדֶקפּהאַ** f. (*Ithpe.* or *Ithpa.* of **נָסַח**) rising. Targ. Job. XIII, 11. Ib. XLI, 17 Ms. Var., v. **מַסְפִּיאַ**.

**אָנְהוּ**, v. **אָנְהוּ**.

**אָנְהוּ**, v. **אָנְהוּ**.

**אָנְהוּ** f. (**נָהַר**) 1) *forewarning, prohibition*, esp. the explicit prohibition ('*thou shalt not*') in the Bible, required for punishing trespassers. Y. Peah I, 16<sup>a</sup> top א' ללד' א' a biblical admonition against calumny. Num. R. s. 7 (play on *zara* Num. XI, 20) א' ללד' it shall be a warning to you. Yeb. 3<sup>b</sup> א' שמינני וכו' we learn here the legal prohibition, whence do we derive the penalty? a. fr.—*Pl.* **אָנְהוּ**. Kerith. III, 10; a. fr.—2) *enlightenment*. Cant. R. to VII, 3, v. **אָנְהוּ**.

**אָנְהוּ** ch. as foreg. 1. Shebu. 20<sup>b</sup> א' וְאָנְהוּ and the legal prohibition concerning it, is to be derived from this verse.—*Pl.* **אָנְהוּ**. Y. Yoma VIII, 45<sup>a</sup> א' three prohibitory verses.

**אָנְהוּ** m. (b. h.; **נָהַר**) *hyssop*. Neg. XIV, 6 יין א' (Ar. **אָנְהוּ**) Greek hyssop. Sabb. XIV, 3 (109<sup>b</sup>) **אָנְהוּ** (read two words, Ms. O., v. Rabb. D. S. a. 1. note 4); a. fr.—*Pl.* **אָנְהוּ** M. Kat. 25<sup>b</sup> א' the hyssop (moss) on the wall (common humanity); v. **אָנְהוּ**.

**אָנְהוּ** ch. same. Targ. Ex. XII, 22; a. e.

**אָנְהוּ** c. (b. h.; **נָהַר**) *girdle, belt*. M. Kat. 14<sup>a</sup> א' **אָנְהוּ** his girdle (around his house-gown) testifies for him (that he has no more than the shirt he is washing). Tosef. Shebu. V, 12 sq.; a. e.—*Pl.* **אָנְהוּ**. Gen. R. s. 100 א' **אָנְהוּ** they loosened the girdles of their loins (in mourning sympathy). [Ch. **נָהַר**.]

**אָנְהוּ** ch. same. Sot. I, 17<sup>b</sup> top א' **אָנְהוּ** my belt, and my son's belt and that of his father inlaw; Num. R. s. 9 (p. 232<sup>b</sup> ed. Amst.); Y. Peah VII, 20<sup>a</sup> bot. (corr. acc.); cmp. Midr. Sam. ch. XIII.

**אָנְהוּ** (**נָהַר**, v. **אָנְהוּ** a. **נָהַר**) to heat (make steam). Dan. III, 19; 22.—Targ. Is. XXXIII, 4 א' (Regia **אָנְהוּ**) and they shall heat (baths, ovens) therewith (h. text **מִשְׁקָה**=**מִשְׁקָה**, v. **נָהַר**; (cmp. Ezek. XXXIX, 9). Ib. XLIV, 15 (for baking); a. e.—Y. Ter. VIII, end, 46<sup>c</sup> א' a bath house **אָנְהוּ** which he had heated for seven days. Koh. R. to II, 8; a. e. **אָנְהוּ** that entered the fires in them.—Lev. R. s. 28, end **אָנְהוּ**

(read **אָנְהוּ** Pa.) and he (Haman) went and made him sweat and cleansed him (with the scraper).

**אָנְהוּ** (contr. of **אָנְהוּ**) to be heated. Gen. R. s. 63 א' **אָנְהוּ** I command that the bath-houses be heated. Ib. **אָנְהוּ** they went off, and the bath-houses were heated (some ed. **אָנְהוּ** a. **אָנְהוּ**).

**אָנְהוּ**, v. **אָנְהוּ**.

**אָנְהוּ** m., pl. **אָנְהוּ** (**נָהַר**) weapons, א' receptacle of weapons, quiver. Targ. Jer. V, 16. Targ. Is. XLIX, 2 (ed. Ven. **אָנְהוּ**). V. Targ. to Deut. XXIII, 14 **אָנְהוּ**.

**אָנְהוּ** (Af. of **אָנְהוּ**, v. **נָהַר**, **נָהַר**) to tie up. Koh. R. to VIII, 1 א' **אָנְהוּ** I have to tie up my head. (Yalk. Koh. 977 **אָנְהוּ**, Vers. **אָנְהוּ**; Y. Pes. X, 37<sup>c</sup> **אָנְהוּ** his head was tied; cmp. Ned. 49<sup>b</sup>.)

**אָנְהוּ** f. (b. h.;=**נָהַר**, **נָהַר**) 1) *remembrance, mention* (of Div. Name), *recitation* (of prayer); *reference*. Y. Ber. V, 9 א' **אָנְהוּ** the reference to rain (in the second section of the eighteen benedictions) which is an expression of satisfaction (plenty), opp. **אָנְהוּ**, the prayer for rain (in the ninth benediction) which is an expression of anxiety.—Y. Meg. III, 74<sup>b</sup> top **אָנְהוּ** that the recitation (of the events commemorated on Purim) precede the celebration thereof.—2) (v. **אָנְהוּ**) the Divine Name, Tetragrammaton. Num. R. s. 2, beg. the students א' **אָנְהוּ** point out the Div. Name with their fingers; Cant. R. to II, 4 א' **אָנְהוּ** skips the Div. Name in recitation of lessons.—*Pl.* **אָנְהוּ**. Yoma 8<sup>a</sup> א' **אָנְהוּ** in which the Div. N. frequently occurs. Y. Ber. III, 6<sup>c</sup>.—Y. Sabb. XVI, 15<sup>c</sup> bot.; Bab. ibid. 116<sup>a</sup> א' **אָנְהוּ** you must cut out the Div. N. occurring in them (the heretic writings). Y. Taan. II, 65<sup>c</sup> top א' **אָנְהוּ** eighteen times that the Tetragrammaton appears in the Psalm *Habu* (XXIX). Num. R. s. 2, beg.; a. fr.

**אָנְהוּ**, **אָנְהוּ**, **אָנְהוּ** (b. h. **אָנְהוּ**; v. **אָנְהוּ**) to be gone, to leave; to go. Targ. Gen. XXXII, 1. Imper. **אָנְהוּ**. Targ. O. Num. XXII, 20; a. fr.—Y. Snh. X, 28<sup>b</sup> א' **אָנְהוּ** go, show thy face &c. Ib. **אָנְהוּ** I will not go . . . for if I did go &c. Sabb. 116<sup>a</sup> א' **אָנְהוּ** after the writing is gone, the sacredness of the scroll is gone (after the scroll has become unfit for sacred use, the material has lost its sacred character). Y. Dem. III, 23<sup>b</sup> bot. א' **אָנְהוּ** that man's load would soon be gone (if each were permitted to take a chip). Y. Ber. VIII, 12<sup>a</sup> א' **אָנְהוּ** is the decision of Rab and Samuel gone (to be disregarded)? Y. Snh. X, 28<sup>a</sup> bot. א' **אָנְהוּ** (ed. Krot. **אָנְהוּ**) is that which was received from (is the tradition of) . . . to be disregarded? Y. Yeb. VIII, 9<sup>c</sup> bot. א' **אָנְהוּ** (ed. Krot. **אָנְהוּ**, corr. acc.; for **אָנְהוּ** read **אָנְהוּ** or **אָנְהוּ**). —Transf. to depart life, die. Y. Hag. II, 77<sup>d</sup> bot. this one committed a sin ב' **אָנְהוּ** and died in it, and the other &c. M. Kat. 28<sup>b</sup> א' **אָנְהוּ** woe, for the departed one! Y. Keth. XII, 35<sup>a</sup> top א' **אָנְהוּ** to die, contrad. to **אָנְהוּ** to resurrect.—Imperat. usu. **אָנְהוּ**.—Hull. 11<sup>b</sup> א' **אָנְהוּ** follow the majority of cases; a. fr.

**אַזל** II (=עזל; v. Ezek. XXVII, 19; *זל* to spin, weave. B. Mets. 24<sup>b</sup> ביה אַזלויי a skein which the net-weavers had used; v. זל II. Denom. אַזל a. next w.

**אַזלויי** m. (foreg.) weaver. Pl. אַזלויי. B. Mets. 24<sup>b</sup> (some ed. אַזלויי corr. acc.), v. foreg.

\***אַזלויי** m. pl. (=זל) running waters, waves. Targ. O. Ex. XV, 8 (Var. אַזלויי; Y. אַזלויי).

**אַזמאזמא**, v. אַזמא.

**אַזמורד**, v. אַזמורד.

**אַזמל**, v. אַזמל.

**אַזמרגנין** (אַזמרגנין, אַזמרגניא, אַזמרגניא) m. (σμάραγδος, σμαράγδινος) emerald, a jewel (also colored crystal; v. זמרגנין a. זמרגנין). Targ. Job. XLII, 13. Targ. O. Ex. XXVIII, 18 (Targ. Y. ib. אַזמרגנין); a. e. Ex. R. s. 38, end אַזמרגנין.

**אַזן** Targ. Is. XXXIII, 4, third pers. pl. of אַזא, v. אַזא.

**אַזן** m. (b. h.; *זן* to be pointed, cut, emp. v. אַזן) 1) ear. B. Kam. 79<sup>b</sup> אַזן של אַ human ear, opp. Divine perception. Y. Sabb. I, 3<sup>b</sup> top; a. fr.—2) handle. Cant. R. beg. אַזן לזה אַ but had no handle and could not be carried; a. fr.—Du. אַזנים 1) ears. Lev. R. s. 32, beg. אַזן לדרך the road has ears (be on your guard in speaking); a. fr.—2) handles. Kel. IV, 3, v. גריסרא; a. fr.—3) אַזנים or אַזנים swollen glands of the throat (Rashi). Ab. Zar. 28<sup>b</sup> אַזן; Y. ib. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top אַזן בנות.

**אַזניו**, v. אַזניו.

**אַזר** (b. h.; *זר*, emp. אַזר, אַזר) to put around, girdle; to strengthen.

*Hithpa.* אַזר to gird, strengthen one's self. Ber. 16<sup>b</sup> אַזר and gird thyself with thy mercy.

**אַזר** m. (b. h.; זרע=זרע) [planted], native, citizen. Succ. 28<sup>a</sup> אַזר אַזר if it read ezrah (Lev. XXIII, 42), it would mean every native (man or woman); a. fr.—Pl. אַזריים. Sifra Emor, end.—Fem. אַזריית, pl. אַזרייות. Succ. I. c.

**אַזרע** f. (b. h. אַזרע) arm. Targ. Y. II. Num. XXXI, 50; v. אַזרע.

\***אַזרע**, אַזר m. (זרע) attachment, handle. Pl. אַזרע. Targ. Y. Ex. XXV, 12 ed. Vien. (oth. ed. אַזרע; ib. XXXVII, 3 אַזרע, v. Ibn Ezra comment. a. l.).

**אַח** I m. (b. h.; אחא; emp. אַח) brother, kinsman; fellow, equal, fellow-believer &c. Meg. 11<sup>a</sup> (play on *ahash-verosh*, Ahasverus) אַח של ראש אַח a brother (in cruelty)

to the chief tyrant (Nebucadn.); a. fr.—Pl. אַחים, אַחין Gen. R. s. 89, beg. (play on *ahav*, Gen. XLI, 2) in years of plenty אַח אַח brotherly to each other. Ib. s. 99 אַח אַח brothers to the degraded woman (Dinah), . . . but not to Joseph; a. fr.—Cant. R. to VIII, 1 אַח אַח brother and sister.

**אַחא**, אַחא, אַחא ch. same. Targ. fr.—Pl. אַחין. Targ. Gen. XIII, 8; a. e.—אַח Yeb. 65<sup>b</sup>.—Y. Yoma VI, 43<sup>d</sup> אַחין our brothers.

**אַח** II interj. 1) (b. h.) exclamation of sorrow, *Oh!* Meg. 11<sup>a</sup> (play on *ahashverosh*; v. אַח I) אַח לראשו אַח woe upon his head. Snh. 102<sup>b</sup> (play on *Ahab* אַחאב) אַח לשמאי a subject of grief to the Lord, and father (friend) of idolatry.—2) (=Syr.) exclamation of joy, *Ah!* Targ. Is. XLIV, 16 (h. אַח).

**אַחא**, אַחא 1) brother; v. אַח.—2) pr. n. m. *Aha*. Arakh. 22<sup>b</sup>; Keth. 88<sup>a</sup>, surnamed אַחאב superintendent of the palace. Y. Ber. II, 5<sup>a</sup> R. A. surnamed Roba; a. many others, Y. Taan. II, 65<sup>a</sup> bot.; a. v. fr.

**אַחא** pr. n. m. *Ahai*. Hull. 59<sup>b</sup>.

**אַחבא**, אַחבא m. (contr. of אחא אבא) father's brother, uncle. Targ. Jer. XXXII, 7 אַחבא thy uncle. Targ. O. Lev. X, 4 (Ms. I a. III אַחבא; Targ. Y. אַחבא q. v.); a. e. Yeb. 21<sup>b</sup> Ar. s. v. אַחבא (ed. (ב. דוד).

**אַחד** m., אַחד f. (b. h.; v. next w., a. אַחד) one. [Freq. represented by אַח.] Kid. 50<sup>b</sup>, a. fr. אַחד אַחד simultaneously, v. אַחד III. Peah III, 3 אַחד אַחד (Ms. M. אַח) he who takes out onions with a unity of hand, i. e. all of them for one purpose. Ber. 61<sup>b</sup>, a. fr. אַחד כמה וכמה (abbr. אַחד) how much against one, i. e. how much the more.—אחד . . . אחד both . . . as well as. Tem. I, 1 אַחד אַחד אַחד אַחד both, men as well as women. Y. Keth. V, 29<sup>d</sup> top אַחד אַחד אַחד אַחד the one as well as the other; a. fr.—אחד, אחד at the same time. Tosef. Neg. I, 11; sq. Sot. 8<sup>a</sup>; a. fr.—Yoma I, 7 אַחד אַחד and cool thyself for once, for a change, v. אַחד.—Pl. אַחדים 1) singular, unique. Yalk. Gen. 62 (ref. to אַחדים אַחדים Gen. XI, 1) they spoke words אַחד אַחד against two only ones (ref. to אַחד Ezek. XXXIII, 24 a. Deut. VI, 4) [corr. acc. Gen. R. s. 38].—2) (emp. אַחד) closed up, mysterious. Gen. R. I. c. (Yalk. I. c. אַחדים v. next w.).

**אַחד** (sec. r. of אַחד, v. אַחד I) to join, close. Part. pass. אַחד, pl. אַחדים 1) closed up, mysterious. Yalk. Gen. 62, v. foreg.—2) joined, united. Gen. R. s. 38 (ref. to Gen. XI, 1, v. foreg.) אַחד אַחד common goods, communism.

**אַחד**, Pa. אַחיד, אַחד ch. (v. foreg.) 1) (corresp. to h. אַחד a. אַחד; emp. h. אַחד) 1) to close (the door), to lock up; to seize, capture. Targ. Is. XXII, 22 אַחיד. Ib. אַחיד (fut.).—Targ. Deut. XXI, 19 אַחיד אַחיד (Pa.; Var. אַחיד אַחיד Pe.). Targ. Am. III, 5; a. fr.—Snh. 26<sup>a</sup> bot., a. e. אַחיד אַחיד locked the door. Pes. 111<sup>b</sup> אַחיד

אָהרָא a spirit (demon, disease) seizes him.—*Part. pass.* אָהרִיד a) *locked up*. Targ. Josh. VI, 1; a. e.—b) (v. אָהוּ, s. v. אָהוּ) *holding*. Targ. Am. II, 15; a. fr.—*Part. pass. Pa.* אָהרִיד *locked up, hidden*. Targ. Job. XXVI, 9. 2) *to devote*, v. אָהרִיד.

*Af.* אָהרִיד *to seize*. Targ. Ps. LXXIII, 23.

*Ithpa.* אָהרִיד, אָהרִיד, *Ithpe.* אָהרִיד 1) *to be seized*. Targ. Ez. XIX, 4; a. fr.—2) *to be locked up, joined*. Targ. Is. XXIV, 10 אָהרִיד אָהרִיד... (read אָהרִיד אָהרִיד). Ib. LIX, 10 Rashi (ed. אָהרִיד corr. acc.). Targ. Job XLI, 9 (8); a. e.—אָהרִיד. Hull. 52<sup>b</sup> דָּשָׁא אָהרִיד the door was locked.

אָהרָא f. (v. foreg.) 1) *bold*. Targ. Prov. XVIII, 19 (read... דָּשָׁא אָהרִיד)—2) *shutting up*. אָהרִיד אָהרִיד shutting up of the womb, barrenness. Ibid. XXX, 16.

אָהרִיד (contr. of אָהרִיד אָהרִיד; v. אָהרִיד) pr. n. m. *Ahadboy*, an Amora. Hull. 113<sup>b</sup>; a. e.

אָהרִיד, v. אָהרִיד.

אָהרִיד, אָהרִיד m. (=b. h. אָהרִיד, v. Ges. H. Dict. s. v.) [green], *meadow-grass, reed*. Targ. O. Gen. XLI, 2.

אָהרִיד f. (v. foreg.) אָהרִיד=*possession*. Targ. O. Num. XXVII, 7; a. e.

אָהרִיד f. (b. h.; denom. of אָהרִיד) 1) *brotherhood, brotherly love, friendship*. Snh. 58<sup>b</sup> בָּא among brothers and sisters. Gen. R. s. 89 (play on *ahu*, Gen. XLI, 2) in days of plenty there is אָהרִיד אָהרִיד love and friendship.—Lev. R. s. 2; a. fr.—Transf. בָּא *jointly*. Sabb. 20<sup>a</sup> (explain. אָהרִיד Jer. XXXVI, 23) אָהרִיד אָהרִיד Ar., Ms. Oxf. (v. Rabb. D. S. a. l. note, ed. אָהרִיד cler. error) wood kindled all together [perh. with *reeds*? v. next w.].—2) (law) *status of consanguinity*. B. Kam. 88<sup>a</sup> a slave אָהרִיד who has no legal status of consanguinity.

אָהרִיד ch., v. אָהרִיד.

אָהרִיד pr. n. m., v. אָהרִיד II.

אָהרִיד, v. אָהרִיד.

אָהרִיד, v. אָהרִיד.

אָהרִיד m. (v. אָהרִיד) 1) *meadow-grass, grass* (as fodder). Y. Ber. VI, 10<sup>a</sup>, bot.—2) *willow-twigs* used for kindling, *kindling wood*. Sabb. 20<sup>a</sup> (explain. אָהרִיד Jer. XXXVI, 23; v. אָהרִיד 1, end) אָהרִיד (Var. אָהרִיד) willow-fire. Ib. one cried אָהרִיד אָהרִיד who wants *Ahvana*?, and it was found he had willow twigs for sale.—3) *willow-bast*. Ib. 20<sup>b</sup> explaining אָהרִיד; Ms. M. (ed. אָהרִיד, אָהרִיד).

אָהרִיד f. (b. h. אָהרִיד; אָהרִיד) *possession, inheritance*. Y. Kid. I 60<sup>c</sup> top; a. e. Y. Hall. IV, 60<sup>b</sup>. [Ib. אָהרִיד אָהרִיד strike out the entire sentence.]. Hull. 75<sup>a</sup> אָהרִיד, v. אָהרִיד.

אָהרִיד ch. same. Targ. Ps. II, 8 Ms. (ed. אָהרִיד).

אָהרִיד f. (דורִיד) *telling, interpretation*. Dan. V, 12.

אָהרִיד, אָהרִיד f. (v. foreg.) *instruction*. Targ. Ps. XLIX, 5; a. fr.

אָהרִיד inf. of אָהרִיד, v. אָהרִיד a. אָהרִיד.

אָהרִיד, v. אָהרִיד.

אָהרִיד, v. אָהרִיד.

אָהרִיד m. pl. (Syr. אָהרִיד, v. אָהרִיד, a. Löw Aram. Pfl. p. 149) *plums*. Y. Ber. VI, 10<sup>b</sup> bot. (Bab. ib. 39<sup>a</sup> דורִידסקין).

אָהרִיד, אָהרִיד f. (v. foreg.) *a dish of plums*. Y. Ber. VI, 10<sup>c</sup> top.

אָהרִיד m. (b. h.; v. אָהרִיד a. אָהרִיד) 1) *back, hind-part, buttock*. Bekh. 8<sup>a</sup>; Gen. R. s. 20, beg.—Du. אָהרִיד (Ar. אָהרִיד). Pes. 17<sup>b</sup>, a. fr. אָהרִיד אָהרִיד the back (outside) and the inside of a vessel.—Y. Yoma V, 42<sup>c</sup> top אָהרִיד לקדש his back turned to the sanctuary.—Y. Pes. VI, 33<sup>a</sup> bot., a. fr. אָהרִיד (prepos.) *behind*.—אָהרִיד, אָהרִיד same. Ber. 61<sup>a</sup>; a. fr.—2) *last*. Ib. (ref. to Ps. CXXXIX, 5) אָהרִיד אָהרִיד the last of all things created; Lev. R. s. 14 אָהרִיד אָהרִיד *farthest back, earliest*. Ib. אָהרִיד אָהרִיד אָהרִיד אָהרִיד (Ps. l. c.) means the first day.

אָהרִיד (אָהרִיד) ch. same. אָהרִיד *backward*. Targ. Gen. XLIX, 17; a. fr.—Pl. אָהרִיד, const. אָהרִיד. Targ. Ps. LXXXVIII, 66 (buttocks).—אָהרִיד *behind, after*. Y. R. Hash. II, 58<sup>b</sup> top אָהרִיד אָהרִיד behind him; a. fr. V. אָהרִיד. [Targ. Y. Lev. XIX, 26, v. אָהרִיד.]

אָהרִיד, אָהרִיד f. (=h. אָהרִיד) *another, something else*. Y. Shebu. IV, 35<sup>d</sup> top אָהרִיד אָהרִיד another woman (wife). Y. Ber. IX, 13<sup>a</sup> bot. אָהרִיד אָהרִיד another method, Lev. R. s. 14, beg. אָהרִיד אָהרִיד said differently. Y. Meg. II, 74<sup>a</sup> top אָהרִיד אָהרִיד another (scroll). Gen. R. s. 76 אָהרִיד אָהרִיד another (word, in reply). [Targ. אָהרִיד. Targ. Gen. XXVI, 21; a. fr.]—[Dan. II, 39; VII, 5; 6; אָהרִיד.] V. אָהרִיד.

אָהרִיד f. (b. h.; אָהרִיד, v. אָהרִיד I) *sister*. Yeb. I, 1; a. fr.—Hull. 114<sup>a</sup> (of animals).—Pl. אָהרִיד. Yeb. III, 1; a. e.

אָהרִיד (b. h.; sec. r. of אָהרִיד, cmp. אָהרִיד) 1) *to press, seize, hold, keep; to befall*. Snh. 27<sup>b</sup> אָהרִיד אָהרִיד holding in their hands the doing of their fathers, i. e. following their father's example. Bekh. 33<sup>b</sup> אָהרִיד אָהרִיד he had an attack of congestion. Y. Pes. I, 28<sup>b</sup> אָהרִיד אָהרִיד the animal attacked with congestion. Y. Sabb. XIV, 14<sup>c</sup> bot. אָהרִיד אָהרִיד a pain in the eye seized him. Ib. XIX, end, 17<sup>b</sup> אָהרִיד אָהרִיד fever overtook him; a. fr.—אָהרִיד אָהרִיד *to have a hold of*.—B. Mets. I, 1. Y. Yoma II, 39<sup>c</sup> top; a. fr.—Part. pass. אָהרִיד *holding fast, having a firm hold*. Ex. R. s. 46 (v. אָהרִיד).—2) אָהרִיד אָהרִיד *to capture the eyesight, to delude by optical deception*. Snh. 65<sup>b</sup>; a. e.

*Nif.* אָהרִיד *to be seized*. Y. Taan. II, 65<sup>d</sup> top; a. e.

\**Hif.* אָהרִיד *to distribute split wood (kindling chips) in the gaps of a large pile, to ignite with kindling wood*. Sabb. I, 11 (19<sup>b</sup> sq.) אָהרִיד אָהרִיד ed. (Mss., Ar. a. Y. ib. beg. 4<sup>c</sup> אָהרִיד, ed. Ven. אָהרִיד); v. אָהרִיד.

אחזיונה, v. (2) חזיון.

**אָחַח** (חֶבֶב, cmp. חֶבֶב) *to unite*. Part. pass. *united*. Num. R. s. 13, beg. שִׁירָיו אֶחָדִים אֵצֶלִי they shall be united with him (around his table).

**Pi.** *to join; to sew together* (with fine stitches); cmp. חֶבֶב; וְהָיָה I. Gen. R. s. 39 beg. אַבְרָהָם שֶׁאֵין אֶחָד וְאֶחָד אֲרֵי אֶחָדִים Abrahah who united all mankind into a brotherhood (by the belief in one God), כִּי כֹה שָׂדֵה מְאֻחָה וְכִי like one who sews &c., v. infra. Ex. R. s. 40, end.—Esp. *to mend, by stitching, the rent of the garment torn in mourning*. M. Kat. 22<sup>b</sup>; a. fr. Ib. 26<sup>a</sup> לְאַחֲזִיקָן to stitch them together.

**Hithpa.** a. *Nithpa.* חֶבֶב, חֶבֶב, 1) *to be joined; to be stitched together*. Num. R. s. 13, beg. (play on אֶחָדִים Cant. V, 1) הָיוּ נִתְּאָדִים לִי וְכִי they were joined to me (I joined them) in the captivity. Gen. R. s. 68 מִתְּאָדִים v. אֶכָּן. M. Kat. 26<sup>a</sup> אֵין מִתְּאָדִים must not be stitched together.—2) *to be joined by grafting, to grow together*. Y. Kil. I, 27<sup>a</sup> top וְכִי נִתְּאָדִים they (the two seeds) combine. Y. Shebi. II, end, 34<sup>a</sup> bot. Y. Orl. I, 61<sup>a</sup> bot.

**אָחִי** ch., *Pa.* אָחִי as foreg. *Pi.* Targ. Koh. III, 7 לְאַחֲזֵה to sew together.

**אָחִיר** 1) part. pass. of אָחִיר q. v.—2) (=ח. מִיִּדְּיָד, v. יָדִיד) *singled out, devoted, betrothed*. Targ. O. Lev. XIX, 20. Targ. Ps. CXIV, 2. Targ. Cant. VI, 9.

**אָחִירָה** I (אָחִיר) *taking possession, capture*. Meg. 6<sup>a</sup> אָחִירָה הָיוּ קִרְיָן אֲחֵרִי מִגִּדְלָה מִגִּדְלָה צִוְּרָה they recorded the act (of taking the place afterwards called Caesarea) as the capture of Migdal Tsor.

**אָחִירָה** II f. (ח. יָדִידָה) *enigma*.—*Pl.* אָחִירָה Dan. V, 12.

**אָחִירָה** (b. h.) pr. n. m. *Ahiyah*, several men of various periods. 1) Shek. V, 1 אֶל הַנְּסִכִּים אֶל אֶל A. superintendent of the Temple libations (wines, oils).—2) Ber. 63<sup>b</sup> A., a Babylonian scholar opposing Palestine authorities.—3) רַבִּי אֲחִירָה R. A., a Tannai. M. Kat. 20<sup>a</sup>; a. e. Ibid.<sup>b</sup> רַבִּי חִיָּא R. Hiya (although a Chald. abbreviation of Ahiyah) and R. A. are two different persons.

**אָחִירָה** pl. of אָחִירָה.

**אָחִירָה** f. (ח. יָדִידָה) *reanimation, resurrection*. Targ. Hos. VI, 2 ... אָחִירָה resurrection of &c.; a. e.

**אָחִירָה** pr. n. m. *Ahai* (v. אָחִירָה). Kid. 22<sup>b</sup>.

**אָחִירָה**, v. אָחִירָה.

**אָחִירָה** *to laugh*, v. חֶבֶב.

**אָחִירָה** f. (ח. יָדִידָה) *chills and fever, trembling*. Git. 70<sup>a</sup> (explained, as 'fire of the bones'). Ber. 32<sup>a</sup> (play on יָדִידָה Ex. XXXII, 11). [Ib. 12<sup>b</sup> אָחִירָה Af. of יָדִידָה II.]

**אָחִירָה** pr. n. pl. *K'far Ahim*. Men. 85<sup>a</sup>. Tosef. ib. IX, 2 אָחִירָה.

**אָחִירָה** f., pl. אָחִירָה (prob. to be read אָחִירָה, v. אָחִירָה) *plums*. Y. Dem. II, 22<sup>d</sup> top.

**\*אָחִירָה** f. (ח. יָדִידָה) *defilement* of a priest's daughter, v. חֶבֶב. Snh. 66<sup>b</sup> וְכִי הָיְתָה אָחִירָה וְכִי if her first defilement occurred in whoredom (not in wedlock with one degraded).

**\*אָחִירָה** f. (cmp. h. חֶבֶב) *pot, closed vessel*. *Pl.* אָחִירָה. Targ. Esth. I, 4.

**אָחִירָה** m. (ח. יָדִידָה) *ruby*, name of a jewel in the High-priest's breast-plate. Targ. Cant. V, 14; v. סֶמֶךְ.

**אָחִירָה, אָחִירָה** m., Ar., v. חֶבֶב III.

**אָחִירָה** pr. n. pl. *Ahm'tha, Ecbatana*, capital of Media. Ezra VI, 2, v. חֶבֶב; v. Schr. K. A. T. p. 378.

**אָחִירָה** a formula representing a permutation of letters wherein the first (א) interchanges with the eighth (ח) and with the fifteenth (ט); the second (ב) with the ninth (ט) and with the sixteenth (ע), &c. Sabb. 104<sup>a</sup> אֲנִי הֵסֵס עֲלֵיהֶם מִפְּנֵי שֶׁבָּעִטּוּ=אָחִירָה בְּטָעָה גִּי' I shall spare them because they resisted sensual temptations; v. גִּי'.

**אָחִירָה, אָחִירָה** f. (ח. יָדִידָה) *property, inheritance*. Targ. Lev. XIV, 34; a. e.—B. Bath. 133<sup>b</sup> אֶל עַבְדִּי אֲשֶׁר יֵלֵךְ who unlawfully pass an inheritance from one hand to another.

**אָחִירָה** (b. h.; denom. of אָחִירָה) 1) *to be behind*, v. *Pi.* —2) (euphem.) *to cover* (of camels). B. Bath. 93<sup>a</sup>; Shebu. 34<sup>a</sup>; Snh. 37<sup>b</sup> (Ms. M. B. Bath. l. c. יָדִידָה). Tosef. B. Kam. III, 6 אָחִירָה.

**Pi.** אָחִירָה *to tarry, hesitate; to set behind*. Pes. IX, 9 אִם אֶחָדִים אֶחָדִים if I should be late. Y. Yoma III, 40<sup>c</sup> top בִּי מִעֲשֵׂה אֶל אֶל the text orders a later action after it. Y. Ned. X, 42<sup>ab</sup> אֶל בְּעִמְדָה אֶל he tarried in standing, i. e. was the last to sit down. Gen. R. s. 81, beg. אֶל אֶל אֶל אֶל if one procrastinates the fulfillment of his vow; a. fr.

**Pa.** (and *Hof.*) אָחִירָה, אָחִירָה *to be postponed, be done late, be placed later*. Y. Yoma III, 40<sup>c</sup> top מִאֲחֵרִי יִיֶּאָחֵר would belong to things to be done later. Ib. אָחִירָה let it be done later than &c.—בְּיָדִידָה בְּיָדִידָה there is no 'earlier' or 'later' (no chronological order) in the events or laws of the Scripture. Pes. 6<sup>b</sup>; a. e.; Y. Sot. VIII, 22<sup>d</sup> מִאֲחֵרִי.—Shebi. X, 5, a. fr. מִאֲחֵרִי (a document) *postdated*, opp. מִקְדָּם antedated. B. Mets. V, 10 מִאֲחֵרִי רִבִּיתִּי postpaid interests.

**אָחִירָה** ch. same. 1) *to be behind*. 2) *\*to cover*. Targ. Jer. V, 8 (of steeds, h. text מִוִּזְנֵים; some ed. ר. for. יָדִידָה).

**Pa.** as foreg. *Pi.*, *to tarry; to retard*. Targ. O. Gen. XXXIV, 19; a. fr. Sabb. 119<sup>a</sup> אָחִירָה take ye a later meal (on Sabbaths).

**Af.** אָחִירָה same. Targ. II Sam. XX, 5; a. fr.—[Targ. Prov. XXIII, 30 מִן־חֶבֶב, מִן־חֶבֶב Part. Af. or Pa. of יָדִידָה=מִאֲחֵרִי, מִאֲחֵרִי.]

**\*Ithpe.** אָחִירָה, contr. אָחִירָה *to be delayed*. Targ. Y. I Deut. I, 2; cmp. however ib. v. 6, v. אָחִירָה.

**אָחֵר** (b. h.; v. foreg.), pl. constr. **אַחֵרִי** *after, behind*. Gen. R. s. 44 wherever the Bible uses the preposition *aharé* it means *in connection with*, while *ahar* means without connection (*later on*). Yoma 6<sup>a</sup> אַחֵר after 'after', i. e. some time after the act, opp. לְאַחֵרֵי one 'after', immediately, v. אַחֲרָיו. — **אַחֲרָיו** after it, as concluding, opp. לְפָנָיו introductory (prayer). — Ber. I, 4 אַחֵר one benediction after the Sh'ma. Ib. III, 4 לְאַחֲרָיו (prayer) after meal; a. fr. — **בְּאַחֲרֵי יָד** as if doing a thing with the back of the hand, i. e. in a manner different from the usual way of doing it. Sabb. 153<sup>b</sup>; a. fr. — **כִּי אַחֲרֵי** 1) (conj. followed by וְ or וְ) *after, since, whereas, because*. Hull. 29<sup>a</sup> introductory (prayer). — Ber. I, 4 אַחֵר one benediction after the Sh'ma. Ib. III, 4 לְאַחֲרָיו (prayer) after meal; a. fr. — **כִּי אַחֲרֵי יָד** as if doing a thing with the back of the hand, i. e. in a manner different from the usual way of doing it. Sabb. 153<sup>b</sup>; a. fr. — **כִּי אַחֲרֵי** 1) (conj. followed by וְ or וְ) *after, since, whereas, because*. Hull. 29<sup>a</sup> introductory (prayer). — Ber. I, 4 אַחֵר one benediction after the Sh'ma. Ib. III, 4 לְאַחֲרָיו (prayer) after meal; a. fr. — 2) a legal term, *meahar*, the presumption of the truth of one's statement, *because* he might have pleaded more profitably, if he had been inclined to lie. Y. Shebu. VI, 36<sup>d</sup> bot. וְכִי מֵאַחֵר מֵאֵין אֲמִירִים בְּמִמּוֹן מֵאֵין in money matters we do not apply the principle of *meahar*, so as to say that because he might have said 'thou hast not lent me anything', he may say, 'thou didst lend me, but I paid half of it' (and his plea must be accepted without an oath); v. מֵיגִוִּי s. v. — **אַחֲרָיוֹתָ** *thy successor*. Y. Kil. IX, 32<sup>c</sup> top וְכִי אֶבְרָהִם בְּנִי אֶבְרָהִם my son Judah shall succeed thee, none else (is worthy). Keth. 95<sup>b</sup> my property I bequeath to thee וְאַחֲרָיוֹתָ and after thee it shall go over to . . . — **אַחֲרָיוֹתָ** (abbrev. אַחֲרָיוֹתָ) *afterwards, subsequently*. Pes. X, 2; a. v. fr.

**אַחֵר** m. (b. h.; v. foreg. a. אַחֲרֵי [back of]) *another, the other, stranger*. רֵבֵר אַ (abbr. אַ) 1) *another thing, another explanation*. Snh. IV, 5; a. v. fr. in Midr. — 2) euphem. for *idolatry, swine* &c., v. אַחֲרֵי. 3) *Aher*, [apostate,] byname of Elisha ben Abuyah. Hag. 14<sup>b</sup>; a. e. — **אַחֲרָיוֹתָ** *others*; 1) freq. in Mishn. for anonymous authorities differing in opinion, אַחֲרָיוֹתָ v. Hor. 13<sup>b</sup> אַחֲרָיוֹתָ R. Meir is quoted under the word *aherim*. — 2) freq. for *strangers, gentiles*. Snh. 52<sup>b</sup> אַחֲרָיוֹתָ the wife of a non-Israelite. B. Mets. 111<sup>b</sup>; a. fr. — **אַחֲרָיוֹתָ** Yoma I, 1 אַחֲרָיוֹתָ a second (additional) wife; a. fr. — Snh. 104<sup>a</sup> אַחֲרָיוֹתָ this and something besides (shall happen).

**אַחֲרָיוֹתָ** v. אַחֲרָיוֹתָ.

**אַחֲרָיוֹתָ** m. (foreg. wds.) prop. *designated to step behind, substitute*; hence, *he who (or that which) is gone back to, obligated, pledged; surety, guarantor*. — **אַחֲרָיוֹתָ** Dem. III, 5 וְכִי אֶבְרָהִם בְּנִי אֶבְרָהִם we are not responsible for deceivers. Pes. IX, 9 אַחֲרָיוֹתָ they are not responsible to one another (need not care for each other). Y. Keth. VIII, end, 32<sup>b</sup>, a. fr. אַחֲרָיוֹתָ all his landed property is pledged for &c.

**אַחֲרָיוֹתָ** m., אַחֲרָיוֹתָ f. noun *other, next, last*. Meg. 21<sup>b</sup>; a. fr. אַחֲרָיוֹתָ the last of those called up to read from the Torah. — **אַחֲרָיוֹתָ** m., אַחֲרָיוֹתָ f. — מֵיִם אַחֲרָיוֹתָ the washing of hands after meals before grace, opp. מֵיִם אַחֲרָיוֹתָ washing before meals. Ber. 53<sup>b</sup>; a. fr. —

or only אַחֲרָיוֹתָ the latter (present) generation, opp. אַחֲרָיוֹתָ ancients. Yoma 9<sup>b</sup>; a. fr. — Ber. 13<sup>a</sup> אַחֲרָיוֹתָ the latter (present) troubles bring the former into oblivion. — אַחֲרָיוֹתָ the three last sections in the Prayer of Benedictions. Ibid. 34<sup>a</sup>; a. fr. — Erub. 53<sup>b</sup> אַחֲרָיוֹתָ *second wife*; v. אַחֲרָיוֹתָ. — אַחֲרָיוֹתָ (adv.) *last*. B. Kam. 8<sup>a</sup>; a. e.

**אַחֲרָיוֹתָ** v. אַחֲרָיוֹתָ.

**אַחֲרָיוֹתָ** f. (v. אַחֲרָיוֹתָ) *surety, esp. mortgaged property, or property which may be resorted to in case of non-payment (even if sold)*. — אַחֲרָיוֹתָ property from which debts may eventually be collected (landed property), אַחֲרָיוֹתָ property which cannot be resorted to (movable property). Kid. I, 5; a. fr. — B. Mets. III, 11 אַחֲרָיוֹתָ is responsible for them (if lost). Men. 109<sup>a</sup>; a. fr. — אַחֲרָיוֹתָ an obligation for which property is pledged. Keth. 34<sup>b</sup>; a. fr. — Ib. 51<sup>b</sup>, a. e. documents in which the clause pledging property is omitted. Ib. 5<sup>a</sup>; a. e. the omission of the clause pledging property is considered as the scribe's mistake (hence has no legal consequences). B. Mets. 14<sup>a</sup>, a. e. אַחֲרָיוֹתָ if R. sold to S. a field with surety (guaranteeing the title).

**אַחֲרָיוֹתָ** f. (=h. אַחֲרָיוֹתָ) *future*. Targ. Y. II Deut. XXXII, 29; a. e.

**אַחֲרָיוֹתָ** v. אַחֲרָיוֹתָ.

**אַחֲרָיוֹתָ** m. *another, the other, later, last*. Y. Pes. I, end, 28<sup>b</sup> אַחֲרָיוֹתָ the other (last named) R. Josh. — Y. Ber. II, 5<sup>b</sup> top אַחֲרָיוֹתָ last chapter. — **אַחֲרָיוֹתָ** Y. Ter. VIII, 45<sup>d</sup> bot. אַחֲרָיוֹתָ those (drinking) later, drank and died. — **אַחֲרָיוֹתָ** Y. Meg. III, 74<sup>b</sup> bot. אַחֲרָיוֹתָ the last eight verses. — **אַחֲרָיוֹתָ** Y. Taan. I, beg. 63<sup>c</sup>. Y. Shebu. III, 34<sup>d</sup> אַחֲרָיוֹתָ in the last one. — **אַחֲרָיוֹתָ** Y. Prov. V, 20 אַחֲרָיוֹתָ *stranger*. — Ib. XXV, 8, a. fr. אַחֲרָיוֹתָ *at last, in the end*. — **אַחֲרָיוֹתָ** Ib. XXIV, 14 Ms. (ed. sing.).

**אַחֲרָיוֹתָ** m. *another*. Hull. 12<sup>a</sup> אַחֲרָיוֹתָ another man. Bets. 28<sup>a</sup> אַחֲרָיוֹתָ something different. — אַחֲרָיוֹתָ (abbr. אַחֲרָיוֹתָ) another version. Pes. 97<sup>b</sup>, a. fr. — **אַחֲרָיוֹתָ** Yeb. 45<sup>a</sup>; a. fr. Cmp. אַחֲרָיוֹתָ.

**אַחֲרָיוֹתָ** f. (b. h.) *future, end*. Y. Meg. III, 74<sup>a</sup> bot.

**אַחֲרָיוֹתָ** v. אַחֲרָיוֹתָ s. v. אַחֲרָיוֹתָ.

**אַחֲרָיוֹתָ** ch.=h. אַחֲרָיוֹתָ *another, something besides*. Erub. 23<sup>a</sup> אַחֲרָיוֹתָ another subject. Pes. 50<sup>a</sup>; a. fr.

**אַחֲרָיוֹתָ** m. ch.=h. אַחֲרָיוֹתָ. Targ. Ex. XX, 3; a. fr. — **אַחֲרָיוֹתָ**, אַחֲרָיוֹתָ, אַחֲרָיוֹתָ. Targ. O. ib. XXI, 10 (another, additional wife). Ibid. Gen. XVII, 21. — Lam. R. to IV, 2. — B. Bath. 16<sup>a</sup> אַחֲרָיוֹתָ a stranger (not his own wife). — **אַחֲרָיוֹתָ**. Targ. O. Gen. XLI, 3; a. e. אַחֲרָיוֹתָ. Cant. R. to IV, 12. — [Targ. Y. Gen. XXXV, 8 אַחֲרָיוֹתָ a repetition of weeping, v. אַחֲרָיוֹתָ II.]



**אחרת** v. אחר.

**נַן, אַחְשִׁירֶפְנִיָּא** m. pl. (h. נים . . . .) *satraps, Persian governors*. Dan. III, 2; a. e.—Cant. R. to VII, 9.

**ארת** v. אחר.

**ארת (ארת), אחתא** f. ch.=h. אחת. Targ. Jer. XXII, 18; a. fr.—Pes. 4<sup>a</sup>; a. fr.—*Pl.* אחתא. Targ. Job. I, 4 (ed. ארת); a. e.—Yeb. 32<sup>b</sup>. Sabb. 13<sup>a</sup>. Yeb. 66<sup>a</sup> top (*twin sisters*).

**א"ט, אטב"ח** *Atbah*, a formula of combination or interchange of two letters the numerical sum of which is either ten (e. g. ט"א=1+9; ח"ב=2+8) or *one hundred* (e. g. צ"י=10+90; ט"כ=20+80=100), whereby ח and ט remain isolated or substitute each other. Ex. R. s. 15 (allusion to ח Num. XXIII, 9).—Succ. 52<sup>b</sup> ח באטב"ח (של ר' חייא) קורין כ' לשהיה מנזון in the *Atbah* (of R. Hiya) *sahadah* finds a substitute in *manion* (v. Prov. XXIX, 21).

**אטא** m. (אטט, comp. חטט=b. h. אט, pl. אחים), pl. *plough-shares*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. לאחים (Is. II, 4) לא' (Ar. by cler. err. אבוין).

**אטא**, Af. יטא, v. אטא.

**אטבא (אטבא)** m. (טבא, v. טבא) *ring, hook, clasp*. Men. 32<sup>a</sup> אטבא דסיפרי א clasp for fastening the leaves of books while reading.—*Pl.* אטבא (אטבא). Sabb. 98<sup>a</sup> Ar. אטבא (ed. באטבא, some ed. בטבא, corr. acc., Ms. M. only בטבא, margin אטבא; v. Rabb. D. S. a, 1.). Num. R. s. 6 (in Hebr. diction) א של ברזל iron clasps (to fasten the boards on the wagon).

**אט"כ** v. אט.

**אטבא** v. אטבא.

**אטד** m. (b. h.; אט, v. אטא) *thorn*. Gen. R. s. 100. Sot. 13<sup>a</sup>.—Y. Ned. VI, end 40<sup>a</sup> דא' מדבר דא' the desert of *Atad*.—*Pl.* אטדין. Shebi. VII, 5; a. e. [V. Sm. Ant. s. v. Carduus.]

**אטדא, אטדא** ch. same. Targ. Gen. I, 10.—Targ. Ps. LVIII, 10. Ms. (ed. אטדא); a. e.—*Pl.* אטדין. Targ. O. Gen. III, 18. (Y. אטדין). Targ. Hos. X, 8 (some ed. אטדין).

**אטרי** (abbrev. of אטטרי, v. אטטרי) 1) *on account of, because of, for the sake of* (h. בגלל). מידד. they fined the inadvertent transgressor for the sake of the wilful one (in order to prevent wilful sin). Git. 53<sup>b</sup>; a. fr.—2) (in questions expressing *surprise, indignation*) *is it because? do you mean to say?* Ib. 7<sup>a</sup> לא א' א' א' do I not know it myself? Ib. 30<sup>b</sup> א' ברשיעי עסקינן (i. e. shall we presume deliberate sin?); a. v. fr.

**אטרינא, אטרינא** m. (comp. b. h. אטרי; prob. fr. *to spin*; for oth. etym. v. Ges. H. Dict. s. v. אטרי) *rope*,

*chord*. Targ. Josh. II, 15. Targ. Job. XXX, 11 (ed. give all var. combined, v. שושלתא).—R. Hash. 23<sup>a</sup> א' דכרונא אטרינא (some ed. אטרינא-pl.) flaxrope.—*Pl.* אטרינא. Targ. I Kings XX, 31; a. fr. [Tosef. Maasr. III, 8 אטרינא ed.; ed. Zuck. עטרינא, Var. אטרינא q. v.]

**אטרינא, מוניס** m. (comp. θύνος; v. Sm. Ant. s. v.) *tunny-fish*. Hull. 66<sup>b</sup>; Ab. Zar. 39<sup>a</sup> Ms. M. (ed. איט). Tosef. Hull. III (IV), 27 אטרינא ed. Zuck. (Var. אטרינא). Ib. Kel. B. Mets. II, 17 לישול בטינס; (read as) Hull. 25<sup>a</sup> to polish a vessel with the skin of a tunny. \*Cant. R. to I, 7 כמה מיני אטרינא וכ' (read אטרי; Ex. R. s. 2 מוניס) how many kinds of tunny fish hast thou prepared for the lying-in among them? V. אכספטיאס.

**אטרינא** Keth. 61<sup>a</sup> bot., v. אטרינא.

**אטריא** v. אטריא.

**אטריאס** Hall. IV, 11 (12) Ar., Ms. M.; ed. Talm. Y. א' בן, Mishn. אנטיגוס; Tem. 21<sup>a</sup> Ar., ed. אנטיגוס; q. v.

**אטריאס** v. אטריאס.

**אטריאס, אטריאס** m. (ἐτοιμος) *present, ready*. Targ. Y. Num. XI, 26; a. fr.—Gen. R. s. 48 it does not read עומד (standing) but נצב (placed on his post), i. e. א' ready (to proceed). Cant. R. to II, 9 א' Gen. R. s. 100.

**אטריאס** v. אטריאס.

**אטריאס** v. next w.

**אטריאס** m. (neut., or accus. of ἀτιμωτος (something) *intaluable, priceless*. Y. Peah I, 15<sup>d</sup> bot. דר מרגלי א' (read דרא) a pearl worth a priceless treasure. Gen. R. s. 35 end אטריאס מרגלית. \*Ruth R. next to I, 18 מרגליתא אטריאסא read מרגליתא אטריאסא an invaluable pearl.

**אטריאס** v. next w.

**אטריאס, אטריאס** f. (ἐτοιμασία) *well secured and supplied station*. Num. R. s. 16, end.

**אטריאס, אטריאס** m. pl. (a contr. of אטריאס) *herbs selected for planting purposes*. Tosef. Maasr. III, 8 אטריאס ed. Zuck. (Var. אטריאס; ed. אטריאס). Y. ib. V, beg. 51<sup>c</sup> עטריאס. Comp. אטריאס; אטריאס.

**אטריאס** m. (נטה, comp. אטריאס) *drop-like cavity in the cheese*. *Pl.* אטריאס. Ab. Zar. 35<sup>b</sup> א' Ar. (ed. אטריאס) between the holes.

**אטריאס** Af. of נטל.

**אטריאס, אטריאס** m. (טלל) *jest*. Erub. 68<sup>b</sup> דא' אטריאס (טלל) derision and jest (Ar. a. Ms. Oxf. אטריאס).

**אטריאס** f., const. אטריאס (נטל) *throwing, casting*. א' אטריאס stoning to death. Targ. Y. Ex. XXI, 17; a. e.

איטליא, אמליא, v. איטליא.

**אמליס** m. (טלל, with format. ו or ס; cmp. איטליא; v. טלל II, 11) *a number of booths* put up for a *mercantile fair*, or for *popular entertainments*; whence (cmp. (קניח) *shops, bazaar* (v. esp. Gen. R. s. 79, quot. bel.). Hull. 91<sup>b</sup> של אמאס the fair of Emmaus. Pesik. Asser p. 98<sup>b</sup>. Arakh. VI, 5 (24<sup>a</sup>) אם if they delay the sale for the market day; a. fr.—*Pl.* אטליס &c. Gen. R. s. 79 (ref. to ירחן 'and he encamped'=made a זמיר Gen. XXXIII, 18) Jacob was the first מעמיד א' Ar. (ed. also חטליס, v. חטליס) to put up stores and sell cheap; [Koh. R. to X, 8; Est. R. to I, 9, sing., some ed. אטליס, אטליס (!)]. Cmp. אטליס &c. [Tosef. Hull. I, 7 באטליס read באטליס by throwing; cmp. Hull. 12<sup>b</sup> וב' זרחן סבין וב' Y. איטליסית.

אמליט, v. אטליט.

אמליס, v. אטליס.

**אמליק** m. (v. next w.) *throw, thrust*. Tosef. Hull. I, 7; v. אטליק end.

**אמליקווא** f. (טלל) *being thrown*. Targ. Job. III, 4 באמליקווא (Var. אטליק) on his being thrown.

**אמם** (b. h.; sec. r. of כמם) *to obstruct, close, fill up*. Part. pass. אטמם, f. אטממה 1) *filled up, solid*. Zeb. 61<sup>b</sup> א' filled up with earth, opp. חלול. Hull. 47<sup>b</sup> א' ברירה v. אטמם. Y. B. Bath. II, 13<sup>c</sup> top א' כותל a solid wall.—2) (cmp. (כממם) *stumped, shapeless*. Nid. 24<sup>a</sup> א' the stump of a human body (of the embryo). Ib. א' an embryo whose scull is a shapeless lump (no scull discernible). Y. ib. III, 50<sup>d</sup> top.—*Transf.* Snh. 44<sup>b</sup> אטמם עינור he locks up the sins (makes them invisible, cmp. (טמם); v. אטממן.

**אממא** m. (v. foreg.) *something solid*, whence the *solid part, flank*. Targ. II, Esth. I, 2.—B. Mets. 23<sup>b</sup> א' דרפמא א' דא' Ar. (ed. א' דרפמא א' דא' v. Rabb. D. S. a. l. note 3) whether from the ribs or from the flank. Hull. 42<sup>b</sup> א' בוקא דא' the thickest part of the flank (the thigh, hip).—B. Bath. 73<sup>b</sup> א' חיה one (goose) lifted up its thigh (leg).—*Pl.* אטממא Hull. 8<sup>a</sup> א' solid pieces (roast) intended for a present. Sabb. 49<sup>a</sup>.—אטממא. Snh. 59<sup>b</sup> ed. (Ms. אטממא). Lam. R. to I, 1 (רברא).—Hull. 97<sup>b</sup> אטממא those solid pieces of the thigh. Erub. 57<sup>b</sup> א' ed. (Ms. אטממא) flanks (projecting parts) of a wall. V. אטממא.

**אמנס, אמנס, אמנים** Esth. R. to I, 14, read אמנס, v. אמנס.

אמפא, v. אטפא.

**אמקמא** prob. אטקמא or אטקמא m. pl. (ατακτοι) *undisciplined, irregular troops*. Pesik. Ekhah p. 122<sup>b</sup> (explaining: 'thy princes are rebels' Is. I, 23) אדוניך 'thy lords are rebels'—for they equipped irregulars. [This seems to be the proper version restored from Ar. a. Var.; v. Pesik. l. c. note 75.]

**אימר, אימר** m. (b. h. אטמר, v. Hebr. Dict.), sub. *one whose right hand is tied up or unfit for labor; left-handed*. Sabb. 103<sup>a</sup> א' יד Men. 37<sup>a</sup> only א'. Tosef. Bekh. V, 8 א' בין בידיו וב' Bekh. 45<sup>b</sup> א' one either left-handed or left-legged (v. Rashi a. l.).

**אמרפוליס** pr. n. pl. *Tripolis*, on the coast of Phoenicia. Y. Sabb. III, 6<sup>c</sup> top; (Bab. ib. 45<sup>b</sup> *Sidon*).

**אימרונא, אמרונא** m. (v. אטרונא) *orange* (tree, a. fruit). Targ. Cant. II, 3 (h. text רפוח, some ed. א'). Y. Ab. Zar. II, 41<sup>a</sup> bot.

אמרון, v. אטרון.

**אמריתא, אימר** f. (נטר; cmp. אטרי a. טרי) prop. *something preserved*, hence *dough preserved, vermicelli*. Y. Hall. I, 57<sup>d</sup> bot. as I intend making א' אטרוני my dough into vermicelli. Y. Bets. I, 60<sup>d</sup> ו' דמא אטרוניא ו' to make verm. (on Holy Days), if for drying them, it is forbidden &c.

**אמרונא** pr. n. pl. *Trachonitis*, a district east of Gaulanitis. Targ. Y. II, Deut. III, 14 (h. Argob). V. טרכונא.

**אמרפא, אמרפה** m. (=טפא, h. טרה) *leaf*. Git. 69<sup>b</sup> (collect.).—*Pl.* אטריפא, אטריפא. Targ. Ps. I, 3. B. Mets. 114<sup>b</sup> (Var. טריפא, v. Rabb. D. S. a. l.).

אי prefix, v. אי.

אי I fem. of אי q. v.

**אי, אי** (=אין; h. אם; cmp. אן) 1) *if, whether*. Targ. Cant. VII, 13; a. e.—Ber. 2<sup>a</sup>, a. fr. אי דוכי (abbrev. א') if this be so (introducing an argument against one's opinion).—R. Hash. 3<sup>a</sup> כי משמש וב' *khi* has four meanings, אי *if*, &c.—א' אי נמי (abbrev. א') a) if you choose, it may also be said; or. B. Mets. 98<sup>a</sup>; a. fr.—ב) *even if*, v. נמי. Hull. 12<sup>a</sup> א' דילמא וב' א' (Rashi 'א' איניש וב' *even* if somebody else overheard it; a. fr.—בשלמא א' אמר=אא"ב) I grant, if you were to say ... then would be right what &c.; v. בשלמא. Yoma 17<sup>b</sup>; a. fr.—א' אי ... *whether* ... or. Targ. Koh. XI, 6. B. Mets. 98<sup>a</sup>; a. fr.—2) adv. of interrogation, v. אין II. Targ. Job XI, 2 Ms. (ed. אין).

**אי** (=ה. אין) *not*. Git. IV, 5 אי אפשר it is impossible. Keth. XII, 3 אי אפשר I want not; a. fr.

**אי** (abbr. of איר, as ליר=לי) *there is*. Y. Snh. VI, 23<sup>b</sup> bot. אי בי וב' there is in me (the possibility of) doing, i. e. I can do it. Ib. אי וב' what is it thou canst do? (v. Y. Hag. II, 78<sup>a</sup> top).

**אי** (b. h. אי) Interj. *Eh! Oh! Woe!* Targ. Y. II, Lev. XXVI, 29.—Taan. 7<sup>a</sup> אי חכמה וב' Oh, for such a brilliant mind in such an ugly vessel (body)! R. Hash. 19<sup>a</sup> אי שמים Oh heavens!; a. fr. Y. Shek. V, end, 49<sup>b</sup> אי שמים woe unto me, that I thus see thee! Y. Yeb. XIII, 14<sup>a</sup> top; a. fr. [Babli, usually אי].

**אי III** (אי) h. a. ch. (b. h. אי) *where? what? how?*—*whence?* Targ. Josh. II, 4; a. e.—Hebr. אי (often איזה, איזה in one word) *who? which?* Y. Kil. VIII, beg. 31<sup>b</sup> לאי זה דבר נאמר with regard to what (in what way, sense) has it been said? Y. Shebi. I, beg. 33<sup>a</sup> ואי זה זה and which (ploughing time) is this?; a. v. fr.—Y. Peah III, 17<sup>c</sup> top ואי דיני מירוה (= אידון) and what is the meaning of *merog*? Kerith. 6<sup>b</sup> לאי מירצך what need is there (of the others)? Cmp. איזה; אימרי; אימרי.

**איב** v. איב.

**איבא I, אבא** m. (cmp. אב) *growth, fruit*. Targ. Gen. IV, 3; a. e.; v. אבא.

**איבא II, אבא** m.=אבא *father*. Targ. Y. Num. XXX, 4; a. fr.

**\*איבא=איבא I**, pl. איבא. Targ. I Kings VI, 38 (ed. Vien. אבא).

**איבא** f. (b. h.; איב, אב, cmp. אבא) *enmity, hostility, grudge*. Snh. III, 5 an enemy is he who has not spoken to his neighbor for three days in his grudge; a. fr.—א' (מפני) for the sake of preventing ill-feeling. Y. Dem. IV, 24<sup>a</sup>; a. fr.—2) *aversion, disgust, loss of attraction*. Y. Yoma VIII, 44<sup>d</sup> bot. איבא the bride (is permitted to wash her face on the Day of Atonement) that she may not lose her attraction.

**איבא (איב) אבא** f. (אבא, אב, cmp. אבא) [*black*], name of a bird (h. אבא) *vulture or kite*. Targ. O. Lev. XI, 19; Deut. XIV, 18 (Targ. Y. אבא). [Targ. Y. I, II Deut. XIV, 13; 14, gloss to v. 18; confounded with v. 13—h. text איבא pr. n. m., v. אבא.

**איבא** m. (אבא) *ruin, destruction*. Ab. Zar. 38<sup>a</sup> איבא is wasted. Hull. 11<sup>b</sup> נשמו א' נשמו to prevent loss of life (to save the convict). Bets. 22<sup>a</sup> אבא pecuniary loss; a. fr.

**איבא I** m. (אבא) *mourning*; v. אבא. Yeb. IV, 10; a. e.

**איבא II, אבא** ch., v. אבא.

**איבא** v. אבא.

**\*איבא, אבא**, v. אבא.

**איבא** m. (אבא) *stuffing, forcing food down the animal's throat*. Erub. 20<sup>b</sup> (first time) איבא in stuffing, is it not as if taking a vessel in hand &c.? [Second time איבא omitted in Ms. M.]

**\*איבא=איבא** f. pl. (prob. contr. of איבא, איבא, איבא) *lamp-lighters, hand-maids who attended to the lights*. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>d</sup> R. . . . handled things forbidden to handle on the Sabbath איבא על פום א' ד' (Y. R. Hash. I. c.,

insert פום) on the lamplighters' declaring that night had set in (השיכה מוצאי שבת). [The context proves that our w. designates a person or persons.]

**איבא=איבא** Targ. O. Gen. I, 10; a. e. ed. Berl., oth. ed. אבא.

**איבא**, v. אבא.

**איבא** (=אבא, v. אבא) *if thou so desirest; or. say ... or if you prefer (another solution) I may say ...* Yoma 28<sup>b</sup>; a. fr.

**איבא**, pl. איבא, v. אבא.

**איבא, אבא** ch. (=foreg.) 1) *limb*. Targ. Job. II, 4 (Ms. Yoma 25<sup>b</sup>—Trnsf. *arm, wing, pinion*. Sabb. 90<sup>b</sup> left arm.—Pl. איבא, איבא. Targ. Lev. I, 8, a. e. (*pieces*). Targ. Ezek. XVII, 3; Deut. XXXII, 11 (*wings*).—2) *membrum genitale*. Targ. Y. Gen. XIV, 2; I ibid. XLIX, 24.—[B. Mets. 84<sup>a</sup>, v. איבא.]

**איבא** (אבא) *indeed, to be sure*. Hull. 59<sup>b</sup> איבא indeed, I should like to see him. Git. 56<sup>b</sup> top איבא indeed, thou art a sovereign.

**\*איבא=איבא** f. pl. (v. next w.) *enough for a meal in the household*. Erub. 82<sup>b</sup> איבא Ms. M. (ed. Asheri, ed. Ven. כבירא, v. Rabb. D. S. a. l. note) two large loaves of the household (or of mourners' meals). [Rashi, expl. our w. as loaves of *drivers of oxen*, appears to have had before him the vers. of Ms. M. and to derive our w. from ברא, v. I a. ברא.]

**\*איבא** f. (אבא, v. אבא) *a meal*. B. Mets. 84<sup>a</sup> איבא one meal of R. Ismael &c. (v. Rabb. D. S. to איבא, Erub. 82<sup>b</sup>, note 1); cmp. Pesik. B'shall. p. 90<sup>b</sup> sq., a. Ber. 44<sup>a</sup>). [Some read איבא v. איבא 2.)]

**איבא** Y. M. Kat. III, 82<sup>b</sup> bot. read איבא v. איבא. [V. however, איבא end.]

**איבא** Y. M. Kat. III, end, 83<sup>d</sup>, v. איבא.

**איבא**, v. אבא.

**איבא** v. אבא a. אבא.

**איבא=איבא** Targ. Zeph. I, 5 (pl. אבא). (ed. Vien. אבא).

**איבא** v. אבא.

**איבא** f. (*alyxia*, sub. *dopa*) *goat-skin*. Gen. R. s. 20, end..

**איבא** v. אבא.

**איבא** [vaulted] roof. Arakh. 32<sup>a</sup>; Meg. 5<sup>b</sup> שור איבא a city line formed by joining roofs, opp. דוקא.—

**איבא, איבא, איבא** (also איבא with Dagesh) const. איבא same. Targ. Prov. XXI, 9; a. fr.—Ruth. R. to

I, 17 (Par. 3) פלטיין roof of the palace. Git. 85<sup>b</sup> (Rashi אגרת, corr. acc.), v. אגרת. — Pl. אגרת, אגרת; אגרת. Targ. II Kings XIX, 26; a. e. — Y. Pes. VII, 35<sup>b</sup> (Cant. R. to II, 14 אברריא, corr. acc.); v. אגרת I. Lam. R. introd. (R. Yoh. 1) ולא סלקין and they ascend the roofs. Pes. 111<sup>b</sup> א' דבי א' (demons) dwelling on roofs.

**אַיִן** *letter*, v. **אִינְיָוִט**

אָרוֹנִימוֹס=אֵיגְרָאנאמון q. v.

אֵינֶרְת, v. אֶנְרֶת.

**אִתְּרָא** f. **אִתְּרָא** m. (=h. **אֶתְרָא**) letter &c. Targ. II Kings V. 5; a. fr.—Y. Ned. X, end, 42<sup>b</sup>, a. e. **דאיקר** א letter of honor, recommendation. Sabb. 115<sup>a</sup>; a. fr.—B. Mets. 83<sup>b</sup>; Snh. 82<sup>a</sup>; 96<sup>a</sup> (prov.) **דא איהו ליהוי פרוינקא** let him who composed the letter be himself its carrier.—*Pl.* (of **אִתְּרָא**) Targ. Y. II Num. XXII, 7 **אִתְּרָא**.—Is. XXXIX, 1. **אִתְּרָא**, **אִתְּרָא**, **אִתְּרָא**, **אִתְּרָא** Targ. I Kings XXI, 9; a. fr.—Y. Keth. II, 26<sup>b</sup> bot. Y. Ned. VI, 40<sup>a</sup> bot. Y. Snh. I, 19<sup>a</sup> top.

**יָד** m. (b. h.; עֵד, אֵד, comp. מָה, turn, due day, whence 1) *evil fate, reverses*. Gen. R. s. 13, v. יָד. —2) *anniversary, idolatrous festival*. Ab. Zar. 7<sup>b</sup> יָד. —**יָדִים** the very day of their festival.—**פִּי יָדִים**. Ib. I, 2, a. fr. (של נכרים). Ib. 2<sup>a</sup>; Y. Erub. V, beg. 22<sup>a</sup> (controversy as to spelling with יָ or with ע). [As to cacophemistic designation, comp. אֲבִירָן &c.]

**נְתַנִּי, נְתַנִּי, נְתַנִּי** ch. same. Targ. Esth. I, 3.  
Targ. Prov. VII, 20.

אִידָא II, v. אִידֵיךְ a. אִידֵיךְ.

**חַדָּי, חַדָּי** f. (=חַדָּי; v. חַדָּי) *hand* (only in Targ. Y.). Targ. Y. Deut. IX, 26; a. fr.—*Pl.* חַדָּי, חַדָּי, חַדָּי. Targ. Ps. XXIV, 4; a. fr.

**נִיחַ** II f. (= נָא, v. אֵא) *this, the same.* Y.  
Erub. III., 21<sup>b</sup> bot. הוּא הוּא הוּא אֵא אֵא אֵא *this proves this  
is this, this is that, i. e. it is the same.* [הוּא הוּא  
הוּא הוּא.]

**אֵיזָא** *wool*, v. **אִיזָא**, a. **אִיזָא**.

**אֵידוֹר** m. (ὕδωρ) *water*. Succ. 35<sup>a</sup>; v. **הֵידוֹר**.

אִידוּתָא v. אִדוּתָא.

**אִידֵּי** pl. of אִידָּךְ.

**אִידִית, אִידִי** pr. n. m. *Idi, Idith*, an Amora. Y. Yoma VII, beg. 44<sup>a</sup>. Snh. 38<sup>b</sup>; a. e.

**אִידִין** m., **אִידָא** (אִידִיר) f. (ח. אִידָא, אִידִי) 1) *who now? what now? which now?* (*quisnam, quidnam*). Targ. I Sam. VI, 20. Targ. Jer. II, 10; a. fr.—Tam. 32<sup>a</sup> מִי מִקְרִי הַכֵּן *who is to be called wise?* Lam. R. to I, 1 (4 חד מאר') אִידָא וְכִי *show me now which of these is from a white goat* &c. Y. Pes. II, 28<sup>c</sup> *top* אִידָא אִמֵּר רָא *what (passage) now says this' (is*

this derived from)? Y. Sot. V, 20<sup>c</sup> bot. וַיִּירֶד חֻבָּתָא וַיִּירֶד חֻבָּתָא  
עֲבִירִית and what is the sin I have committed? Lam. R.  
to III, 7 וְבַיָּרְדָּה אֲסָרְתָּהּ וְבַיָּרְדָּה אֲסָרְתָּהּ by which road did you come?  
2) (ellipt.) *what do you want?* Y. B. Kam. V,<sup>8</sup> beg. 4<sup>d</sup>,  
וְהִיא.

א. א. v. א. א. א.

אֵידִי, v. אֵידִי.

**אֲחֵרִי** m. a. fem. (=אֲחֵרִי, with אֲ prosth.) *this, that, freq. the other, another*. Yeb. 62<sup>a</sup>; a. fr. אֲחֵרִי another (author or Boraitha) teaches. Ib. 22<sup>b</sup> בִּלְבָד קִיָּא in another verse. B. Mets. 98<sup>b</sup> וְאֵל לֹא יִדְעָנָא and as to the other (cow), I don't know; a. fr.—*Pl.* אֲחֵרִי.—אֲ וְאֵל these and those, i. e. *both*. Yeb. 8<sup>a</sup>; a. fr.

אִידֶפֶרֶי v. אִדְפֶרֶי.

\***אֶדְדָּא** m. (אדר, v. אֶדְדָּא) *low-cotton*, &c., esp. *bast twisted for a wick*. Sabb. II, 1, expl. in Babli (20<sup>b</sup>)  
אֶדְדָּא, v. אֶדְדָּא 3), in Y. (4<sup>c</sup>) עֶדְדָּא.

אֵידֶנָּה v. אֵידֶנֶן.

**אִידְנָה, אִידְנָה** m. (= עִידָנָה, עִירָד; *time*.—*this time, now, to-day*. Targ. Y. Deut. I, 6 (usu. with וְ).—Yeb. 62<sup>a</sup> לַיְלָה דִּהָא *this night*. Yoma 19<sup>b</sup> הָא יוֹמָא *to-day is the Day of Atonement*. Ber. 4<sup>a</sup> כִּי הָא *at this very time (hour)*. Kid. 71<sup>b</sup> וְהָא דְאִיבָא רִמְיָא *but now-days when there are deceivers; a. fr.*

אֵתֶר. v. אֵידֶר, אֵידֶר.

\*אִידְרוּמִירֶן, read

\***אידרומילון** m. (ὑδρόμηλον) *a cider of quince jelly*. Y. Shebi. III, beg. 37<sup>b</sup>.

**אֶבְדָּרוֹנָא, אֵיבְדָּרוֹנָא, אִידָּרוֹנָא, אִידָּרוֹן**  
 m. (אדר); Assy. *idrānu*, v. Fred. Del. Hebr. Lang. p. 24;  
 cmp. (הדר) *an enclosure, chamber*, esp. *dark alcove, bed-*  
*room*. Targ. Job XXXVII, 9. Meg. 26<sup>b</sup> וְכִי יִדְוֹנוּ אֶרֶץ אֶרֶץ  
 where the corpse was placed before burial. B. Bath. 7<sup>a</sup>  
 אֶרֶץ (וְהִשְׁתַּחֲוִיתָ אֵינֶיךָ) ed. (Ms. M. (וְהִשְׁתַּחֲוִיתָ אֵינֶיךָ) now thou  
 makest my (formerly open) compartment a lightless  
 alcove. Hull. 52<sup>b</sup>; a. e.—Men. 33<sup>b</sup> (fem.) אֶרֶץ מְעִלִּירָא  
 a fine room. B. Kam. 85<sup>b</sup>, v. הִרְיוֹן. Taan. 25<sup>a</sup> לֹא אֶרֶץ  
 she went up to the bed-room.

**אֵי־רֹנָה** = preced.

אִידָרִי v. הָרִי II.

**אדרעא=אידרעא**

\***אִדְרְתוּ**, Koh. R. to IV, 7 מלאך המות (של א'יח), a corruption of a mutilated clause, part of which is to be found in Deut. R. s. 2 where Prov. XXIV, 21 is reprehended and Solomon is made to emend it with Koh. IV, 8 **אִדְרְתוּ** וְאִיךָ שֵׁנִי



\***אִי־חַמָּה** m. (Ithp. of חָמָה) *one in the habit of sinning*. Y. Taan. I, 64<sup>a</sup> top בלי־שנייה א' היה was foul-mouthed; v. Arakh. 15<sup>b</sup>.

**אֵיִטָּה** I ( $\eta\tau\alpha$ ) the letter ( $\eta$ ) of the Greek Alphabet, the numerical value of which is *eight*; used in the way of a phonetic play ( $\eta\tau\omega$ , or  $\iota\tau\alpha$  as though an adj. verbale of  $\iota\epsilon\nu\alpha\iota$ ) to indicate *going* or *death*. Gen. R. s. 14, beg. (proving that a seven months' child can live, while an eight months' child cannot) מִדְּרֹכֶן אָנָּה מִמֶּנִּי אֵיִטָּה וְיִטָּה אֶרֶץ אֲבוֹתֵינוּ לְכֹחַן דִּיטָּה אֶרֶץ אֲבוֹתֵינוּ (Greek) language I will prove it to you, *'Live* ( $\eta\tau\omega$ ) *seven, Go, eight'* ( $\zeta=\xi\pi\tau\alpha$ ,  $\eta=\delta\epsilon\alpha\tau\omega$ ). Y. Yeb. IV, 5<sup>d</sup> top; Tanh. B'midbar 18 (corr. acc.); Ibid. (ed. Buber) 21.

אִיטָלְיָא, v. אִיטָלְיָא.

אֵינֶנּוּ. I, v. אֵינֶנּוּ.

\***אִימָה** II (Syr. **אימא**, *aida*) and so (indignantly).  
Y. Snh. I, 18<sup>d</sup> top **א' עבדתני וכ'** how thou hast been the  
cause of my putting rabbis to shame!

אָטֶימוס v. אִימֶימוס

אָפּטײַט, v. אײַמיסײַז

אָטל. v. אַיטלעכע

**אימליה** pr. n. pl. *Italy*, esp. the southern part of the peninsula, called Magna Graecia. Meg.<sup>6</sup> ed. Ven. (omitt. in later ed.) א' של יון זה כרך גדול (Ms. M. שברומי v. Rabb. D. S. a. l.) Greek Italy, that means the great city of Rome &c. Gen. R. s. 37 beg. Ib. s. 67 אַטאַליה—Targ. Ezek. XXVII, 7; a. e.—Targ. I Chr. I, 7 אַטאַליין.

אַמֶּלֶיז v. אִימֶלֶיז, אִימֶלֶיז

**אַיטליסיות** *f.* (v. אַטליז) *station. Pl.* אַרטיסיות. Tanh. Masé 11; *ib.* (ed. Buber אַרטלסיות); v. אַטטלי.

אַטְלָקוּתָא, v. אִימְלָקוּתָא.

**אימלק** m., **אימלקת** f. (v. אִמְלָא) *Italian*. Kid. I, 1 אִמְלָא *As Italicus*, Italian as. Snh. VIII, 2 באִמְלָק *in* Y. ed. (Bab. אִמְלָא, corr. acc.); Lev. R. s. 37 באִמְלָק *in* Italian measure. Y. Sabb. XVIII, beg. 16<sup>c</sup>; a. e.

אִימָם Lam. R. to I, 1 (העיר), דא' read דא' v. דא'.

**אִשְׁמָה** m. (אִשְׁמָה) 1)=אִשְׁמָה.—2) *obstruction, dam.*  
Kid. 70<sup>b</sup>.

**איטמון** pr. n. m. *Itmon*, surname of the angel Gabriel (coverer of sin). Snh. 44<sup>b</sup>; v. אטם.

**אָפֿן**, m. (אָפֿט; cmp. חָפֿט, a. חָפֿטָא) *calamus*, a reed used for writing (cmp. b. h. יָפֿט). Tosef. Kil. III, 14 Var. ed. Zuck. (text אָפֿט, prob. אָפֿטִים). Y. Kil. V, end, 30<sup>a</sup> חִיטִּי. V. חִיטִּי.

\* **אָפּנער** f. (foreg.) *pencil, tube*. Sot. 48<sup>b</sup> אַ טל אָפּנער (Y. Sot. iX, 24<sup>b</sup> bot. a. Ar. טל) a leaden tube (Rashi= **טל**, V. **גויבא**).

אָפּער. v. אָפּער

אִימָרָא B. Mets. 39<sup>b</sup>; B. Bath. 29<sup>b</sup> Ms. M., v. אִימָרָא.

**אַמְרוֹן, אִמְרוֹן** m. (יִמְרָה, comp. שִׁמְרָה) *watchman, officer*. Targ. Is. IX, 13; XIX, 15.

אימרמלין read אַיִם־מַרְמֵלֶטֶן, v. אַיִם־מַרְמֵלֶטֶן.

א"ר v. א"ר III.

אָפּ, v. אָפּ.

אֵיידִן, v. אֵיידִן, אֵיידִן, אֵיידִן.

**אֵינִי** (contr. of **עַל יְדֵי**; v. **אֵל**) 1) *by the way of, through*. Sabb. 109<sup>b</sup> **אֵל** דְּמִוּתָא through his mouth.—Naz. 2<sup>a</sup> **בְּחַמֵּה** **אֵל** through the instrumentality of the animal; a. fr.—2) (conj.) *because, since as*. **אֵל דְּרַחֵם** . . . **רַחֵם נָמִי** as the compiler had to state this, he incidentally mentions also the other. Kid. 65<sup>a</sup>; a. fr.

אֵיךְ Snh. 106<sup>a</sup>, v. יְיָ.

**אַיִכָּל** Af. of אָכַל.

א.ר.ל. &c., v. א.ר.ל.

אײלן (= אי הלין) *where are those?, which?*. Y. Ber.  
II, 5<sup>b</sup> רבנן אײלן *which rabbis?*

**אֵי**, Pi. of אֵי

**אֵיךְ**, Pi. of אָרַךְ.

אֵינְךָ (cmp. הֵינִי) *is it he?* Cant. H. to V, 16 אֵלֶּךָ  
בֵּרֶךְ *is this thy son?*

אֶסְפְּלִיָּה read אֵינֶמֶס, אֵינֶמְבִּלִיָּה

\* **אִינִים, אִינִים** Y. Dem. VII, 26<sup>b</sup>, R. S. to Dem. VII, 3 אִינִים, אִינִים, prob. אִינִים m. (ἄσθενος) *languid, feeble*.

**אייר** m. (איר; emp. b. h. ייר) *Iyar*, the second month of the Hebrew calendar, of twenty nine days, varying betw. the tenth of April and the eighth of June. R. Hash. 3<sup>a</sup>; a. fr. [V. Schrader K. A. T. glossary.]

\* **אֶרֶץ** f. (ארר; cmp. יָרָר esp. Job XXVIII, 10; v. H. Dict. s. v.) **channel, duct.** Y. M. Kat. I, 80<sup>b</sup> bot. **אֶרֶץ זַפְּתִין** the duct of Zephph. was damaged during the festive week.

אֶרֶא, אֶרִי v. אֶרִירִי

**אַוּרִיבוֹן** m. (ἐρίπτεον, ἐρίπτεον, neut.) *woolen*. Esth.  
R. to I, 6 (ref. to Aquila's translation).

אֶשֶׁר v. אִינְשֶׁר

**אֵלֶּיךָ** *as, how.* Targ. Prov. XX, 20; a. fr.

**אִינַא** (=אִי a. אַ) *where now?* (ubinam). Targ. O. Gen. XXXVII, 16 (ed. Berl.); a. e., v. אִינַא a. אִינַא.

**איכא** (contr. of אייכא) 1) *there is, there are* (*sunt qui*). א' דאמרי (abbrev. ד'א') some say. Hull. 3<sup>b</sup>; a. fr. מאי א' they differ in this &c. Ib. 4<sup>a</sup>; a. fr.—א' למימר what is there to say? how can it be explained? what can you reply? Ib. 12<sup>a</sup> top; a. fr.—\*2) *he who*. Targ. Prov. XIX, 7. [Prob. to be read אינא]

**איכדין** *how then! how!* Targ. O. Deut. I, 12; a. e.; v. איכא.

**איכה** (b. h.=איכח) 1) *oh how! oh!* Gen. R. s. 19; a. fr.—2) *Ekhah*, name of the Book of Lamentations, also א' רבתי—*Ekhah Rabbathi* (*Lam. R.*), Midrash Rabbah on Lamentations.

**איכו** 1) (=אי כו) *if now; oh that*. Bets. 4<sup>b</sup> top א' אשתאי if I (had given my decision forthwith) I should have made a mistake. Yeb. 46<sup>a</sup>.—Snh. 107<sup>a</sup> א' ונמא וכו' oh that a muzzle had been put on my enemy's (euphem. for my) mouth! i. e. oh that I never had said this!—2) pr. n. f. *Ikhu*. Taan. 35<sup>a</sup> what is thy name? She said, Ikhu.—Said he נמשי כשוידך א' oh that thy joists were sufficiently long!

**איכול** m. (אכל) *consumption, combustion*. Y. Ber. IV, 7<sup>b</sup> top, a. e. א' איכרים the consumption on the altar of the pieces of the daily offering; v. אכר. [v. עיכול.]

**איכומא** m. (אכס) *black color, something black*. Y. Sabb. II, 4<sup>d</sup> א' דהן black naphta.

**איכופה** v. אופה.

**איכן, איכן** (איכא, v. איכא) *where?* also relat. *where*, &c. Targ. Gen. XXXVII, 16. Y. Ber. I, 3<sup>b</sup> bot. א' יצאת בת קול where did that divine voice come forth? Ib. III, 6<sup>a</sup> bot. א' למדור one from whom to learn. Ib. IV, 7<sup>a</sup> א' למדור וכו' whence did they derive the obligation of three prayers?—א' עד how far? how long? Y. Peah VIII, beg. 20<sup>d</sup>. Cant. R. to VI, 4; a. e. [In Babli q. v.]

**איכפית, איכפית** Esth. R. to I, 1<sup>b</sup> בני א' (Var. איכפיתא, v. איכפיתא).

**איכפת** v. אכפה.

**איפר, איפר** m. (b. h., אפר, בר, emp. פפר) *husbandman, farm-laborer*. Arakh. VI, 3 (23<sup>b</sup>) א' דיה א' (Mish. אכ) if he is a husbandman; a. e.—*Pl.* איפרים. Y. M. Kat. III, 82<sup>b</sup> bot. איבריו (read איפריו) his farm-hands. [v. איבריו.]

**איפרא, איפרא** ch. same. Targ. Is. XXI, 10; a. e.—*Pl.* איפרין, איפרין, איפרין. Targ. Jer. XXXI, 23; a. e.—Erub. 28<sup>b</sup>, v. איזלא.—\*Denom. איפריתא f. pl. Erub. 82<sup>b</sup> רפתא א' *farmer's loaves*; v., however, איבריתא.

**איכרום** v. אכר.

**איכריתא** v. איכרא.

**אירל, אירל** m. (b. h.; איל) *superiority, patronage, arbitration*; v. Midr. Till. to Ps. LXXXVIII, 5. Ib. to Ps. CIV, 29 (ref. to Is. LVII, 19 *peace, peace* &c.) אירל (אירל) but for the peace-making arbitration of the Lord &c.

**אירל, אירל** m. (b. h.; איל) 1) *ram (the strong)*. B. Kam. 65<sup>b</sup> if one stole א' טלח ונעשה א' a lamb and it grew to be a ram. Ib. א' בן יומי קרוי א' a ram one day old is called a ram (*ayil* is used in a general sense, irrespective of age). R. Hash. 16<sup>a</sup>; a. fr.—[\**Pl.* אילם. Tosef. R. Hash. III (II), 3 (Var. רעלים).]—\*2) א' קמצא [perh. איל q. v.] *a species of locusts*. Eduy. VIII, 4; Pes. 16<sup>a</sup>; Ab. Zar. 37<sup>a</sup> אירל ed. (Ms. M. איריל, v. דכר).

**אירל** m. (b. h.; prob. fr. עיל=איל, emp. Var. lect. of אירל II; emp. איל) [*the climber*], *hart*. Hull. 28<sup>a</sup>; a. e.

**אירלא, אירלא** ch.=h. איל 1); trans. 1) *beak of a ship* (a beam to which the head of a ram was attached), *prow*. Ned. 50<sup>a</sup>.—2) *projection from a lateral wall, buttress*, &c. Targ. Ezek. XL, 48; a. e. (Var. אילא).—\*3) (emp. אירל 2) name of a *worm or mite* in grapes. Sabb. 90<sup>a</sup> אירל (Rashi a. Ms. Oxf. איר).

**אירלא, אירלא, אירלא** ch.=h. איל. Targ. O. Deut. XIV, 5; a. fr.—Bekh. 7<sup>b</sup>.—*Pl.* אירל, אירל, אירל. Targ. Y. Deut. I. c. (ed. Vien. אירל) Targ. Lam. I, 6.

**אירלא** pr. n. m. *Ila* 1); a Tannai. Bekh. IV, 5 (29<sup>a</sup>), a medical expert כ' ריבנה א' like I. in Yabneh'—2) an Amora. Yoma 73<sup>b</sup>; a. fr. [Other forms אירלעא, אירל; v. Frankel M'bo p. 75<sup>b</sup>.]

**אירלא** v. אלא. Y. Shebu. I, 33<sup>b</sup> bot. א' מסתברא דא' v. דייקשא.

**אירלסרין** v. אירלסר.

**אירלה** v. אלה.

**אירלה, אירלה, אירלה** f. (b. h. אירלה; v. איל) 1) *hind, roe*. B. Bath. 16<sup>b</sup> top א' רחמה צר א' the hind has a narrow womb (vagina).—2) mostly אירלז דשחר *the first rays (climber) of the morning dawn*; emp. Yoma 29<sup>a</sup>. Y. Ber. I, 2<sup>c</sup>; a. fr.; (emp. Gen. XIX, 15 אירלז דשחר).

**אירלתיך** v. איל.

**אירל** v. אלה.

**אירל**, Pesik. R. s. 17 פילים א' v. אירלפילים.

**אירל, אירל** (late b. h.=ל; emp. Ez. III, 6) *if* (oh that!). Targ. Ez. I. c.; a. fr.—Gen. R. s. 12 דירה נאה... דירי א' if the pillars had been higher, it would have looked better; a. fr.—*but if (considering), whereas*. Ber. 20<sup>a</sup>; a. fr.—*וא' whereas* R. Yudah &c.—*וא' while*..., *in this case on the contrary*. Ib. 37<sup>a</sup> וא' וכו'... דא' במעשה for while over pot-dishes we say the benediction &c., here, in our case we say—; a. fr. Y. Shebu. I, 33<sup>b</sup> top





trees. B. Bath. 16<sup>b</sup>; a. fr.—Lev. R. s. 5 דסרום א' v. אמבוניא א'—[קלא א' קלא א' v. s. קלא a. קלא a. respectively.]

**אילס**, v. אלים.

**אילסרין**, v. אלסרין.

**אילפא** I, **אלפא** f. (אלף, ילף; Assy. elippu) *ship, raft*. Targ. Jon. I, 3; a. e.—Lev. R. s. 12, beg. א' כהרא א' like the ship tossed about on high sea. Koh. R. to III, 2 (prov.) at the time thou tiest thy Lulab (for the Feast of Booths) אלפך tie thy ship (cease navigation). Ab. Zar. 10<sup>b</sup> ווי ליה לאר' וכו' woe to the ship which leads without having paid its toll (of a convert who died before circumcision).—Transf. *the body of a chicken* (chest-bone resembling a ship). Lam. R. to I, 1 נסביר (רבר) I took for myself this ship (of the chicken), for in a ship I came &c.—Pl. **אילפא**. Targ. Ps. CIV, 26; a. e.

**אילפא** II pr. n. m. *Ilfa*, an Amora. Taan. 21<sup>a</sup>; a. fr. [In. Talm. Y. **הילפרי**]. R. Hash. 17<sup>b</sup> א' **אילפא** or, some say, *Ilfa* (v. Rabb. D. S. a. 1.)

**אילפי**, v. preced.

**אילקמי**, **אילקט**, **אילפס**, v. א'.

**אילת** I, v. אילת.

**אילת** II, **אילת** pr. n. pl. (not bibl. *Ayeleth*, one day's journey south of Jerusalem. Maas. Sh. V, 2; Bets. 5<sup>a</sup> ed. (Ms. M. **אילת**); R. Hash. 31<sup>b</sup> ed. (Ms. M. **אילת**; Ms. L. corr. into עיר; Ms. 2 **אילת**; v. Rabb. D. S. a. 1. note). [Bets. a. R. Hash. 1. c. read מן הצפון for מן הדרום a. vice versa.] Cmp. איל.

**אילתא**, **אילתא**, **אילתא** f. (h. **אילת**) *hind, roe*. Targ. Jer. XIV, 5; a. e. Cant. R. to II, 9; a. e.—א' **אילתא** (**אילתא**) *morning dawn*. Y. Ber. I, 2<sup>c</sup>; a. e.—Pl. **אילתא**, **אילתא**. Targ. Ps. XXIX, 9; a. e.

**אים** (א' **אים**, v. אים) *to feel aversion, fright*. Denomin. **אים**.

**אים** (denom. of אים; with על) *to impress with awe, forewarn* (witnesses). R. Hash. 20<sup>a</sup> על דעדים we may try to intimidate &c. Yoma 4<sup>b</sup> על דעדים to impress him. Sot. I, 4; a. e.

**אימא**, v. אמא.

**אימא** I *distaff*, v. אימא II.

**אימא** II, **אימא**, **אימא** f. ch. (=h. אים) 1) *mother*, frequ. *my mother*; v. אמא. Targ. Gen. III, 20; a. fr.—Ber. 18<sup>b</sup> ליה לא' א' tell my mother; a. fr.—א' **אימא** *grandmother*. Meg. 27<sup>b</sup>.—2) transf. *the flesh of a stone fruit*. Sabb. 143<sup>a</sup> אימא אגב אימא may be handled on account of the flesh (with which they were surrounded when Sabbath cause).—Pl. **אימא**, **אימא**. Targ. Jer. XVI, 3; esp. *the arch-mothers* of the Israel. nation. Targ. Y. Ex. XVII, 9; a. e.—Kid. 82<sup>a</sup> אימא ד' the mothers of school children. [V. also אימא II.]

**אימא** III pr. n. f. [or *title*; cmp. אבא]. *Imma*. Y. Git. I, 43<sup>c</sup>; Shebi VI, 36<sup>c</sup> top א' **אימא** (Mother) Shalom.

**אימא**, v. אמא.

**אימא** I *mother*, v. אימא II.

**אימא** II f. (אמם,  $\sqrt{\text{אם}}$  *to gather*; cmp. אימא a. אימם I in Ges. H. Dict.) *distaff*. Kel. XI, 6 (Ar. אימא, Var. אימא).

**אימא** f. (b. h.; אים) *fear, awe*. Num. R. s. 9; Y. Sot. I, beg. 16<sup>b</sup> אלא מרחך רבר של אמא (read אימא) but from a solemn conversation (v., however, Maim. Sotah IV, 18 a. comment.). R. Hash. 17<sup>a</sup>; a. fr.—Pl. **אימא**. Sabb. 77<sup>b</sup> הן חמש א' there are five sorts of fear. [Tanh. Tsav 2 אימא שירוף, v. אימא.]

**אימא**, v. אם.

**אימא**, v. אימא.

**אימא**, v. אימא.

**אימא**, v. אמא. [Tosef. Kid. IV, 8 באימא read בבאימא.]

**אימא** Koh. R. to VII, 11, v. אמא.

**אימא** Sabb. 141<sup>b</sup>, v. אמא.

**אימא** m. (contr. of אמא=מאם) *disfiguration*. Cant. R. to VII, 9 *one disfigured by burns*. Cant. R. to VII, 9 and he (Nebucadn.) became &c. [Tanh. Tsav. 2 (ed. Buber 3) and the fright (repulsiveness) of a burned face was put upon him. Midr. Till. to Ps. XXII אמבירוס read אקפירוס,  $\xi\mu\pi\tau\omicron\rho\omicron\varsigma$ , *fire-scathed*.]

**אימא**, v. אמר.

**אימא** I m. pl. (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices*. Succ. 55<sup>b</sup> אמא **אימא** (Mish. ib. **אימא**) are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Ans. אמא **אימא** means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar*. Pes. 71<sup>a</sup> אמא **אימא** the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

**אימא** II m. pl. (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices*. Succ. 55<sup>b</sup> אמא **אימא** (Mish. ib. **אימא**) are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Ans. אמא **אימא** means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar*. Pes. 71<sup>a</sup> אמא **אימא** the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

**אימא**, v. אמר.

**אימא** m. pl. (=אמר, play on אמר and אמר) *those who go to bed with the setting in of darkness* (a witty expression made up in oppos. to שחר, v. שחר). Ex. R. s. 47 למדו דורא דא' learn the teachings of those who rested well by night (as better fitted to teach).

\*אימיקנטרון, או' Koh. R. to II, 17, prob. a corruption of מקטרג *a malicious informer*.

\*אימיקא f. (ἡμέρα) *day*. Y. Ab. Zar. I, 39<sup>c</sup> top, they lament over it אי' מילני א' μέλαινα ἡμέρα, oh, the black (luckless) day! V. Macrob. Sat. I, 15 *dies atri*.

אימירון m. (ἡμερον, neut. or accus.) *tame, soft, gentle* (opp. אנגריאין q.v.). Gen. R. s. 77 end נמירון (corr. acc.). Num. R. s. 11; Pesik. Haḥod. p. 44<sup>b</sup> אי' מוכן; Pesik. R. s. 15 אימירון; Cant. R. to III, 7 אריבין (corr. acc.). Midr. Sam. ch. XVII (for אנגריון read אימירון, for נמירון read אנגריון).

\*אימילא m. (=h. מיל; contr. of אימעלא; emp. מילקא) *cloak*. Pl. אימילין. Targ. Ez. XXVII, 24.

איממא m. (v. אר.) *day time*. Y. Ber. III, 6<sup>d</sup> top; a. e. Y. Ab. Zar. I, 39<sup>c</sup> top אר' א' the day growing longer.

אימן Tosef. Kel. B. Bath. II, 6 read אימין.

אימן v. אמן.

תמנן=אימנן.

איממריא read אימריא, v. אימריא II a. אימריא.

אימצי v. מצי.

אימר m. ch. (=h. אמר) *speech, utterance*. Targ. Num. XXIV, 3; a. e.—Pl. אימרקא. Targ. Prov. IV, 5 Ms. (ed. מאמר); a. e.

אימרא (אימרא) *to retract*, אימר, אימר, v. מרי ch.

אימרא (אימרה) אמרא, אמר, אימרא, אימר m. (צמר, דומרא, עמרא; emp. אמם, v. אמם, אמר) 1) [*thick, heavy*], *lamb*. Targ. Gen. XXX, 32; a. fr.—Ned. I, 3 'this be as forbidden to me כאמרא (Y. ib. I, end, 37<sup>a</sup> כאמרה) as the lamb'—כאימר רמירא that means, 'as the lamb of the daily offering'. Lam. R. introd. (R. Josh. 2) דחור נכיס אמ' who slaughters a lamb and augurs from its liver. Erub. 53<sup>b</sup> (deriding the Galilean dialect) a Galilean cried who wants אמר? (indistinctly pronouncing the vowels, as well as the guttural sound of א), when they said to him . . . , דמר למירכב או דמר למשרי, when they said to him . . . , עמר למילבש או אימר לאיחכסאה (for var. lect., v. Rabb. D. S. a. l. note 10) do you mean ḥāmār (an ass) to ride on, or ḥāmar (wine) to drink, or āmar (wool) for putting on, or immar (lamb) for slaughtering?; a. fr.—Pl. אימרין, אימרין, אימרין, Ezra VII, 9; a. e.—Targ. Ex. XXIX, 38; XII, 5; a. e.—Y. Snh. I, 18<sup>d</sup> top אי' רכיבין the lambs (of the spring) are yet tender (in a letter announcing the intercalation of a month); Bab. ib. 11<sup>b</sup> אימרקא (not ער; v. Tosef. ib. II, 6); a. e.—Fem. אימרקא *ewe*. Targ. Lev. V, 6; a. e.—Hull. 51<sup>a</sup>. Gen. R. s. 44 end, the sow (Rome) pastures with twenty (young ones), and the ewe (Sarah) not even with one.—

2) (emp. חמירא) *knot, bandage on wounds*. Snh. 98<sup>a</sup> Ar. (in ed. a. Ms. our w. omitted) all of them untie their bandages all at once and tie them up all at once, but he attends to one at a time.—3) *fringe, border*. Targ. Ps. CXXXIII, 2. Targ. Y. Ex. XXVI, 4 (Var. אימרא). V. next w.—4) pr. n. pl. א' כפר K'far Imra (Lamb-village). Y. Taan. IV, 69<sup>a</sup> bot.; (Lam. R. to II, 2 נמרא).

אימרה (אימרא) h. f. (v. preced.) 1) *fringe, border, skirt*; transf. *the bordered garment*, (toga praetexta), *state garment*. Taan. 11<sup>b</sup>; Ab. Zar. 34<sup>a</sup> ב' שאין לבן חלוק לבן אימרא a white plain frock without border (without official distinction; emp. toga pura). Y. Kil. IX, 32<sup>a</sup> top; Tosef. ib. V, 19 גפירסמה א' a conspicuous border garment. Y. Kid. IV, beg. 65<sup>b</sup> (play on אמר Ezra II, 59) they made themselves as conspicuous as the border on the frock. Sabb. 105<sup>a</sup>; Tosef. ib. XII (XIII), 1.—Y. Yoma I, 38<sup>d</sup> top; Y. Meg. I, 72<sup>a</sup> bot. אימרה חלוקי the skirt of my frock; a. fr.—[Lam. R. to II, 17 explain. אמרה ib., פירפירא, v. בוע. v. Pl. (of אמריהו) Neg. XI, 10. Y. M. Kat. I, 80<sup>d</sup> bot.; v. זוג.—2) transf. *object of distinction, decoration* (play on אמריהו II); emp. חשיבה. Mekh. B'shall, Shirah, s. 3 (ref. to דאמר Deut. XXVI, 17) Hemademe (His) decoration (chosen people) &c.; Yalk. Ex. 244 אמריה.

\*אימריוא m. (מרי, v. next w.) *rebellion*. Lam. R. to III, 13 (rendering בני אשפור ibid. 'the children of those thrown down' (into the dung, conquered), Rab explains 'the children of his destruction' (v. איפיקא) בני, the children of rebellion against him. (Editions vary, אימריה, ריאה . . . , אמוריים &c., v. אימריים II). [Esth. R. to I, 1<sup>b</sup>, independently interpreted, v. איפיקא a. אמריה.]

\*אימרנא m. (=h. מרון; v. אימר a. preced.) *rebellion*. R. Hash. 18<sup>a</sup> (translating מרון Mish.) (all creatures pass before the Lord for receiving their decrees) א' כבני א' like rebels (after surrender brought before a court martial; emp. Midr. Till. to Ps. XVII, 1, s. v. אמרינא, a. Y. R. Hash. I, 57<sup>b</sup>). [Rashi אמרינא=Syr. 'like young lambs passing singly to be marked for tithes'.]

אימרקא 1) *ewe*, v. אימר.—2) pr. n. f. Immarta. Snh. 52<sup>b</sup> Im. daughter of Tali (prob. pseudonyms).

אימתי, אימתי (b. h. מתי; v. אי) *when?* Hull. 17<sup>a</sup>.—Ber. I, 1, a. fr. מאימתי from what time (of the day)? Shebi. I, 1, a. fr. עד אימתי; ib. II, 1 אימתי how long (until when)?

אימתי ch. 1) *whenever, when*. Targ. Y. Lev. XXIII, 42; a. e. Y. B. Kam. III, 3<sup>d</sup> top אי' דמתיבין וי' when they quote the Mishnah in support of &c. Ab. Zar. 53<sup>b</sup> כל אי' רבעינא לה whenever I desire it. Nid. 66<sup>a</sup>.—2) also *when?* Targ. Job. VII, 4.—אימתי for what time? until what time? Targ. O. Ex. VIII, 5; a. e.

אימתי ch.=h. אימתי. Targ. O. Ex. XV, 16; a. e.—B. Kam. 28<sup>a</sup>; a. e.

אימתי, אימתי, v. אימתי.

**אימ' אימחנא, אימחן** m. (denom. of אימחא) 1) *fear-inspiring, powerful*. Targ. Jud. III, 30.—Pl. אימחני, אימחני, אימחני. Targ. Hab. I, 7. Targ. Gen. XIV, 5 (Y. II, אמרניא, h. text אימחני).—2) *timid*. Y. Meg. III, 74<sup>a</sup> bot. ספרא דרזא אימחן וכו' (ed. Krot. אימחן, corr. acc.) the school-master was a timid man and but for R. Abbahu that passed by, he would not have cleared the children out of the premises of the Synagogue. [Hebr. form, v. אימחן.]

**אינ** Pi. אינן (= ענין, v. next w.) *to look upon, investigate*. B. Bath. 115<sup>a</sup> (play on אינן Ar. (ed. ענין) investigate his family relations. Kid. 4<sup>a</sup>).

**אינ I** m. (√אי; cmp. ענין, ענין) [b. h. *naught*], *something rounded, decorative*. Koh. R. to III, 12 expl. as ניר, ref. to the shape of the human buttock, v. אינפין.

**אינ II, אינן** (b. h. אי; Nun emphat; cmp. ענין) *where?* (only with pref. מ or ל). אינן לך *whither?* אינן *whence?* Y. Shh. X, 28<sup>d</sup> bot; Y. Hag. II, 77<sup>a</sup> bot. מא' ולא *whence and whither?*—Aboth III, 1. Gen. R. s. 2 מא' הרגלים *whence art thou coming?* i. e. *where hast thou been staying?*—Y. Shh. X, 28<sup>b</sup> top דרזא לי מא' ללמוד *he had (a precedent) to learn from.*—Contr. of אינן: מן אינן, v. ענין.

**אינ** (b. h.; constr. of אינן I) *nothing, not*. Ber. 5<sup>a</sup> אינן *uf* (flight, Job V, 7) means nothing else but &c.; a. v. fr.—אינן *not I* &c. אינן יודע I do not know; do I not know? B. Mets. 97<sup>b</sup>; a. fr. Ber. l. c. but the Holy One . . . אינן *is not so*; a. fr.—אינן *is it not a legitimate conclusion?* whence *so much the more*. Y. Naz. VI, 55<sup>a</sup>; a. v. fr.—מניין . . . אינן *from this I could only prove . . . , whence, however, will you deduct . . . ?* Hull. 65<sup>b</sup>; a. fr. [Y. Git. IX, end, 50<sup>d</sup> אינן read *סימני* read *כחב* אינן].

**אינ I or אינן** (Syr.=דין, דין) *yes, indeed*. Keth. 65<sup>a</sup> דרזא *now*,—yes, but not before. B. Mets. 98<sup>a</sup> דרזא *as regards the one (cow)*—well, she died &c.; a. fr.—אינן *is it really so? indeed?* i. e. it cannot be. Hull. 96<sup>b</sup> דרזא *it cannot be so; for did not R. . . say &c.?* M. Kat. 20<sup>a</sup>; a. v. fr.

**אינ II, אינן** (h. אם) 1) *if, whether*. Targ. Ps. VII, 4; a. e. [Apocopated: אי q. v.]—אינן *if thou wilt say (argue)*. Y. Macc. II, 31<sup>d</sup> bot.; a. fr.—אינן *if this is (be) the case*. Y. Naz. VI, 54<sup>d</sup> bot.—Lam. R. introd. end *if thou remainest here, or &c.* Koh. R. to X, 5 *if the (my dying) time comes first, what of it? and if &c.*—2) *adv. of interrogation, introducing the alternative, or*. Targ. Job VI, 6; a. e.

**אינא** c. (cmp. אינן), followed by ר, *he who*. Targ. Prov. XI, 26; a. e. (also אינא ed.).

**אינב** m. (=b. h. ענב q. v.) *berry, an excrescence on the eye*. Tosef. Bekh. IV, 2. [Mish. ib. VI, 2 ענב. Talm. ed. 38<sup>ab</sup> ענב (corr. acc.).]

אינבא, v. אינבא.

**\*אינבא (נגד)** *prolong! go further!* Git. 58<sup>a</sup> א' *go one page and a half further, (and you will find it)*. [Rashi: *a little*=נגד, v. אינבא III.]

אינגורין, v. אינגורין.

**אינדא** m.=next w.—Pl. with suffix of third pers. sing. אינדא. Targ. Ps. CIV, 3 Ms. (ed. אינדא). [The verse is variously corrupted and defective.]

אינדא, v. אינדא.

אינדא, v. אינדא.

אינדא, v. אינדא.

**אינר** Y. Git. IX, end, 50<sup>d</sup> א' *read* סימני, v. Bab. ib. 87<sup>b</sup>.

**אינומלין (ינב')** m. (οινόμελι) *wine mixed with honey*. Sabb. XX, 2 (139<sup>b</sup>) א' Ar. (ed. א', var. in Mss. יינמלין, ינמ', v. Rabb. D. S. a. l. note 20). Ab. Zar. 30<sup>a</sup> defined as a mixture of wine, honey and pepper. Ter. XI, 1 יינמלין Ar. (ed. יינמלין; Ms. M. א', read אינר). Y. Sabb. XIV, 14<sup>c</sup> top יינמלין.

אינן, pl. of אינן.

**\*אינומלין**, Gen. R. s. 29 א' *ר', חנינא* א', a corruption of אינומלין or אינומלין, dialect.=חנינא; cmp. Frankel M'bo p. 64<sup>b</sup> ב' *with* p. 88<sup>a</sup> ב' *with* p. 88<sup>a</sup> ב' [Our w. omitted in Yalk. Gen. 47, Job 908.]

**\*אינומלין f. (אנר) sigh, grief**. Targ. II Esth. III, 3. V. אינומלין.

**אינומלין** Tosef. Kil. V, 25, read with ed. Zuck. אינומלין.

אינן, v. אינן, v. אינן.

**אינן** pr. n. m. *Ini*, an Amora; cmp. אינן. Cant. R. to VIII, 11. [Koh. R. to IX, 10 אינן.]

אינבא, v. אינבא.

**אינבא** pr. n. m. (cmp. אינבא) *Inya*. Y. Git. I, 43<sup>d</sup> (Y. B. Bath. 16<sup>c</sup> דרזא). V. next w.

**אינבא (אינבא)** pr. n. m. *Inyani*, an Amora. Y. Yoma III, 40<sup>c</sup>; a. e. Y. [Maas. Sh. IV, 55<sup>a</sup> bot. אינבא, seems to be a different person, v. preced. w. a. Frankel M'bo p. 64<sup>b</sup>.] V. אינבא.

אינן, v. אינן.

אינבא, v. אינבא.

**אינבא** 1) *those*, v. אינבא.—2) *onyx*, v. אינבא.

**אינבא, אינבא** m. (a contraction of ελαίου μύρον; cmp. אינבא as to ל for נ) *unguent scented*

with *Arabian myrtle*. Cant. R. to IV, 14. [Muss. οἶνος; but the context requires an unguent.]

**אִינְפּוֹלִי**, v. אִמְפּוֹלִי.

**אִינְקָא** m. (ינק) *suckling* (infant or animal); cmp. Targ. II Esth. I, 2 וְיִדְרֵבָּא א' a suckling (kid?) of gold (lying, on the third step, opposite נִמְרָא [not נִמְרָא] the panther; ref. to Is. XI, 6). Pl. אִינְקָרִין (אִינְקָרִין). Ib. (end) the sucklings were crying.

**אִינְקוֹרָא** m. (נקר) *a bird with traces of bites or wounds on its legs*; [black bird with white spots on its head, quot. in Rashi; to be read אִינְקוֹרִי?]. —Pl. אִינְקוֹרִי. Hull. 57<sup>a</sup>.

**אִינְקִלְסִיא**, v. אִנְקִלְסִיא.

**אִינִישׁ, (אִינִישָׁא, אִינִישָׁא)**, v. אִינִישׁ.

**אִינִישׁ** m. (איש, sec. r. of אִישׁ; h. אִישׁ, esp. *human being* Dan. II, 10, a. fr. אִישׁ.—Ib. VII, 13 א' son of man (in Talm. freq. נִשׁ). Targ. O. Lev. XIII, 2; a. fr.—Y. Snh. VIII, 25<sup>a</sup> bot., a. fr. כִּאִי דְּמִר as if one says. Y. Ber. VIII, 12<sup>a</sup> bot. אִינִישָׁא a great man. Shebu. 22<sup>b</sup>; a. fr.—Pl. אִינִישִׁין, const. אִינִישִׁין. Targ. O. Gen. VI, 4; a. e.—אִינִישִׁין, אִינִישִׁין. Targ. Y. ibid.; a. e.—In Talm. mostly אִינִישִׁין *people*. B. Kam. 92<sup>b</sup> א' אִינִישִׁין (text corr. acc.). Snh. 95<sup>b</sup> א' דִּינִישִׁין דְּאִמְרִי (abbr. דִּינִישִׁין) this is what people say, it is a common saying (proverb). Ibid. 103<sup>a</sup>; a. v. fr.—Git. 45<sup>a</sup> אִינִישִׁין (our people?).

**אִינִישִׁין, אִינִישִׁין** pr. n. m. prob. a corrupt. for *Antipater*. Targ. II, Esth. III, 1.

**אִינִישִׁין, אִינִישִׁין** a prefix for the formation of (verbal) nouns (Ispeel nouns), affecting the first radical in the same way as the prefix of the Hithpa. or Ithpe.; e. g. from אִינִישִׁין (pl.) *rims*; from שׁוֹרֵם to *walk*, *stride*, *ankle*, &c. Before dentals אִינִישִׁין and אִינִישִׁין interchange with אִינִישִׁין and אִינִישִׁין. [Words not found under אִינִישִׁין must be looked for under אִינִישִׁין and *vice versa*.]

**אִינִישִׁין (אִינִישִׁין)** m. (υἱός) *son*. Ex. R. s. 15, v. אִינִישִׁין.

**אִינִישִׁין** pr. n. m. *Isa*, an Amora, disciple of R. Yohanan. Y. Ter. I, 40<sup>c</sup> top. V. אִינִישִׁין.

**אִינִישִׁין, אִינִישִׁין**, v. אִינִישִׁין.

**אִינִישִׁין** m. Pl. אִינִישִׁין (v. אִינִישִׁין, אִינִישִׁין) *head-side, pillow*. Targ. Gen. XXVIII, 11; a. e.—Ber. 56<sup>a</sup> אִינִישִׁין by our head-side.—[Ib. אִינִישִׁין בִּי אִינִישִׁין.]

**אִינִישִׁין**, f. אִינִישִׁין.

**אִינִישִׁין, אִינִישִׁין**, pl. אִינִישִׁין m. = אִינִישִׁין. Targ. O. Num. V, 17 ed. Berl.

**אִינִישִׁין (אִינִישִׁין)** f. (ισοπολιτεία) *civic rights granted to strangers, isopolity* (v. Sm. Ant. s. v. Civitas). Pesik. R. s. 15 אִינִישִׁין לֹא לָהֶם עֲבֹדוֹת וְגֵרוֹת בְּאֶרֶץ לֹא לָהֶם אִינִישִׁין. Ar. s. v. אִינִישִׁין וְעַתָּה אִינִישִׁין מֵאֵלֶּיךָ שְׁנֵי אִינִישִׁין [על א' שְׁנֵי].

**אִינִישִׁין II** (ed. אִינִישִׁין, אִינִישִׁין, corr. acc.) 'slavery and stranger's condition' (indicated Gen. XV, 13) were in a land not theirs (in Egypt), but, 'and they shall afflict them four hundred years' refers even to their isopolity (in Canaan, from the birth of Isaac); Cant. R. to II, 17 באִינִישִׁין . . . . (corr. as above.). Gen. R. s. 44; Yalk. Gen. 77 לאִינִישִׁין . . . . (corr. as above.). Pesik. Haḥod. p. 47<sup>b</sup> note 96.

**אִינִישִׁין** m. (אִינִישִׁין) 1) *imprisonment*. Ber. 28<sup>b</sup> אִינִישִׁין א' עֵלֶם the imprisonment which he decrees is not everlasting (as he may die and his successor may relieve me). 2) (= אִינִישִׁין), pl. אִינִישִׁין *prisoners*. Ex. R. s. 30 he burst the prison open וְהִצִּיָּא דְּאִינִישִׁין (ib. also אִינִישִׁין) and set the prisoners free [prob. to be read אִינִישִׁין].

**אִינִישִׁין I** pr. n. m. *Issur*; 1) a proselyte. Ab. Zar. 70<sup>a</sup>. B. Bath. 149<sup>a</sup>.—2) an expert on coins. B. Kam. 99<sup>b</sup> bot.

**אִינִישִׁין II, אִינִישִׁין** m. (אִינִישִׁין; cmp. b. h. אִינִישִׁין, a. אִינִישִׁין) 1) *band, chain*; trnsf. *social circle*. Succ. 45<sup>b</sup> (ref. to Ps. CXVIII, 27) כָּל הַעֲשֵׂה א' לְהַגִּיד וְכ' he who creates a circle for the festival with eating and drinking, i. e. social pleasures. [Oth. explan.: he who makes an addition to the number of festive days;—hence the popular name of אִינִישִׁין for the day following the festivals.]—2) *prohibition, interdiction*; also *the forbidden object*. Y. Ber. I, 3<sup>b</sup> bot. דְּבִרְיָא דְּאִינִישִׁין the Biblical law contains prohibitions and permissions.—אִינִישִׁין א' *an obstacle to marriage by the existing laws of incest*, e. g. a man prevented from performing a levirate marriage because his late brother's wife is his own wife's sister; &c.—אִינִישִׁין א' *a marriage* (or sexual connection) *permitted in the Torah but forbidden by Rabbinical enactment*;—so called because obedience to the Rabbis is a meritorious act (אִינִישִׁין); *marriage restrictions* incumbent on priests on account of their sacred office; (another opinion inverts the last two definitions). Yeb. II, 3 (20<sup>a</sup>).—אִינִישִׁין א' *one prohibition can take no legal hold where another prohibition already exists*; i. e. you can punish, or impose sacrificial expiation, only for the first one; e. g. if you eat the meat of an unclean animal which, besides, has not been slaughtered according to ritual (נִבְלָה). Ib. 13<sup>b</sup>; a. fr.—Exceptions to this principle (adopted by most authorities) are when the acceding act is: 1) אִינִישִׁין א' *a more comprehensive prohibition*, i. e. *having a wider range of prohibited objects*; e. g. the law imposing abstinence from food on the Day of Atonement includes food in general, i. e. food otherwise allowed as well as food forbidden at all times; אִינִישִׁין א' *a more extensive prohibition*, i. e. *having a wider range of persons concerned*; e. g. the sister of A's wife is forbidden to him (אִינִישִׁין) but not to his brothers. If, afterwards, his brother B. marries that sister of A's wife, she is forbidden in marriage (after B's death) to *all* the brothers as a brother's wife, and to A. both as his own living wife's sister and as his late brother's wife (אִינִישִׁין);—3) אִינִישִׁין א' *a coincidental prohibition*, i. e. *two prohibitions taking effect at the same moment*, e. g. the Day

of Atonement coinciding with the Sabbath day, in which case the restrictions connected with each take effect at the same time (night-fall); 4) א' חמור *a heavier prohibition*, i. e. a prohibition imposing larger restrictions, e. g. the law prohibiting any profitable use of a thing (א' הנאה), compared to the lighter prohibition, א' קל, not to eat or drink a thing (v. infra). Yeb. 32<sup>b</sup> sq; Shebu. 24<sup>ab</sup>; Hull. 101<sup>a</sup> sq; Kerith. 14<sup>b</sup>.—א' רורר *a Biblical prohibitory law* א' רררנ; א' רררנ *a Rabbinical prohibitory enactment*.—א' לאו *a prohibition expressed in the Law by a plain* (לא) 'thou shalt not', without defining the penalty, in which case the latter consists of thirty nine lashes (v. מלקות).—א' כרת *a prohibition to which the Bible attaches the penalty of excision* (by the hand of God).—א' מרת *a prohibition the transgression of which the Bible punishes with death* (execution).—א' איכלה *the law not to eat* (meat boiled with milk); א' לא' הנאה *not to make any use* (of it, as selling &c.). א' ברשע; א' לא' בישול *not to boil* (meat with milk). Hull. 115<sup>b</sup>; a. fr. במת—א', v. גמה.—Pl. אסתרין. Hull. 98<sup>a</sup> sq. אסתרין *all things Biblically forbidden are neutralized if mixed with a quantity sixty times as large; ib. במאה*—in a quantity one hundred times as large; a. fr.

**אִסּוּרָא, אִסּוּרָא, אִסּוּרָא** (ch. 1) as the preced. 1), *band*. Targ. Ezek. III, 25.—**אִסּוּרֵי**. Targ. ib. XVI, 4 (bandages).—2) as the preced. 2). Hull. 9<sup>b</sup>; a. fr.—B. Bath. 92<sup>b</sup> **כִּי אֵלֵינוּ בָרַר רִיבָא בָּא בְּמִנְיָנָא לֹא** we follow the majority principle (that a doubtful thing is presumed to have the legal status of the majority of its class) only in *ritual questions*, but not in civil law.—**עֲבַד אֶ** to commit a crime, euphem. for *prostitution*, &c. Ab. Zar. 18<sup>a</sup>. Git. 38<sup>a</sup>.—**אִסּוּרֵי, אִסּוּרֵי**. Sabb. 60<sup>b</sup> **בְּבֹאֵי שְׂרֵי א'** a Babylonian permitter of forbidden things (R. Hīya).—Nid. 24<sup>b</sup>, a. fr. **חֲלָתָא כִּרְב בֹּא'** is the adopted authority in ritual law. [Kid. 12<sup>a</sup> **זֵיל אִסּוּרֵי א'** &c. read **אִסּוּרֵי**; v. **אִסּוּרֵי**.]

**חִסְרוֹן** II m. (חסר) chastisement. Pl. חִסְרוֹנִין. Targ. Koh. III, 10. Targ. Jer. XXX, 11 (Var. יסורין).

אִסְתֵּר, pl. אִסְתֵּרִיתָא, v. אִסְתֵּרִיתָא.

**איסט**, v. **אײַס**. For words under **איסט** not found here below, v. **אסט**, **איזט**, **אזט**.

**אֵצֶל, אֵצֶל, אֵצֶל, אֵצֶל, אֵצֶל** [also אֵצֶל, a. with one יוֹ m. (Spe. noun of סב, סבב—h=אֵצֶל q. v., b. h. מֵסָב; v. אֵצֶר) *a surrounding, attachment*, whence 1) *balcony, colonnade, portico* (also an independent colonnade), esp. הָאֵצֶל הַיְּמִינִי *the Temple portico*. Pes. I, 5 (11<sup>b</sup>) *על גג האיצי* Ms. M. (Bab. ed. incorr. גג, Var. אֵצֶלָה, v. Rabb. D. S. a. l. note). Ib. 13<sup>b</sup> one recited על גג על top (inside) . . . , say *על גג האיצי* on the roof of the Iṣ. (so as to expose it to public view). Y. Sabb. I, 2<sup>d</sup> bot. *אֵצֶל הַיְּמִינִי*; Bab. 7<sup>a</sup> *שְׁלֹמֵי הַמְּעוּדִים אֵצֶל* a balcony in front of the columns (projecting into the street, used as a stand for dealers, v. אֵצֶלָה). Ib. *דִּיקָא תְּשַׁמְּשִׁיהָ* (אֵצֶל הָאֵצֶל Ms. M. (ed. הָאֵצֶל) only the colonnade the use of which for passers by is not con-

venient. Num. R. s. 12 two columns of silver which were placed in front of the Ark אִסְטוּוֹה (Cant. R. to I, 11 אִרְטָטוּוֹי pl.) forming a kind of balcony; Y. Sot. VIII, 22<sup>c</sup> לֹא תִהְיֶה הַשֹּׁמֵר allow the surplus of three handbreadths (over the space occupied by the Tablets) for the balcony.—Yoma 49<sup>a</sup> רִבְבוּ מִנְּשֵׂה אֲטוּוֹה Ar. (ed. 'איצ') they (the laymen) served only the purpose of a portico (holding the bowls up to view, v. Pes. I, 5, but not handing them to the altar).—Y. Succ. V, 55<sup>a</sup> bot., v. רִפְפִּי.—2) (cmp. חֲסִיבָהּ, חֲסִיבָהּ) something to recline on; couch, seat. Kid. 70<sup>a</sup>, (to one using the high-toned קרפּיט q. v.) א' אִינְשֵׁי call it itst'ba as the people do.—M. Kat. 10<sup>b</sup> לְמִבְנֵי Ar. a. ed. (Var. as Yoma l. c.) to build a temporary *banqueting place* for guests during the festive week, cmp. אֲבָרִיבָא, (Rashi: *stone building*, Ms. Rashi (כסא).—Pl. אֲבָרִיבָא (h. form). Ex. R. s. 31 (basilicas).—Aֲבָרִיבָא (Chald. form). Pes. 65<sup>b</sup> אֲבָרִיבָא they (the priests) walked alongside the walls on balconies (projecting boards made for them that they should not tread on the blood); Y. ib. V, 32<sup>c</sup> bot. מִסְטָנוֹת. V. מִסְטָנוֹת.

**\*איסמגלרית** f. (Ispe. סגלל, r. סגל; cmp. סגלגל  
a. b. h. אִסְמַגְלִית *cluster, a crowded band.* Ber. 51<sup>a</sup> שֶׁל אֵין  
איסמגלרית. Ms. Beth Nath. (Ar. אִסְמַגְלִיִּית, ed. אִסְמַגְלִיִּית.  
transpose אִסְמַגְלִית, Ms. M. אִסְמַגְלִית read אִסְמַגְלִית fr.  
חלחל; v. Rabb. D. S. a. l.) a cluster of angels of destruction.

אָסײַט, v. אײַסמאָגנינאָ, אײַסמאָגנין

אָקטאָפּוֹמֶטאַ v. אַיסטדוֹמאַ

א. אַסטרײַא &c., v. אַרצט, אײַסמדיא, אײַסמדיא

אָסטרײַך a. אײַצטײַך v. אײַסמדין

אִיסְטֵדִירָא v. אִיסְטֵדִירָא

**איִסְטָהַר** pr. n. f. (ר. סתה=והר) *Istahar* (beauty).  
Yalk. Gen. 44 (a legendary personage).

אִיסְטֶבֶא v. אִיסְטֶוֹרֶה, אִיסְטֶוֹרֶה, אִיסְטֶוֹרֶה

**חֹסֶן** II, 'חֹסֶן' (m.?) (Isp. noun of חָסַד; cmp. b. h. חֹסֶן, מִסְחָה) *cover, blanket, (coarse) cloak*. Y. Maas. Sh. IV, 55<sup>b</sup> מִסְחָה אֵת בֵּית-מִרְקָן (ed. Krot. בֵּית . . . מִרְקָן . . . *rents*) *this man's (thy) blanket has twelve patches* (Lam. R. to I, 1 חֹסֶן אֵת, 1 has *מִרְקָן*).

איסמיות v. supra.

**אִיסְמוּנָה** m. (v. אִיסְטָנָה) *a balcony* (h. עֲמִידָה, עֲמִיד).  
Targ. II Kings XI, 14; II Chron. XXXIV, 31, a. e. יֵרֶה ....  
the balcony (of his palace).

אֵצ, אֵס, אֵיץ, אֵיסטוֹנִית (v. אֵיסטבָּא) a system of colonnades, colonnade with double rows, basilica (v. Sm. Ant. s. v. Basilica). Pes. 13<sup>b</sup> א' דִּירָה נִקְרֵאת (the *ist'fa* of the Temple being of double rows) was called *ist'vanith*, v. אֵסְטִי, אֵסְטִי. Ohol. XVIII, 9 (ed. נִירוֹת . . . pl.). Tosef. Sabb. I, 4; a. fr.—*Pl.* אֵיסְטוֹנִית. Ohol. I c., v. supra.—Tanh. Mishp. 14 (ed. Bub. 6 אֵיסטוֹנִי corr. acc.). Tosef. Oh. XVIII, 12 אֵיסטוֹנִית (prob. incorr.).

אִסְטוּרָא, v. אִסְטָה.

אִסְטוּרָא, v. סוּט ch.

אִסְטוּרָא, v. אִסְטָה.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

\*אִסְטוּרָא (אִסְטוּרָא) m. (statuō, statio, v. Harper's Lat. Dict. 1882 s. v. Statio II, B, 4) *seat of the fiscal officers in the Roman provinces, also the staff of officers.* Gen. R. s. 66 (play on *Shulamith* Cant. VII, 1) the people of Israel 'עולם ו' that preserves the (divine) government of the world complete (filling the vacancies) both in this world &c. Cant. R. to l. c. אִסְטוּרָא, read אִסְטוּרָא (stationarii) the number of officers (of the divine government). Cmp. קְטוּרָא. V. קְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

\*אִסְטוּרָא f. (Ispa. of סָקָה) *querulous*.—Pl. אִסְטוּרָא. Gen. R. s. 45. [Deut. R. s. 6 אִסְטוּרָא, Ar. אִסְטוּרָא, denom. of סָקָה, *scratching like a bird*; v. Gen. R. l. c. quot. s. v. סָקָה, a. Hull. 62<sup>a</sup> s. v. קְטוּרָא.] V. קְטוּרָא.

אִסְטוּרָא, m. (Isp. n. of סָבָה in סָבָה; cmp. b. h. סָבָה) *an extension around the house (gen. with a stone bench) used as workshop or dealer's shop, portico, colonnade* (cmp. אִסְטוּרָא. Y. B. Bath. II, beg. 13<sup>b</sup> top, R.—drove a pastry dealer 'לא' from portico to portico (it being private ground). Ib. III, end, 14<sup>b</sup> a window opening towards a porch is made only for letting light in. V. אִסְטוּרָא.

אִסְטוּרָא, m. (v. preced., a. אִסְטוּרָא) *colonnade*. Y. Succ. V, 55<sup>a</sup> bot.; Y. Taan. III, 66<sup>d</sup> bot.; v. קְטוּרָא.

אִסְטוּרָא, v. סוּט.

אִסְטוּרָא, Y. Ab. Zar. II, 42<sup>a</sup> bot.; v. אִסְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא, pr. n. m. *Istya*. Y. Yeb. I, 2<sup>c</sup>.

\*אִסְטוּרָא Midr. Sam. ch. XI, v. אִסְטוּרָא.

אִסְטוּרָא, Ex. R. s. 15, read אִסְטוּרָא; cmp. Tanh. Hayé, 3 אִסְטוּרָא.

אִסְטוּרָא (סָמָה) f. (ισάτις, isatis tinctoria) *a plant producing a deep blue dye, woad*. Shebi. VII, 1. Y. ib. 37<sup>b</sup> אִסְטוּרָא (corr. acc.). B. Kam. 101<sup>b</sup> אִסְטוּרָא Ar. (ed. סָמָה; corr. acc.). Meg. IV, 7; a. fr.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא Midr. Till. to Ps. XVII, beg. אִסְטוּרָא read אִסְטוּרָא, v. אִסְטוּרָא. [V. אִסְטוּרָא.]

אִסְטוּרָא Ex. R. s. 15, read אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא f. 1) (h. צָמָה; Ispe. of צָמָה) *something restraining* (the hair from flying), *band, chaplet* (of woolen and other stuff). Sabb. 57<sup>b</sup> (Ms. M. 'אצ'); v. בּוּרְיָא. Tosef. ib. IV, 7, Kil. V, 26.—2) *steel*, v. אִסְטוּרָא.

\*אִסְטוּרָא, Ms. M. אִסְטוּרָא, Ar. אִסְטוּרָא, some ed. אִסְטוּרָא, a word in a charm formula (apparently a fictitious denom. of סָמָה). Sabb. 67<sup>a</sup>.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא m. *delicate*, v. אִסְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא, v. next w.

אִסְטוּרָא (אִסְטוּרָא) m. pl. (σταφυλῖνος, oi, Syr. אִסְטוּרָא P. Sm. 301, prob. of Semit. orig., rad. סָפָה) *a kind of carrot, parsnip*. Y. Maasr. II, end, 50<sup>a</sup> bot. Y. Hall. IV, 60<sup>a</sup> top אִסְטוּרָא. Ib. read אִסְטוּרָא his parsnip. Y. Kil. I, 27<sup>a</sup> bot. אִסְטוּרָא R. Sims. to Kil. I, 4 (ed. corrupt). Tosef. Ukts. I, 1 אִסְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא, אִסְטוּרָא, אִסְטוּרָא, m. (στροβίλος) 1) *cone, also kernel of the stone pine*, (nux pinea).—Pl. אִסְטוּרָא &c. Ab. Zar. I, 5 (13<sup>b</sup> sq.); defined ibid. *fruit of the cedar* (stone pine); a. fr. Pesik. R. s. 10 אִסְטוּרָא (read אִסְטוּרָא or אִסְטוּרָא).—2) (v. Sm. Ant. s. v. Mola) *the cone or lower millstone* (which is immovable, hence included in the sale of the house). B. Bath. IV, 3. Zabim IV, 2.—Pl. אִסְטוּרָא &c. Gen. R. s. 28; a. e. Keth. 69<sup>a</sup> Ar. (ed. more correctly בל . . . ., sing.).

אִסְטוּרָא pr. n. m. *Istrobilos* (v. preced.; but prob. a corrupt. of אִסְטוּרָא). Y. Kil. IX, 32<sup>c</sup> bot. (Y. Keth. XII, 35<sup>b</sup> אִסְטוּרָא, corr. acc.).

אִסְטוּרָא m. pl., a. corrupt. of אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא and deriv., v. אִסְטוּרָא. [Koh. R. to I, 14, read אִסְטוּרָא.]

אִסְטוּרָא Cant. R. to VII, 9, defining גִּבְרִיָּא Dan. III, 2, read אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא, Men. 103<sup>b</sup>, v. אִסְטוּרָא a. אִסְטוּרָא.

אִסְטוּרָא, v. אִסְטוּרָא.

אִסְטוּרָא (אִסְטוּרָא), אִסְטוּרָא, m. (Ispe. of סָרָה, cmp. סָרָה &c.) *net-work*, esp.

*rigging, sail-yard, sails.* [If the vers. איסטרופומטא, איסטרופומטא, v. Rabb. D. S. to Sabb. 111<sup>b</sup> note 2, be correct, it must be derived from סדר; cmp. b. h. סדרה, סדרון.] Sabb. 111<sup>b</sup> 'קטרא דקטרי בא' the loop which they make when attaching the sail to the rigging. Ib. גופה ודא' and the (permanent) knots in the rigging or ropes.

איסטרופומטא, v. איסטרופומטא.

\*איסטרין m. pl. (Ispe. of סרד; cmp. b. h. שרד) *plaited chords*, as a collect. noun fem. *a girdle of strips of cloth* (used by washers). Y. B. Kam. X, end, 7<sup>c</sup> 'היה עביר ליה חרא א' וכ' used to make for himself one girdle of one kind of wool (so as not to be suspected of using strips of the cloths given him for washing).

איסר pr. n. m. *Isi*, abbr. of Joseph (v. Yoma 52<sup>b</sup> 'הוא יוסף חרא', esp. known: I. b. Y'hudah, an Amora; (v. Frankel M'bo, p. 100<sup>b</sup>). Hull. 115<sup>b</sup>; a. fr.

איסיפקאות, v. איסיפקא.

איסבולי, v. אס.

איסבולסמיקא, אס m. (σχολαστικός, *scholasticus*; S.; D. C.) *scholasticus=causidicus, advocate, pleader*. Y. Ber. IV, 7<sup>d</sup>; cmp. Gen. R. s. 64, end, אסקולסטיקא Ar. (transp. כ. א. ק; ed. ארכילוסטיקא; corr. acc.) pleader in behalf of the Jewish law.—Pl. איסבולסטיקא Cant. R. to VII, 9 איסבולסטיקא, corr. acc.—Pl. איסבולסטיקא Ex. R. s. 43 'אס' כ' mistaken for ט) like the pulpit of the scholastici. [Also written 'סכו']

איסבופיה pr. n. pl. 'א' רשילה *Iskufia, near Shiloh*. Y. Meg. I, 72<sup>d</sup> top, expl. ראנה שלה Josh. XVI, 6 (σκαπία; cmp. Zeb. 118<sup>b</sup>, as quot. in Yalk. Deut. 881).

איסכלא, v. אס. אסב.

איסכלוסקי, v. איסבולסטיקא.

\*איסממא f. (=שמט=סמט q. v.; recess of the market place, alley. Y. Ber. III, 6<sup>c</sup> bot.

\*איסניא Gen. R. s. 37, v. אוסניא.

איספ, Tanh. T'rumah, 9 נרמוז א', v. איספנהמניס.

איספומיקוס read איספיקוס.

איספוסין, v. איפוסין.

איספמלייה, איספמלייה, v. איספמלייה.

איספמר, v. אספרי.

איספי Tanh. T'rumah, 9, v. איספני.

איספימין Yalk. Ps. 808, v. איספרימין.

\*איספסריאן, קומיס א', Lev. R. s. 5, read איספסריא (δσφρίον)=comes annonæ; v. D. C. s. v. Comes.

איספלינות (א), איספלינות, איספלינדא, v. אספ.

איספנדימנוס m. (σφενδάμνος) *maple-tree*. Tanh. T'rumah, 9 איספני נרמוז ed. (Ar. אספנימין; corr. acc.) T'dhar (Is. LX, 13) means &c.

\*איספקא m. (ספק) prop. *feeder, supplier*, hence *vessel in which wine is put on the table* (amphora). Targ. O. Ex. XVI, 33 Ar. (ed. צלוחית). Git. 14<sup>a</sup>. Cmp. ופק.

איספקאות, v. אספקא.

ספיקלמור, איספקלמור m. (speculator, spiculator) *arm-bearer*, esp. *guardsman* of the Roman Emperor; mostly *executioner, torturer* (v. D. C. s. v.). Sabb. 108<sup>a</sup>. Num. R. s. 19. Lev. R. s. 26 ספ. Lam. R. to II, 1. V. ספיקולא.

ספיקלמורא, איספקלמורא ch. same. Pl. ריא, Targ. II Esth. V, 2. Targ. Y. Gen. XXXVII, 36.

איספקלרין, v. אספ.

\*איספקסימין, read אוספריטיס m. (δσφριτισ) *cook*. Esth. R. to I, 14, read בולס (הא' של בולס=preparing).

איספקרפסטי, v. אספקפטי.

אספ, איספרגוס m. (ἀσπάραγος) 1) *asparagus*, also *shoots of cabbage*, like asparagus in form. Ned. VI, 10 if one vows abstinence from cabbage 'אסור בא' he is forbidden to eat asparagus (the latter being considered a species of the genus 'cabbage'). Tosef. Dem. IV, 5 לקנב בא' to cut off the stalks thereon (and throw the remainder away).—2) *asparagus, a beverage* of wine or beer with asparagus. Ber. 51<sup>a</sup>. Pes. 110<sup>b</sup>. Kid. 70<sup>a</sup> 'א' aspar. as the educated call (the morning drink). [Yalk. Gen. 34 איספרגוס read איספרגוס seal, v. ספריגוס.]

אספרלג (אספרלג) m. (Arab. safar-gel) *ispargal*, name of a fruit (called Persæa, Περσαία, *plum*; others: *quince*.—Pl. איספרגלין. Y. Maasr. I, 48<sup>d</sup> bot.; Y. Kil. I, 27<sup>a</sup>, explain. פרישין=persæa. V. Löw Pf. pp. 144, 289, a. Sm. Ant. s. v. Persæa.

איספרקמי (איספרקמי), v. אספ.

איספרנמין, Tanh. ed. Bub. T'rumah. 9, v. איספנהמניס.

איספריין, v. אס.

איסק pr. n. m. *Isak*. B. Mets. 39<sup>b</sup> Mari ben I. (v. Rabb. D. S. a. l.); Keth. 27<sup>b</sup>.

איסקבמירי, v. איסקבמירי.

איסקודרי, v. איסקודרי.

\*איסקוזות (איסקוזות) f. (Isq. of קיו=קיו; cmp. קיו=קיו, transp. fate, doom; cmp. קיו=קיו. Esth. R.

3



**איסתנא**, v. אס.

**איסתנדרא**, v. אסטנדרא.

**אס', אסטנרס, אסתנרס** m. (ניס, Saf. סניס, Ithpe. 'איסר', Ispe. 'איסט'; emp. אסתנרס; emp. אשתמנדע as to Ishtafel) of feeble health, delicate, fastidious in diet. Yoma III, 5 אסר' Ms. a. Ar. (v. Rabb. D. S. a. l., note 10; Bab. ed. mostly 'איסט' Pes. 108<sup>a</sup>. Snh. 100<sup>b</sup> (opp. not choicy); a. fr.—*Pl.* אסתנרס &c. Gen. R. s. 11 Ar. (ed. 'איסט'). Lam. R. to IV, 2 סיה . . . (read 'אסט').—*Chald. Targ.* Job VI, 7 ed. אסר' (Ms. 'אסט'). [Cmp. b. h. נסס, ch. נסיס.]

**איסתניסיה**, v. preced.

**איסתפניני**, v. איסט'.

**איסתרוקנית**, v. אס'.

**איסתרתנין** read אסטרט' v. איסטרט' a. foll.

**איפאנימא** Yalk. Ex. 167, v. איפנימא.

**איפה** I Sifra Sh'mini ch. VII, Par. 6, v. איפה II.

**\*איפה II** f. (emp. איפי) *character, disposition, temper*. Ex. R. s. 40 (play on איפה Job XXXVIII, 4) הא' שלך וכ' where was thy predestined temper suspended? (on which limb of Adam's head, hair &c.?, v. preceding passage ibid.). Ib. איפה.

**איפה III** f. (b. h.; אפה) [batch], *Ephah*, a dry measure. Sifré Deut. 294, both a small as well as a large Ephah א' קרייה is named Ephah.—Men. 45<sup>b</sup> top איפתן the Ephah belonging to the sacrifices; a. fr.—*Pl.* איפה. Ibid.

**\*איפומנקריק**, Pesik. R. s. 26, א' הינשין; ed. Lemb. מפלשין נקריקלין לינשין, ed. Friedm. לינשין, read איפומנקריק לינשין than the palace (with) triclinium and bed-chamber wherein I dwell.

**איפומיקוס**, v. איפטיקוס.

**איפוכי**, v. אפוי'.

**איפולין**, v. אפולים.

**איפומא** m. (v. פימא) *mouth, orifice*, esp. *sky-light* (impluvium). Erub. 100<sup>a</sup> בא' דיה סליק בא' Ms. M. (ed. (יהיה) a palm-tree) which grew up through the impluvium. Kidd. 81<sup>a</sup>. Hull. 51<sup>a</sup>.

**איפוממא**, v. next w.

**איפומנימא, איפוממא** (Mus.), **איפומנימא**, 'איפומנ' &c. (read: איפניממא) m. pl. (ἐπιτίμια, τὰ) *the imposed penalty, sentence*. Deut. R. s. 2; Yalk. Gen. 77; Ex. 167. [Mus. reads נקריה sing. fem.=ἐπιτίμια.]

**\*איפוס** m. (אפס, אף, emp. אפוס) *fodder, feed*. *Pl.* Midr. Till. to Ps. LXXVIII, 52 אין מוקנין אפוסין.

... their feed is not prepared for them; (Ex. R. s. 24, in a passage otherwise miscopied, אפוסין).

**איפופודין**, v. אפוי'.

**איפופורין**, v. אפופורין, אפופורין a. אפופורין.

**\*איפופי** *ēfofē*, a disguise of *ēlohē* (אלהי); emp. אפופי, אפופי. Y. Ned. XI, 42<sup>c</sup> top, how did you swear? He said, 'I swore Efofē Yisrael' (for, *By the God of Israel*), 'I will not enter my house'. He replied, (you said) *Efofē Yisrael*, ולא עללה לביהוד, (עללה) and on that account you would not enter your house?

**איפופסיס, איפופסין, איפופסיס**, v. אפופסין.

**איפוריא**, read א' v. אפיריא.

**איפוריא**, v. אפיריא.

**\*איפותרוס** f. (ἵπποθόρος, sub. νόμος, שירר) *a tune played to mares on being covered*. Cant. R. to I, 9 (being asked why they rushed into the water, the horses said) 'א' נעשיר לכם בים (ed. איפותרוס, אפותרוס, א' corr. acc.) a hippothoros is prepared for you in the Sea (a satire on Egyptian lasciviousness).

**אפמא, אפמא** (ἑπτά) *seven*. Gen. R. s. 14, beg.; a. e. V. אפמא.

**אפמא (אפמא) איפמא, איפמא** f. (ἐπατεία) prop. *Roman consulship, consulate*, in gen. *era*, dating from accession to government or an other important event. Lev. R. s. 36 נמנה בא' של מלכים (Ahaz) was counted under the era of kings (under whom Isaiah prophesied). Num. R. beg. א' ויזיה יום—ויזיה א' what day, month, year and era (from the exodus from Egypt). Pesik. Bahod. p. 104<sup>a</sup> וכ' דיו מנין א' count ye a new era from my son's redemption. Ib. Hahod. p. 52<sup>b</sup> sq. he wrote her marriage contract וכתב לה א' in which he stated the era of his government.

**איפמיקוס** (incorr. איפמ' אפמ' m. (ἐπατιούχος) *consularis, Emperor's delegate, viceroy*. Mekh. B'shall. Amalek, 2, א' מבטל וכ' the Hypaticus annuls it over his (the Hegemon's) hand (ignoring his authority).—*Pl.* איפמיקין. Tanh. (ed. Bub.), Vayesheb 2 אפמיקין (corr. acc., v. note 4). V. דיפמיקוס.

**איפמיקוס**, v. preced.

**איפמא** f. (אפך) *the reverse, opposite*. Bekh. 5<sup>a</sup>, a. fr. א' מהנין א' our version is the reverse. Hull. 20<sup>b</sup>, a. fr. א' מסחברא א' אדרבא, v. אדרבא. R. Hash. 20<sup>a</sup>; a. v. fr.

**איפליקתא**, v. אפיקליטא.

**איפסטלין** (אפסטילין Mus.) m. pl. (pastilli) *lozenges, pills of sugar*. Cant. R. to I, 2. V. אפסטילין; emp. Yalk. Cant. 981.



**אִיקוֹנוֹמוֹס** m. (*οἰκονομος*) steward, town-clerk (a slave). Y. B. Mets. IX, beg. 12<sup>a</sup>. Y. B. Bath. IV, 14<sup>b</sup> bot.  
**אַנְקִיָּלְמוֹס** (corr. acc.). B. Bath. 68<sup>b</sup> **אַנְקִיָּלְמוֹס**, אַנְקִיָּלְמוֹס  
**אַנְקִיָּלְמוֹס**, אַנְקִיָּלְמוֹס (popul. corrupt.).

\* **אִיקוֹנוֹתָא** I (pl. of εἰκώνιον) *statuary*. Midr. Till. to Ps. XV (ref. to Is. XXXI, 9, applied to the Roman empire or emperor) 'his rock' אֱלֹהֵינוּ this means the statues with the likenesses of the emperors (v. Sm. Ant. s. v. Statuary).

**אִיקוֹנוֹת** II or **אִיקוֹנוֹתָא** f. (pl. as a collect. noun)  
(denom. of **אִיקוֹן**) *a procession in which portable images are carried*. Midr. Till. to Ps. XVII **וְא' שֶׁל מַלְאָכִים וְכ'** a procession of angels passes before man and they cry, **מַעַן יִשְׁתַּחֲוֶה לְאִיקוֹנֵיהֶם** (read **לְאִיקוֹנֵיהֶם** or **לְאִיקוֹנוֹתֵיהֶם**); Yalk. Ps. 670; Deut. R. s. 4 **לְאִיקוֹנֵיהֶם** for the images of the Lord (man being created in the image of God). Deut. R. 1. c. **מִחֲלֹתֵיהֶם** (corr. acc.).

אִיקוֹנִידָה, v. preced.

אִיקוֹנִין read אִיקוֹנִים

**איִקוֹנִין** (אִקוֹנִין) *f.* (εἰκόνα) *picture, image*; Targ. Y. Gen. IV, 5 *features* (pl.); a. fr.—Ex. R. s. 15. Deut. R. s. 4, v. אִיקוֹנִין II; a. fr.—Esp. א' וְיִי the brightness of expression, *features*.—Gen. R. s. 53; a. fr.—Ex. R. s. 35 נאה א' (sub. יר) *fine appearance*; Cant. R. to III, 11 אִקוֹנִין (corr. acc.).—*Pl.* v. אִיקוֹן.

אָפּ. v. אַיִקלִימא

אִיקְלִין, Y. Ab. Zar. II, 41<sup>d</sup>, read with some ed. אִיקְרִין.  
v. אִיקָר.

אִתְּהֵי. of קֵלִים.

**אִקְנוֹם** m. (ἰκανός) 1) *worthy, fit; wealthy*. Yalk.  
Job 919.—2) *sufficient*, v. אִקְנָה.

**אִיקָרָא, אִיקָר** m. (=h. יָקָר, v. אִיר) *honor, glory*.—Targ. Prov. XI, 16; a. fr.—Y. Ber. I, 2<sup>d</sup> אִיקָרִי וְכ' my honor counts for nothing before the honor of my Maker. Ib. II, 4<sup>b</sup> מִה אַת פּוֹלֵיג לִיהָ א' (not אַתְּ פּוֹלֵיג) what honor dost thou pay it (by passing by)?; Y. Shek. II, 47<sup>a</sup> top.—Y. Peah VIII, 21<sup>b</sup> bot. פִּרְסָנָה דִּיא' an honorable livelihood. Y. Hag. I, 76<sup>d</sup> top. אִירָא, v. אִירָא.—Pl. אִיקָרִין *presentations, greetings*. Y. Ab. Zar. II, 41<sup>d</sup> (some ed. אִיקָלִין).

**אַרְיָה** m. (איר, cmp. דור) *white substance, undyed wool* or *cotton*. Sabb. 11<sup>b</sup>; (Tosef. ib. I, 8 missing). Ib. 79<sup>a</sup> אַרְיָה a sample color for the wool (given to the dyer).—**Pl. אַרְיָה**. B. Kam. 119<sup>b</sup>, the remnants of wool in the hands of the dyer. [R. Hanan. reads אַרְיָה q. v.] [Tosef. Kel. B. Bath. I, 4 אַרְיָה; Kel. XXI, 1 אַרְיָה.]

\* חֲרוּבִית, חִירוּבִית, (אֲרוּבִית), אֲרוּבִית, עִירוּבִית (עֲרֻבִית) f. (v. preced.) *made of white clay, unburned and flat clay-dish*, a kind of tray extemporized for immediate use in the field.—*Pl. אֲרוּבִית* &c. Eduy.

II, 5 לפסין אר' ed. (Ms. אלפסין אר', Mish. Nap. (ארד). Y. Sabb. XI, 13<sup>a</sup> אר' Bets. 32<sup>a</sup> חיר' Ms. M. (ed. (ח') expl. = עיר' Ms. M. (ed. (ע') = חקליי' field-dishes. [Rashi; from *mis* *used in country towns*(!), hence *coarse, unfinished*.].

אֵירוֹס, אֵירוֹס m. (supposed to be=ἑρως) *Erus*, a lily with an aromatic root. Kil. V, 8, expl. Y. ib. 30<sup>a</sup>.bot.  
אֵירוֹסָה (pl. of אֵירוֹס, v. P. Sm. s. v.). Tosef. ib. III, 13.  
Ohol. VIII, 1.

**אָרױס, אַרױס** m. (prob. from its use, v. אָרס a. deriv.) *erūs*, a musical instrument used at weddings and funerals, *drum, taboret*. Sot. IX, 14 גור-על האָ" the use of the *erūs* at weddings was interdicted; v. expl. Bab. ib. 49<sup>b</sup>; Y. ib. 24<sup>c</sup> top. Kel. XV, 6 האָ" (used at funerals).

אַרְוֶסִין, v. אִירְוֶסִין.

**אַרְוֵי־** m. (ארע) *meeting, festive gathering*. Targ. Y. Num. XXIX, 35 (=ה.מקרא).

**אֶרֶץ, אֶרֶץ, v. אֶרֶץ**

אֶרֶץ מִן. v. אֶרֶץ מִן.

**אֵרִימְיָהּ** f. (ἐρημία) *desert, desolation*. Koh. R. beg. (play on *Jeremiah*).

אִירָם, Y. Maasr. V, 52<sup>a</sup>, read אִירָם.

אֵרֶס, אֵרֶסָא, v. אֵרֶס.

I. אִירָהִם v. אִירָסִית

אֶרֶץ, v. אָרַע, אִירַע.

**אִישׁ** m. (b. h.; אִישׁ, comp. הָאִישׁ, v. אִישׁוֹ) *being, man; husband; lord.* אִישׁ יְרוּשָׁלַיִם a native or citizen of Jerusalem. Aboth I, 4; a. fr.—Yoma I, 7 אִישִׁי כֹהֵן my lord the High-priest. Sot. 17<sup>a</sup> אִישׁ וּאִשָּׁה husband and wife; a. fr.—*Pl.* אִנְשִׁים, v. אִנְשֵׁי.

**אֵשׁ** *fire*, v. **אָשׂה**.

אֶשְׁבוּרָה. v. אִישְׁבוּרָה.

**אִישָׁה** m. (b. h. אִשָּׁה, v. אִשָּׁה) *burnt-offering*.—*Pl.*  
אִשָּׁה, אִשָּׁה. Ned. 13<sup>a</sup>. Zeb. V, 4 כָּלֵל לֹא altogether to  
be burnt; a. fr.

**אֶשְׁרֹן**, אִישָׁרֹן m. constr. (v. אֵשֶׁר a. b. h. אִישֶׁר) *essence, exact time, season.* Targ. Y. Gen. XVIII, 5. Ib. XXVIII, 10; a. fr. (in Targ. Y.).—*Pl.* אֲשֵׁינִי, אֲשֵׁינִי Targ. Y. Lev. XV, 25; Deut. XXXI, 10. Cmp. אִירָן.

**אִישׁוּרִי** m. 1) (v. **אִשֵּׁר**, *Pi.* 2) *praise, adoration*. Cant. R. to VIII, 11 **אִישׁוּרֶךָ** it is thy praise. Y. Succ. III, 54<sup>a</sup> top, with ten var. expressions of praise are the psalms headed **בְּאִי** with the word *ashré*, &c.—2) (v. **אִשֵּׁר** *Pi.* 1) *legal attestation*. Y. B. Mets. I, 8<sup>a</sup> bot; v. **אִשְׁפָּא**. [*Some ed. אישר*.]

**אִשְׁוֹת** f. (v. אִישׁ) *matrimony, marital state*. Ab. Zar. 36<sup>b</sup> דאורייתא א' דרך חתונה biblically intermarriage with gentiles is forbidden only in the way of legal marriage (opp. concubinage, &c.). Y. Kidd. I, 59<sup>c</sup> bot. א' א' servitude after marriage, i. e. a father selling his daughter after she had been married and had returned to her parental home in widowhood &c. Yeb. 76<sup>a</sup>, a. fr. א' א' with the intention of establishing a matrimonial relation.

**אִשְׁוֹת** Y. Erub. II, 20<sup>a</sup> קנים א', v. חִיצָה II.

**אִשְׁוֹת** *mole*, v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת**, pl. אִשְׁוֹת, v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת** (Af. of אִשְׁוֹת) *good luck!* Y. Shebi. IV, 35<sup>b</sup> what means 'we salute them'? Ans. (Saying) א' good luck. Ib. א'. Y. Taan. I, 64<sup>b</sup> bot.; a. e.

**אִשְׁוֹת**, *Pi.* of אִשְׁוֹת, v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת** *fire*, v. אִשְׁוֹת.

**אִשְׁוֹת** m., **אִשְׁוֹת** f. (= שִׁשָּׁה) *six*. Targ. I Chr. XII, 24; a. e.—Y. Sot. VIII, 22<sup>c</sup> bot. א' א' a cubit has six handbreadths. Y. Shh. I, end, 19<sup>d</sup> א' א' *one sixth*. Ib. X, 28<sup>b</sup> top א' א' six months.—*Pl.* אִשְׁוֹת *sixty*. Targ. Y. II, Num. XII, 16. Cmp. אִשְׁוֹת.

**אִשְׁוֹת** pr. n. pl. or river *Ishtattith*. Hull. 95<sup>a</sup> bot. א' א' the ford of I.

**אִשְׁוֹת** *he drank*; v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת.

**אִשְׁוֹת** formative prefix, v. אִשְׁוֹת. [Words not found here below, will be found under אִשְׁוֹת.]

**אִשְׁוֹת** (h. אִשְׁוֹת, comp. אִשְׁוֹת, אִשְׁוֹת, &c.) prop. *being, existence*, hence *there is, are; est qui* &c. Targ. Gen. XVIII, 24; a. fr.—Y. Ber. VI, end, 10<sup>d</sup> א' א' one Tannai reads.... R. Hash. 11<sup>b</sup>, a. fr. א' א' as it is, i. e. as stated.—*I have, I hold* (the opinion).—Shh. 90<sup>a</sup>, a. fr. א' א' the one in accordance with the opinion he holds, and the other &c.—B. Mets. 5<sup>a</sup>, a. fr. . . . א' א' if the opinion of R. . . . has (had) any substance, i. e. if we must adopt his authority.—Yoma 41<sup>a</sup> א' א' what hast

thou to reply?—B. Mets. 3<sup>a</sup> א' א' what have I to do with the hired man?—Yeb. 116<sup>a</sup> א' א' when ye are in Shili &c.—Compounds אִשְׁוֹת, contr. אִשְׁוֹת; אִשְׁוֹת, contr. אִשְׁוֹת. [אִשְׁוֹת, *my existence, I am*=h. אִשְׁוֹת. Targ. Ps. CIV, 33; a. e.] Cmp. אִשְׁוֹת.

**אִשְׁוֹת** come!, Imp. of אִשְׁוֹת.

**אִשְׁוֹת**, **אִשְׁוֹת**, **אִשְׁוֹת**, **אִשְׁוֹת** f. (comp. אִשְׁוֹת a. אִשְׁוֹת= h. אִשְׁוֹת; comp. אִשְׁוֹת *woman, wife*. Targ. Gen. II, 22; a. fr.—Y. Maasr. V, end, 52<sup>a</sup> אִשְׁוֹת אִשְׁוֹת a certain woman. Y. Taan. I, 64<sup>b</sup> bot. אִשְׁוֹת. Y. Ber. II, 5<sup>c</sup> bot. אִשְׁוֹת his father's wife, step-mother (fig. for Babylon); a. fr.

**אִשְׁוֹת** f. (preced.)=h. אִשְׁוֹת *matrimony; in matrimony, as wife*. Targ. Gen. XII, 19; a. fr.

**אִשְׁוֹת** *come ye!* Imper. of אִשְׁוֹת.—[Pes. 50<sup>a</sup> אִשְׁוֹת אִשְׁוֹת.]

**אִשְׁוֹת**, **אִשְׁוֹת** f. (אִשְׁוֹת=רִיד) *confession of sin*. Targ. Hos. XIV, 3.

**אִשְׁוֹת** (pl. of אִשְׁוֹת) *there is, there are*. Dan. II, 10; a. fr.—Y. Shebi. X, 39<sup>c</sup> אִשְׁוֹת אִשְׁוֹת (Y. Macc. I, 31<sup>a</sup> אִשְׁוֹת . . . ) a loan on thirty days does not exist, i. e. does not come within the rule whereby a creditor may secure collection by announcing legal action before the Sabbath year limitation takes effect.—\*Pes. 50<sup>a</sup> אִשְׁוֹת אִשְׁוֹת (read אִשְׁוֹת or אִשְׁוֹת; Ms. M. אִשְׁוֹת; diff. vers. v. Rabb. D. S. a. L.) as we are esteemed *here* (in this world) so are we *there* (in the world of the beatified).

**אִשְׁוֹת** pr. n. m. *Ithi*. Kerith. 24<sup>a</sup>.

**אִשְׁוֹת**, **אִשְׁוֹת**, **אִשְׁוֹת** m. (v. אִשְׁוֹת) *theatre*. Targ. Ezek. XXVII, 6 (ed. Vien. אִשְׁוֹת).

**אִשְׁוֹת** (= אִשְׁוֹת a. אִשְׁוֹת) *some say*.—ר' Samuel or, as some say, R. Johan. Bets. 6<sup>a</sup>; a. fr. [Diff. fr. אִשְׁוֹת.]

**אִשְׁוֹת**, read אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת and אִשְׁוֹת.

**אִשְׁוֹת**, **אִשְׁוֹת**, **אִשְׁוֹת** (const. אִשְׁוֹת) m.=h. אִשְׁוֹת (q. v.) *bunch of grapes*. Targ. Num. XIII, 24; a. e.—*Pl.* אִשְׁוֹת, אִשְׁוֹת, אִשְׁוֹת. Targ. I Sam. XXV, 18; a. e.—Transf. *scholars*, opp. אִשְׁוֹת (leaves), the untutored. Hull. 92<sup>a</sup> אִשְׁוֹת אִשְׁוֹת let the grapes pray for the leaves (the scholars for the untutored); for but for the leaves, the grapes could not exist. V. אִשְׁוֹת.

**אִשְׁוֹת**, v. אִשְׁוֹת end.

**אִשְׁוֹת** m. (ירם; v. אִשְׁוֹת) *orphan*. Targ. Ps. X, 14; Job XXXI, 17 Ms. (ed. ירם).

**אִשְׁוֹת**, **אִשְׁוֹת**, **אִשְׁוֹת**=h. אִשְׁוֹת *yesterday*. Targ. Ex. IV, 10; a. e.—Erub. 15<sup>a</sup>; a. e.

**אֵתָן**, **אֵתָן** m. (b. h.; אֵתָן; cmp. אֵתָן, עֵתָן, אֵתָן; 1) *essence, permanent or normal condition*. Nidd. 48<sup>b</sup> obtained again its normal condition. Sot. 36<sup>b</sup> his membrum resumed its normal condition. (Cmp. Ex. XIV, 27).—2) adj. *essential, strong*. R. Hash. 11<sup>a</sup> לִישָׁנָה רַחֲקִיפָּה א' *ethan* means *strong*.—*Pl.* אֵתָנִים. Ib. the mighty of the world (patriarchs). Gen. R. s. 98 (play on *āthōn* Gen. XLIX, 11) בָּנִים אֵתָנִים יֵכְּ' mighty sons (heroes) are destined to descend from him.—3) pr. n. river *Ethan*. Succ. 18<sup>a</sup> (Ms. M. נֵתָן); a. e.

**אֵתָנִייתָ** Koh. R. beg. v. אֵתָנִייתָ.

**אֵתָנִים**, **אֵתָנִים** (=אֵתָנִים; v. נָסַם; or Ithpe. of נָסַם or נָסַם) *to be taken sick*. Sabb. 145<sup>b</sup> אֵתָנִי (Ms. M. אֵתָנִי אֵתָנִי אֵתָנִי I should have grown sick; (Ms. Oxf. אֵתָנִי I should have been in danger). Git. 56<sup>a</sup> אֵתָנִי (or אֵתָנִי) she grew sick (from aversion), fainted. Cmp. אֵתָנִים=אֵתָנִים, v. אֵתָנִים.]

**אֵתָנִי**, **אֵתָנִי** v. אֵתָנִי.

**אֵתָנִי**, **אֵתָנִי** v. אֵתָנִי.

**אֵתָנִי**, **אֵתָנִי** v. אֵתָנִי.

**אֵתָנִי** (b. h., נָסַם) *only, but*. Pes. 5<sup>a</sup> אֵתָנִי the word *akh* (Ex. XII, 15 'but on the first [preceding] day') intimates a division of the day between two categories as to the laws concerning that day. Kerith 7<sup>a</sup>; a. fr.—*Pl.* אֵתָנִי *the word akh in the Biblical texts*. Y. Ber. IX, 14<sup>b</sup> bot., a. e. אֵתָנִי מִיֵּשֶׁטֶן א' the *akh* and the *rak* intimate limiting qualifications.

**אֵתָנִי** II m. (v. אֵתָנִי 2) *affliction, calamity*. B. Mets. 59<sup>b</sup>; v. אֵתָנִי. Gen. R. s. 32, end; Tanh. Noah 9, ed. Bub. 3, cmp. preced.

\***אֵתָנִי** III=אֵתָנִי, *only with דָּרָא together*. Targ. Prov. XXII, 18 (ed. Vien. אֵתָנִי).

**אֵתָנִי** f. (כָּאֵב) *fever connected with pains*, חֲמָה 'א', a vers. for אֵתָנִי; q. v.

**אֵתָנִי** m. (ἀγάτης) *agate*. Ex. R. s. 38, end (ed. אֵתָנִי corr. acc.).

**אֵתָנִי**, **אֵתָנִי** v. אֵתָנִי.

**אֵתָנִי**, **אֵתָנִי** pr. n.: pl. *Okhbara*. Kidd. 71<sup>b</sup> Ar. (ed. אֵתָנִי, בגְּדָא; v. אֵתָנִי II).

**אֵתָנִי**=אֵתָנִי.

**אֵתָנִי**, Targ. Ps. CIV, 3 Ms., read אֵתָנִי or אֵתָנִי; v. אֵתָנִי.

**אֵתָנִי** Y. Succ. V, 55<sup>b</sup> bot. read אֵתָנִי.

**אֵתָנִי**, **אֵתָנִי** v. אֵתָנִי.

\***אֵתָנִי** m. (כֹּזֵן, v. כֹּזֵן) [hollow, arched pitcher], euphem. for *buttocks* or *extremity (testicles &c.)*. Bekh.

VI, 6 (40<sup>a</sup>) ע'. Erub. 53<sup>b</sup> (question as to spelling) א' or ע? (Ms. M. אֵתָנִי, רַשִּׁי, אֵתָנִי, Rashi אֵתָנִי, v. Rabb. D. S. a. l. note). V. P. Sm. s. v. כֹּזֵן 1691 sq. V. אֵתָנִי, אֵתָנִי.

**אֵתָנִי** ch. (v. preced.)=אֵתָנִי. Taan. 20<sup>b</sup> Ms. M., ed. כֹּזֵן.

**כֶּפֶר א'**, **כֶּפֶר א'** pr. n. pl. *K'far Iccum*. Y. Snh. X, 29<sup>c</sup> (Bab. ib. 110<sup>b</sup> עֵבֶר; Joseph. B. J. II, 20, 6 Καφα-ερα); Tanh. (ed. Bub.) B'resh. 25 עֵבֶר (Var. אֵתָנִי); Hull. 55<sup>b</sup> עֵבֶר; Y. Sot. VII, 21<sup>c</sup> bot. אֵתָנִי (corr. acc.; Bab. ib. 37<sup>b</sup> עֵבֶר).

**אֵתָנִי**, **אֵתָנִי**, **אֵתָנִי** m. (Pers. Kh<sup>w</sup>angar, Kh<sup>w</sup>algar, Fl.) *table-steward, seneschal*. Keth. 61<sup>a</sup> א' Ar. (ed. אֵתָנִי read אֵתָנִי; Var. in Ar. אֵתָנִי, corr. acc.).—*Pl.* אֵתָנִי. M. Kat. 12<sup>a</sup> (Ar. אֵתָנִי, ed. אֵתָנִי, corr. acc., Ms. M. אֵתָנִי, cmp. Rabb. D. S. a. l., a. vol. VIII, p. 75). [Pes. 40<sup>b</sup> Ms. M. בִּירְדִּיקָא, ed. בִּירְדִּיקָא, Ar. בִּירְדִּיקָא, prob. corrupt. of our w.]

**אֵתָנִי**, **אֵתָנִי** m. (v. preced.; Pers. *Khorengah*, Arab. *Khawarnak*, Fl.) *dining place, dining hall in the garden*. Targ. Y. Deut. XXXII, 50, א' a royal banqueting hall (put up for the wedding). Taan. 14<sup>b</sup>; Meg. 5<sup>b</sup> (distinguishing between erection of a building, and נִשְׂרֵי, putting up a temporary structure), what is meant by 'putting up a tent of joy?'—של מלכים Ms. M. (Ar. אֵתָנִי; ed. אֵתָנִי, corr. acc.) it means one putting up a regal banqueting tent (for his son's wedding). Erub. 25<sup>b</sup> אֵתָנִי (ed. אֵתָנִי) the Resh Gelutha was to have a banquet (on a Sabbath) in his garden.

\***אֵתָנִי** Targ. I Chr. I, 7 ed. Rahm.; Targ. Y. Gen. X, 4 אֵתָנִי, v. אֵתָנִי.

**אֵתָנִי** pr. n. pl. (b. h.) *Achzib* (Ecdippa, Ecdippon), a sea-town in Northern Palestine. Y. Shebi. V, 36<sup>b</sup> bot. he who travels מֵעֵבֶר לָא' (Git. 7<sup>b</sup>; Tosef. Oh. XVIII, 14 מֵעֵבֶר לָא') from Acco (Ptolemais) to Ach. (Chezib).

**אֵתָנִי**, v. אֵתָנִי. Denom. *Nithpa*. אֵתָנִי to show one's self merciless. Num. R. s. 8.

**אֵתָנִי**, **אֵתָנִי** m. (=b. h. אֵתָנִי) *cruel*. Targ. Job XLII, 2 (1); a. e.—Lam. R. introd. (R. Joh. 1) כְּשִׁילָא א' merciless slaughter.—*Pl.* אֵתָנִי. Targ. Deut. XXXII, 33. Targ. J. II ibid. אֵתָנִי.

**אֵתָנִי** m., **אֵתָנִי** f. (b. h., r. אֵתָנִי) *cruel, merciless; also strictly just*. Koh. R. to VII, 16; a. e. B. Bath. 16<sup>a</sup> bot.—*Pl.* אֵתָנִי, אֵתָנִי; fem. אֵתָנִי. Pesik. R. s. 44. Num. R. s. 8. [Ib. s. 9 מִדָּת אֵתָנִי, read אֵתָנִי.]

**אֵתָנִי**, v. אֵתָנִי.

**אֵתָנִי** f. (b. h.) *cruelty, severity; strict justice*. Succ. 14<sup>a</sup>; Num. R. s. 10 (p. 239, ed. Amst.) א' מִדָּת the divine justice. Ib. s. 9, v. אֵתָנִי.—Esth. R. to I, 15 שְׁלֹא בִּא' not according to law but with cruelty.

**אֵתָנִי**, v. אֵתָנִי.

**אכסא**, Ab. Zar. 34<sup>b</sup> Ar., v. אַכְסָא.

**אֹכְמָא, אֹכְמָא** (ὀκτώ) *eight*. Gen. R. s. 14 beg.; a. e.; v. אֹכְמָא. Tanh. (ed. Bub.) B'midb. 21 אַכְסָא.

**אֲכִיָּה, אֲכִיָּה** pr. n. pl. *Achaia*, the Roman province including Peloponnesus and northern Greece, south of Thessaly. Targ. I Chr. I, 7 אֲכִיָּיָא (Var. אֲכִיָּיָא); Targ. Y. Gen. X, 4 אֲכִיָּה; Y. Meg. I, 71<sup>b</sup> bot. אֲכִיָּה (Gen. R. s. 37 אֲכִיָּה), (for b. h. אֲכִיָּה). [Sifré Num. 131 אֲכִיָּה, v. אֲכִיָּה.]

**אֲכִילָה** f. (b. h.; *אכל*) *eating, food, meal, dish*. Y. Sabb. I, 4<sup>a</sup> top, a. e. אֲכִילָה בֵּן דְּרוֹסָא (דְּרוֹסָא) the food Ben D'rosa used to eat, i. e. *third done*. Yoma 80<sup>b</sup> גִּסָּה אֲכִילָה *excessive meal*. Ib. 81<sup>a</sup>, a. fr. אֲכִילָה בְּכֹזֶרֶת אֲכִילָה (to eat) is mentioned in the Bible text, the size of an olive is meant. Y. Sot. III, 19<sup>b</sup> top אֲכִילָה מִזְבֵּחַ the consumption (of sacrifices) on the altar. Zeb. 31<sup>b</sup>; a. fr. פֶּרֶס אֲכִילָה, v. פֶּרֶס. Kil. II, 10, v. אֲכִילָה II.—*Pl.* אֲכִילָה. Pes. 78<sup>a</sup>. Gen. R. s. 86, beg. (play on אֲכִילָה Hos. XI, 4) אֲכִילָה (some ed. אֲכִילָה—אֲכִילָה corr. acc.) *purveyances*.

**אֲכִילָה** ch. same. Targ. I Kings XIX, 8 (ed. Vien. אֲכִילָה).

**אֲכִים** m. (אכס) *black (wine)*. Y. Gitt. VII, beg. 48<sup>c</sup> אֲכִים, v. סְמִיךְ; (Y. Ter. I, 40<sup>b</sup> אֲכִים read our w. or אֲכִים=אֲכִים); cmp. Gitt. 67<sup>b</sup>.

**אֲכִין, אֲכִין** (אֲכִין) *thus, in this manner*. Y. Ber. III, 6<sup>a</sup> אֲכִין בֵּר נֶשׁ יֵכְלֵי אֲכִין is it thus man deals with his neighbor? Y. Keth. II, 26<sup>c</sup> bot. אֲכִין אֲמַרְתָּ אֲכִין yesterday thou saidst so, and to-day thou sayest *otherwise*; a. fr. V. אֲכִין.

**אֲכִים** Af. of אֲכִים.

**אֲכִסִּין**, v. אֲכִסִּין.

**אֲכִסָּא** m. (אכס, cmp. אֲכִסָּא) *ground or pounded drug, poultice*. Targ. Job XXX, 24, Var. for אֲכִסָּא.

**אֲכִסָּא** Targ. Prov. VII, 10, read אֲכִסָּא.

**אֲכִל** (b. h.; *אכל*) *to rub*, cmp. אֲכִל 1) *to gnaw, eat, consume*. Inf. in Y. freq. אֲכִל=לִיכֵל. Ber. I, 1; a. v. fr.—2) *transf. to absorb, occupy, take away*. Y. Shebu. VII, 38<sup>a</sup> אֲכִל בֵּר בְּשִׁרְבִית אֲכִלָה when interests gnaw on (absorb) the property. Y. Erub. IV, 21<sup>d</sup> bot. אֲכִלָה ר' אֲמִיר four cubits entering into the area of Tiberias. Num. R. s. 4 אֲכִלָה לִידֵּיחַ אֲכִלָה how much space did the tablets occupy &c.? B. Bath. 14<sup>a</sup> (interchanging with אֲכִלָה, Var. אֲכִלָה, v. Rabb. D. S. a. l. note 5, 6).—3) (euphem.) *to sleep with*. Keth. V, 9, differ. of opin. ib. 65<sup>b</sup>; Y. ib. 30<sup>b</sup> top a. bot.

**אֲכִל** *to be eaten* &c. Zeb. I, 3; Ber. I, 1; a. fr.

**אֲכִל** *to consume, burn*. Tam. I, 4 אֲכִלָה דְּפִנִּימִיחַ (Talm. ed. חֲמִיעִי) the thoroughly lighted coals in the centre; Y. Yoma II, 39<sup>c</sup>.

**אֲכִל** *to give to eat, cause to eat*. Keth. V, 3 אֲכִל דִּיבָּם the Yabam does not transfer the privilege of

eating T'rumah to his sister-in-law. Kidd. 31<sup>a</sup> אֲכִל one may feed his father on pheasants &c.; a. fr.

**אֲכִל** a. *Nithpa*. *to be consumed, burnt up, digested*. Ber. VIII, 7 אֲכִל אֲכִל אֲכִל (ed. Ar. (ed. שִׁירָא) until the food is digested (or absorbed) in his bowels. Tam. II, 1; a. e.—2) *to be worn off, spent*. Snh. VI, 12 Y. ed. נִרְצָא הַבֶּשֶׂר (Mish. 6 נִרְצָא) when the flesh of the corpse was gone. Cant. R. to IV, 4 אֲכִלָה אֲכִלָה none of them was worn off. Kidd. 59<sup>a</sup> אֲכִילָה הַמָּוֶה the money was spent; a. e.

**אֲכִל** I ch. 1) same.—Inf. *אֲכִיל*. Targ. Gen. II, 16; a. fr.—Y. Ter. VIII, 46<sup>a</sup> אֲכִילָה וְיִבְלִין when they came and were about eating; ib. (more corr.) אֲכִילָה אֲכִילָה; a. fr.—2) with קִרְצִי prop. *to eat (the bread of) destruction, eat the informer's bread, hence to inform against*. Dan. III, 8; VI, 25.—Targ. Ps. XV, 3; a. fr.—Gitt. 56<sup>a</sup> אֲכִיל בְּדִר קִי אֲכִיל קִרְצִין; Lam. R. to IV, 2 אֲכִילָה אֲכִילָה I will inform against them.

**אֲכִל** *to give to eat, to support*. Y. Ter. X, 47<sup>b</sup> bot. אֲכִילָה לִיהָ he gave it to him to eat. Gen. R. s. 48, end (read:) אֲכִילָה אֲשֶׁקֶת לִי hast thou given (thy guest) to eat? to drink? do escort him, i. e. perform thy duties fully. Y. Kidd. I, 61<sup>b</sup> אֲכִילָה לִיהָ fed his father on &c.; a. fr.

**אֲכִיל** *to be eaten, consumed*. Targ. Ps. LXVIII, 23; a. fr. Tanh. Emor, 6 אֲכִילָה וְיִבְלִין what is this? do they eat gold &c.? Kidd. 59<sup>a</sup> אֲכִילָה אֲכִילָה were eaten up (spent). [אֲכִיל Af. of אֲכִיל *to cry*, v. אֲכִיל.]

**אֲכִיל** II (sec. r. of אֲכִיל) *to measure*. Ned. 51<sup>a</sup> אֲכִילָה לִי מִר please measure for me. Ruth R. introd. 2 . . . . . אֲכִילָה (read אֲכִילָה קִי) here is the bag and here the measure, get up and fill it; v. אֲכִיל.

**אֲכִיל**, v. אֲכִיל.

**אֲכִילָה** m. (אכל) *eater*. Targ. Jud. XIV, 14.

**אֲכִילָה** Targ. Ps. CIV, 21 Ms., ed. אֲכִילָה, v. אֲכִילָה *to cry*.

**אֲכִילָה** m. (אכל) v. Ges. H. Dict. s. v.; cmp. אֲכִילָה, v. אֲכִילָה, v. infra) *shed, store-room*. B. Mets. 63<sup>b</sup> אֲכִילָה בְּאֲכִילָה . . . . . אֲכִילָה (v. Var. lect. in Rabb. D. S. a. l.; Mss. a. Ar. אֲכִילָה) would my wheat have gone to ruin in my granary? Taan. 24<sup>a</sup> (v. Rabb. D. S. a. l.).—*Pl.* אֲכִילָה. Gitt. 56<sup>a</sup> אֲכִילָה שְׁדֵי אֲכִילָה one shed of wheat requires sixty sheds of wood (for baking). B. Mets. 72<sup>b</sup> אֲכִילָה דִּישֵׁי דִּישֵׁי (Ms. M. אֲכִילָה, v. Rabb. D. S. a. l.) wheat stored in granaries &c.

**אֲכִילָה** I f. אֲכִילָה אֲכִילָה *mud-eater*, name of a parasitic worm in fishes. B. Bath. 73<sup>b</sup> (Ms. M. אֲכִילָה אֲכִילָה; oth. var., v. Rabb. D. S. a. l. note).

**אֲכִילָה** II, אֲכִילָה f. אֲכִילָה (אֲכִיל) *occupied space*. Kil. II, 10 Y. ed. אֲכִילָה הַגֶּשֶׁן (Mish. ed. אֲכִילָה; Y. Gem. 28<sup>a</sup> אֲכִילָה) the soil occupied by the vine roots, אֲכִילָה the ground needed for the formation of the cave, i. e. as far as the roots &c. extend.



אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא. Targ. Lev. R. s. 27.—אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא. Targ. Y. II Gen. XLVII, 21 גִּילְלָאִי א' exiled strangers. Gen. R. s. 50 הָב לֵאילִין א' give these travellers &c.—אֶסְכֵּרִיָּא. Num. R. s. 10 (p. 239<sup>e</sup> ed. Amst.) אֶסְכֵּרִיָּא custom of hospitality [prob. אֶסְכֵּרִיָּא].

\*אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא f. (v. אלכסנדריה) an Alexandrian merchantman (Alexandria navis); trnsf. a high mast (satyrically for cross, gallows). Targ. II, Esth. VII, 10 the son of Hamdatha wants to ascend לֵא רִבִּי (Ms. לֵאֲלֶכֶס) the mast of the son of Pandira (is to be hanged). Neg. XII, 1 באכסנדריא (marginal vers. in Mishn. edit., text אסכריא, Var. אסכריא, אסכריא, אסכריא q. v.) in the rigging.

אֶסְכֵּרִיָּא f. (εσκλη) 1) hospitality, lodging. Ex. R. s. 35 א' נָעֲשִׂי רִבִּי (Pes. 118<sup>b</sup>, corr. acc) they were a lodging place to my children in Egypt (they offered hospitality to &c.).—א' בעל א' host. Pesik. R. s. 11; cmp. אוֹשְׁפִיזִין. B. Mets. 85<sup>a</sup> א' שְׁלֵחַ scholarship likes to come around to its inn again (to be hereditary in the family); a. fr.—2) (= בעל א') hostess. B. Mets. 87<sup>a</sup> one must inquire לֵב בֹּא after the health of his hostess.—3) quarter given to troops on march or to transient poor men; also the passing troop, or the passing poor; (individ.) beggar. Targ. Job XXXI, 32; a. e.—B. Bath. 11<sup>b</sup> א' לִפְנֵי בְנֵי אֵרֶם the quartering (of soldiers takes place) in proportion to the number of inmates (of each house). Dem. III, 1; v. Y. ib. 23<sup>b</sup> top. Tosef. Shebi. V, 21 אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא ed. Zuck. (Var. אֶסְכֵּרִיָּא) you are not allowed to give.... to soldiers quartered with you. Y. Ber. IX, 13<sup>b</sup> א' הָרֵן א' this poor beggar. Ib. א' poor beggars. Lev. R. s. 34. Lam. R. to I, 1 (דֹּר מִיָּד) א' בר נש א' a poor man.—4) a gathering of scholars entertained by the hospitable of the place. Y. Ber. IV, 8<sup>b</sup> top א' נִפְיָא leaving for the scholars' meeting. Bab. ib. 63<sup>b</sup> א' פֶּתַח בְּבִירָא opened his speech in honor of hospitality to scholars.

אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא f. (v. preced.) 1) stranger's condition, exile. Sot. 36<sup>b</sup>.—2) soldier's pay. Mekh. B'shall. Shirah 4; Yalk. Ex. 246; a. e. (interchanging with אֶסְכֵּרִיָּא q. v.).

\*אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא m. (read אֶסְכֵּרִיָּא Xenoparchus) one who provides for strangers or soldiers, quartermaster. Y. B. Kam. III, 3<sup>c</sup> top א' שָׂרִי . . . א' הָרֵן א' (לְמִישְׁחֻרִיָּא) it is permissible to bribe the quartermaster (to let you off) before the Romans enter (the place), but not after that (when one man's release from quartering duty is a direct injury to the other inhabitants).

\*אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא Hull. 66<sup>b</sup>, Ab. Zar. 39<sup>a</sup> א' אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא (v. Var. lect. Rabb. D. S. a. 1.), Tosef. Hull. III (IV), 27 א' אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא, restore אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא (אֶסְכֵּרִיָּא) אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא, names of fishes (v. Greek Dict.) Colias, Pelamys, Xiphias, Athnias and Thunny; v. אֶסְכֵּרִיָּא.

אֶסְכֵּרִיָּא Tosef. Ohol. XVIII, 5, v. אֶסְכֵּרִיָּא a. אֶסְכֵּרִיָּא. —[V. also next w.]

אֶסְכֵּרִיָּא f. (used as adverb; a comp. of אֶסְכֵּרִיָּא a. סִדּוּ less or more, v. נִכְרִי) in a lump, on measuring by sight. Dem. II, 5 (Ms. M. אֶסְכֵּרִיָּא); Y. ib. III, 23<sup>c</sup> א' מִכֵּרֵן א' he sells them in a lump (as many as there may be). Maas. Sh. IV, 2. Sifra B'hukk. Par. 4, ch. X; a. e.

אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא ch. (b. h. אֶסְכֵּרִיָּא, v. כֶּפֶה, denomin. of אֶסְכֵּרִיָּא, to ride on a saddled ass. Nid. 14<sup>a</sup> א' דְּמִיָּקָה א' Ar. (ed. אֶסְכֵּרִיָּא—דְּמִיָּקָה Pa.) in the one case it means that he rides on a saddled ass. [בְּיָדָה Snh. 36<sup>a</sup>, v. בְּיָדָה.]

אֶסְכֵּרִיָּא m. (v. preced.) 1) load, weight. B. Bath. 69<sup>a</sup> א' אֶסְכֵּרִיָּא stones to weight the sheaves down to protect them from the wind.—2) a contrivance to carry loads, as a hand-barrow or hand-basket. Sabb. 66<sup>b</sup> א' חֲמִירָא א' אֶסְכֵּרִיָּא. Bets. 30<sup>a</sup> (var. אֶסְכֵּרִיָּא on the shoulder, v. Rabb. D. S. a. 1.).

אֶסְכֵּרִיָּא, v. next w.

אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא f. (אֶסְכֵּרִיָּא; cmp. b. h. אֶסְכֵּרִיָּא) burden, care, solicitude, followed by לֵב of the person concerned. Targ. I Chr. XXI, 13 אֶסְכֵּרִיָּא.—Y. Sot. V, 20<sup>b</sup> top לֵב אֶסְכֵּרִיָּא לֵב אֶסְכֵּרִיָּא what concern is the Temple to him? Taan. 25<sup>a</sup> לֵב אֶסְכֵּרִיָּא לֵב אֶסְכֵּרִיָּא why should that trouble thee? B. Mets. 40<sup>a</sup> לֵב אֶסְכֵּרִיָּא לֵב אֶסְכֵּרִיָּא what do the mice care whether &c. Koh. R. to IV, 1 לֵב אֶסְכֵּרִיָּא לֵב אֶסְכֵּרִיָּא what concern is it to this one (if the other sinned), i. e. why should he suffer for it?; a. fr. Pesik. R. s. 10, beg. אֶסְכֵּרִיָּא will people care for them (miss them)? Git. 62<sup>a</sup> לֵב אֶסְכֵּרִיָּא should he not care for it? Cmp. כֶּפֶה.

אֶסְכֵּרִיָּא, v. אֶסְכֵּרִיָּא.

אֶסְכֵּרִיָּא, v. אֶסְכֵּרִיָּא.

אֶסְכֵּרִיָּא m. (= קָרִיב q. v.) cabbage. Y. Sabb. III, 5<sup>d</sup> top. Num. R. s. 7.—Y. Bets. V, 63<sup>a</sup> א' קָרִיב cabbage heads.

\*אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא, אֶסְכֵּרִיָּא m. (קָרִיב=כָּרִיב) covering, coating. אֶסְכֵּרִיָּא אֶסְכֵּרִיָּא a coating of blackness like a pot. Targ. Jer. VIII, 21 (h. text קָרִיב). Targ. Joel II, 6; Nah. II, 11 (h. text פֶּאֶרֶד). Cmp. קָרִיב.

\*אֶסְכֵּרִיָּא Y. Maasr. I, 48<sup>d</sup> top, read אֶסְכֵּרִיָּא; cmp. קָלִיָּא.

אֶסְכֵּרִיָּא f. h.=ch. אֶסְכֵּרִיָּא. Y. Meg. IV, 75<sup>b</sup> top, expl. אֶסְכֵּרִיָּא, v. אֶסְכֵּרִיָּא; Y. Keth. XI, 34<sup>c</sup>; Y. Snh. I, 19<sup>b</sup> top.

אֶסְכֵּרִיָּא pr. n. [the herald of God], Akhr'ziel, an angel. Yalk. Deut. 940. Deut. R. s. 11 אֶסְכֵּרִיָּא (corr. acc.).

אֶסְכֵּרִיָּא f. (=h. אֶסְכֵּרִיָּא, כְּרִי) proclamation announcing public sale, whence, auction, cmp. אֶסְכֵּרִיָּא.—B. Mets. 35<sup>b</sup> נִכְסֵי א' time appointed for public sale. Keth. 100<sup>b</sup> א' אֶסְכֵּרִיָּא property sold at auction. Ib. for capitation-tax &c. we sell א' אֶסְכֵּרִיָּא without previous announcement; a. fr.

אֶסְכֵּרִיָּא Midr. Till. to Ps. XIX, 5, Yalk. ib. אֶסְכֵּרִיָּא. pr. n., prob. a corrupt. of אֶסְכֵּרִיָּא Britannic Isles.



**אֶבְרֵיתָא** f. (כרע) prop. *balancing*, hence *balances*, *scales*, *weighing*. Pesik. B'shall. p. 82<sup>a</sup> בא' דאכרענן וכו' in the way they weighed, they were weighed. [Cmp. Buber l. c. note 43.]

**אֶבְרֵיתָא** f. (בשר) *propriety*, *proper use*. Targ. Koh. X, 10.

**אֶבְרֵיתָא** (contr. of אֶבְרֵיתָא דִּי) a scholastic term in Talm. Bab., *still, even now, yet*. Meg. 2<sup>a</sup> וא' מבעי ליה וכו' and still the plural form is needed. Yoma 27<sup>a</sup>; a. fr.—מִדְּאֶבְרֵיתָא *since*, up to that time. R. Hash. 10<sup>b</sup>.

\***אֶבְרֵיתָא** m. (אכר, v. P. Sm. 191; cmp. אכסא עכס, אכסא עכס, עכס) *venomous*, *vindictive*. Targ. Prov. XII, 28 Ms. Luzz. (v. Pesh., a. LXX b.c.); [some ed. אֶבְרֵיתָא, v. פֶּהָרָה; עֲרִיבָה; h. text 'אל וכו' נִדְרִיבָה אֶל וכו']

\***אֶבְרֵיתָא** m. (v. preced.; format, cmp. סְמוּקָר *greenish*, *blighted*. Y. Dem. II, beg. 22<sup>b</sup> is there no rice in Hultha? הוא א' it is greenish.

\***אֶבְרֵיתָא** m. (בחר) [divine crown], pr. n. *Akhtriel*, a divine surname (attribute). Ber. 7<sup>a</sup>.

**אֶבְרֵיתָא** *Albam*, a formula of permutation of letters wherein the first interchanges with the twelfth, the second with the thirteenth, &c. Num. R. s. 18 טבאל טבאל טבאל *Tabel* in *Albam* reads *Ramla*. Sabb. 104<sup>a</sup>.

**אֶבְרֵיתָא** a prefix, =על; e. g. אֶבְרֵיתָא דִּי אֶבְרֵיתָא דִּי אֶבְרֵיתָא (= על האוצרות) *appointed over treasures*, v. א.

**אֶבְרֵיתָא** (b. h.) *not, no* (according to Talmud a milder form of prohibition than לא; v. Y. Pes. VI, 33<sup>b</sup>). Aboth I, 3.—אל חקרי (abbr. א'ח), v. אֶבְרֵיתָא. Taan. 11<sup>a</sup> א' יראה וכו' shall not live to see &c.; a. v. fr.

**אֶבְרֵיתָא** (b. h.; אול *to turn*) prep. *to, toward*.—Pl., with prefix א' a. suffix of pers. pron., *of itself, of my (his &c.) own accord, on my (his &c.) authority*. Yoma 5<sup>b</sup> לא מִאֶלֶי not on my own authority. Orlah I, 2 מִאֶלֶי growing spontaneously.—Y. Peah VII, 20<sup>b</sup> bot. its sacred character מִאֶלֶי they did derive from itself (i. e. from the wording of the law itself).—Hence מִמִּצְוָה, v. מִצְוָה.

**אֶבְרֵיתָא** m. (b. h.; v. אלל) *God*. Shebu. 35<sup>a</sup> divine names which dare not be erased are *El* &c. Taan. 6<sup>b</sup> bot.; a. fr.

**אֶבְרֵיתָא** *buttress*, v. אֶבְרֵיתָא.

**אֶבְרֵיתָא** I *to lament*, v. אֶבְרֵיתָא.

**אֶבְרֵיתָא** II m. *club, bat*. Targ. Cant. VIII, 5; v. אֶבְרֵיתָא.

**אֶבְרֵיתָא** (אֶלֶּה) (contr. of לא=אין לא) 1) *if not, except, but, only*. Targ. O. Ex. XV, 11 את א' none but thou, none besides thee; a. e.—Ber. V, 1 א' וכו'... אין עומדין one must stand up for prayer in no other disposition but that of humility.—Snh. 4<sup>a</sup> לא נתן א' שלשה he did only three times. Ber. I, 1 וכו' (אמר) א' וכו' and

not only in this case they said so, but wherever &c. Ib. 5<sup>a</sup> אל חקרי תלמדני א' תלמדני אל read not *th'lammi'dennu* (thou instructest him) but *th'lammi'dennu* (thou teachest us); a. v. fr.—2) (ellipt.) (you cannot say anything except . . .) *but*, a logical inference excluding all other explanations &c. Ib. 30<sup>b</sup> לא שניא א' but (the conclusion is proven) there is no difference. Ib. א' אמר ר' but, said R . . . we may derive it &c.; a. fr.

**אֶבְרֵיתָא**, read קָלָאוּ, v. קלפטרא.

**אֶבְרֵיתָא**, **אֶבְרֵיתָא** (אלב *to cut*; cmp. חֲלֵק, חֲלֵק, חֲלֵק, &c.) *a bundle of shoots, broom*. Y. Meg. II, 73<sup>a</sup> (for b. h. אֶבְרֵיתָא).

**אֶבְרֵיתָא** m. (v. preced.) *young shoot of the palm-tree, thin pointed branch*. Pl. אֶבְרֵיתָא, אֶבְרֵיתָא. Cant. R. to VII, 9 the palm . . . has no less אֶבְרֵיתָא (strike out אֶבְרֵיתָא) than three new (cutting) shoots. Ib. in our place they call לאבנייה סנסנייה the young shoots *sans'naya* (h. סנסנייה). [Num. R. s. 3, beg., in Hebr. diction, אֶבְרֵיתָא, fr. אֶבְרֵיתָא, cmp. אֶבְרֵיתָא; prob. to be read אֶבְרֵיתָא.]

**אֶבְרֵיתָא** m. (b. h., cmp. גִּבְרִישׁ Job XXVIII, 18, a. Targ. a. l.) *hail, hailstone* (crystal). Ber. 54<sup>b</sup> (playful etymol. על גב איש).

**אֶבְרֵיתָא** m. pl. (=b. h. אֶבְרֵיתָא) name of a tree. Targ. II Chr. II, 7 (8). [Ib. IX, 10; 11 אֶבְרֵיתָא, reading the h. text as in I Kings X, 11.] V. אֶבְרֵיתָא.

**אֶבְרֵיתָא** Tosef. Maasr. III, 14 Var. ed. Zuck., v. גִּרְשִׁים.

**אֶבְרֵיתָא**, אֶבְרֵיתָא, אֶבְרֵיתָא, v. אֶבְרֵיתָא.

**אֶבְרֵיתָא** *to curse*, v. אֶבְרֵיתָא.

**אֶבְרֵיתָא** f. (b. h.; אלה *to point*, cmp. א' ארר a. r. *imprecation, curse*. Sot. II, 5 (17<sup>a</sup>); a. fr.—Pl. אֶבְרֵיתָא. Ib. a. e.

**אֶבְרֵיתָא** c. pl. (b. h.; v. preced.) *these, those* (cmp. הרר). Ex. R. s. 30 *v'elleh* (and this) adds to the preceding (continues), *elleh* (these) restricts. V. אֶבְרֵיתָא.

**אֶבְרֵיתָא** f. (b. h.; v. preced. ws.) *terebinth*. Shebi. VII, 5.

**אֶבְרֵיתָא** Sabb. 90<sup>a</sup> Ar., v. אֶבְרֵיתָא.

**אֶבְרֵיתָא** f. (b. h. Josh. XXIV, 26; v. אֶבְרֵיתָא) [pointed, prominent] 1) *lance, fork*. Kel. XVI, 8 דא' וכו', v. דא' וכו'. Pes. 57<sup>a</sup> לי מִאֶלֶי woe to me (I am afraid) of their fork (weapon). Sabb. VI, 3 (63<sup>a</sup>) ed. (Ms. אֶבְרֵיתָא); Y. ibid. 8<sup>b</sup> (expl. דִּיִּיקָרָן).—2) *sign-pole*, used in the barn as a mark. Ib; Y. Maasr. I, 49<sup>a</sup> bot.; Tosef. Ter. III, 11 מִשְׁרִיעָקָר דא' (ed. Zuck. מִשְׁרִיעָקָר, corr. acc.) as soon as the sign-pole (fork) is removed (indicating that the grain is ready for use and priestly gifts).

**אֶבְרֵיתָא**, **אֶבְרֵיתָא**, **אֶבְרֵיתָא** m. ch. (=h. אֶבְרֵיתָא) *God*. Dan. III, 28; a. fr.—Targ. O. Deut. XXXIII, 26; a. fr.—Lev. R. s. 5, end אֶבְרֵיתָא אֶבְרֵיתָא Ar. (ed. אֶבְרֵיתָא). Y. B. Mets. II, 8<sup>c</sup>

אֱלֹהֵי הַיְּהוּדִים the God of the Jews. Y. Snh. X, 28<sup>b</sup>.—*Pl.* (also plur. majest.) אֱלֹהֵיךָ. Dan. II, 11; a. e.—אֱלֹהֵיךָ. Jer. X, 11. Targ. Ps. CXXXVI, 2 אֱלֹהֵיךָ the God of gods. [Gen. R. s. 26 וְכִי אֵין אֱלֹהִים (read אֱלֹהֵיךָ) when priests rob—who would swear by their god?] Ib. (ref. to Gen. VI, 2).—Lev. R. s. 33 אֱלֹהֵיךָ .... חֲמֵן קָרִיין there (in Rome) they call their kings *gods*.

אֱלֹהֵיךָ, אֱלֹהֵיךָ f. (v. preced.) *Deity, divinity*. Gen. R. s. 46 אֱלֹהֵיךָ—כִּי לֹא אֱלֹהֵיךָ—the universe and what it contains, are but inadequate manifestations of his divinity; a. e. Ib. s. 66 אֱלֹהֵיךָ לֹךְ אֱלֹהֵיךָ (some ed.) may he impart to thee his divine power; v. next w.—אֱלֹהֵיךָ, אֱלֹהֵיךָ.

אֱלֹהֵיךָ ch. same. Targ. Cant. VIII, 1; a. e. Gen. R. s. 66 Ar. (v. preced.).

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, אֱלֹהֵיךָ (= אֱלֹהֵיךָ) *but that, unless, except, only*. Targ. Gen. XXXII, 27; a. fr.—אֱלֹהֵיךָ *even only*, i. e. *so much the more (or less), not to say*. Targ. I Kings VIII, 27; II Kings V, 13. V. אֱלֹהֵיךָ; cmp. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, אֱלֹהֵיךָ e. pl. (b. h. אֱלֹהֵיךָ, q. v.) 1) *these, the following*. B. Mets. II, 1; a. v. fr.—אֱלֹהֵיךָ *both*. Zeb. V, 2; a. v. fr. \*[2] (interrog.) *which?* Pesik. R. s. 29 (—30, ed. Friedm. p. 138<sup>b</sup>) אֱלֹהֵיךָ in which of them shall we trust? Pesik. Nahamu p. 127<sup>b</sup> sq.; Yalk. Is. 307 וְהָאֱלֹהִים לֹא יִדְּעוּ.

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ (= אֱלֹהֵיךָ, v. אֱלֹהֵיךָ) *behold*. Dan. II, 31; a. e.

אֱלֹהֵיךָ m. (ἀλόη, prob. of Semit. orig.) *the impissated juice of aloes*, used as a purgative. Git. 69<sup>b</sup> Ar. (ed. אֱלֹהֵיךָ).

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, אֱלֹהֵיךָ (b. h. אֱלֹהֵיךָ) *oh that!* Targ. Y. II Num. XXIII, 10; a. e. Targ. Ex. XVI, 3, a. fr. (לֹא).—Targ. Y. ib. XXXII, 30 (h. text אֱלֹהֵיךָ)—Num. R. s. 2. Gen. R. s. 9; a. fr. \*[Targ. Y. II Num. XXIV, 23 אֱלֹהֵיךָ, Y. I I, *woe!*]

אֱלֹהֵיךָ m., pl. אֱלֹהֵיךָ (v. אֱלֹהֵיךָ) *aloe-wood*. Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15, v. אֱלֹהֵיךָ. V. also אֱלֹהֵיךָ.

אֱלֹהֵיךָ m. (b. h.; v. אֱלֹהֵיךָ) *God. Pl. majest.* cmp. אֱלֹהֵיךָ—אֱלֹהֵיךָ by God! Sabb. 145<sup>a</sup>; a. fr. [is freq. substituted for אֱלֹהֵיךָ as אֱלֹהֵיךָ, esp. in Targ. Y. ed. Sab.] אֱלֹהֵיךָ, ch. אֱלֹהֵיךָ, adopted in order to avoid uttering the divine name. B. Kam. 106<sup>a</sup>; cmp. אֱלֹהֵיךָ &c.—*Pl.* אֱלֹהֵיךָ 1) *deities, powers*. Y. Ber. IX, beg. 12<sup>d</sup>. Lev. R. s. 4.—2) *biblical verses containing the word El, Elohim &c.* Y. R. Hash. IV, 59<sup>e</sup>.

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ (אֱלֹהֵיךָ Ar.), v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ (אֱלֹהֵיךָ) m. pl. (v. אֱלֹהֵיךָ) *the herbaceous plant aloe*, a kind of cress. Y. Shebi. IV, 35<sup>b</sup> bot.; Tosef. ib. I, end (ed. Zuck. אֱלֹהֵיךָ, oth. ed. אֱלֹהֵיךָ, עלוויין you may (in the Sabbath year) let the aloe grow on the top of the roof, but you must not water it.

אֱלֹהֵיךָ, אֱלֹהֵיךָ f. ch. (=h. אֱלֹהֵיךָ) *escort, reception on arriving and leaving*. Y. Maasr. II, 49<sup>d</sup> other people אֱלֹהֵיךָ אֱלֹהֵיךָ (read אֱלֹהֵיךָ ...) who do not frequently meet with a reception (an offer of refreshments &c.). Ib. אֱלֹהֵיךָ (=אֱלֹהֵיךָ) who may fairly expect a reception. Cmp. אֱלֹהֵיךָ.

אֱלֹהֵיךָ, v. אֱלֹהֵיךָ II.

אֱלֹהֵיךָ Ar. read אֱלֹהֵיךָ.

אֱלֹהֵיךָ B. Bath. 73<sup>a</sup>, v. אֱלֹהֵיךָ a. אֱלֹהֵיךָ.

אֱלֹהֵיךָ m. (b. h.) *Elul*, the sixth month of the Hebrew calendar, containing twenty nine days, varying between the seventh of August and the second of October. R. Hash. I, 1. Ib. 19<sup>b</sup>; a. fr. Y. Shek. III, beg. 47<sup>b</sup> bot. בני אֱלֹהֵיךָ animals born in Elul. Targ. Y. Num. XIV, 37 אֱלֹהֵיךָ. Targ. II Esth. III, 7.

אֱלֹהֵיךָ, אֱלֹהֵיךָ, Tosef. Kel. B. Bath. VI, 9 read אֱלֹהֵיךָ.

אֱלֹהֵיךָ m. (denom. of אֱלֹהֵיךָ) *born in Elul. Pl.* אֱלֹהֵיךָ. Y. Shek. III, beg. 47<sup>b</sup>; a. e.

אֱלֹהֵיךָ, אֱלֹהֵיךָ, v. אֱלֹהֵיךָ.

אֱלֹהֵיךָ m. (אֱלֹהֵיךָ; אֱלֹהֵיךָ, cmp. אֱלֹהֵיךָ &c.) *a mucilaginous plant* (cmp. Lat. Alum), prob. *Silphium*, a kind of *Laserpitium* or *Asafetida*. T'bul Yom I, 5 (Var. in Ar. (הֶלֶם, אֱלֹהֵיךָ). Cmp. אֱלֹהֵיךָ.

אֱלֹהֵיךָ m. ch.=next w. 2).—*Pl.* אֱלֹהֵיךָ. Targ. Ruth II, 7; 15.

אֱלֹהֵיךָ f. (b. h. אֱלֹהֵיךָ; אֱלֹהֵיךָ) 1) *binding, making sheaves*. Peah VI, 9 (10) אֱלֹהֵיךָ ... grain stalks intended for binding sheaves *thereof* (but not for binding the latter into bundles of sheaves אֱלֹהֵיךָ, Maim.)—[For binding sheaves *therewith* R. S.].—2) *sheaf*. Ex. R. s. 31.—*Pl.* אֱלֹהֵיךָ. B. Mets. 22<sup>b</sup> sq. *large sheaves*, opp. אֱלֹהֵיךָ.

אֱלֹהֵיךָ I m. (b. h.; v. אֱלֹהֵיךָ) *oak*.—*Pl.* אֱלֹהֵיךָ. Gen. R. s. 15 בְּלִישְׁתֵּיךָ אֱלֹהֵיךָ the bibl. *allonim* means *b'lutin*, v. אֱלֹהֵיךָ. [Ib. אֱלֹהֵיךָ read אֱלֹהֵיךָ, v. אֱלֹהֵיךָ. R. Hash. 23<sup>a</sup> בְּלִישְׁתֵּיךָ, v. אֱלֹהֵיךָ; B. Bath. 80<sup>b</sup> בְּלִישְׁתֵּיךָ, v. אֱלֹהֵיךָ. [Gen. R. s. 60 (play on *hallazeh* Gen. XXIV, 6) אֱלֹהֵיךָ he is an oak (of fine appearance); Rashi refers to next w.]

**אלון II** m. (ἄλλος acc.) *another*. Gen. R. s. 81 in Greek *allon* means *אחר*; Pesik. Zakh. p. 24<sup>a</sup> *א' חרי* (read *אחר*) *another* (one more).

**אלונמיה I** (אלונמיה) (interchanging with לונמיה q. v.) f. (לש, *to cover, wrap*, cmp. I Sam. XX, 10, a. לש in H. Diet.; נ inserted) *wrapping cloth, sheet, bathing clothes*. Sabb. 40<sup>b</sup> מרחם אדם אלונמ' (Ms. M. אלונמ', Tosef. ib. III (IV), 7 *אלונמיה*) one may warm a sheet on the Sabbath to put it on the stomach; Y. Sabb. XIX, 17<sup>a</sup> bot. [Gen. R. s. 80 to put on a wound, prob. next w.]—Sabb. 147<sup>b</sup> (Ms. M. always אלונמ' Ar. לונמ'). Men. 72<sup>a</sup>.—Y. Erub. VIII, 25<sup>b</sup> top.—Pl. אלונמיה Sabb. XXII, 5 (147<sup>a</sup>). Ib. 147<sup>b</sup> בעשר אלונמיה (read טראות . . . , or טיהות . . .). Tosef. ib. XVI (XVII), 15 אלונמיה (Var. אלגמיה). Ib. 17 אלונמיה (Var. אלגמיה).

**אלונמיה II**, corr. אלונמיה (אלונמיה) f., אלונמיה m. (a corrupt. of οὐρανός, οὐρανός, *œnanthe, œnanthinus*; cmp. אלונמיה as to א. ל.) made of the grape (or leaves) of wild vine (*œnanthe*), whence 1) *an aromatic water*. Y. Ber. VI, 10<sup>d</sup> he who sprinkles אלונמיה *œnanthe*.—2) *an unguent*. Y. ib. I, 3<sup>a</sup> top סבין אלונמ' (corr. acc.) you may oint a sick person with œn. on the Sabbath. Y. Sabb. XIV, 14<sup>c</sup> bot. אלונמיה. Y. Shebi. VII, beg. 37<sup>b</sup> יצא א' אלונמיה (read חרית . . .) except œn. which is only for children (after circumcision).—3) *a wine* (vinum *œnanthinum*), used esp. after bathing. Ab. Zar. 30<sup>a</sup> (expl. as a mixture of old wine, pure water and balsam); Sabb. 140<sup>a</sup> ed. (Ms. M. אלונמ'). Hull. 6<sup>a</sup> wine to be put לחדך into a mixture called *aluntith*; Tosef. Dem. I, 24. Y. Bets. I, 60<sup>d</sup> top.

**אלוניסחון**, v. אלונסטי.

**אלונכא** m. (לינכא q. v.) *spear-head, javelin*. Pl. אלונכא. Git. 70<sup>a</sup> בא' דפרסאי (Ar. בלינכא) with Persian (poisoned) javelins.

**אלונקרי**, v. אלונקרי.

**אלונמיה**, v. אלונמיה.

**אלוסמרוס**, v. אלס.

**אלוף** m. (b. h.; אלף) *prince, chief*. Gen. R. s. 20 beg. אלוף the world's chief (*Aleph*, i. e. Adam).

**אלוש** pr. n. pl. (b. h.) *Alush*, one of the stations of the Israelites on their journey to Kanaan. Yoma 10<sup>a</sup>. Gen. R. s. 48 (play on *lushi*, Gen. XVIII, 6). Y. Bets. II, beg. 61<sup>a</sup>.

**אלות** Pesik. R. s. 22 א' ב' ד' read בולאות, v. בולא.

**אלותא** f. (v. אלף) *a piece of aloë-wood*. Bets. 33<sup>b</sup>; v. אלףא.

**אלותא**, v. אלףא a. אלףא.

**אלמוכסיה**, אלמוכסיה, Gen. R. s. 8 שלך א' שלך, ed. חכמים אלמוכסין . . . , Yalk. Ps. 834 חכמים א' שלך,

prob. אלמוכסין (v. אל- a. חכמים) *chief of the court-ceremonies* (i. e. the angel of Truth); Rashi: *seal* (?).

**אלמין** (ἐλάτη) *fir-trees*. Tanh. T'rum. 9 א' ברוש Bibl. *ḥ'rosh* means *firs*.

**אלמין**, a corruption of אלמין for אלמין m. (ἀλμινος, Aquila Ex. XXV, 5) *violet-colored*. Koh. R. to I, 9 אלמ'; Y. Sabb. II, 4<sup>d</sup> (expl. bibl. רחש as a color צבעו לשם, v. Ges. H. Diet. s. v. רחש). [Esth. R. to I, 6 אלמין (Var. סיימין) read סיימין].

**אלה I, אלה** (b. h. אלה, v. אלה; cmp. נקב, קנה &c.) *to curse*. Sifré Num. 18 (ref. to Num. XVIII, 21) לאלה 'as a curse' means that people shall curse by her (pointing to her), 'may happen unto thee what happened to . . . .'.  
**אלה II, אלה** (=אל, v. אל) *to lament, wail*. Targ. II Sam. I, 17; a. e.

**אלה** same. Targ. Jud. XI, 40 לאלה (some ed. לאלה).  
**אלה** mourning, v. אלה and אלה.

**אלה**, v. אלה.

**אלה** read אלה q. v.

**אלה** (=אל-לר=אל-לר) *according to the opinion, in the sense of*. B. Kam. 13<sup>a</sup>, a. fr. דמאן א' in whose sense? in accordance with whom? Sot. 21<sup>a</sup> דהלכתא א' in accord. with the adopted decision. Sabb. 28<sup>b</sup>, a. v. fr. א' דר' in the sense, developing the opinion, of R.—

**אלה** f. (b. h.; לר; v. infra) *attachment, whence* 1) (cmp. זנב, זנבא) *tail, fat-tail*. Ab. Zar. 25<sup>a</sup> (ref. to I Sam. IX, 24) what means *v'he'leha* (and that which is upon [or by] it)? *שוק וא'* that means the leg (with thigh) and the fat-tail. *מאי והעליו וא'* and why is it called 'and that which is upon it'? Because the leg is near the fat-tail (back). Hull. 117<sup>a</sup>; a. fr.—א' כלפי (Ar. s. v. כלפי; ed. כלפי, Mss. לר) *towards the tail!* i. e. *just the reverse!*, *reverse it*. Pes. 5<sup>b</sup>; Sabb. 93<sup>b</sup>; Ab. Zar. 75<sup>a</sup>; a. fr. [Rashi: *where are you turning to?*—2) *ear-lap*. Keth. 5<sup>b</sup>.

**אליהו** (b. h.) pr. n. m. *Eliyahu, Elijah*, the great prophet in the days of Ahab, freq. represented, in Talmud and Midrashim, as intervening in behalf of the pious and punishing wrong-doers, and expected, in the Messianic days, to clear up doubts and prepare the heavenly kingdom; cmp. Mal. III, 23.—Ber. 58<sup>a</sup>, a. fr. א' ארזא E. came and appeared to him in the disguise of &c. Gen. R. s. 33, a. fr. זכיר לזכיר E., whose memory be blessed, came &c. B. Mets. I, 8 (37<sup>a</sup>), a. fr. א' יהא מונה עד שיביא א' let it be deposited until E. shall come (and decide to whom it belongs, i. e. an indefinite time until the matter be cleared up). Men. 45<sup>a</sup>; a. fr.—אליהו Seder *Eliyahu*, name of a lost Talmudic treatise, divided into Seder *Eliyahu Rabba* (Large) and S. E. *Zuta* (Small). Keth. 106<sup>a</sup> (of legendary origin).

**אליהו** pr. n. m. (b. h.) *Elihu*, one of Job's friends. Y. Sot. V, end, 20<sup>d</sup>. Yalk. Job 919. B. Bath. 15<sup>b</sup>.

**אֶלִּיָּהוּ** (b. h.) pr. n. m. *Eliaenai*, a highpriest. Par. III, 5.

**אֶלִּיָּהוּ** m. (לִּיָּהוּ, v. אֶלִּיָּהוּ) *thumb, great toe*. Pl. אֶלִּיָּהוּ. Pesik. R. s. 31 אֶלִּיָּהוּ יָדֵיהֶם their thumbs; Midr. Till. to Ps. CXXXVII, 4; Yalk. a. l.

**אֶלִּיָּהוּ** ch. same. Targ. Ex. XXIX, 20; a. e.—Git. 69<sup>a</sup> טוּפְרָא דְאֶלִּיָּהוּ (Rashi אֶלִּיָּהוּ, corr. acc.) the nail of the thumb.—Pl. אֶלִּיָּהוּ. Targ. Ps. CXXXVII, 4 קָטְעוּ לִוְיִתָּם בְּכַתְּמֵיהֶם (missing in some ed.) the Levites cut their thumbs off with their teeth; v. quot. in preced.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** f. (אֶלִּי II) *wail, eulogy*. Targ. Job III, 7; v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** pr. n. pl. (Ἐλευθερόπολις) *Eleutheropolis* (Freetown), an Idumean town corresponding to *Hori* (Gen. XIV, 6). Gen. R. s. 42 (ed. corrup. מְשֻׁרָּה) read with Ar. שְׁרָרָה אֶלִּיָּהוּ וְלִמָּה קוֹרָא אוֹתָהּ אֶלִּיָּהוּ שְׁרָרָה . . . they selected it for their residence and made themselves independent.

**אֶלִּיָּהוּ** pr. n. *Allihrok*, name of an Egyptian eparchy or nomos, prob. *Heracleotes*. Targ. Y. Gen. X, 6; I Chr. I, 8 (h. text פִּיטָה, ed. Rahm. אֶלִּיָּהוּ (Var. אֶלִּיָּהוּ)).

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ III.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** f. (אֶלִּי II) *female wailer*. Kel. XVI, 7 אֶלִּיָּהוּ רַבִּיעִיתָּ שֶׁל אֶלִּיָּהוּ the wailer's musical instrument. Ib. XV, 6.—Ch. אֶלִּיָּהוּ q. v.

**אֶלִּיָּהוּ** m. (אֶלִּי to roll, sec. r. of אֶלִּי; cmp. אֶלִּי a. חוּל) 1) (cacophem.) *idol*. Ab. Zar. IV, 3 (Talm. ed. י' ע''); a. e.—Pl. אֶלִּיָּהוּ. אֶלִּיָּהוּ (abbr. אֶלִּי) *idolatry*; also *idol* (cmp. אֶלִּי). Snh. 97<sup>b</sup>. Yoma 9<sup>b</sup>; a fr.—2) *offal of meat*, v. אֶלִּי.

**אֶלִּיָּהוּ** ch. same.—Pl. אֶלִּיָּהוּ. Targ. Y. Lev. I, 2.

**אֶלִּיָּהוּ** (= לִיָּהוּ) to lament. Targ. Is. XV, 4 (XIV, 31); Joel I, 11.

**אֶלִּיָּהוּ** Pa. of אֶלִּי.

**אֶלִּיָּהוּ** m. (v. preced.) *spy*.—Pl. אֶלִּיָּהוּ. Targ. Gen. XLII, 9; a. e. (ed. Berl. אֶלִּי).

**אֶלִּיָּהוּ** 1) בֵּית אֶלִּי pr. n. pl. *Beth-Elim*, near Mount Tabor. Gen. R. s. 99 beg. Mekh. Yithro s. 5 (אֶלִּיָּהוּ).—2) אֶלִּיָּהוּ pl. of אֶלִּי q. v.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** m., **אֶלִּיָּהוּ** f. (אֶלִּי) *strong, influential; violent*. Targ. Y. Gen. XXV, 23; a. e.—Git. 60<sup>b</sup>, a. fr. כָּל דָּא' גַּבֵּר whoever is in power wins (right of possession in cases in which the judge is unable to decide). Hull. 39<sup>b</sup> אֶלִּיָּהוּ אֶלִּיָּהוּ a powerful man (defying the law).—Keth. 14<sup>a</sup> לֵיהּ בְּרִיָּה א' to him the positive assertion is the stronger argument.—Pl. אֶלִּיָּהוּ Hull. 76<sup>a</sup> *thick* (sinews). Kid. 59<sup>a</sup> בִּגְמַת דָּא' a village community of violent men.—Fem. Kidd. 44<sup>b</sup> כִּיד אֶלִּיָּהוּ is she as strong, has she the same authority as her father has? B. Mets. 34<sup>a</sup> מְמַרְתִּין א' מִי is (the Boraitha) stronger (less pliable) than our Mishnah?—Hull. 48<sup>b</sup> אֶלִּיָּהוּ the strong, thick (pin).—Pl. אֶלִּיָּהוּ. Yeb. 43<sup>a</sup> א' strong, thick combs.

**אֶלִּיָּהוּ**, v. preced.

**אֶלִּיָּהוּ** 1) (= אֶלִּי if; לא=אֶלִּי not; מִא' *quidem, somehow*) unless, but for (followed by ש' cmp. אֶלִּיָּהוּ 1). Num. R. s. 18, end מִי שְׁמַעֲמִי וְכ' but for the sticky substance in the nose intercepting the evil smell.—2) (= אֶלִּיָּהוּ if somehow) if (ruling the verb without mediation of a relative; cmp. אֶלִּיָּהוּ 2). Ib. א' חֲזָקָה if (the harsh ringing sound) should take a permanent hold of his ear, it would be bound up (with his body, sub. בְּלִבִּי as in Tanh. Hukkath 1, where our w. is substituted by אֶלִּיָּהוּ).—3) v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** II, **אֶלִּיָּהוּ** m. 1) *mute*, v. אֶלִּיָּהוּ. Targ. Y. Ex. IV, 11.—2) *thick*, v. אֶלִּיָּהוּ. Hull. 76<sup>b</sup>.

**אֶלִּיָּהוּ** f. (אֶלִּי) 1) *strength, force*. Targ. Job XXX, 21. Targ. Y. Ex. XXV, 2. Cmp. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** m. (אֶלִּי 3) *mute*. Targ. Ps. XXXVIII, 14 Ms. (ed. אֶלִּיָּהוּ).

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** m., only in pl. אֶלִּיָּהוּ, אֶלִּיָּהוּ, אֶלִּיָּהוּ (רִצְוִן, רִסָּס, cmp. אֶלִּי in Hebr. Dict. a. רִסָּס) &c. אֶלִּיָּהוּ &c. (אֶלִּי, cmp. אֶלִּי in Hebr. Dict. a. רִסָּס) *ruins, debris*. Lev. R. s. 19 (referring to Amos VI, 11) רִסָּס (read רִסָּס) of what is demolished by making breaches, there remain ruins, וְרִסָּס (read רִסָּס) of what is demolished by chopping, no ruins remain; Koh. R. to X, 18 (corr. acc.); Cant. R. to IV, 14. Cmp. בְּרִצָּא and אֶלִּיָּהוּ.

**אֶלִּיָּהוּ**, v. אֶלִּיָּהוּ.

**אֶלִּיָּהוּ** m. (ἡλιастό, acc., fr. ἡλιώ, v. Gr. Dict.) *a luscious wine* (vinum dulce) for which the grapes were to be dried in the sun for three days, after which they were gathered and trodden on the fourth during the full fervor of the mid-day heat (Sm. Ant. s. v. *Vinum*; Columella XII, 27). Men. VIII, 6 אֶלִּיָּהוּ Mish. (Ar. ed. Koh. אֶלִּיָּהוּ, Talm. ed. 86<sup>b</sup> אֶלִּיָּהוּ, דְּהִילִּי, B. Bath. 97<sup>b</sup> אֶלִּיָּהוּ Ar. (Var.

a. ed. ודיליסטון; Ms. ודיליסטון; v. Rabb. D. S. a. 1.). Tosef. Men. IX, 9 (from which B. Bath. l. c. is quoted) אליסטון.

**אליעזר** pr. n. m. *Eliezer*, 1) servant of Abraham. Gen. R. s. 44; a. fr. 2) several Tanaim: a) E. ben Hyrcanus; E. b. Jacob, E. bar Zadok, disciples of R. Johanan b. Zaccai of the second gener.—b) E. b. Judah, E. b. Matathias; E. b. Hisma, of the third gener.—c) E. hak-Kappar, a late member of the fifth gener.

**אליף**, v. אלה.

**אליפס**, Y. Shebi. IV, 35<sup>c</sup> top, read אקסס.

**אליקה** m. (ἐλξ, acc. . . κα) *wind-lass* for launching ships. Y. Sabb. VII, 10<sup>c</sup> top, read: הוהן דמגפר אעין: he who pitches wood for vessels or ropes for a wind-lass.

**אליקו** (a disguise of אלהים for the purpose of avoiding the utterance of the divine name, cmp. *by God! forsooth* (ironically). Pesik. Bahod. p. 104<sup>a</sup> אליקו אני הובע בה Ar. (ed. אל אהא, Ms. Oxf. אליקו) forsooth, I shall propose to her, i. e. do you believe I shall &c.? Cant. R. to I, 4 וכו' אליקו forsooth (do you believe) I shall give &c. [V. Pesik. l. c. note 81.]

**אליקים** (b. h.) pr. n. m. *Eliakim*. Ab. Zar. 58<sup>a</sup> R. El. attendant of Rabba.

**אלירא** read אפרירא.

**אלישע** pr. n. m. *Elisha*, 1) the prophet. Ber. 10<sup>b</sup>. Gen. R. s. 25; a. e.—2) E. ben Abuyah, surnamed אחר, q. v. Aboth. IV, 20. M. Kat. 20<sup>a</sup>.—3) one E. surnamed 'winged'. Sabb. 49<sup>a</sup>; 130<sup>a</sup>. Y. Ber. II, 4<sup>c</sup> bot.

**אלישפט**, v. בלשפט.

**אלות**, v. אליה.

**אליה** f. ch.=h. *wailing woman*. Pl. אליהא. Targ. Jer. IX, 16 (17) ed. Ven. איליהן, ed. Vien. אליהא.

**אליהא** f.=אליהא. Gen. R. s. 15, end; Pesik. Ron. p. 142<sup>b</sup> ובכיהא א' wailing and weeping; v. אליהא.

**אליהא (אליהא)** f. ch.=h. אליה, *fat-tail*. Targ. Ex. XXIX, 22; a. e.—Hull. 127<sup>a</sup> ואליהיה . . . . בשמרא נרש excommunicated be Narash with its fat, skin and tail, i. e. all its inhabitants.

**אליהא** or **אליהא** f. (cmp. אלה, אלה &c.) 1) *fig-tree* (of a certain species).—**אליהא** name of a fig species. Gen. R. s. 15, end וכו' ברה א' Ar. (ed. אלי) it is called *brath alitha* (daughter of mourning, v. אליהא), because it has brought wailing and weeping into the world (as the fruit of the tree of knowledge).—2) *wood of the fig-tree*, used as kindling wood on the altar (h. form אליהא). Tam. II, 4 (Mish. רוא . . . , Talm. 29<sup>a</sup> רוא . . .). Yoma 24<sup>b</sup>. Y. ib. II, 39<sup>c</sup> top.—Pl. אליהא. Par. III, 9.

**אליהא, אליהא** f. (pronunc. and meaning doubtful) *Illitha*, something supposed to render fire-proof or extinguish the fire. Snh. 108<sup>b</sup> יש לנו דבר אחר וא' שמיה Ar. (ed. וי) we have something, its name is Ill. [perhaps to be read דבר אחר a (female) idol]; Yalk. Job 906 עיל', Ms. עליונה. [B. Bath. 73<sup>a</sup> באל' ליה במלי' Ar. Var. s. v. אלירא, ed. אפרירא, Rashi אלקירא, Ms. Oxf. לן ואירח לן אלירא pl. of אליהא. The use of the masc. gend. in connection with the word, makes the passage appear spurious.]

**אליהא**, pl. אליהא, v. אליהא.

**אלין**=אלין. Dan. III, 12; 13.

**ליכסה, אלכסה** pr. n. m. *Alaxa, Lixah*, abbrev. of Alexander. Y. Keth. V, beg. 29<sup>c</sup> R. Al.—Ib. IX, 33<sup>b</sup>. Y. Shebu. VII, 38<sup>a</sup> bot. (ל' מנא א' אמר לו ר' מנא ליכסה name of a gentile judge.

**אלכסון** (=לכסן, λωξός; cmp. howev. ἀλλόξ) 1) (adv.) *athwart, crosswise*. Tosef. Kel. B. Mets. VIII, 5 two feet &c. of a bed cut off א' crosswise; (Kel. XVIII, 5 לוכסן).—2) **אלכסון**, ch. form אלכסינא m. *diagonal line, diameter*. B. Bath. 101<sup>b</sup>; Succ. 8<sup>a</sup> באלכסונה . . . כל אמתא a figure of one square cubit has a diagonal line of 12/5 cubits (approximately). Men. 35<sup>a</sup>; Meg. 24<sup>b</sup> must be square both as to their seams (not warped) and as to the measure of their diagonal lines. Erub. 59<sup>a</sup> מידות העיר ואלכסונה Ms. K. (ed. בא', v. Rashi a. l.) the measure of the circumference of the town plus its diameter. B. Bath. 99<sup>a</sup> הוי קירמי בא' הוי קירמי perhaps the Cherubim in the Sanctuary were placed across the room; a. fr.

**אלכסין, אלכסין** m. pl. (v. אלכסא) *Alexandrians*, name of a *nut*, prob. a species of *pistachio*. Ab. Zar. 14<sup>a</sup> אלכסין ed. (Ms. M. אלכסנדריין, Ar. אלכסין. Cmp. אלקסין.

**אלכסנדריא** pr. n. m. *Alexander*. Y. Dem. II, 22<sup>c</sup> top, (an Amora of a place called Tsadoka). Cant. R. to IV, 12; v. אלקסנדרי.

**אלכסנדריס, אלכ' אלכ'** pr. n. m. *Alexander*. 1) A. the Great, מוקדון the Macedonian. Targ. Cant. VI, 8; Targ. II, Esth. I, 2.—Tam. 31<sup>b</sup>; a. fr.—2) name of a judge and of a robber. Y. Ber. IX, 13<sup>b</sup> top (for אלכסנדריא ib. read our w.).

**אלכסנדרי** m. 1) *Alexandrian*. Sifra B'hukk. chap. V, Lulianus the Alex.—2) pr. n. m. *Alexandri*, an Amora. Y. R. Hash. IV, 59<sup>c</sup> bot; a. e.—Cant. R. to IV, 2 דרא . . . (corr. acc.).—3) v. אלכסין.—Pl. אלכסנדריים; fem. אלכסנדריה. Men. 100<sup>a</sup> *Alexandrians*. Ib. 28<sup>b</sup> א' כוסיות (Yalk. Ex. 369 ריחור . . .) Alexandrian cups (lengthy and narrow). Tosef. Meg. III (II), 6 בד'כ של א' a Synagogue built by Alexandrians in Jerusalem.

**אלכ', אלכסנדריא, אלכסנדריא** pr. n. pl. *Alexandria*, in Egypt. Targ. Ez. XXX, 15; a. e.—Y. Hag.

II, 77<sup>d</sup>; a. fr.—Kel. XV, 1, v. next w.—Midr. Till. to Ps. XIX, a ship coming מֵאֵלָה V. אֶסְתֵּר־הַמַּלְכִּיָּה.

ספינת א' f. *Alexandrian*. Kel. XV, 1 א' אלכסנדריה  
Mish. ed. (Talm. ed. אלכסנדריה) *Alexandrian ship*, i. e.  
Sea ship with water reservoirs. Sabb. 90<sup>a</sup>, a. e. ניר Alex.  
nitron. Tosef. Nid. IV, 17 Cleopatra (e. g. e. Zuck.  
א' אלכסנדרר. — Pl. אלכסנדריה) — Egyptian queen.

**אַלֵּל** (sec. r. of אָלל, v. אַלֵּל; emp. עַלֵּל) 1) *to circle*. *Pi.* אַלֵּל *to go around; to spy, track*. Cant. R. beg. (play on חורר a. חורֶה) אַלֵּלְתָּ אַחֲרַי ד' (thou didst search after the words of the Law. Pesik. R. s. 47 *hafar* (Job XXXIX, 29) אַלֵּל לשון מַאֲסָה has the meaning of *espying* (ed. incorr. רֵלֵל, v. ed. Friedm. p. 190<sup>b</sup>).—[2] *to point out*; 3) *to tie around; to be strong*; v. אֵל, אֵלֵּי, אֵלֶּה, אֵלֶּיךָ &c., a. אֵלֶם.]

**אֶלֶל**, *Pa.* אֶלֶל ch. same. Targ. Num. XIII, 2; a. fr.—  
Deriv. אֶלֶל, אֶלֶל.

**אֶלֶל** *h.*, אֶלֶל *ch. m.* (b. *h.* אֶלֶל Job XIII, 4; v. אֶלֶל; emp. **הַלֵּל**) *soft, lax object*, whence *fatty substance, offal of meat*. Targ. Job. l. c.—Hull. IX, 1 (Gem. 121<sup>a</sup>, diff. of opin. as to what kind of offal is meant in the Mish., v. מְרִיקָא). Ib. הָא' הַמְכֻנֶּס *the offal gathered (as a ball)*. Zeb. III, 4.—Toh. I, 4 אֶלֶל. Meil. 7<sup>a</sup> א' בֵּיוֹן דְּלִית בִּירָה וּב' *ālal*, because there is no substantial value in it. Zeb. 35<sup>a</sup> בָּא' *if one had an inappropriate thought about ālal of fowls (which is fit to eat)*.

**אַרְלָלָהּ** or **אַרְלָלָהָּ** m. (אַלַל; cmp. b. h. דָּרַךְ) *treading the wine or olive press; quantity put into the press at a time*. B. Mets. 105<sup>a</sup> בֵּא . . . . בִּתְרוּתָא Ar. (ed. אר) the one Rabbi treats of a place where they ordinarily put one *khôr*, (measure) into the press at a time, &c. Esth. R. to I, 2 (referring to Esth. 1. c., and Neh. XIII, 15 'in those days'; play on אָלַה a. *al'lay*; v. next w. א' יוֹרֵי 'wine pressing' (on Sabbath, Neh. 1. c.) and 'woe' (persecution as punishment) were those days marked for.

**אֵלֵי** (b. h.; v. אֵלֵי II, רֵלֵל) *woe.* Lev. R. s. 17, a. e.;  
v. next w. Tanh. Aharé 2, אֵלֵיִם (corr. acc.); ed. Bub. 3.

**אֶלְלִי** m. pl. (v. preced.) *woe-makers*, a word coined for playing on הוֹלִלִים (Ps. LXXV, 5, a. e.). Lev. R. s. 20; a. e.; v. ווֹנִינִי for correct vers.

אָמַל (b. h.; אָמַל, v. אָמַל 1) [to surround]; *to connect, tie* (cmp. אָסר (הוּבַר, intr. *to be tied up, excluded, lonely, mute*; v. אָמַל, אָמַלְמֶן II, אָמַלְמֶה, אָמַלְמֶם.—2) *to grow, be strong, v. אָמַל*. Cmp. אָמַלְמֶן I. [Cmp. אָמַל Ps. LVIII, 2, LXX ἀπα, a. v. אָמַל I.]

**חָזַק** ch., intr. אָזַק (אָזַק Pa., עָזַק) (v. preced.)  
 1) *to be or grow strong, to grow.* Targ. I Chr. XXII, 12  
 (13) אָזַק (h. text אָזַק, Var. עָזַק). Targ. O. Deut. XXXI,  
 6; 7; 23 ed. Vien. אָז (ed. Berl. אָז, v. Berl. Targ. O. II,  
 p. 59).—B. Bath. 124<sup>a</sup>; 135<sup>b</sup> (he left them) אָזַק אֶת  
 a slender palm-tree and it grew thick.—2) *to tie, v. אָזַק*.  
 —3) *to be mute*; v. Ithp.

*Pa. אָפּזײַט* 1) *to be strong*, v. supra.—2) *to strengthen, support*. Targ. II Chr. XI, 17; a. e. Part. pass. f.

**אַלְמָחָה** *resolved, insisting upon*. Targ. Ruth I, 18 (h. text **אַלְמָחָה**).—B. Kam. 90<sup>a</sup> וְ**אַלְמָחָה** רַבָּנָן the Rabbis fortified the husband's right (gave him superior privileges). Kidd. 43<sup>a</sup> **אַלְמָחָה** קָא **אַפְּקִינָא** לִמְלִיתָהּ (Rashi **אַלְמָחָה**) we (the court) give him privileges.—3) to *overpower*. Sabb. 156<sup>b</sup> **אַלְמָה** יִצְרָהּ his appetite overwhelmed him.

*Ithpa.* אִתְּחַזַּק 1) to make one's self strong, to summon strength. Targ. Job XXXVI, 19.—2) to become mute, be silenced. Targ. Ps. XXXIX, 10. Targ. Koh. XII, 6. [Targ. Ps. XC, 10 מִתְחַזְּקִין (for h. text בָּהֶם?).] [Targ. Job VI, 6 Ms. Vers. מִתְחַזְּקִים (?), h. text וְחִלְמִית וְחִלְמִית.]

**אַלִּים, אִלִּים** m. (b. h.; v. אֵלִים 1) emp. חרש *mute, unable to speak*, also *ignorant*. Ter. I, 6; a. fr.—Ruth. R. to IV, 1 (ref. to *almoni*, Ruth. 1. c.) א' היה כר' he was *unable to speak* of (excluded from) the Law (*ignorant*).—*Pl.* אִלִּים אִלִּים אִלִּים. Snh. 71<sup>a</sup>; 100<sup>a</sup>;—Fem. אִלִּת, אִלִּת. Num. R. s. 9. Hull. 79<sup>a</sup>. Sot. 10<sup>b</sup> אִת; a. e.

**אַרְבָּא, אֵילִימָא, אֵילִימָא, אֵילִימָא** ch. same.  
Targ. Ex. IV, 11.—*Pl.* אֵילִימָא &c. Hag. 3<sup>a</sup>; Yalk. Ex. 356;  
Deut. 440. [Hull. 76<sup>b</sup> וְרַד אֵילִימָא, v. אֵילִימָא II, 2.]

**אַלְמָא** *strong*, v. **אַלְמָא**.

**אַלְמָא** m. (comp. b. h. אָלֵם, v. אֵלֵם) *confirmation*;  
(dial. term) *consequently*. Pes. 2<sup>b</sup> אֵל אֵר וְב' consequently  
*ôr* means day-light. Sabb. 151<sup>a</sup>; a. fr.

**אֵלֶּמָה, אֵלֶּמָה** (= על למה) *why? wherefore?* Erub.  
 3a אֵלֶּמָה אָמַר ר' אֵלֶּמָה *why did R... say &c.?*—Yoma 2<sup>b</sup> לֹא  
 אֵלֶּמָה לֹא *why should separation not be required &c.?*; a. fr.

**אַלְמוּגִין** m. (b. h. אֲלֻמוּגִים, עֲצֵי אֲלֻמוּגִים 1) *red coral*. Tosef. Kel. B. Mets. III, 13; Kel. XIII, 6; Sabb. 59<sup>b</sup>; Y. ib. VI, 8<sup>b</sup> top.—2) pl. אֲלֻמוּגִין, אֲלֻמוּגִין *a species of cedar-tree*, prob. *coral-wood* (v. infra as to various opinions). R. Hash. 23<sup>a</sup>; B. Bath. 80<sup>b</sup> sq. אֲלֻמוּגִין *almugim* is coral (apparently a confusion of *coral* and *coral-wood*). Y. Keth. VII, end, 31<sup>d</sup> אֲלֻמוּגִין *alm.* is the aloewood (*agallochum*); (Gen. R. s. 15 beg. אֲלֻמוּגִין Ar., ed. אֲלֻמוּגִין, אֲלֻמוּגִין corr. acc.). Pesik. R. s. 33 (ref. to II Chr. II, 7 a. I Kings X, 12); v. גִּלְמוּרִי.

**אֶלְמוֹנָה**, pl. אֶלְמוֹנִיָּה, ch. same. Targ. I Kings X, 11; 12. II Chr. IX, 10; 11.

**אלמון** I m. (v. אלם) *a cedar species, oak* [or *terebinth*].  
*Pl.* אלמוןים. B. Hash. 23<sup>a</sup>; B. Bath. 80<sup>b</sup>; v. בליט a. בליט.

**אַלְמוֹן** II m. (b. h. אֶלְמוֹן, v. אֵלֶם) [*tied up, secluded*;  
emp. Targ. I Sam. XXI, 3 טַמִּיר for h. אֶלְמוֹנִי] *widower*.  
Keth. 7<sup>b</sup>; a. fr.

**אַלְמוֹנִי** m. (b. h. **אַלְמוֹנִי** *unnamed, unknown*, v. preced.)  
pr. n. m. *Almoni*. Ruth R. to IV, 1 וְכ' א' פלני the man's  
name was Ploni Almoni. Cmp. **אַלֵּם**.

**אלמית** Tosef. Kel. B. Mets. III, 13 read **אלמית**.

\***אַלְמִין** m. (prob. corrupt., for לִמְיָן לִימָן) *harbor*. Y. Succ. II, beg. 52<sup>d</sup> בִּא' בְּתוֹרֵתָא when the ship lies in port.

**אָלע**, **אָלע**, **אָלע** 1) (=אָלע-מאָלע) *if in any way not, if not, but for* (usu. without verb or followed by  $\text{וְ}$  or  $\text{וְ}$ ; cmp. אָלע-מאָלע I, 1). Snh. 49<sup>a</sup> אָלע דוד וכו' but for David (studying the Law), Joab could wage no war. Meg. 12<sup>b</sup> אָלע אגרות וכו' but for the previous letters. Tanh. Hukkath 1 (ed. Bub. 1 לא אָלע); a. fr.—2) (=אָלע-מאָלע: cmp. אָלע-מאָלע I, 2) *if indeed*. Meg. 24<sup>b</sup> אָלע אלה לוי [Ms. M. אָלע] if thou wert a Levite. Keth. 33<sup>b</sup> אָלע אלה וכו' if they had lashed Hananiah &c. Sabb. 118<sup>b</sup>; a. fr. [A differentiation of spelling which may have existed for the two opposite meanings of our w., is untraceable; v. Lowe, Pesachim, p. 28.] Cmp. אָלע-מאָלע.

**אָלע** (deriv. of next w.) *to reduce to widowhood, bereave, desert*. Pes. 49<sup>a</sup> אָלע אשה will be forced to desert his wife (to leave his home).—*Nithpa*. נִתְּפָא *to become a widow*. Y. Keth. II, beg. 26<sup>a</sup> (Mishn. ed., a. Talm. Bab. נִתְּפָא, v. אָלע).

**אָלע** f. (b. h.; v. אָלע) *widow*. Keth. I, 1; 2, v. אָלע. Kidd. 75<sup>a</sup> אָלע עיסה the widow of one of spurious descent; v. עיסה; a. fr. Trnsf. אָלע a *frameless* door (or *made of one piece*). Erub. 101<sup>a</sup>; v. גִּשְׁמָה.—Denom.

**אָלע** f. (b. h.) *widowhood*. B. Bath. VI, 4 אָלע ביה א' (98<sup>b</sup>; Ms. M. אָלע) a house in which to live in case of widowhood. Yeb. 45<sup>a</sup>; a. e. Y. Keth. V, 29<sup>d</sup> bot. אָלע דריי. אָלע, v. אָלע II.

**אָלע-מאָלע**, v. אָלע-מאָלע I.

**אָלע-מאָלע** (read אָלע ἐλλεγγισί) *Hellenic, in Greek*. Tanh. Tsav, 2 [a gloss] אָלע-מאָלע קטבד in Greek *katab'kha* (Hos. XIII, 14) means κατὰβα descend; v. Yalk. Jer. 333. Y. Sot. VII, beg. 21<sup>b</sup> קלון קריין שמע אָלע heard them read the *Sh'ma* in Greek.

**אָלע-מאָלע** f. pl. (=על-ענקא) *on the neck* poles used to carry burdens on the shoulder of two or more persons (v. Sm. Ant. s. v. *Falangæ, phalangæ*, which is of Semitic origin). Bets. 25<sup>b</sup> what means 'provided no carrying on shoulders takes place'? Ans. באַלעק. . . . Ar., Ms. M. (ed. באַלע) by means of *alanke* (phalangæ). Ib. אָלע למיפך ed. (Ms. באַלע) to be taken out &c. (carried in a sedan chair through which poles are put). Ib. Am. and Mar Zut, allowed themselves to be carried on shoulders of men בשבתא דריגלא באַלע Ar., Ms. M. (ed. our w. absent) on a Sabbath during the festive week on phalangæ (to the lecture room). V. גִּלְיוֹנִי.

**אָלע** *Pa. אָלע, אָלע* (contr. of אָלעס, v. לעס) *to craunch, bite*. B. Kam. 84<sup>a</sup>. Git. 70<sup>a</sup>.

**אָלע** pr. n. m. *Alas* (Valens; v. וָלעס) 1) an Amora. Y. Kil. I, 27<sup>a</sup> top.—2) (?) Snh. 64<sup>a</sup> Sabta son of A.; v. אָלעס.

**אָלעס**, **אָלעס** pr. n. *Hellas* (=Græcia Magna). [That Italian places are meant in quot. below, is obvious from Targ. Ezek. XXVII, 7, v. אָלעס-לעא.] Targ. Y. I Gen. X, 4 א' וְטָרַס (h. text וְטָרַס וְטָרַס) *Hellas and Taras* (Tarentum,

v. טָרַס); Targ. Y. II ib.; Y. Meg. I, 71<sup>b</sup> bot. אָלעס-מאָלע; Gen. R. s. 37, beg. אָלעס-מאָלע (corr. acc.). [Targ. Y. a. Midr. reflect geograph. a. ethnograph. conditions and notions of their own days.]

**אָלעס-מאָלע** (אָלעס-מאָלע) [the final ס freq. read ס in ed., as אָלעס-מאָלע &c.] f. (v. אָלעס) pr. n. pl. *Ilsis &c.* (grottoes near Tiberias; v. Jos. B. J. II, 20, 6) *ruins* of fortified caves. Koh. R. to III, 9 אָלעס. Y. Shebi. IV, 35<sup>c</sup> top אָלעס; Gen. R. s. 34 אָלעס; Ruth. R. to I, 17 אָלעס-מאָלע; Yalk. Ezek. 351 אָלעס-מאָלע; cmp. אָלעס-מאָלע a. אָלעס-מאָלע.

**אָלעס-מאָלע**, v. אָלעס-מאָלע.

**אָלעס-מאָלע** pr. n. m. *Elazar*. 1) E. b. Poira, counsellor of John Hyrcanus. Kidd. 66<sup>a</sup>.—2) Several Tannaim: a) E. b. Azarian; E. b. Arakh. of the second generation; b) E. b. P'rata; E. of Modim, of the third gener.—c) E. b. Jacob; E. b. Shamua; E. b. Simon (bar Yohai); E. b. R. Yose the Galilean, of the fourth gener.—3) Several Amoraim: a) E. b. Antigonus; E. b. R. Yannai, of the second gener. Y. Ber. V, 9<sup>b</sup> bot.; a. e.—b) E. bar Abina. Ib. I, 3<sup>c</sup> bot.—c) R. Lazar or E. (in Babli E. b. P'dath) one of the most renowned Amoraim of the third gener. Erub. 65<sup>b</sup>; a. v. fr.

**אָלעס-מאָלע**, v. אָלעס-מאָלע.

**אָלעס** (b. h.) *thousand*. *Du. אָלעס-מאָלע*.—*Pl. אָלעס-מאָלע*.—*a million*. Gen. R. s. 8 א' שני א' a. fr.—*Ex. R. s. 5* *two thousand* (men); a. e.

**אָלעס-מאָלע**, **אָלעס-מאָלע** ch. same. Targ. O. Ex. XXXVIII, 25 אָלעס ed. Berl. (Y. אָלעס); a. fr.—Snh. 95<sup>b</sup> א' ודא one thousand. Bekh. 8<sup>b</sup> ודא א' one hundred thousand zuz; a. fr.—*Pl. אָלעס-מאָלע*. Targ. Ex. XXXVIII, 26; a. fr. Targ. I Sam. XVIII, 8; a. fr.—Y. Dem. VII, 26<sup>b</sup> bot.; a. fr.

**אָלעס-מאָלע** II, **אָלעס-מאָלע** (יָלֵךְ) (h. אָלעס,  $\sqrt{\text{לֵךְ}}$  *to join, be joined*) *to become used; to learn, study, train one's self*.—*accustomed, used to*. Targ. I Sam. XVII, 39. Targ. O. Num. XXII, 30.—Targ. Deut. V, 1; a. fr. (v. also יָלֵךְ).—Cant. R. to II, 2 רבי דיליקה צבי would you like to study? B. Bath. 111<sup>b</sup> top צבי למילק take me away from here, this man has no desire to learn (but only to argue). Taan. 4<sup>a</sup> man is bound נפשיה למילק [prob. למילק, v. infra] to train himself to be gentle; a. fr.

*Pa. אָלעס, אָלעס to train, teach*. Targ. Ps. XVIII, 35 מילק (=מילק). Targ. Prov. XI, 25; a. fr.—Koh. to IX, 10 thou didst emigrate למילק for the sake of studying, ודא גלי but he emigrated for the sake of teaching. Y. Dem. I, 22<sup>a</sup> top ודא כן אָלעס רבי (not אייל) did you not teach us thus?—א' וכו', v. infra.

*Af. אָלעס as Pa. Lev. R. s. 30 וכו' אָלעס* offers arguments in my favor.

*Ithpa. אָלעס-מאָלע to exercise, practice, exert one's self*. Targ. Is. II, 4; XXVI, 9.

**אל"ף** *Alef*, the first letter of the Alphabet. Y. Snh. I, 18<sup>a</sup> bot.; a. fr. Y. Yeb. IV, 6<sup>a</sup> רבא בא"ף רבא (referring to *harbah arbeh* Gen. III, 16) the embryo that counts *harbah* with Hé, (the numerical value being 212—days), will grow; that which counts *arbeh* with Alef (i. e. 208 days, or less than seven months) will lie down (die); (cmp. חרבה for differ. versions).—B. Bath. 168<sup>b</sup> ב"ר א' ב"ר ו' mere Alef Beth (arbitrary words). Gen. R. s. 1 קרא חג' א' the Alef complained.—Y. Sabb. XVI, 15<sup>c</sup> top אחד א' ב"ר א' one of the alphabetical acrostics (chapters) of Lamentations.—*Pl.* אלפ"ן. Sabb. 103<sup>b</sup>. Ex. R. s. 38; a. e.—א"י. Y. Ber. II, 4<sup>d</sup> bot. they pronounce א"י Ayins like Alefs.—[Sabb. 103<sup>b</sup> ו' דאזרזק' א' ed. (Ms. M. omits דאזרזק') they differ as to one who wrote on the Sabbath two such letters as Alef, Alef (of *āzzerkha* Is. XLV, 5) being merely vowels; v. בגלגל.]

**אלפ"א** 1) ch. *Alfa*=Alef. Cant. R. beg. the poet א' ב"ר א' when writing alphabetical acrostics. Lam. R. introd. (R. Hama b. H.) מן תלתא תלתא פסוקי א' ב"ר א' belonging to the alphab. acrostics (in Lamentations) of three verses for each letter.; a. fr.—2) (*ἄλφα*) *Alpha*, the first letter of the Greek Alphabet. Shek. III, 2. Men. VIII, 1 לסילת א' best quality of flour. Ib. 6.

**אלפא**, v. א"י I.

**אלפא** *ship*, v. א"יפא.

**אלפפטרין** m. pl. (*ἀλφαβητάριον*) *alphabetic acrostics, songs*. Ruth R. to III, 13 (ed. אלפפטרין, corr. acc.).

**אלפפירא** m., pl. אלפפירין same. Koh. R. to I, 13; אלפ"א.

**אלפנמרון, אלפנתרין**, v. אלפנמרון.

**אילפס, אלפס** c. (=כס q. v.) *a tightly covered pot, stew-pot*, contrad. to קדירה a boiling pot. Ned. 51<sup>a</sup> a dish goes first in a pot קודם שיורד לא' before it is put in a stew-pot for steaming. Y. Hall. I, 58<sup>a</sup> top.—Pes. 37<sup>a</sup> כ"א וכיסויי *stew*.—Gen. R. s. 1, end כ"א as a pot with its lid.—*Pl.* אלפסין. Bets. 32<sup>a</sup>, v. אירונות.

**אלסרין, אלצרין** m. pl. (Syr. אלסרא P. Sm. 155; 212; an abbrev. of אלכסנדרין, v. אלכסנדרין) *a species of pistachio* (tree or fruit). Y. Dem. II, beg. 22<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> bot. אלצ.—Tosef. ib. I, 1 אילס'. Ib. III, 14 אילסרין ed. Zuck. (Var. אלרסין).

**אלקולאין, אלקולאין** Cant. R. to I, 11 שלמד א' בדערז של הקב"ה, a corruption; read: שלמד אינקלס; (עקילס) בן אחורז של הרריינס; cmp. Tanh. Mishp. 5. [The entire clause seems to be a gloss.]

**אלקום** (b. h.) a symbolized pr. n.: *No-Standing*. Y. R. Hash. I, 57<sup>a</sup> bot. עמו א' ומלך א' but the King (the Lord)—no standing (on his decrees) is with him; he desires not to insist upon his decrees (but permits repentance to set them aside).

**אלקט, אילקט, אלקט**, v. next w.

**איל' אלקט** f. (*ἐλκτική*, sub. *κλίμαξ*; v. also אילקטי) *winding staircase*. Tosef. Erub. VIII, 11 (V, end) five compartments לא' דפדדורה ed. Zuck. (ed. אלקט) opening towards a common winding staircase. Ib. ואסורין בהילקטי ed. Zuck. (ed. באלקטין, Var. בריאלקטי corr. acc.) and are forbidden the use of &c.

**אלקטיות** f., pl. אלקטיות (לקט, v. הילקט) *stack of grain, shed for stacks* in the field. [Comment. fr. קריט summer.] Maasr. III, 7 the stores in ודא' (Ms. M. אלנקטיות) turrets and sheds in the field are exempt from tithes (until brought home).

**אלקם, אלקים, אלקים**, v. אלקים.

**אלקים** Pesik. R. s. 21, ed. Fr. p. 108<sup>a</sup>, read וליקרים, v. קריים.

**ארקבמא, ארקפמא, אלקפמא** m. (*ἀργαπέτης*, Ges. XVIII, 89—90; Syr. ארזבר, Pers. arzabedes; v. Perl. Et. St. p. 105) *Arkafta*, a high dignitary in Persia. Targ. Y. Gen. XLI, 44 (ed. Vienna אלקפמא); a. e.—Shebu. 6<sup>b</sup> אלקפ'. Y. ib. I, 32<sup>d</sup> bot. ארקב'. Y. Ber. II, 5<sup>a</sup> top Ar. (ed. . . ., corr. acc.).—Zeb. 96<sup>b</sup> (prov.) ארקפ' נקטן אלקפרא נקטן ריחא Ms. M. (ed. . . . ביד ריח' ארז' ליה ליד the Ark. took us by the hand, and the scent came into the hand (undue pride of accidental acquaintances).

**אלקפרין**, v. אלקפריין.

**אלקפמא**=אלקפמא.

**איל' אלקרא** f. (*ἡλάρια*) *day of rejoicing*, both private and public; esp. *days of public rejoicings appointed by a new emperor, consisting of games, masquerades &c.* Pesik. Sh'mini p. 193<sup>b</sup> while the King is engaged בא' in his hilaria, ask of him what you need. Cant. R. to IV, 4 לא דיי עומדין באלירא וכ' (corr. acc.) (at Mount Sinai) they did not stand (as) in hilaria, but in awe, trembling &c.

**אלרירא** *a disease*; prob. a corruption of איליריא (*εἰλεός, ileus*) *iliac passion, spasm of the abdominal muscles connected with vomiting*. Git. 70<sup>a</sup> מיושב אחורז א' Ar. (ed. דלירא as in the sentence following).

**אלתא, אלתא** f. ch. (=h. אלתה) *post, pole, door-post*. Targ. Josh. XXIV, 26 (ed. Vien. I אילתא).—*Pl.* (of אלתא) אלתא. Targ. Is. VI, 4 אלתה (ed. Vien. אלתה). B. Bath. 73<sup>a</sup> רמזינן ליה באלוורא Rashi (ed., sing. אלתה) and we struck it with clubs; v., however, אלתה. Bets. 33<sup>b</sup> א' א' ויהיב לן א' and gave us each several branches (Rashi), v., however, אלתה.

**אלתוספראות** m. (=אל, a. רוס, v. תוספרא; cmp. I Chron. XXVII, 25); v. אל- *comes thesaurorum, chief-treasurer*. Midr. Till. to Ps. XV *magor* (his resort, stores) that is א' שלי (the Roman Emperor's) chief treasurer (or plur. treasurers).



**אֶלְתִּית** f. *Ultith*, name of a large fish (prob. from its place, v. חוּלְקָא. Makhsh. VI, 3 (Mish. ed. אֶלְתִּית). Tosef. Kel. B. Mets. V, 7.

**אֶלְתִּיר** (=על-אחר) *on the spot, forthwith*, always with לִי. Gitt. III, 3 (Mish. Talm. Y. על אחר. R. Hash. 6<sup>a</sup>; a. v. fr. (in Hebr. phraseol.).

**אִם** (b. h.; cmp. אִי a. אִי 1) *if, when*. Mekh. Yithro, end וְשִׁוּרָה רְשׁוּתָא כל א' שְׁוִיָּה רְשׁוּתָא every *Im* (If) in the Torah refers to voluntary actions (which you may or may not do) except three &c. Y. Gitt. VII, 48<sup>d</sup> דָּאמֵר א' because he said, *If* (I die), i. e. conditional divorce. Succ. 53<sup>a</sup> כָּאֵן א' when I am here; a. fr.—2) *whether*. Yoma III, 1; a. fr.—א' . . . א' *whether . . . or*. Y. Pes. VI, beg. 33<sup>a</sup> וְכ' whether or not the Passover ceremonies supersede the Sabbath; a. fr. [Ib. הוֹחֵלֵךְ אִם רֵשׁ הוֹחֵלֵךְ read אִם רֵשׁ, as before.]—אִם פֶּן- (abbrev. א"כ) *if this be so*. Ber. I, 1; a. fr.—אִלָּא אִם פֶּן- (abbr. אא"כ) *only when indeed, not until, unless*. Keth. 76<sup>a</sup>; a. fr.

**אִם** f. (b. h.; cmp. אִם, אִמָּה, אִם; to *press, embrace, join, support, lead*; v. אִמָּן, אִמָּר, אִמָּן &c.; cmp. אָב 1) *mother*, freq.=*my mother*. Sabb. 134<sup>a</sup>; a. fr.—Y. M. Kat. III, beg. 81<sup>c</sup> הֵנִיחַ חֶסֶךְ אִמּוֹ left his mother's lap (Palestine).—Num. R. s. 10 (ref. to *immo* Prov. XXXI, 1) 'his mother' that means the Law which trained Solomon and which is called a mother of those studying it, as you read (Prov. II, 3; text אִם is read אִם *em*).—2) *womb, mouth of the womb*. Hull. III, 2 (54<sup>a</sup>) if the mouth of the womb is absent, cut out. Bekh. IV, 4 (28<sup>b</sup>).—Trnsf. *legitimate existence, authority*. Succ. 6<sup>b</sup>, a. fr. לְמִסְוֵרָה יֵשׁ א' the traditional Scripture text (letters without vowels) is authoritative in Biblical interpretation, opp. לְמִקְרָא יֵשׁ א' the traditional reading (vowels) must guide us, e. g. בְּחֻלֵּב (Ex. XXIII, 19) may be read בְּחֻלֵּב as the traditional vocalization, or בְּחֻלֵּב *in the fat of*.—Pl. אִמְהוּת, אִמְהוּת. Kidd. IV, 4 her genealogy must be traced back א' אִרְבַּע to the mothers of four generations (on each side) which is eight mothers. Y. Shh. II, 20<sup>b</sup> bot. they are not אִמְהוּת אִמְהוּת maid-servants but mothers (of the nation).—Trnsf. אִם בְּצִלִּים *seed-onions*. Peah III, 4. Erub. 29<sup>a</sup>; a. e.—Ch. אִמָּא. [Koh. R. to XII, 7 דְּבִצְלִי' v. אִמָּא.]

**אִמָּא**, v. אִמָּא.

**אִמָּא** *cubit*, v. אִמָּא.

**אִמָּא I, אִמָּא** f.=h. אִמָּה. Targ. O. Deut. XXIII, 18; v. אִמָּא.

**אִמָּא II, אִמָּר**, fut. יִרְמָא, imper. אִרְמָא (to *join*, v. אִמָּר) *to say, speak, think*. Targ. Y. Gen. XXXIII, 10.—Freq. in Talmud.—אִפִּילוּ יִרְמָא even if you will say, i. e. it may come right even if you assume that &c. Succ. 13<sup>b</sup>; a. fr.—לִימָא בִּי לִימָא, or לִימָא must it be said, *does it mean to say?* Ib.; a. fr.—וְכִי יִרְמָא—and if you should object. Ib.; a. fr.—אִלָּא אִמָּא but rather say, i. e. the correct version is. Ib.; a. fr.—אִמָּא סִיפָא now read the second clause, i. e. how will you understand &c.?

Ber. 21<sup>b</sup>; a. fr.—אִמָּא I might think. Ib.; a. fr.—אִמָּא I might have thought, I might have been led to believe. Erub. 74<sup>b</sup> מָאִי הוּא א' what might I have been led to believe?; a. fr.—כּוֹרְחִיהּ לִימָא let him express his opinion in agreement with his authority, i. e. why does he not say so expressly? Taan. 3<sup>a</sup>; a. fr.—Pes. 7<sup>b</sup> לִימָא what else should he say? לִימָא לְמוֹל should he use the expression *lamol*?—Gitt. 47<sup>b</sup>, a. fr. אִמָּא it may occur to you to think; v. הִתְקַמָּא. Yoma 85<sup>b</sup> הוּא הָרַח הוּא אִמָּא had I been there, I should have said.—קָאמִינָא=I say, speak of, v. קָא. Gitt. 47<sup>b</sup>; a. fr.

**אִמָּאִיס, אִמָּאִיס** pr. n. pl. (Εμμαους, Ἀμμαους, hellenized form of הַמָּוֶה, הַמָּוֶה) *Emmaus, Ammaus*; a town in the plain of Judaea (or Philistaea), renowned, in Talmudic days, for its warm springs and luxurious life. Koh. R. to VII, 7, a. e. [Ib. 11 אִמָּאִיס prob. אִמָּאִיס.] Cmp. דִּרְמִסִּיר. [Other forms: עִמָּאִיס, עִמָּאִיס, עִמָּאִיס. For other places by that name, v. Neub. Géogr. p. 100.]

**אִמָּאִי** (=אִמָּאִי=עַל מָאִי) *wherefore? why?* לָא א' *why not?* Sabb. 48<sup>a</sup>, Erub. 70<sup>a</sup>; a. v. fr.

**אִמָּאִי** (=עַל מָאִי) *to whom?* v. אִמָּאִי and אִמָּאִי.

**אִמָּבִיחָא, אִמָּבִיחָא** m. (Pers. anbûh, Perl. Et. St. p. 18; cmp., however, מְבִיחָא Ezek. XXXIII, 31) *crowd, escort*. Yoma 87<sup>a</sup>; Shh. 7<sup>b</sup>. Succ. 55<sup>a</sup>.

**אִמָּבִיל** m., pl. אִמָּבִילִין (=עִינָבִיל=עִינָבִיל) *little grape*, i. e. *clapper* in the bell. Y. Sabb. VI, beg. 7<sup>d</sup> עֲשֵׂה לָהֶן אִמָּבִילִין עֲשֵׂה לָהֶן אִמָּבִילִין (corr. acc.) he put clappers in. V. אִמָּבִיל.

\* **אִמָּבִינִיָּא**, Lev. R. s. 5 על א' וְסִדּוּם Ar. (ed. by cler. error אִמָּבִינִיָּא read אִמָּבִינִיָּא *towers, battlements*; v. אִמָּבִינִיָּא.

**אִמָּבִירָקְלוֹן, אִמָּבִירָקְלוֹן** m. *אִמָּבִירָקְלוֹן* f. (ἐμβυρίκλον, imburiculum, corrupt. of involucrum, D. C. s. v.) *wrapper, cover, bundle*. Y. B. Mets. IV, beg. 9<sup>c</sup> אִמָּבִירָקְלוֹן Ar. (read אִמָּבִירָקְלוֹן . . . ; ed. אִמָּבִירָקְלוֹן אִמָּבִירָקְלוֹן if one exchanges one bundle for another; cmp. אִמָּבִירָקְלוֹן *ibid.*—Pl. אִמָּבִירָקְלוֹן B. Kam. 114<sup>b</sup> ed. (Ar. אִמָּבִירָקְלוֹן, Ms. M. אִמָּבִירָקְלוֹן, v. Rabb. D. S. a. l. note).

**אִמָּבִיטִי, אִמָּבִיטִי** f. (v. next w.) *bottom*. Gen. R. s. 68, v. אִמָּבִיטִי.

**אִמָּבִיטִי, אִמָּבִיטִי** f. (בִּטִּי, v. אִמָּבִיטִי; inserted) *bath-tub, bathing reservoir*. Ned. IV, 4 (Var. טִי . . .). Hag. 15<sup>a</sup> אִמָּבִיטִי Ar. (ed. אִמָּבִיטִי); a. fr.—Pl. אִמָּבִיטִי, אִמָּבִיטִי (אִמָּבִיטִי). Y. Sabb. III, 6<sup>a</sup>.—Bab. ib. 40<sup>a</sup> אִמָּבִיטִי (Ar. אִמָּבִיטִי); Tosef. ib. III (IV), 3 ed. Zuck. אִמָּבִיטִי (Var. אִמָּבִיטִי) baths in large cities with ambulatories (v. Sm. Ant. s. v. *Baths*). [Y. Pes. III, beg. 29<sup>d</sup> בִּצְקָא (?), prob. a corruption.] Cmp. אִמָּבִיטִי II.

\* **אִמָּבִיטִיס** m. (ἀναβάτης, contr. ἀμβάτης) prop. *rider, traveller* on horseback &c.; hence (sub. רִמְמִיר) *an ass used for marching* through the desert alongside of

(and sometimes tied to) the camel. Y. Sabb. V, 7<sup>b</sup> top א' what is an *ambates*? דמר סלק the ass of the traveller (from Egypt to Asia). Y. Kel. VIII, 31<sup>c</sup> אבהנוס (corr. acc.). V. לִיבְהִקִּים.

**אֶמְבָּטִיָּה** f. (deriv. of אמבט) *water of the bath-tub, waste of the bath-tub*. Y. Sabb. VIII, 11<sup>c</sup> (גו') דהקן רמשוג (גו') א' he who washes (his anus) in &c., is liable to a disease of the rectum.

\***אֶמְבִּירוֹס**, read אֶמְפִּירוֹס m. (ἐμπυρος) *fire-scathed*. Midr. Till. to Ps. XXII, v. אֶמְבִּירוֹס.

**אֶמְבָּרָא** m. (cmp. עֶמְבָּרָא; ב' inserted) *crop, store*. Keth. 105<sup>a</sup> smelt at (was an expert of) א' דרמברא (Rashi, pl.) wine stores.—Pl. אֶמְבָּרִי. Gitt. 56<sup>a</sup> א' וכ' קלנהו לזנהו א' וכ' set fire to all those stores of wheat and barley.

**אֶמְנִיָּה** m. (=אגוזא, v. foreg.) *nut*. Sabb. 109<sup>b</sup> מ'א' from eating a nut on an empty stomach. Men. 35<sup>a</sup> א' כ' in the shape of a nut; a. e.—Pl. אֶמְנִיָּה. Hull. 59<sup>a</sup>. B. Mets. 60<sup>a</sup>.

**אֶמְנִישָׁא** m. (h. מְנִישָׁא) *magus, magian, a Persian priest and interpreter of dreams; magician, sorcerer*. Targ. Y. I Ex. VII, 15; VIII, 16.—B. Beth. 58<sup>a</sup>. Yoma 35<sup>a</sup> (Hull. 62<sup>b</sup>) א' פריה Parvah is the name of a Persian magus after whom the cell in the Temple was named.—Sabb. 75<sup>a</sup> רב ושמואל א' רב ושמואל (read אֶמְנִישָׁא).—Pl. אֶמְנִישָׁי. Snh. 98<sup>a</sup> א' בטלי ירוירי בטלי א' when (in Israel) the haughty shall cease to exist, the magians (among the Persians) shall cease.

**אֶמְנִישָׁי** m. (v. preced.) *a follower of magianism, believer in sorcery*. M. Kat. 18<sup>a</sup>.

**אֶמְנִישָׁתָא** f. (deriv. of preced. ws.) *magianism, magian practices*. Sabb. 75<sup>a</sup> רב ושמואל א' Ms. M. (ed. מגושא, Var. אֶמְנִישָׁא) as to magianism Rab and Samuel differ, one declaring it to be sorcery, the other—blasphemy.

\***אֶמְנִישָׁתָא דְּיִצְחָק** referring to (the blood) which made him a proselyte (circumcision). Y. Ab. Zar. II, 41<sup>a</sup> top א' ולא הוון אלא א' his visions as to bloodshed had reference only to that (blood) which made him &c.; v. גויר.

**אֶמְדָּר** (מִדָּר; v. מִדָּר) *to form an approximate estimate, to guess; to appraise, judge, deliver an expert's opinion*. Erub. 58<sup>b</sup> רב' אֶמְדָּר he forms an approximate estimate of the height of the hill, and passes on. Snh. 78<sup>b</sup> אֶמְדָּרֵיהּ they (the experts) declared his injuries to be fatal; (Y. ib. IX, 27<sup>a</sup> bot., also עֶמְדָּר) א' the opinion was that he would recover; a. fr.—Hull. 51<sup>a</sup> אֶמְדָּר the animal before taking a leap measures its strength.

**חִיף אֶמְדָּר** same. Gen. R. s. 64 אֶמְדָּרֵיהּ אֶמְדָּרֵיהּ they had appraised it (the field,—as to how much it would yield). V. אֶמְדָּר.

**אֶמְדָּר** ch. same. Bekh. 61<sup>a</sup> אֶמְדָּרֵיהּ I guessed this was thy intention. Keth. 68<sup>a</sup> אֶמְדָּרֵיהּ in the one case it means that we have formed an opinion about him (know whether he is stingy or liberal).—Part. pass.

**אֶמְדָּר**. Arakh. 20<sup>a</sup> א' וקאי א' he stands appraised, he has been valued before this.—Hence אֶמְדָּר *believed to be wealthy*. B. Kam. 62<sup>a</sup> א' איניש א' Keth. 85<sup>b</sup> א' ידענא ביה דלא א' I know he is not rich. B. Bath. 8<sup>b</sup>.—Ib. 52<sup>a</sup> א' אֶמְדָּר א' if you believe her to be wealthy. V. אֶמְדָּנָא.

\***אֶמְדָּרָא, אֶמְדָּרָא** m. (=על מדר, על מדר; דלי; cmp. דלית) *watchman's lodge on top of trees*. Sabb. 155<sup>a</sup> א' דרגא Ar., Ms. M. (ed. דִּמְדָּרָא) ladder for climbing up to the lodge.

**אֶמְדָּלָא** a word in a charm formula. Sabb. 67<sup>a</sup> Ms. M. a. Ar. (ed. אמדלאי).

\***אֶמְדָּרִיָּמָה**=מִדָּר אֶמְדָּר or from Daromah. Y. Hor. III, end, 48<sup>c</sup>.

**אֶמְדָּה** f. (b. h.; v. אֶמְדָּה, v. אֶמְדָּה) 1) *fore-arm, arm*. Sot. 12<sup>b</sup>; Ex. R. s. 1 אֶמְדָּה חר אמר ירה the word אֶמְדָּה (Ex. II, 5)—one says it means אֶמְדָּה, her arm, the other says it means אֶמְדָּה, her maid-servant (v. אֶמְדָּה).—Lam. R. introd. (R. Josh. 2) א' רבצלי א' an arm (direction-post) &c.; v. קָצֵל; Koh. R. to XII, 7 אֶמְדָּה—אֶמְדָּה the arm up to the axilla, *arm-pit*, name of an opening in a Temple door; v. however, infra. 4).—2) *cubit*, a measure equal to the distance from the elbow to the tip of the middle-finger. Keth. 5<sup>b</sup>; Men. 11<sup>a</sup> א' ז' this one (the middle-finger) is used for defining the cubit measure. Kel. XVII, 10 אֶמְדָּה the standard cubit of the Temple proportions was six, that of the vessels five hand-breadths. Sabb. 31<sup>a</sup> א' the builder's cubit (instrument).—א' על א' square-cubit. Yoma 31<sup>a</sup>; a. e.—Zeb. 62<sup>b</sup> א' גרומה א' גרומה; Y. Yoma IV, 41<sup>c</sup> bot. גרומה a reduced cubit; v. קָצֵל; also called ששה עשר א' א' a cubit of six hand-breadths pressed together (sorrowing), opp. to שורקורא א' א' a cubit of six wide-spread (laughing) hand-breadths. Erub. 3<sup>b</sup>, Y. Shek. VI, end, 50<sup>b</sup>.—Gen. R. s. 31 אֶמְדָּה (א') Theban (Egypt.) cubit(?). B. Bath. 99<sup>b</sup> אֶמְדָּה בית השלדית א' א' land for digging a dyke of one cubit's width; א' בית א' (סילון, קלון, Var.) land for a creek or pond for watering cattle and washing clothes, of one cubit's width. —3) *membrum virile*. Sabb. 108<sup>b</sup>. Nid. 13<sup>a</sup> sq. B. Kam. 19<sup>b</sup>.—4) prop. *river-arm*, hence *canal, dyke, sewer*. Peah II, 2 אֶמְדָּה חמיר—Yoma V, 6 אֶמְדָּה אֶמְדָּה אֶמְדָּה the blood of both was mixed in the sewer; Tam. III, 6; B. Mets. 33<sup>a</sup>; Y. Hor. III, 48<sup>b</sup> top אֶמְדָּה (בירה) השחי א' א' a sewer in the Temple called *the duct of the arm-pit* (from its shape; v. Grätz Monatsschr. 1880, p. 289; [emendation שיה unnecessary]; v. supra.—Pl. אֶמְדָּה *cubits*. Kel. XVII, 10; a. fr.

**אֶמְדָּה** f. (b. h.; v. אֶמְדָּה; cmp. preced.) *hand-maid*. Sot. 12<sup>b</sup>, v. preced.; a. e.—Pl. אֶמְדָּה. Y. Snh. II, 20<sup>b</sup> bot.; v. אֶמְדָּה; a. e.

**אֶמְדָּה, אֶמְדָּה, אֶמְדָּה** ch. same. Targ. Job XXXI, 13. Targ. Gen. XVI, 1; a. fr.—Y. M. Kat. III, 81<sup>d</sup>. —Meg. 18<sup>a</sup>; a. fr.—Erub. 53<sup>b</sup>.—Pl. אֶמְדָּה; אֶמְדָּה. Targ. Gen. XX, 17; a. fr.

**אֶמְדָּה** f. ch.=next w. Targ. O. Ex. XXI, 7 a. e. (Concrete: *servant*.); cmp. אֶמְדָּה.

**אִמְרוֹת** f. (אִמְרוֹ) *servitude of a maid, servile condition*. Mekh. Mishp., sect. 3 א' קידוש אחר the father's privilege of giving away his daughter in marriage is valid even after having hired her out as a servant.

**אִמְרוֹתָא, אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא**, pl. of אִמְרוֹתָא.

**\*אִמְרוֹדָא**, with ב' m. *diver*. R. Hash. 23<sup>a</sup>; B. Bath. 74<sup>b</sup> Ms. a. Ar. (ed. אִמְרוֹדָא).

**אִמְרוֹדָא** Y. Snh. IX, 27<sup>a</sup>, read אִמְרוֹדָא, pl. of אִמְרוֹדָא.

**אִמְרוֹת, אִמְרוֹת** m. (=אִמְרוֹת, denom. of אִמְרוֹ) *model, form, shoe-maker's last, &c.* Kel. XXVI, 4; XXIII, 1.—Ib. XVI, 7 א' של גודלי ו' the block of the cap-makers; א' של עושי ו' of dressmakers. Sabb. 141<sup>b</sup> Ms. M. (ed. אִמְרוֹת, corr. acc.); a. fr.

**אִמְרוֹ** I m. (b. h.; אִמְרוֹ) *artist; (homilet.) a*—אִמְרוֹ, *tutor*; b)—אִמְרוֹ *nursed (well-covered); guarded*; c)—next w., *metropolis, (great)*. Gen. R. s. 1.

**אִמְרוֹ** II pr. n. pl. 1) (b. h. א' *No-Amon* (Thebes) in Egypt. Gen. R. s. 1 (=Alexandria, the metropolis).—[\*2] A., near Tyre. Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 9 עמק.]

**אִמְרוֹתָא** f. (b. h.; אִמְרוֹתָא) *firmness, faith, honesty, surety*. B. Bath. X, 8, a. e. א' על אִמְרוֹתָא דליתו at the time he extended the loan, he did so not because he was relying on his (the friend's) surety. Ib. א' שכן על א' ו' for in this case he did &c. Ab. Zar. 55<sup>a</sup> א' אִמְרוֹתָא shall we abandon our honesty? Hull. 133<sup>b</sup> א' בכוחים Samaritans are (usually) not trusted. Tam. 28<sup>a</sup> א' רחיצה scrupulous honesty. V. אִמְרוֹתָא.

**\*אִמְרוֹתָא** Y. Sot. VII, 21<sup>c</sup> bot., v. אִמְרוֹתָא.

**אִמְרוֹתָא** m. (אִמְרוֹ) 1) *speaker, lecturer, interpreter*; esp. *Amora*, one who, in lengthy popular discourses, expounds what the lecturer (Tanna, v. אִמְרוֹתָא) says before him in brief and in a low voice; often called אִמְרוֹתָא. Ex. R. s. 8, end ו' ו' as the lecturer sits . . . and the Amora speaks in his presence.—Snh. 7<sup>b</sup> א' קום עליה בא' stand by him as an expounder. Taan. 8<sup>a</sup>, a. fr. א' עליה ודרש . . . placed an Amora by his side and lectured. Sot. 40<sup>a</sup> אִמְרוֹתָא and his Amora gave a different reason. Hull. 15<sup>a</sup> א' ציירי they listen to the Amora.—2) in a particular sense אִמְרוֹתָא, *Amora (Amora'im)*, that class of Talmudic authorities who lived after the final redaction of the Mishnah, and whose discussions on the opinions of the *Tanna'im* or authors of the *Mishnah* and *Boraitha*, are deposited in the *Guemara*, thus adding a second element to the development of the oral law, called *Talmud*.—Pl. אִמְרוֹתָא. Y. Ber. I, 2<sup>c</sup> top, a. e. א' ר' two Amora'im differ, for which Babli usually: . . . אִמְרוֹתָא ו' ו' two Amoras differ in their relation (or conception) of the opinion of . . . Shebu. 40<sup>b</sup>; a. fr.

**אִמְרוֹתָא** m. (=preced.) *teacher*. Targ. Job III, 17. —Pl. אִמְרוֹתָא. Targ. Y. I, Num. XXI, 29.

**אִמְרוֹתָא** ch. (=h. אִמְרוֹתָא) *Emorite*. Targ. Gen. XV, 16; a. fr.—Keth. 112<sup>a</sup> א' בר א'—Pl. אִמְרוֹתָא. Targ. Ex. III, 8; a. fr.—א' פרק א' the chapter treating of idolatrous practices (v. אִמְרוֹתָא). Sabb. 67<sup>a</sup>, (v. Tosef. Sabb. ch. VII, sq.).

**אִמְרוֹתָא, בר א'**, v. אִמְרוֹתָא.

**אִמְרוֹתָא** m. (b. h.) *Emorite; Emorean*. Gen. R. s. 41 none among the nations are א' קשה מא' more obstinate than the Em.—Trnsf. *Emorean, superstitious, heathen-like*. א' דרכי הא' *superstitious practices*. Sabb. 67<sup>a</sup>, a. fr. א' is not to be looked upon (not forbidden) as an imitation of &c.; א' יש בו משום דרכי הא' it is forbidden because it has the appearance of superstitious practices.

**\*אִמְרוֹתָא** m. (ימור, מור) *exchange*. Esth. R. to I, 1<sup>b</sup> א' אִמְרוֹתָא בני his hostages; v. אִמְרוֹתָא for corr. vers.

**אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא** (abbrev. of next w.) *on account of, for the sake of*. Ber. 56<sup>a</sup> bot. א' ו' for the sake of thy zuz (which has been refused, v. Ms. M. in Rabb. D. S. a. l.) shall the wardrobe of the king go to ruin? Lev. R. s. 27 א' בעירא כ' for the sake of the tender cattle.—א' הכי, א' therefore. Naz. 25<sup>a</sup>. B. Kam. 71<sup>ab</sup> (Ms. H. אִמְרוֹתָא א' להכי); a. fr. V. אִמְרוֹתָא.

**אִמְרוֹתָא** (=על משול) *for the protection of, whence (=h. בעד, בגלל) for the sake of, on account of &c.* Targ. Y. Lev. IX, 7; a. fr. V. אִמְרוֹתָא and preced. w.

**אִמְרוֹתָא**=preced., only with suffix of personal pronoun. Targ. Y. Lev. IX, 7 ל' . . . =h. בעד. Targ. Job I, 10 ל' . . . around him (protecting him). Targ. Ps. VII, 8 אִמְרוֹתָא for her sake; a. e.—Keth. 67<sup>b</sup> אִמְרוֹתָא for his sake.

**אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא** f. (אִמְרוֹתָא) *balances, scales*. Pesik. B'shall. p. 82<sup>a</sup>; v. אִמְרוֹתָא.

**אִמְרוֹתָא, אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא**, Af. of אִמְרוֹתָא.

**אִמְרוֹתָא**, v. אִמְרוֹתָא.

**אִמְרוֹתָא** Tosef. Maasr. III, 6 ed. Zuck., v. אִמְרוֹתָא.

**אִמְרוֹתָא, אִמְרוֹתָא, אִמְרוֹתָא** f. (אִמְרוֹתָא) *darkness, dense cloud, mist*. Targ. Deut. IV, 11. Targ. II Chr. VI, 1, ed. Beck. אִמְרוֹתָא; a. e.—Gen. R. s. 44 (transl. אִמְרוֹתָא).

**אֲמִירָטוֹן** **אֲמִירָטוֹן** m. (ἀμραντος, ἀμραντον) *amiant*, a variety of asbestos from which the reputed asbestos linen was spun, which was cleansed by being thrown into the fire. Cant. R. to IV, 11; Pesik. B'shall. p. 92<sup>a</sup>. [Deut. R. s. 7, end אֲמִירָטוֹן; Midr. Till. to Ps. XXIII, 2 אֲמִירָטוֹן; Yalk. Deut. 850 אֲמִירָטוֹן; corr. acc.]—Deriv. אֲמִירָטוֹן, read אֲמִירָטוֹן *he who cleanses the amiant*. Y. Sabb. VII, 10<sup>c</sup> top.

**אֲמִירָה** Snh. 44<sup>a</sup> Ar., v. אֲמִירָה.

**אֲמִירָטוֹן**, v. אֲמִירָטוֹן.

**אֲמִירָה** (part. pass. of אֲמִירָה) *told, proclaimed, commanded*. Targ. Mic. V, 1. Targ. Mal. I, 6; a. fr.

**אֲמִירָה** I f. (אֲמִירָה) 1) *speaking, speech*. Gen. R. s. 5, beg. אֲמִירָה לֹא לֹא אֲמִירָה no (power of) speech or word; a. fr.—'אֲמִירָה this is speech, i. e. *this is right*. Y. Snh. IV, 22<sup>b</sup> top; VI, beg. 23<sup>b</sup>. Y. B. Kam. IX, beg. 6<sup>d</sup> (contracted) 'האֲמִירָה same.—2) *the word amar (אֲמִירָה) in the Scripture text*. Y. Snh. VII, 25<sup>b</sup> bot. 'אֲמִירָה כאן 'אֲמִירָה here *amar* is used &c.; as well as *amar* here indicates that the word is considered a deed &c.; a. e.—3) *dedication* (cmp. אֲמִירָה. Kidd. I, 6 אֲמִירָה dedication to the Lord (by word of mouth) is equal to what delivery is in private transactions. —Pl. אֲמִירָה mostly in the sense of 2). Num. R. s. 14, end אֲמִירָה texts in which *amar* and *tsivvah* occur; a. fr.

**אֲמִירָה** II f. (v. preced. 3); cmp. Ps. IV, 5; XCVI, 10; Is. III, 10) 1) *proclamation, receiving homage*. Ex. R. s. 29 when a human king 'אֲמִירָה לֹא 'אֲמִירָה comes forth for a reception of homage, he comes forth singly (not with his army).—2) *distinction, ornament*. Yalk. Ex. 244, v. אֲמִירָה.

**אֲמִירָה** f. (אֲמִירָה, אֲמִירָה) *ammi, Bishop's weed* (v. Löw Pfizn. p. 260; Rashi—אֲמִירָה *mint*). Tosef. Sabb. XIV (XV), 13 'אֲמִירָה (Var. 'אֲמִירָה). Sabb. 128<sup>a</sup>; 140<sup>a</sup>, v. אֲמִירָה. Tosef. Kil. III, 12, Var. (ed. Zuck. אֲמִירָה).

**אֲמִירָה**, v. אֲמִירָה.

**אֲמִירָה** m. (אֲמִירָה) *true, truthful*. Y. Ber. VII, 11<sup>c</sup>. Gen. R. s. 70 do ye not admit 'אֲמִירָה יעקב that Jacob was truthful? Ib. s. 78. [In later Hebrew: *real*.]

**אֲמִירָה** Af. of אֲמִירָה or אֲמִירָה.

**אֲמִירָה** Koh. R. to VI, 1 'אֲמִירָה או 'אֲמִירָה prob. to be read 'אֲמִירָה או 'אֲמִירָה either one bites him (v. נִכַּח) or one stings him—what benefit has he (the keeper of the obnoxious beasts) of them?

**אֲמִירָה**, v. אֲמִירָה.

**אֲמִירָה** or **אֲמִירָה**, v. אֲמִירָה.

**אֲמִירָה**, v. אֲמִירָה.

**אֲמִירָה** f. (μέλαθρον) *main-beam of the ceiling, ceiling; beam projecting outside the house, cornice*. Erub. 3<sup>a</sup> (differ. opinions as to the meaning of

our w.).—Pl. אֲמִירָה, אֲמִירָה. Erub. l. c. 'אֲמִירָה. Midd. III, 7 'ב.

**אֲמִירָה** (b. h. אֲמִירָה; v. אֲמִירָה to be pressed, dark; cmp. אֲמִירָה a. deriv.; v. אֲמִירָה *to grow dim*, (in b. h. also *to obscure, excel*; v. infra). Sabb. 77<sup>b</sup>; Ber. 53<sup>b</sup>; Pes. 75<sup>b</sup> אֲמִירָה (or אֲמִירָה) dying coals (question as to spelling decided in favor of אֲמִירָה by reference to Ezek. XXXI, 8 'the cedars did not *obscure* him, i. e. excel his beauty).

**אֲמִירָה** (b. h.; v. אֲמִירָה; cmp. אֲמִירָה *to arrange in lines, array*. Ukts. II, 5 אֲמִירָה which one arranged (Var. Ar. אֲמִירָה which one piled).—Denom. אֲמִירָה *expert, skilful*, whence

*Pi. אֲמִירָה to make skilful, to train*. Sabb. 103<sup>a</sup> אֲמִירָה he trains his hand (practicing). V. next w.

**אֲמִירָה** I (v. אֲמִירָה, v. אֲמִירָה; cmp. preced.) *to be strong, enduring*; (act. v. אֲמִירָה *to support*, v. II Kings XVIII, 16 אֲמִירָה).—*Pi. אֲמִירָה to support*; trnsf. *to confirm, verify, approve*. Tosef. Ter. I, 4 it is not the minor that made it Trumah אֲמִירָה אֲמִירָה Var. (ed. Zuck. אֲמִירָה) but his father who confirmed his act (=ib. על יד. קיים על יד. יב. 40<sup>b</sup> אֲמִירָה. Ib. c top אֲמִירָה).

*Nif. אֲמִירָה* (b. h.) 1) part. אֲמִירָה m., אֲמִירָה f. *approved, trustworthy, reliable*. Peah VIII, 2 'אֲמִירָה (the poor) may be relied upon concerning garnered fruit &c., i. e. if they declare the fruits to be the poor man's share, they are exempt from tithes. Keth. I, 6 אֲמִירָה her statement is acted upon as true. Ab. Zar. 16<sup>b</sup> 'אֲמִירָה my judge is a reliable witness concerning me, i. e. I appeal to thy own judgment that I could not have engaged in such follies.—Dem. II, 2 if one resolves 'אֲמִירָה to be one of the reliable (conscientious in giving tithes); a. fr.—2) *to be confirmed*. Y. Sot. II, 18<sup>b</sup> top אֲמִירָה אֲמִירָה Amen means, May the words (of the oath) be fulfilled.

*Hif. אֲמִירָה* (b. h.) *to declare trustworthy, to trust, believe in*. Dem. VII, 1 אֲמִירָה אֲמִירָה but he (the invited guest) trusts him not in tithe affairs. Ib. 3; a. fr.—Ab. Zar. 16<sup>b</sup> אֲמִירָה אֲמִירָה ed. Pes., En Yak. (v. Rabb. D. S. a. l. note; ed. אֲמִירָה *Hof*; since thou didst declare me a reliable witness unto thyself (appealing to my judgment), v. supra; [Ms. M. אֲמִירָה thou *reliedst* on me]. Oh., v. אֲמִירָה.

**אֲמִירָה** II m. (b. h.; v. preced.) *firm, straight*, whence 1) *Amen!, true! so may it be!* Shebu. 36<sup>a</sup> 'אֲמִירָה in *Amen* is implied an oath, a promise, and a prayer for fulfillment. Ab. Zar. 65<sup>a</sup>; a. fr.—2) fem., *the response Amen*. Ber. 47<sup>a</sup> אֲמִירָה an *Amen* hastily pronounced ('*men*); אֲמִירָה an *Amen* cut short (*ame-*); אֲמִירָה an orphan *Amen*, the responder not having heard the benediction to which the *Amen* refers; Tosef. Meg. IV (III), 27.

**אֲמִירָה** f. (b. h.; v. preced.) 1) *faith, trust*. B. Bath. 48<sup>b</sup>; Keth. 19<sup>b</sup> if witnesses say אֲמִירָה אֲמִירָה our statement (over our signatures as to having seen the loan handed over) was a matter of trust (that the negotiation would be consummated afterwards). Ib. 'אֲמִירָה a bill of

indebtedness signed on trust (that the loan would be consummated subsequently). B. Mets. 63<sup>a</sup> בפירות א' advanced payment at present prices for future delivery; with the option of paying the difference. Gen. R. s. 100 end, א' שמר א' to deal in good faith with. Tosef. B. Bath. V, 8, אִמְנָה הַמִּדּוֹת honesty in measures. B. Mets. 49<sup>a</sup> א' (the way of) those lacking honesty (unfair dealing); Bekh. 13<sup>b</sup> א' מחוסר א' a. fr.—2) *faith in Providence*. Mekh. B'shall. s. 6, v. הָאִמְנָה. Sot. 48<sup>b</sup> אנשי א' men of faith, trusting in God; ib. קְטָנִי א' wanting in faith; Gen. R. s. 32 מחוסר א' same; a. fr. Cmp. אִמְנָה, אִמְנָה.

**אִמְנָה II** pr. n. 1) (b. h.) *Amanah, Abanah* (Banas), a river crossing the city of Damascus. Targ. II Kings V, 12.—2) אִמְנָה (אִמְנָה), אִמְנָה *Amanah*, hellenized *Amanos, Amanon* &c. (Banias), a mountain range forming the northern limits of the Holy Land. Tosef. Ter. II, 12 אִמְנָה (Var. אִמְנָה, אִמְנָה). Ib. Hall. II, 11 אִמְנָה (Var. אִמְנָה). Git. 8<sup>a</sup> ... (Ar. אִמְנָה, אִמְנָה); Y. Hall. IV, 60<sup>a</sup> bot. אִמְנָה (ref. to אִמְנָה Cant. IV, 8). Shebi. VI, 1; Hall. IV, 8 (Ms. M. &c.); Ex. R. s. 23. V. טוֹרוֹס.

**אִמְנָה, אִמְנָה**, v. preced.

**אִמְנָה** Y. Keth. IV, 28<sup>d</sup> top, v. אִמְנָה.

**אִמְנָה**, v. אִמְנָה II.

**אִמְנָה**, v. אִמְנָה.

**אִמְנָה**, v. אִמְנָה.

**אִמְנָה, אִמְנָה, אִמְנָה** Pesik. B'shall. p. 86<sup>b</sup>, Yalk. Sam. 152, corrupt. of אִמְנָה, or אִמְנָה q. v.

**אִמְנָה, אִמְנָה**, Pirké d'Rabbi Eliez. ch. XLII חלונות א' (in ed. our w. omitted); read אִמְנָה (denom. of אִמְנָה q. v.) *glass-windows*.

**אִמְנָה**, v. אִמְנָה.

**אִמְנָה, אִמְנָה** m. pl. (ἄμπεροι) *travelers, traders*. Targ. Y. I Gen. XXV, 3 (a gloss to preceding חֲנָנִי; Targ. Y. II inserts אִמְנָה for חֲנָנִי; h. text אִמְנָה). Ib. XLVI, 23 (h. text חֲנָנִי). [Gen. R. s. 61, quoting Targ. Gen. XXV, 3, reads חֲנָנִי]

**אִמְנָה, אִמְנָה, אִמְנָה** f. (pl. of ἄμπλιον, *impilia*) (pair of) *felt-shoes*, in gen. *shoes, socks*. Kel. XXVII, 6. Yeb. XII, 1. Ib. 102<sup>b</sup> א' של בגד cloth-shoes; אִמְנָה א' leather-covered shoes; a. fr.—*Pl.* אִמְנָה א' של עור *pairs of &c.* Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> א' שתי two pairs &c. Gen. R. s. 61. Yeb. 102<sup>b</sup>.

**אִמְנָה, אִמְנָה, אִמְנָה** f. (נָפֶל; cmp. אִמְנָה as to form) *the merchant's money-chest into which receipts are dropped through a slit*. Shebu. VII, 6 (45<sup>a</sup>) Mish. Nap. (Ar. אִמְנָה, ed. אִמְנָה; Y. אִמְנָה; v. Rabb. D. S. a. l. note 10). Tosef. Maas. Sh. IV, 11 ed. Zuck. אִמְנָה (ed. אִמְנָה, אִמְנָה). Ib. Shebu. VI, 4 אִמְנָה ed. Zuck. (corr. acc.; oth. ed. אִמְנָה). Cmp. אִמְנָה.

**אִמְנָה** m. (imperator) *commander, Roman Emperor*. Lam. R. to I, 5 ביבי דומיני א' Ar. (ed. וְיִבְנָא be saluted, my lord, the Emperor. Tanh. Mikketz, 9 אִמְנָה, אִמְנָה (corr. acc.))

**אִמְנָה** (b. h.; אִמְנָה, cmp. אִמְנָה, אִמְנָה) *to press, harden*. Tosef. Sot. XIV, 7; v. infra.

*Pi.* אִמְנָה, אִמְנָה 1) *to make strong, to strengthen*. Y. Taan. III, 66<sup>d</sup> all shall be כֹּחַ אִמְנָה strengthening thy power (assist thee). Snh. 44<sup>b</sup> אִמְנָה עֲצָמָיו וְכ' who concentrates his energies for prayer.—2) *to press, close; to make impervious*. Sot. 47<sup>b</sup> אִמְנָה הַלֵּב those who close their hearts, the hard-hearted; v. supra. [Sabb. XXIII, 5 מעצמין א' אִמְנָה Y. ed. (Mish. מעצמין, Bab. 151<sup>b</sup> מעצמין (מעצמין) *to close* the eyes of a deceased person. Tosef. ib. XVII (XVIII), 19 לעצמין ed. Zuck. (Var. לעצמין). Sabb. 77<sup>b</sup> מעצמין או מעצמין is *m'amm'tsin* (l. c.) spelt with ע or with א? Answer by ref. to טַעַם Is. XXXIII, 15 (1).] V. אִמְנָה.

*Hithpa.* אִמְנָה *to be closed*. Tosef. l. c. אִמְנָה אִמְנָה they will be closed of themselves.

**אִמְנָה** m. (v. אִמְנָה; אִמְנָה; cmp. b. h. אִמְנָה, אִמְנָה) [*lying in a press*], whence—אִמְנָה *in the centre, between two extremes*. Y. Hag. II, 77<sup>a</sup> bot. אִמְנָה he must walk between the extremes. B. Mets. 70<sup>b</sup> אִמְנָה יד הנכרי א' the hand [finger] of the gentile is between, i. e. he has a share in it; a. fr.—2) *common fund, estate*. B. Bath. X, 7 אִמְנָה the profit belongs to the common fund. Ib. IX, 3 אִמְנָה they improved for the common fund, i. e. the profit must be equally divided. Ib. 144<sup>b</sup> אִמְנָה מִן הָא' from the estate; a. fr. Cmp. אִמְנָה, אִמְנָה.—[Also in Ch. Targ. Job II, 8 (Ms. אִמְנָה) Targ. Y. II, Num. XXII, 24 אִמְנָה *between*.]

**אִמְנָה** f. (v. preced.) *centre*. Y. Snh. I, 18<sup>a</sup> bot. אִמְנָה the Mem is in the middle of the alphabet.

**אִמְנָה** m., אִמְנָה f. (preced.) *central, middle*.—Erub. V, 2 אִמְנָה the intermediate village, opp. אִמְנָה; a. fr.—Shebi. III, 4 יד אִמְנָה the central part of the field, lying in the middle. Kil. IV, 8; a. fr.—*Pl.* אִמְנָה m.; אִמְנָה f. Y. Peah II, 17<sup>a</sup> top; a. e.—Y. Ber. II, 4<sup>d</sup> bot. אִמְנָה (sub. אִמְנָה) the intermediate (central) sections of the benedictions (between the first three and the last three). Kil. V, 2 אִמְנָה the central garden beds; a. fr.

**אִמְנָה** m., אִמְנָה f. ch. same, also as a noun. Y. B. Kam. IV, 4<sup>b</sup> top I was present אִמְנָה . . . at the discussion on the first, the last, and of the intermediate clause (or case). Ber. 3<sup>a</sup>; a. e.

**אִמְר** I (b. h.; אִמְר, v. אִמְר; cmp. אִמְר, אִמְר) (a) *to join, knot; to be knotted, thick*; b) *to heap up*; c) transf. *to join words, compose*, cmp. אִמְר, אִמְר; d) *to contract, bargain, exchange*. [As to Assy. *to see*, cmp. אִמְר.] 1) *to speak, think, say, relate &c.* . . . אִמְר . . . אִמְר Rabbi . . . related in the name of R. . . Ber. 3<sup>b</sup>; a. v. fr.—Part. pass. אִמְר *expression*. Yoma 70<sup>b</sup>, a. fr. אִמְר it is the same



hand-breadths; a. fr.—2) *membrum virile*. M. Kat. 17<sup>a</sup> stung him on his membrum.—3) transf. enclosure; protection (cmp. חומה). enclosure of the millstones, mill. Ber. 18<sup>b</sup>.—*Pl.* אמין (fr. אמא). Targ. Ezek. XL, 5; a. fr. אמרה. Hull. 59<sup>b</sup> nine cubits.

**אמרתא** *hand-maid*, v. אמרה.

**אמרתיה** f. pl. *the use of the word אמרה*. Ber. 31<sup>b</sup> שלש אמרתיה (I Sam. I, 11; Ms. M. אמרה).  
א three times אמרה (I Sam. I, 11; Ms. M. אמרה).

**אמרתלא** (Y. מרתלא m. (cmp. h. משל) *something tangible* (=דבר שיש בו ממש); *plausible reason for correcting or retracting an evidence*. Keth. 22<sup>a</sup> אם נרנה א' if she offers a reasonable explanation of her contradictory statements, her second one is accepted. Gitt. IX, 9 א' provided no reasonable explanation is offered to show how the report may have arisen by mistake; a. fr. V. מרתלא.

**אמרתלא** pr. n. f. *Amathlai*, legendary name of Abraham's mother (א' בת כרנב), and of Haman's mother (א' בת עורכירא). B. Bath. 91<sup>a</sup>.

**אמרתן** m. (denom. of אמרה; absorbed by preceding א; cmp. next w.) *one who rules through fear, tyrannical*. *Pl.* אמרתן. Der. Er. II, beg.; cmp. R. Hash. 17<sup>a</sup>. V. אמרתן.

**אמרתני** f. ch. (v. preced.) *fear-inspiring, powerful*. Dan. VII, 7 (quot. Gen. R. s. 44 אימ'; Ex. R. s. 25 אימרתני; Lev. R. s. 13 אימ' a. אמ'; Yalk. Gen. 77; Lev. 536 אמ'). [Ges. H. Dict. אמרתני, not found in editions, fr. מרתן *to be strong*; cmp., however, אמרתן a. אמרתן. [Edit. Letteris, Berl. 5644 a. m., אמרתני.]

**אין** *if*, v. אין.

**אין** (b. h.) *where?* לָאֵן *whither*. Ab. III, 1.

**אין** ch. same; (interrog.) *where?* Targ. Gen. IV, 9; a. e.—Y. Yoma VIII, 44<sup>d</sup> bot. אן מן דרה (read . . . wherefrom this? i. e. where is your authority? Y. Yeb. XII, 12<sup>d</sup> bot. דהן סבא לָאֵן ליד of what use is this old man to thee?; a. e.—(relat.) *where, wherever*. Lev. R. s. 27 beg. א' את ידויב וכו' (Yalk. Ps. 727 דהן) wherever thou givest, thou givest abundantly.

**איןא** (b. h.) *oh! I pray*. Succ. III, 9. Yoma VI, 2.

**איןא**, emph. אָנְנָא ch.=h. אָנִי, I. האנא contr. האנא. Targ. O. Gen. XXII, 7; a. fr.—Hull. 2<sup>b</sup> וכו' asto myself &c. Y. Taan. IV, 68<sup>d</sup> bot. דאנא משלים וכו' that I myself should surrender the country.—*Pl.* אָנְנָא we. Targ. Y. Gen. XLIII, 8; a. e.—Ber. 49<sup>b</sup> א' נדודי let us see; a. fr.—אָנְנָא. Targ. O. Gen. I. c.; a. fr.—

**איןא**, 1) v. איןא.—\*2) איןא *if I*.

**איןפא** I=איןפא, *fruit, produce*. Dan. IV, 9.—Targ. Job XXXI, 12; a. e.

**איןפא** II, איןפא f. (עיןפא) [berries], *eggs of lice*, nits. Naz. 39<sup>a</sup>. Taan. 22<sup>b</sup> א' מרחווי ליה כי א' Ar. (Ms. M.

מרחווי איניבא ed. מרחווי כי איניבא looked as small as &c.; v. יניבא.

**אנפקא, אנפא, אנפא, אנפא** m. (v. נבא; whence ἀμφοῖς, ἀμφοῖς, ambigua) *a small cup; a measure containing one fourth of a Log*. B. Bath. 58<sup>b</sup> on the gates of . . . it is written, אנבג אנפק וכו' (Ms. differ. order) Anbag, Anpak a. Antal (as the same measures). Kid. 70<sup>a</sup> will you take a cup (of wine &c.)? [Popular pronunciation: *anpak*.] Sabb. 109<sup>b</sup> אנפקא; a. e.

**אנבול** m. (=עיןבול, v. עיןבול) *clapper of a bell*.—*Pl.* אנבולין, Zeb. 88<sup>b</sup> Ar. (ed. עינבולין). Tosef. Kel. B. Mets. I, 13 עשה לה האנבולין ed. Zuck. (read אנבולין . . .) if he put clappers in. Ib. אנבולין (corr. acc.).

**אנבולין** v. אנבא.

**אנבוליןקראות** v. אנבוליןקלון.

**אנבולין** f. (=ב. h. מצפה) *observatory, watch-tower, battlement*. *Pl.* אנבולין. Ex. R. s. 12 the hailstones formed א' א' lines of battlements; (Midr. Till. to Ps. LXXVIII כורל). V. אמבולין.

**אנבולין** m. pl. (v. preced.) *platforms or elevations erected for public spectacles*. Yalk. Esth. 1058 all the people shall go out א' לדרין א' (read לדרין א'; Lev. R. s. 28, end לדרין פריי, corr. acc.) to the spectacular elevations, for a Jew (Mordecai) is to be hanged. V. אמבולין.

**אנבול** v. אנבול.

**אנבולין** v. אנבולין.

**אנבוליןקראות** v. אנבוליןקלון.

**אנבולין** v. אנבולין.

**אנבולין** Yalk. Ps. 794; א' א' Gen. R. s. 12, א' (אנבול) read א' א' (אנבול) m. (quaestor, ἀντιπρόσωπος) *quaestor provincialis, assistant of the consul*. . . . א' (read שלה) the quaestor in the province is appointed over its roads, v. ברא.

**אנבולין** v. אנבולין.

**אנבולין** Y. Ter. VIII, 46<sup>c</sup> top, read א' א'.

**אנבולין** read א' א' m. (ἀντιπρόσωπος=ἀντιπρόσωπος) *knife or scissors for cutting nails*. Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אנבולין corr. acc.). Nid. 17<sup>a</sup> גנוסטר; M. Kat. 18<sup>a</sup> גנוסטר (Ms. M. גנוסטר, v. Ar. s. v. גנוסטר).

**אנבולין** m. pl. (ἀγγελοι, v. Perles Et. St. p. 113) *messengers, angels*. Targ. Job XV, 15; a. e.

**אנבולין** v. אנבולין.

**אנבולין** (read אנבולין?) pr. n. pl. *Ancyra*, a city of Galatia in Asia Minor. B. Mets. 46<sup>b</sup> ואנבולין Ms. M. (ed. אנבולין ואנבולין, Var. אנבולין; v. Rabb. D. S. a. l. note, Ar. Compl. ed. Koh. s. v. אנבולין) the Bithynian and the Ancyrean Denars, one of which was





ed. pl., incorr.). R. Hash. 24<sup>b</sup> a synagogue 'א דאיקימו בה 'א Ms. M. (ed. 'א חויה בה 'א) in which they placed a bust (of a Persian king). Snh. 62<sup>b</sup>; a. fr.—*Pl.* אנדרטיא, אנדרטיא. Ab. Zar. 40<sup>b</sup> של מלכים 'א royal (imperial) busts. M. Kat. 25<sup>b</sup> אתעקרו כל 'א Ms. M. (ed. אתקציצו) all royal statues were overthrown. Y. Ab. Zar. III, 42<sup>c</sup> top. [Gen. R. s. 8 אנדרטיא, v. אינדרטיא.]

\*אנדרימין f., Tosef. Kel. B. Mets. IV, 8, prob. אודוניטיא (ὀδοντιστή, sub. ξύστρα) a *teethed strigil*; cmp. Kel. XIV, 3 מגירה.

אנדריאנמוס m. (ἀνδριάνης—άντρος) *statue*, v. אנדרטיא. Ex. R. s. 27 של אנדריאנטיא (read נפלה) . . . . של אנדריאנטיא (לחוד ירו של 'א) it escaped into the hand of a (royal) statue; (v. ibid. של מלך. Tanh. P'kudé, 4 אדרינוטוס (corr. acc.); Ex. R. s. 51. [Gen. R. s. 8 אדרינוטוס, v. אינדרטיא, v. אנדרטיא.]

אנדריי pr. n. m. (Ἀνδρέας) *Andray*. Y. Meg. IV, 75<sup>b</sup>; cmp. אנדראי.

אנדריינוס v. אנדרינוס. Ex. R. s. 51.

אנדריינוטוס v. אנדרינוטיס, a. אנדרינוטיס.

אנדרכמוס v. אנדרכמיס.

אנדרימוס Ar., v. אנדרימוס.

\*אנדריפטיא m. (prob. Pers.) *Indrafta*, name of two species of birds, one called *Shabur And.*, and permitted, the other *Peruz And.*, and forbidden. Hull. 62<sup>b</sup>.

אנר v. אני.

אנחור f. (Inf. Af. of נחר used as a verbal noun) *lighting, illumination*. Targ. Ex. XXXV, 14; a. e.

אנחורתא f. same, also *enlightenment*. Targ. Num. IV, 16. Targ. Y. Gen. II, 7.

אנר pl. of. אני.

אנוך (Coptic ānokh) I. Pesik. R. s. 21; Yalk. Ex. 286 (in Egyptian) 'א Anokhi is Anokh. Esth. R. to I, 22 לשין יחנך (corr. acc.).

אנומילין, אנומילין v. אינומילין.

אנון pl. of אינה.

אנונתא f. (annona) prop. *annual produce*, hence *ration*, or *portions of provision granted to courtiers as salaries or pensions*. Gen. R. s. 47 the king 'א raised an *annona* in his behalf, i. e. granted him a pension. Ib. s. 87 שלך 'א אני חורכתא Ar. (ed. פרנסה) I shall cut down (reduce) thy pension; a. fr.—*Pl.* אנוניור. Ex. R. s. 41 אנוניור (corr. acc.). Lev. R. s. 23 נגבין אינוניור (corr. acc.) annona are collected from them. Ib. s. 10 אנונים Ar. (ed. אנונס annonas, acc. pl., incorr. ed. אנוניוס). [Cant. R. to I, 7 read אנונס.] Cmp. אנוניא, אנוניא.

אנונס, אנונית, אנונים v. preced.

אנוסא (אנוסא) m. (אנס) *violent man, oppressor*. Targ. Koh. VII, 7 (h. text עושק)—*Pl.* אנוסין. Targ. Jer. VI, 6 ed. Ven. I 'אני (ed. Vien. אנוסין, oth. ed. אנו). Targ. Is. XXI, 2; V, 7, a. e. Cmp. אנס.

אנוקי read אנוקי, v. אנוקא.

אנוש m. (b. h.; v. אינש) [being], *man*.—*Pl.* (of איש) 'א כנסת דגדולה—אנושי. Ex. R. s. 25; a. fr.—*the Men of the Great Assembly, Synagoga Magna*, a religious and judicial authority said to have been established by Ezra. Aboth I, 1; a. fr.; cmp. בנסת. —אנוסא 'א the division on duty of priests having charge of the services of the day; 'א משמר the division of priests alternately on duty during one week; 'א מעמד the division (of Israelites) assisting the priests on duty, by prayers &c. on the platform (מעמד) and divided in parties corresponding to the priestly divisions. Taan. II, 6; 7; a. fr.

\*אנוש m. (b. h.; v. preced. a. איש) *strong, severe, overwhelming*. Num. R. s. 7 (ref. to Is. XVII, 11) 'א *amush* has the meaning of *strong*; Lev. R. s. 18.

\*אנוקא m. (נזק) *injury, loss*. Targ. Esth. VII, 4 the adversary is (of) no value or gain דמלכא against the King's loss. [Levy Targ. Dict. reads אנוקא expense(?), v. אנוקא.]

אנח (b. h.; cmp. אנח) *to press*. *Hithpa.* אנחא *to sigh*. Ber. 59<sup>a</sup>, v. next w. Yalk. Ex. 391 כבודי וכ' מ'אנח על כבודי וכ' is anxious for the honor of the Lord &c.

אנח ch., *Peil* אנח, *Ithpa.* אנחא same. Targ. Lam. I, 4; 11.—Targ. Is. XXIV, 7; a. e. Contr. אנחא. Targ. O. Ex. II, 23 late ed.—*Ithpe.* אנחא. Ber. 58<sup>b</sup>. Ib. 59<sup>a</sup> אנוקא מ'אנח Ms. M. (ed. אנוקא) he sighs.—Pesik. R. s. 18, end; Pesik. Haom. p. 72<sup>a</sup> מ'אנח he began to sigh.

אנחח f. (b. h.; preced.) *sigh, grief*. Ber. 58<sup>b</sup>; a. e.

I אנחח f. (נחר, נחר) *layer*. Targ. Y. Ex. XVI, 13; 14.

II אנחחא (נחחחא) f. (v. preced.) *tray, board*. Nidd. 7<sup>a</sup> א' (Ar. a. T'bul Yom IV, 2 נ). Gitt. 62<sup>a</sup>; Tosef. Kel. B. Mets. VI, 7 אנוחא.

אנחח pl. of אנח.

אנחחא f. (נחר) cmp. אנחחא *rest*. 'א *rest for beams*. Targ. I Kings VI, 4.

אנחחא f. pl. (אנו) *sighs*. Targ. Lam. I, 22.

אנומילא pr. n. *Beth Ant'bila*, name of a Jerusalem family. Y. Peah VIII, 21<sup>a</sup> bot. Tosef. Peah IV, 11 נבלטא ed. Zuck., אנומילא &c. (Var. גבלטא).

אנומ, אנומ, v. אנומ.

**אָנטיאָכיאַ** m. (ἐντὺβιον, Arab. hindeb, prob. fr. *to flow, curl*, emp. *endive*. Y. Kil. I, 27<sup>a</sup> top אַנטוכין (corr. acc.). Pes. 39<sup>a</sup> רינדב (Rashi הרינדב, Ms. הרינדב).

**אָנטיאָכיאַ**, v. next w.

**אָנטיאָכיאַ** m. (v. next w.) *Antiochian, native of Antiochia, resident of A.* Gitt. 44<sup>b</sup> אַנט; Tosef. Ab. Zar. III (IV), 18; Y. Gitt. IV, 46<sup>a</sup> top אַנט.—*Pl.* ch. אַנטוכיאַ. Targ. Y. Gen. X, 18 (ed. אַנטוכיאַ, corr. acc.; h. text אַנטוכיאַ).

**אָנטיאָכיאַ, אַנטוכיאַ, אַנטוכיאַ** pr. n. (Ἀντιόχεια) 1) *Antioch*, surnamed Epidaphnes, the capital of Syria founded by Seleucus Nicator, situated on the Orontes. Targ. Y. Num. XIII, 21; a. e. (Hamath in Bible).—Keth. 67<sup>a</sup>. Gitt. 44<sup>b</sup>; a. fr.—Y. Shek. VI, 50<sup>a</sup> bot. א' אַנטוכיאַ דפני של א' Daphne near Ant.; Lev. R. s. 19 א' אַנטוכיאַ. . . —2) *the country or district of Ant., Antiochene*. Y. Dem. II, 22<sup>d</sup> top; Y. Nidd. III, 48<sup>a</sup> bot.; a. e.; v. חולת, חמת. חמת. חמת. חמת.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ** pr. n. m. (Ἀντιόλιος) *Antoli*. Y. Dem. V, 24<sup>d</sup> bot.

**אָנטיאָכיאַ**, v. next w.

**אָנטיאָכיאַ** pr. n. m. *Antoninus*, 1) a Roman emperor freq. mentioned as a friend of R. Judah Han-Nassi, and supposed to be Ant. Alexander Severus (Graetz) or Ant. Marcus Aurelius (Rap. a. oth.). Ab. Zar. 10<sup>a</sup> א' אַנטוכיאַ Severus son of A.; Ib. A. son of Severus. —Y. Meg. I, 72<sup>b</sup> bot. א' אַנטוכיאַ there is one report that A. embraced the Jewish religion, another &c.—Y. Snh. X, 29<sup>c</sup> א' אַנטוכיאַ a. אַנטוכיאַ; emp. Y. Kil. IX, 32<sup>b</sup> top.—Koh. R. to IX, 10 אַנטוכיאַ (corr. acc.)—2) א' אַנטוכיאַ A. junior, grandson of the former. Ibid. to X, 5.—[3] (?) a Roman general mentioned in conversation with R. Joh. b. Zaccai; v. אַנטוכיאַ.]

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ** pr. n. m. (Ἀντίγονος) *Antigonos*, 1) A. of Sokho, disciple of Simon the Just. Aboth I, 3.—2) Bets. 34<sup>a</sup>, a. fr. R. Elazar son of A.—Tem. 21<sup>a</sup> ed. (Ar. אַנטוכיאַ). [Y. Snh. I, 19<sup>d</sup>, v. אַנטוכיאַ.]

**אָנטיאָכיאַ** f. (ἀντιγραφῆ) 1) (=ἀντιγραφον) *duplicate*. Targ. Esth. III, 14 Mus. (ed. דינגמא); Esth. R. to ibid. (explain. פרשנ' ib.).—2) *answer to a letter*. Gen. R. s. 67 א' אַנטוכיאַ Ar. (ed. אַנטוכיאַ, corr. פי . . . .) give me an answer (to the emperor's letter). Ib. א' אַנטוכיאַ where is the answer?

**אָנטיאָכיאַ** m. (ἀντιδικος) *opponent in a suit*, in gen. *adversary*. Gen. R. s. 82.—Ib. s. 100 אַנטוכיאַ (corr.

acc.); Pesik. Naha'mu p. 126<sup>a</sup>; a. fr.—*Pl.* אַנטוכיאַ *parties to a suit*. Dent. R. s. 5 אַנטוכיאַ (corr. acc.).

**אָנטיאָכיאַ** pr. n. m. *Antiochos* (III) of Syria. Targ. II Esth. I, 2. Gen. R. s. 23; a. e. .

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, corruptions; read אַנטוכיאַ m. pl. (pl. of (μάκλον) *blankets used at the bath* which may also serve as cloaks (v. Sm. Ant. s. v. Pallium). Y. Kil. IX, 32<sup>a</sup> bot.; Y. M. Kat. III, 82<sup>a</sup> (explain. the sort of בלנר in question).

**אָנטיאָכיאַ**, read אַנטוכיאַ.

**אָנטיאָכיאַ** f. (ἀγγισθηκη, ἐγγισθηκη, lat. mutilat. incitega) *a receptacle for vessels, a stand for hanging in kettles, tripods &c.* Sabb. III, 4 (41<sup>a</sup>); Gem. ib. one opin., *antichi* (in the Mishnah) means a vessel suspended between fire places (heated bricks); another opin., *antichi* a metal vessel suspended within a caldron-like vessel, the vacant space beneath being filled with coals. Ib. (in evidence of the latter opin.) א' אַנטוכיאַ גריפה an *antichi*, even when cleaned of coals &c. Y. Sabb. III, 6<sup>a</sup> bot. Tosef. Bets. III, 20. Y. ib. I, 60<sup>c</sup> bot. א' אַנטוכיאַ as in the case of an *antichi* which fell &c.—\*M. Kat. 28<sup>b</sup> (in a funeral dirge) א' אַנטוכיאַ מרא לרא take the bone (pin) out of the jaw (the base in which the vessel is suspended) and let water be put into the *antichi*, i. e. body and soul are now separated, the latter being the vessel going back to the (divine) spring; emp. Koh. XII, 6 sq.; [Ms. M. אַנטוכיאַ . . . . מברא . . . , v. Rabb. D. S a. l. note.]

**אָנטיאָכיאַ** f. (ἀντιληψις) *an agreement allowing the creditor the use of a pledged object* (in place of interest on the loan). Y. B. Mets. VI, end, 11<sup>a</sup> א' אַנטוכיאַ *antichresis* is considered usury.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ** pr. n. m. (Ἀντίνοος) *Antinous*; v. אַנטוכיאַ.

**אָנטיאָכיאַ** Y. M. Kat. III, 82<sup>a</sup>, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, v. אַנטוכיאַ.

**אָנטיאָכיאַ**, read אַנטוכיאַ.

**אָנטיאָכיאַ**, v. after next w.

**אָנטיאָכיאַ** pr. n. *Antipatris*, a town north-north-west of Jerusalem, founded by Herod the Great and named after his father. Gitt. VII, 7 (76<sup>a</sup>) (the second א' freq. dropped). Y. B. Mets. VII, end, 11<sup>c</sup>. Y. Taan. IV, 69<sup>b</sup> top אַנטוכיאַ . . . .; a. fr. Tosef. Gitt. VII (V), 9 אַנטוכיאַ, אַנטוכיאַ (corr. acc.)

**אַנטיפּטריז** f. (preced.) of *Antipatris, Antipatridic*. Sabb. 90<sup>a</sup> א' נזר Ms. M. (ed. אנפנטרין, Ar. אנטיפטרין); Nidd. 62<sup>a</sup> אנטפטריר Antip. nitrum.

**אַנטיפּטריס**, v. אנטיפטרס.

**אַנטיפּי**, v. אנדיפי.

**פִּיָּה, אַנטיפּוּתא, אַנטיפּיטא, אַנטיפּיטא** .... m. (corrupt. of ἀντισπαστος *proconsul* (residing in Caesarea). Y. Meg. III, 74<sup>a</sup>; Y. Ber. V, 9<sup>a</sup> top; Koh. R. to III, 6. [Ib. to XI, 1 אנטפטיט, אנטפטיט and var. corrupt. in var. ed.]

**אַנטיפּרס, אַנטיפּריס, אַנטיפּרוס**, v. אַנטיפּטריס.

**אַנטיפּרעא**, v. אַנטיפּרעא.

**אַנטיקיסר** m. (Ἀντι-Καίσαρος) *Pro-Cæsare*, the highest dignitary next to the Emperor; in gen. *vice-roy*. Gen. R. s. 53; s. 85, end (also אנטיקיס).

**אַנטיקירוס**, v. אַפיקירוס.

**אַנטיקירקון, אַנטיקירקוס**, v. אַנטיקירקוס.

**אַנטיקירינאי** m. pl., v. אַנטיקירוס.

**אַנטיכנן**, v. אַנטיכנן.

**אַנטי** m. (נטל) *Antal*, one fourth of a Log (liquid measure). B. Bath. 58<sup>b</sup>; v. נטלא V. אַנטילא.

**אַנטילי** m. (ἐντολεός) *procurator, mandatary*. Y. Snh. II, beg. 19<sup>d</sup> א' וימנה לו א' (ed. incorr. אנטלי) let him appoint a mandatary. Ib. ויא' בשביעה can the mandatary take an oath for his client?

**אַנטילייא, אַנטיליא** m. pl. (of אנטלי; from which Greek ἀντλός, ἀντλον &c. and our w. ἀντλία, antlia) *baling out bilge-water, pump* (with wheels and buckets). Ruth R. to II, 19 גלגל אנטר; Lev. R. s. 34 אנטל' (ed. אנטילא, corr. acc.) the pumping wheel. Tosef. Makhsh. III, 4 מפי א' שלחן on account of their baling machine (besprinkling the wheat). Ib. Mikv. IV, 2 אנטיליא.

**אַנטילימוס**, v. אַנטילימוס.

**אַנטילר**, v. אַנטילר.

**אַנטימח** Mass. Tsits. (ed. Kirchh. p. 22) perh. *Antoniana*, a cloak; v. אבטיגא.

**אַנטימריא** Midr. Till. Ps. XV, beg., perh. מוניטין or אַלחויסבֿראות (monetæ) *mints*; cmp. אַלחויסבֿראות.

**אַנטיניוס**, v. אַנטיני.

**אַנטיפּטריז**, v. אַנטיפּי.

**אַנטיפּרדס, אַנטיפּרדוס** pr. n. pl. (Ἀντάραδος) *Antaradus*, a Syrian town opposite the Isle of Aradus. Y.

Bets. III, 62<sup>a</sup> top. Y. Sabb. I, 4<sup>a</sup> bot. אנטייריס (corr. acc.).—Cmp. אַנטיירינאי.—Deriv. אַנטיירינאי *inhabitants of Ant.* Targ. Y. II, Gen. X, 18.

**אַנטירי** Pesik. R. s. 24, p. 122<sup>b</sup> ed. Friedm. מטיילין בא' אסלטיין v.

**אַנטירינאי**, v. אַנטיריס.

**אַנטירין** Y. Sabb. VII, 10<sup>a</sup> bot. משקע בא' v. באנטרין.

**אַנטיריס**, prob. corrupt. of אַנטיפּטריס q. v. Y. Gitt. IV, 46<sup>a</sup> שרי א' if a slave escaped to A., he may be extradited; v. אַנטירי II.

**אַנח, אַנח** (=b. h. ינח, sec. r. of אַנח, cmp. אַנח a. b. h. ענח); *Pl.* אַנח (אַנח) *to press, wrong, oppress; to impose, overreach in dealing*, v. אַנחא. B. Mets. 59<sup>b</sup> אַנחא דגרי אַנחא דגרי he who wounds a stranger's (proselyte's) feeling. Ib. 49<sup>b</sup> אַנחא דגרי לי מה שאַנחא דגרי return to me the amount with which thou hast overreached me. Ib. 50<sup>a</sup> top מה שאַנחא דגרי (Ms. R. 1 שַנחאנחא דגרי, v. infra). Ib. 51<sup>a</sup> אַנחא דגרי (Ms. M. שַנחאנחא דגרי, fr. אַנח; Mish. IV, 2 שַנחאנחא דגרי, v. אַנחא דגרי, Ms. R. 1 שַנחאנחא דגרי, v. אַנחא דגרי, Ms. R. 2 שַנחאנחא דגרי, v. Rabb. D. S. a. l. note).

*Nithpa.* אַנחא *to be overreached*. Ib. 49<sup>b</sup> מה נ' which of them has been overreached? Ib. 50<sup>b</sup> מה נ' (Ms. M. אַנחא; a. fr. [Nithpol. of אַנח, v. supra.] [In. Y. אַנח, v. אַנחא.]

**אַנח** (b. h.; demonstr. אַנח, v. אַנח) *I. Succ.* 53<sup>a</sup>; a. v. fr.—[Ib. IV, 5 אַנח ודו (Y. ודו), reverential transcription of אַנח ודו, to avoid the utterance of the Tetragrammaton.]—*Pl.* אַנח. Keth. I, 6; a. fr.

**אַנחא**, v. אַנחא.

**אַנחיקא, אַנחיקא** pr. n. pl. (v. אַנחיקי) an abbreviation of אַנחיקי ביה, *Bithynia*, a district of Asia Minor. B. Mets. 46<sup>b</sup> א' דינר the Denars issued in Bithynia; v. אַנחיקא for var. lect.

**אַנחירין**, v. אַנחירין.

**אַנחיקא** pr. n. pl. v. אַנחיקא; cmp. next w.

**אַנחיקא** m. (=על נחיקא *by the creek*) *shore*; v. נחיקא, נחיקא. B. Mets. 107<sup>b</sup>; a. e.

**אַנחירין** Pes. 112<sup>b</sup>, a word in a charm formula against thirst (var. lect. Rabb. D. S. a. l.), prob.=next w.

**אַנחירין (אַנחירין)** m. (ἐλαιόγαρον, נ corrupt. for ל) *a sauce of oil and garum* (to which wine is sometimes added). Ber. 35<sup>b</sup> sq. א' מריא ו' *elaiogaron* contains the juice of beets; oxygaron the sauce of all kinds of boiled vegetables. Yoma 76<sup>a</sup>. Shebu. 23<sup>a</sup> א' ע' א' perhaps if used as an admixture to *elaiogaron*? Tosef. Bets. II, 16 ו' ואכסיגרון ועליהן ו' (Y. Bets. II, end, 61<sup>d</sup> א' ואכסיגרון ועליהן ו', corr. acc.; cmp. Rashi to Shebu. l. c.). Tosef. Ter. IX, 10; 12; Shebi. VI, 3. Koh. R. to I, 18 אַנחירין (corr. acc.).

אָנִיָּה, v. אָנִיָּה.

אָנִיָּקא, v. אָנִיָּקא.

\* אָנִים Y. M. Kat. III, 83<sup>c</sup> bot., read אָנִי, contr. of אָנִיָּה, v. אָנִיָּה.

אָנִין, v. אָנִין.

אָנִיָּה f. (אָנִין) *grief, retired mourning*, esp. the status of the mourner between death and burial of a kinsman, contr. to אָנִיָּה, אָנִיָּה. Lam. R. introd. (R. Abbahu 4) אָנִיָּה is indoor (retired) grief. Y. Hor. III, 48<sup>a</sup> top אָנִיָּה what is *āninah*?—The time from death to &c. Y. Pes. VII, 35<sup>a</sup> top אָנִיָּה observance of *āninah* by night is biblical. Gen. R. s. 85 he is named *Onan* לעצמו because he brought mourning over his early death.

אָנִיָּה f. same. Kidd. 80<sup>b</sup>; a. fr. in Babli.

אָנִיָּה ch. same. Targ. Lam. II, 5; a. e.

אָנִיָּקא, v. אָנִיָּקא a. אָנִיָּקא.

אָנִיָּס, v. אָנִיָּס.

אָנִיָּס m. (אָנִס) *oppression, ill-gotten wealth*. Targ. Is. I, 13; a. e.

אָנִיָּס f. (preced.) *oppression*. Targ. Koh. V, 7; a. e.

אָנִיָּס m. pl. (v. אָנִיָּס; אָנִיָּס) *islands*. Tosef. Ter. II, 12; Hall. II, 11; (also אָנִיָּס a. נִיָּס; Y. Shebi. VI, 36<sup>a</sup> נִיָּס; Gitt. 8<sup>a</sup> נִיָּס).

אָנִיָּס com. (v. אָנִיָּס) *made of cast metal*, opp. אָנִיָּס of wrought or stretched metal. Sabb. 59<sup>b</sup> דא' אָנִיָּס (Rashi ed. דִּינִיָּס) as to those made of cast metal there is no difference of opinion. Ib. אָנִיָּס (prob. to be read אָנִיָּס, v. Ms. M.) what is made of cast metal is more precious (original).

\* אָנִיָּס Targ. II Esth. I, 2 read אָנִיָּס pr. n. m. (*Antiochus*) *Epiphanes*, King of Syria.

אָנִיָּס Af. of אָנִיָּס.

אָנִיָּס m. (עֵיץ, אָנִיָּס, sec. r. of אָנִיָּס) [*tight bundle*], only in pl. const. אָנִיָּס פִּשְׁתִּין (*flax-stalks after they are soaked, beaten and baked*). B. Mets. II, 1 (21<sup>a</sup>). Y. Succ. I, 52<sup>b</sup> bot.; Bab. ib. 12<sup>b</sup> (Ar., Ms. M., Tosef. ib. I, 6 עֵיץ); a. fr. V. אָנִיָּס.

אָנִיָּקא, v. אָנִיָּקא.

אָנִיָּקא m. (אָנִק) *trouble, affliction*. Targ. Y. Gen. XXII, 20; a. e.—Pl. אָנִיָּקא, אָנִיָּקא (often used as a singular). Targ. Lev. XXI, 10 (affliction by death in the family); a. e. Cmp. אָנִיָּקא.

אָנִיָּקא f. same. Targ. Ps. CII, 21.

אָנִיָּס (sec. r. of אָנִי, cmp. חִנֵּי) 1) *to rub, polish, finish*, esp. *to glaze vessels, to line* (with onyx). Tosef. Kel. B. Mets. I, 3 אָנִיָּס בִּיאָנִיָּס כְּלִים (or אָנִיָּס *Pi.*) clean vessels which one lined with unclean glaze (onyx); v. אָנִיָּס—2) (cmp. חִנֵּי) *to make sore, to grieve*. Denom. אָנִיָּס II.

\* אָנִיָּס I m. (preced. 2)) *grief, wrong*. B. Mets. 59<sup>a</sup> all gates are sometimes closed except the gates (of prayer) of those wronged by men (v. אָנִיָּה), for it says, (Amos VII, 3) "Behold the Lord stands on the wall of *anakh* and in his hand he holds *anakh* (oppression)." Ib. אָנִיָּה אָנִיָּה the Lord hears the prayer of the wronged, for it says &c.; v. אָנִיָּה.

אָנִיָּס II (b. h., prob. fr. a demonstr. אָנִי, cmp. חִנֵּי &c., a. אָנִי, אָנִי) *plummet, plumb-line*. Lev. R. s. 33, beg. a. e. אָנִיָּס אָנִיָּס אָנִיָּס by the *plummet* (Amos VII, 7) the Great Sanedrin are meant whose number (71) corresponds with the numerical value of אָנִיָּס.

אָנִיָּס, אָנִיָּס m. (אָנִיָּס) 1) *Onyx Agate*, a semipellucid stone of a fine flinty texture. Ab. Zar. 8<sup>b</sup> אָנִיָּס (ed. אָנִיָּס).—2) *a variety of gypseous alabaster, onyx; a glaze*. Ib. 11<sup>b</sup> אָנִיָּס אָנִיָּס אָנִיָּס Ar. (ed. אָנִיָּס) the streets are paved with &c. (for the procession). Tosef. Kel. B. Mets. I, 3, v. אָנִיָּס. Lev. R. s. 33 nothing makes the kettle durable אָנִיָּס אָנִיָּס but its glaze lining; so says the Lord אָנִיָּס I am your lining (stay) in trials (incorr. in some ed. a. Ar. s. v. אָנִיָּס).

אָנִיָּס (b. h.; v. אָנִיָּס II; cmp. אָנִיָּס) I. Pesik. R. s. 21, v. אָנִיָּס. Sabb. 105<sup>a</sup> אָנִיָּס אָנִיָּס אָנִיָּס *anokhi* may be interpreted as an acrostichon אָנִיָּס אָנִיָּס אָנִיָּס אָנִיָּס I myself have written, have given (the Law). Pesik. Bahod. p. 109<sup>b</sup>; v. אָנִיָּס.—Pl. אָנִיָּס, אָנִיָּס. Ber. 14<sup>b</sup>; a. fr. V. אָנִיָּס.

אָנִיָּס, v. next w.

אָנִיָּס m. (ἀναλογιστὴν) *reading desk, pulpit*. Kel. XVI, 7 Ar. אָנִיָּס (Var. in R. S. אָנִיָּס, ed. אָנִיָּס; corr. acc.). Y. Meg. III, 73<sup>d</sup> bot. אָנִיָּס, אָנִיָּס (corr. acc.). Tosef. Kel. B. Kam. II, 3 אָנִיָּס אָנִיָּס ed. Zuck. (Var. אָנִיָּס, ed. אָנִיָּס read אָנִיָּס אָנִיָּס used as fem.) a reading desk spread out is clean, folded together is unclean (susceptible of levitical uncleanness).

אָנִיָּס, v. אָנִיָּס I.

אָנִיָּס (b. h.; sec. r. of אָנִי, v. אָנִי) *to press, oppress, wrong*, v. אָנִיָּס.—אָנִיָּס *one who feels grieved, mourner*, esp. *Onan*, mourner before the burial of a kinsman, contr. to אָנִיָּס; v. אָנִיָּס. M. Kat. 14<sup>b</sup> אָנִיָּס אָנִיָּס may officiate at sacrifices though being an *Onan*.—Pl. אָנִיָּס. Snh. 47<sup>b</sup> אָנִיָּס אָנִיָּס אָנִיָּס אָנִיָּס they observed no mourning ceremonies but lived in silent and retired mourning.—Fem. אָנִיָּס. Keth. 53<sup>a</sup>.—Denom. אָנִיָּס *complaining, fastidious, feeble*. Pl. אָנִיָּס אָנִיָּס *fastidious of taste, easily taking an aversion, delicate*. Pes. 113<sup>b</sup>. Cmp. אָנִיָּס.

*Nithpa*. אָנִיָּס *to feel wronged, complain of being overreached*, v. אָנִיָּס.

**אָנן** ch. *to be grieved, to mourn*. Targ. Koh. VII, 4.—Denom. **אָנן**; f. **אָנניקא**, with **דערהא**=h. **אָנן**, v. preceded. Hull. 112<sup>a</sup> **אָנן דערהא** he was fastidious, delicate. Ber. 24<sup>b</sup>; B. Bath. 23<sup>a</sup> **אָנן דערהא** I am &c.

**אָנן** pl. of **אָנא**.

**אָנניקא**=**אָנא**, v. **אָנא**.

**אָנניקא** m. (=אָנניקא inserted; אנק). Targ. Y. Gen. XXXVIII, 25 **אָנניקא** *my distress*.—*Pl.* **אָנניקא** *troubles*. Targ. II, Esth. V, 1. Targ. Y. II Gen. XXII, 14 (Y. I **אָנניקא**). Cant. R. beg. none tells **אָנן** (some ed. **אָנן**) his troubles except after his release; Koh. R. to I, 12 **אָנניקא**, read **אָנניקא**.—Targ. Y. II Gen. XXXVIII, 25 **אָנניקא** *Ar. the distressed* (ed. **אָנניקא**). Cmp. **אָנניקא** a. deriv.

**אָנניקא** adv. (**אָנניקא**) *perforce, of necessity* (corresp. to **אָנניקא** שבנילם). Gen. R. s. 12 if a human being spreads a tent **אָנניקא** **אָנן** it must in course of time become loose. Cmp. Y. Ber. I, 2<sup>d</sup> top.

**אָנניקא** (אָנניקא) f. (=h. **אָנניקא** II, **אָנניקא**) *a full grown camel*. Midr. Till. to CIV, 24 and the lion took pity on him (the dog), for she (the camel), (read **אָנניקא**) is a friend of the lion, **אָנניקא** and the dog is a friend of the camel; Yalk. ib. 862 **אָנניקא**, **אָנניקא**, Zay. Raan. a. l. **אָנניקא**.

**אָנניקא** (b. h.; sec. r. of **אָנניקא**; אוין; cmp. **אָנניקא**, **אָנניקא**, **אָנניקא** as to meaning cmp. **אָנניקא**, **אָנניקא** &c.) *to bend, force; to do violence; to outrage* &c. Hull. 45<sup>a</sup> **אָנניקא** **אָנניקא** if one in cutting presses the windpipe and gullet out of their natural position. Ib. **אָנניקא** **אָנניקא** if the animal strained its neck so as to dislocate the organs. Gitt. 44<sup>b</sup>; Hull. 131<sup>a</sup> **אָנניקא** **אָנניקא** if royal officers took forcible possession of (seized,) his barn. Keth. III, 4 **אָנניקא** he who violates a woman. Part. pass. f. **אָנניקא** *an outraged woman*. Y. Yeb. VI, 7<sup>c</sup>; a. fr.—Masc. **אָנניקא** *the victim of an accident, unavoidably prevented*. Ned. 27<sup>a</sup> **אָנניקא** **אָנניקא** the Merciful (the Law) acquits from responsibility him who is the victim of an unavoidable accident; a. fr.

*Pi.* **אָנניקא** *to violate*. Num. R. s. 14 **אָנניקא** to violate her.

*Nif.* **אָנניקא** *to be forced, overcome, to meet with an accident*. Ber. 13<sup>b</sup> **אָנניקא** **אָנניקא** overcome by sleep. Hull. 31<sup>a</sup> **אָנניקא** **אָנניקא** if she dipped in the water by an accident Ib. 45<sup>a</sup> **אָנניקא** **אָנניקא** provided the animal is not forced so that its organs be dislocated. Keth. I, 10 **אָנניקא** she was outraged; a. v. fr.

**אָנניקא** fut. **אָנניקא** ch. same; 1) *to take by force, snatch, rob*. Targ. II Sam. XXIII, 21; a. fr.—2) *to oppress, rob* (h. **אָנניקא**). Targ. I Sam. XII, 3; 4; a. fr.—Arakh. 16<sup>a</sup> **אָנניקא** **אָנניקא** and they (violent men) go and rob him (or force him to feed them, v. Rashi a. l.). Lev. R. s. 34 **אָנניקא** **אָנניקא** he forced them, made them managers of public charities.—3) (cmp. **אָנניקא**) *to distraint, fine*. Targ. Amos. IV, 2; a. fr.; v. **אָנניקא**.—4) *to urge, press; restrain*. B. Bath. 57<sup>b</sup> one must **אָנניקא** **אָנניקא** restrain himself (turn his eyes away forcibly). Hull. 133<sup>a</sup>

1) **אָנניקא** **אָנניקא** time pressed him.—Part. pass. **אָנניקא** *wronged* &c. Targ. Hos. V, 11; a. e.—2) *unavoidably prevented, forced*, v. preceded. Naz. 23<sup>a</sup> **אָנניקא** he had no will of his own (being drunk). Ned. 27<sup>b</sup>; a. fr.

Af. **אָנניקא** *to oppress*. Targ. Jer. VII, 6 (h. text **אָנניקא**).

*Ithpe.* **אָנניקא**, **אָנניקא**, contr. **אָנניקא**. 1) *to be robbed; to be fined*, (of official extortion); &c. Targ. Is. XXI, 2. Lev. R. s. 34 **אָנניקא** **אָנניקא** (read **אָנניקא** **אָנניקא** or **אָנניקא** **אָנניקא**) that you will lose through extortion &c.—2) *to meet with an accident, be unavoidably prevented*. Ned. 27<sup>a</sup> **אָנניקא** **אָנניקא** he met with an accident and did not come in time. Ib. **אָנניקא** **אָנניקא** was he not unavoidably prevented (since he died during the appointed time)? Keth. 16<sup>b</sup> **אָנניקא** **אָנניקא** they were prevented from forming the bridal procession [prob. alluding to government interference; Rashi: through excessive drinking]. [**אָנניקא** *to grow ill*, v. **אָנניקא** a. **אָנניקא**].

**אָנניקא** m. (preced. ws.) *one who acts violently, a violent man*. B. Bath. 45<sup>a</sup> **אָנניקא** **אָנניקא** as a rule the gentile is violent (lawless). Y. Kidd. I, 60<sup>c</sup> top.—*Pl.* **אָנניקא** **אָנניקא** on account of the lawless (among the gentiles).—Esp. (law) *Annas, one who is in possession of property bought from one who obtained it by force or confiscation, owner of reclaimable property*. Kil. VII, 6 (5) **אָנניקא** **אָנניקא** if an Annas put seeds into a vineyard (creating Kilayim), and it is reclaimed. Ib. from what time and onward **אָנניקא** is one called an Annas (who may consider himself in undisturbed possession)? Ans. **אָנניקא** (v. Y. ib. 31<sup>a</sup>) from the time the name of the original owner is sunk (when the property is no longer named after him).—*Pl.* as above. Y. Succ. IV, beg. 54<sup>b</sup>, v. **אָנניקא**.

**אָנניקא** Targ. Y. II Gen. X, 2, v. **אָנניקא**.

**אָנניקא** read **אָנניקא**.

**אָנניקא** read **אָנניקא**.

**אָנניקא** (b. h.; sec. r. of **אָנניקא**; v. **אָנניקא**) *to swell, blow, whence, to be angry*.—*Pi.* **אָנניקא** *to quarrel*. Hull. 63<sup>a</sup> why is it called Anafah? **אָנניקא** **אָנניקא** (not **אָנניקא**, v. Rashi a. l.) because it quarrels with its kindred.

**אָנניקא** m. (more freq. **אָנניקא** q. v.) 1) *face, front*; freq. in pl. **אָנניקא**. Targ. Ps. LXXXIV, 10; a. fr.—2) with prep. **אָנניקא**, *in sight of, before*. B. Mets. 86<sup>a</sup> **אָנניקא** **אָנניקא** he locked the door before him.—*Pl.* **אָנניקא** (Targ. also **אָנניקא**). Targ. Y. Gen. XXIII, 10; a. e.—Hull. 121<sup>a</sup> **אָנניקא** **אָנניקא** (=h. **אָנניקא**) *for itself, singly*. Targ. Y. Deut. I, 6; a. e.—B. Mets. 22<sup>b</sup>.—Keth. 7<sup>b</sup> **אָנניקא** **אָנניקא** in their presence; a. fr.

**אָנניקא** f. (=h. **אָנניקא**) *waving*. Targ. Y. II Lev. VII, 30 (20) (some ed. **אָנניקא**).

**אָנניקא** Tosef. Kel. B. Mets. VI, 5 ed. Zuck., read **אָנניקא**.

**אָנניקא** read **אָנניקא**.

**אָפּוֹרָא** f. (ἀναφορά) *official return*. Pl. אָפּוֹרָאוֹת. Pesik. Shek. p. 18<sup>b</sup> א' עשה שרי א' made out two military returns (census); Num. R. s. 2 אנפריאות; Pesik. R. s. 11 אנפריאות (corr. acc.). [Not to be confounded with אנפריאות, pl. of אנפריא.]

**אָנפֿוריאַ** f. (ἐμπορία) *journey for business, traffic, trade*; also *merchandise*. א' merchant's implements (straps, poles &c. for carrying goods). B. Mets. II, 2 כלי א' merchant's implements (if found) need not be publicly announced (for return to the owner). Ib. 23<sup>b</sup> sq.; Y. B. Mets. II, beg. 8<sup>b</sup>; Tosef. ib. 1 (definit. of our w.). Midr. Till. to Ps. CXVIII, 20 א' arranged his journey with the caravan. [Also אנפריא.]

**אנפטי** read אפטי.

**אנפיה** Tosef. Hull. III (IV), 27, Var. נפיה, v. אפיה.

**אנפילוגוס\*** m. (ἐπιλογος, epilogus) *concluding speech, argument, inference; peroration*. Koh. R. to X, 16 א' דודריל א' (Solomon) in his wisdom began a concluding argument; (Midr. Till. to Ps. LXXII (פירי טרב))

**אנפילוגוס**, corr. as preced.

**אנפילון**, v. אנפילון II.

**אנפיליא**, v. אנפיליא.

**אנפיקנון**, v. אנפיקנון.

**אנפקא**, v. אנפקא.

**אנפקות**, v. נפקות.

**אנפקיטן**, corr. as next w.

**אנפיקינון** m. (ὀμψαχινον, sub. ἔλαιον) *oil made of unripe olives*. Targ. Esth. II, 12 אנפ—Pes. 43<sup>a</sup> אנפיקינון (Ms. M. אנפיקינון). Men. VIII, 3; a. e.—Gen. R. s. 98 אנפ... (corr. acc.). Cant. R. to IV, 8 אנפ (corr. acc.).

**אנפרות\*** f. (פר or נפר) *a break, division*, whence 1) *the purchase of an odd object, of one of a pair*. Sabb. 80<sup>b</sup> (ref. to אנפרא q. v.) א' עשה מעותיו א' will a man buy a half of a thing (as a cosmetic for one temple)?—2) *partial payments, an agreement* (invalid according to Jewish law) *of term payments with the condition of forfeiture on missing one term* (v. אנפכתא), esp. *such an agreement forced upon a Jew by a gentile (Roman) individual or authority*. Gitt. 44<sup>a</sup> (v. אנס) א' אם א' if his crop was seized in consequence of an *anparuth*, he is exempt from paying the tithes (of his produces, since he is the loser, whereas if distrained for a real debt, he enjoys the legal benefit of being released of a debt, and therefore must pay the tithes, as if he had sold the crop). Y. Keth. X, end, 34<sup>a</sup> א' בארנונה א' with

reference to annona, capitation tax and forfeiture. Gitt. 58<sup>b</sup> א' if a gentile (Roman) obtained possession of a Jew's property in consequence of seizure for a debt or of forfeiture and subsequently sold it to a Jew, the Sicarion law finds no application (and the property must, without any indemnity, be restored to its original owner; v. סיקריקין) and the property seized for forfeiture must have been in the possession of the gentile for twelve months (during which the Jew might have had a chance to reclaim it as illegally seized; v., however, the objection, and subsequent emendation of סיקריקין for א', ibid.). Ib. אין אין אין in Babylon (under the Persian government) there is no *anparuth*, (which is interpreted) א' אין אין the laws concerning the purchase by a Jew of property which a gentile had seized for forfeiture find no application in the well regulated Persian state because the owner might have gone to court, if he felt himself aggrieved. Tosef. Gitt. V (III), 2.—Pl. אנפריא. Y'lamd. Sh'lah. (quot. in Ar.) א' אני נוטל מיהן א' I (the Lord) take from them promises to pay in instalments (promises of amending their ways, repentance) and give them extension. Tanh. ib., end, a citizen was paying *annonæ* א' וכו' and signing agreements of forfeiture; (Num. R. s. 17 אנפריא, v. אנפריא). [Ibid. s. 2 אנפריא, v. אנפריא pl.]

**אנץ\*** (sec. r. of אנץ, v. אנץ) *to squeeze in, fasten*. Targ. Koh. XII, 11 דאנצין read דאנצין which are fastened (h. text נטועים; gloss דאנצין, clerical error for דאנצין or דאנצין, embodied in the text of some ed.). Targ. I Sam. XIII, 21, Ar., v. נצב.

**אנק** Y. Bicc. I, 68<sup>d</sup> bot. מאניקות, v. אבק.

**אנק** (sec. r. of אנק, v. חנק), Pa. אנק *to press, choke*. Part. pass. אנק *choked, grieved*. Targ. Ezek. IX, 4. Comp. אנק. V. אנקא, אנקא, &c.

**אנקא** B. Mets. 46<sup>b</sup>, v. אנקא.

**אנקא I** (b, h.; אנק) a species of *lizzard*. Tanh. Balak. 9; Num. R. s. 20.

**אנקא II** f. camel, v. נאקא.

**אנקורא**, v. אינק.

**אנקטמין, אנקטמין\*** m. pl. (a contr. of אנק קטמין, or אנקל a. its bibl. equivalent לולא קטמין) *loop or hook for stumped limbs, a sort of artificial arm (or leg; v. infra)*. Sabb. VI, 8 א' טוורין א' Mishn. a. Y. (Bab. ed. 66<sup>a</sup>) an artificial arm (for carrying burdens) is not susceptible to levitical uncleanness, but you must not wear it in walking in the street on the Sabbath (because it is intended for carrying burdens). Y. ib. 8<sup>c</sup> bot. (R. Abbahu explains our w.) אמרא די יריא Ar. (read two words; ed. דוניים, corr. acc.) the ὄνος (ass, i. e. pulley) of the stump-handed,—a hand-pulley (ass); Bab. a. l. R. Abbahu (leaving out the etymology) אמרא דאכפא a pulley for loads, v. אכפא. Oth. opin. ibid. אכפא stilt (artificial legs); (פראמי) פרימא q. v.—V. Kel. XV, 6

ניקטמון. [The definitions by Ar. a. Rashi, referring to implements of public entertainments, are not in keeping with the preceding proposition of the Mishnah.]

אנקירונס, v. אָן.

אנקילין, v. אָנקלִי.

אנקיקהא, v. אָנקיקהא.

**\*אנקלווסים, אנקלווסים**, read אָנקוֹוִילִינְטִיס m. (inquilinus, v. Makeld. Roman Law, ed. Dropsie, § 408) *the lessee's right of dwelling, lease*. Y. B. Mets. VIII, end, 11<sup>d</sup>, let him stay עד ימלא א' ידידה until his lease expires.

**\*אנקלומה (אנקלומה) אנקלומה** (ἐγκαλοῦμαι) *I appeal*. Deut. R. s. 9; Koh. R. to VIII, 8 א' . . . לומר to say before the Lord, 'I appeal against thy decision.' V. next w.

**אנקלומין (אונק)** m. (ἡ ἐκαλογία, v. Sm. Ant. s. v. Appellatio) *appeal* from the decision of a court. Gen. R. s. 49 א' לוּ one is permitted to hang up against him i. e. to announce, an appeal—from the dux &c. Deut. R. s. 9 ליתן לפניו אנקלומין (read ליתלוח a. טון . . .); Koh. R. to VIII, 8 שירלח א' to appeal from his decision. Tanh. Thazr. 7 שלא ירננו עליו אונק' וכ' (ed. Bub. 9 ירננו, read ירלח). V. next w.

**\*אנקלומין**, Mus. אנקלומין, read אָנקלִימִין m. pl. (ἐγγεγραμμένα, .. ατα) *written complaints, charges*. Deut. R. s. 2; Yalk. Gen. 77; Ex. 167 נרפס בא' has been arrested on charges.

אנקלומס, v. אָנקלומס.

**\*אנקלסיה (אני)** f. (a corruption of ἐνεχυράστια) *taking property in pledge, writ of seizure=אָנקלסיהא*. Tosef. B. Mets. I, 7 אונקלסיהא ed. Zuck. (Var. אונקלסיהא, corr. acc.) when a writ of seizure is found, if the debtor admits its correctness, it must be returned to the creditor; if not, it must be returned to neither. Ib. B. Bath. XI, 5 אונקלסיהא (אני, אונק) a writ of seizure may be written out without notifying the creditor, but not without notifying the debtor and giving him time to protest; v. B. Kam. 112<sup>b</sup>).

אנקקתא, v. אָנקקתא.

אנקש, v. אָנקש.

אנקשהא her walls, v. אָנקשהא.

אנקשין Y. Ter. II, 41<sup>d</sup>; a. e., v. נָשִׁי to forget.

אנקשים, v. אָנקש a. איש.

**אנקת, אנקת** com. (=h. אָתָּה, אָתָּה) *thou*. Dan. II, 29; a. e.—Targ. freq.—Sabb. 30<sup>a</sup> שלמח א' thou, O Solomon! Ned. 91<sup>b</sup> לא א' if it was not thou. B. Mets. 26<sup>b</sup>; a. fr.

**\*אנהא** m. (אנהא, אנהא, cmp. אָנהא for אנהא) *essence, substance*. Men. 78<sup>a</sup> רמשהא א' אימא perhaps by 'loaf of oil', the oil itself is meant?, i. e. a loaf made of congealed oil.

אנהא f., v. אָנהא.

**אנהונים**, read אָנהונִיס m. *tunny-fish*. Tosef. Hull III (IV) 27; v. אָנהונִיס.

**אנהוסאי** m. pl. *Orthusians*, v. אָנהוסִייה. Targ. Gen. X, 17 (Y. אָנִשׁ).

**אנהימרוס** corrupt. of אָנטיפֿטֿרוֹס, pr. n. m. *Antipater*. Targ. II, Esth. III, 1.

אנהינים, v. אָנהינים.

**\*אנהיקר** f. (ἐνθήκη) *store, capital* of the business. B. Bath. V, 1 if one sold a ship, he has not sold with it . . . הא' את הא' the funds and stores belonging to the business. Cmp. ib. 77<sup>b</sup> (definition) Ms. M. (ed. רבנו) the business connected with it.

**אנהרופי** m. *anthropeus* (man), an assumed form for ἀνθρωπος, for the purpose of deriving another assumed form (אָנהרופֿיִא) *anthropeia* (woman). Gen. R. s. 18; s. 31 did you ever hear people say *gynios* and *gyneia* (from γυνή, woman), or *anthropeus*, *anthropeia*, *gabra* (man) *gabraitha* (woman)? but you do say (in Hebrew) *ish* and *ish-sha*, both of the same root (as an evidence of the primitiveness of the Hebrew language).

אנהרופי, v. preced.

**אנהתא** f. (אָנהתא) *woman, wife*. Targ. Job XXV, 4; a. fr.—Lév. R. s. 37, beg.; a. fr.—Yeb. 45<sup>b</sup> . . . made a gentile woman perform the immersion א' לשם as a woman (after menstruation, not as a proselyte).

**אס** a formative syllable, v. אָס. Words not found under אָס should be looked for under אִס.

אס Ex. R. s. 15, v. אָס.

אסא to heal, v. אָסא.

**אסא, אסא** I f. (?) (infin. of אָסא, as noun) *healing, remedy*. Targ. Jer. XIV, 19 (אָסא). Targ. II Chr. XXI, 18 דלית א' incurable.

**אסא, אסא** II m. (preced.) *physician*. Targ. O. Ex. XV, 26 אָסא (אָסא); Y. אָסא thy &c. V. אָסא.

**אסא** III m. (contr. of אָסא, v. אָסא) *myrtle*. Targ. II, Esth. II, 7; a. e. R. Hash. 23<sup>a</sup> א' hadas (Is. XLI, 19) is *asa*. Pes. 56<sup>a</sup> א' רדא Ar., Ms. O. (ed. רדא) fresh (moist) myrtle. Ber. 9<sup>b</sup> א' רדאמטירא you had to carry a myrtle-tree to the palace (when forced into public labor, v. אָנקלִייהא). Snh. 44<sup>a</sup> (prov.) א' רדאמטירא a myrtle between willows still is a myrtle by name, and people call it a myrtle.—Pl. אָסא. Targ. Esth. VIII, 15.—Nidd. 37<sup>a</sup> (Rashi, sing.)

\***אָסא, אָשא** m. (v. אָסי, emp. קָשִׁישׁ, קָשֶׁן, קָשִׁישׁ &c.) old. Gitt. 69<sup>a</sup> כלבא א' (Ar. אשא) old dog (in a charm formula); v. אבסא. Cmp. Assy. asi Kalbi, V, R. 8, 12.

\***אָסב**, only in אָסבִּי יוּקא (prob. fr. סב, סבא) to cause a new-born child to vomit by putting one's finger into its mouth, to relieve it of phlegm; cmp. קָנַךְ.—Sabb. 123<sup>a</sup>, v. Ar. s. v. (Ms. O., Alf., Ash. אסוכי, v. Rabb. D. S. a. l.) [Rashi: to set an infant's limbs aright, v. קָצַב Pi.—incongruous with the following אפיקוריון &c.]. [Keth. 10<sup>a</sup> אסבורו, אסבנין, v. סבא.]

\***אָסגנימרון, אָסגנימרון, אִיס'** &c., a corrupt. of אִיגְרִיסְטְרִין m. (equestris, equester) one belonging to the equestrian order, knight, nobleman (v. Sm. Ant. s. v. Eque). Esth. R. to III, 4 של הק'בה וכו' (Yalk. a. l. 1054 . . . I am the Lord's knight, for . . . my ancestor (Benjamin) was born in the Land of Israel. Yalk. l. c. וכו' א' וכו' does a knight bow before a commoner?

**אָסדה, אָסדה (סָדָה)** f. (v. סד) logs joined together, raft. Ber. IV, 6 באסדה (Ar. סדה, Ms. F. אסכרדא, read אסכרדא; v. infra). Y. ib. 8<sup>c</sup> וכו' א' היא אסכרדא וכו' *asda, iskhadia* (σχηδία) and *rafsodoth* are the same. Zab. III, 1 אסדה. Neg. XII, 1 אסדה Ar. (ed. אסקריה, Var. אסכרדא; v. אסכרדא).

**אָסדורקא, אָסדורקא** f. (סדר) attestation, statement of an eye-witness. Tem. 18<sup>b</sup> מאי אסדורקיה what is the object of his statement? Ber. 14<sup>b</sup>. Yeb. 64<sup>b</sup>.

**אָסו**, v. אָסורא.—Pl. אָסוּן.

**אָסנא**, v. אָסנא.

**אָסונן**, v. אָסנא.

**אָסניורוס** pr. n. m. Severus, prob. Alexander Severus, Roman emperor. Ab. Zar. 10<sup>a</sup>. Nidd. 45<sup>a</sup>. V. אָסניורוס.

**אָסן** m. (b. h.; אָס, v. אָס) accident. Mekh. Mishp., N'zik. s. 8 מיתה אין א' אלא אסן under accident is meant death (ref. to Gen. XLII, 38).

**אָספיות** f. pl. (b. h. אָספיות, Koh. XII, 11) gatherings of scholars, councils. Y. Snh. X, 28<sup>a</sup> bot. Num. R. s. 14. Snh. 12<sup>a</sup> א' א' Sanedrin.

**אָספית** m., **אָספית** f. (אספ) foundling. Kidd. IV, 1 (69<sup>a</sup>) א' כל שנאספ וכו' *asufi* is a child taken up from the street, whose father and mother are unknown, contrad. to אסופית לא ישא א' אסופית ought not to marry a female foundling. B. Mets. 87<sup>a</sup>.

**אָסור** m. (b. h., part. pass. of אָסר) 1) prisoner. Pl. אָסורין, אָסורין.—א' בית הא' (b. h.) prison. Gen. R. s. 91; a. fr.—2) [Part. of אָסר, q. v., forbidden.]

**אָסור**, v. אָסור.

**אָסור** m. ch. (b. h. אָסור) tie, chain. Dan. IV, 12.—Pl. אָסורין Ezra VII, 26; v. אָסור.

**אָסורא, אָסורא** m., **אָסורא** f. same. Targ. Prov. VII, 22 (ed. Walt. אָס). Targ. Ps. II, 3; v. אָסור.

**אָסורא**, v. אָסורא.

**אָסוריותא, אָסוריותא** f. pl. (אָסר; emp. אָסוריא) bundles, bunches. Hull. 51<sup>b</sup> א' bundles of reeds. Bets. 12<sup>b</sup> א' bundles of mustard stalks. Ib. 13<sup>a</sup> א' bundles, they are Tebel (v. טָבֵל).

\***אָסורין** m. pl. (v. אָסור) prop. bands, esp. certain implements belonging to the wine press. Y. B. Bath. IV, beg. 14<sup>c</sup>, for which Bab. ib. 67<sup>b</sup> נסרים, Var. ריצרים; Tosef. ib. III, 2 ריצרין, Var. ריצרין.

**אָסורינו** Pesik. R. s. 22, v. סור, a. סורא.

**אָסור, אָסור** f. (אָסר) cure, remedy. Targ. Is. LVIII, 8. Targ. Gen. III, 6 (some ed. O. אָסר); a. fr. B. Mets. 86<sup>a</sup> top ונאסו דרבי וכו' and Rabbi's cure shall be effected through him. B. Kam. 85<sup>a</sup>, a. fr. אָסוריה what is the remedy for it? Sabb. 110<sup>a</sup> perhaps the Rabbis' snake (excommunication) has bitten him א' ליה ליה for which there is no remedy.—Pl. אָסורין. B. Bath. 58<sup>b</sup> I, the wine, stand at the head of all medicines.—אָסורא. B. Mets. 113<sup>b</sup> אָסוריהו remedies for them. Lev. R. s. 37 אסויהך (read אָסורין).

**אָסחוריהא** f. (סחר) sitting around the table, banqueting. Targ. I Kings X, 5. Targ. I Sam. IX, 12 א' ביה the place of feasting (h. text במה); a. e.

**אָסח** interchanging with אָסח. [For words not found here below, v. s. אָסח, or אָסח.]

**אָסמטיבת, אָסמטיבת** f. (stativa, sub. castra) resting station. Gen. R. s. 10 end א' עשה to take a rest. Pesik R. s. 31 אסמטיא, read אָסמטיא.

**אָסמבא**, v. אָסמבא.

\***אָסמבלא, אָסמבלא, אָסמבלא, אָסמבלא** f. (diminut. of אָסמבלא) colonnade-like walk. Pl. אָסמבלאור א' &c. Erub. 24<sup>a</sup> א' א' עשירין Mss. (ed. one א', v. Rabb. D. S. a. l.) planted so as to form colonnades.

\***אָסמבלאמא** m. (stabulata, D. C.=stabularius, σταβλητής) equerry. Pl. אָסמבלאמא Esth. R. to I, 12 א' קומיס (read קומיס) chief of equeries (comes stabuli) [prob. to be read אָסמבלאמא].

**אָסמניות, אָסמניות** f. pl. (סגי, סגי) rims, mouldings around a stove. Kel. VIII, 9; cmp. לָזְבִּז. שְׁפָחָה, לָזְבִּז.—Y. Ab. Zar. II, 42<sup>a</sup> bot. א' ספיות הן א' ed. Zyt. (oth. ed. א' ספיות) *s'fioth* and *istagioth* are the same; cmp. R. S. to Kel. l. c. [Tosef. Kel. B. Kam. VI, 17 . . ספיותאור . . ליבזו ed. Zuck. (Var. ספיותאור, R. S. l. c. ספיותאור), prob. corrupt. of אָסמניות.]

**אָסמנין, אָסמנין, אָסמנין** m. (Ispe. noun of סגנין) observer of constellations, astrologer. Pl. אָסמנין, constr. אָסמנין &c. Sot. 12<sup>b</sup>; 36<sup>b</sup>; Ber. 4<sup>a</sup>; a. fr. Snh. 49<sup>a</sup>, v. אָסמנין.

\***אָסמנינא, אָסמנינא, אָסמנינא** ch. same.—Pl. אָסמנינא (?), אָסמנינא &c. Targ. Y. Ex. VIII, 3; 14; 15. Targ. Job V. 13; a. e.



**אַסטָרוֹנֹמִיָּה**, **אַצ'**, **אַ'** f. (v. preced.) *astrological speculation, planetary constellation*. Sabb. 156<sup>a</sup> נסתכלתי **באצ'** ed. (Ms. M. באס') I looked at my constellation. Ib. **באצ'** **מא' וכו'** give up thy astrological speculations, for Israel stands not under planetary influences. Yoma 28<sup>b</sup>; a. fr.—Snh. 49<sup>a</sup> של דוד עומדה **א'** של דוד עומדה Ar. ed. pr., Ms. Oxf. (ed. קיימין) . . . . . **אצטגניני** David's star stands as yet (has not yet gone down).

**אַסטָרוֹנִיָּה**, **אַסטָרוֹנִיָּה**, v. אִיס.

**אַסטָרוֹנִיָּה** Y. Sabb. VII, 8<sup>b</sup> bot., v. אסטרונומיה.

**אַסטָרוֹנִיָּה** I, II, v. אִיסטָרוֹנִיָּה I, II.

**אַסטָרוֹנִיָּה**, **אַסטָרוֹנִיָּה**, v. אִיס.

**אַסטָרוֹנִיָּה**, v. אִיסתָּה.

**אַסטָרוֹנִיָּה**, v. אִיסתָּה.

**אַסטָרוֹנִיָּה**, v. אִיסתָּה I, II.

\***אַסטָרוֹנִיָּה**, Y. Sabb. VI, 8<sup>b</sup> bot., also in two words **מ' אסטו**, quoted from Aquila as a rendition of ברוי הגפש (Is. III, 20), read: **אַנְסְטָרוֹמָכְיָה** (ἐνστρομάχια pl. of ἐνστρομάχιον=ἐμπλόκον; v. explan. ibid. רבירים **וכ' an ornament of the bosom (stomach).**

**אַסטָרוֹמָכָה**, **אַ'** I m. (στρομάχος) prop. *orifice*, esp. *stomach*. Lev. R. s. 4 the food goes **לא' מ'שנא** from the gullet into the stomach. Koh. R. to VII, 19 (incorr. order).

**אַסטָרוֹמָכָה** II *muscle, cartilage &c.*, v. אִיסתָּה.

**אַסטָרוֹמָכָה**, Pesik. R. s. 31, read **אַסטָרוֹמָכָה**.

**אַסטָרוֹמָכָה**=**אַסטָרוֹמָכָה**.

**אַסטָרוֹמָכָה**, v. אִיס.

**אַסטָרוֹמָכָה**, v. אִיסתָּה.

**אַסטָרוֹמָכָה**, v. אִיסתָּה.

**אַסטָרוֹמָכָה**, v. אִיסתָּה.

**אַסטָרוֹמָכָה**, v. אִיסתָּה.

**אַסטָרוֹמָכָה**, v. אִיסתָּה.

**אַסטָרוֹמָכָה** Ex. R. s. 15, read **אַסטָרוֹמָכָה**.

**אַסטָרוֹמָכָה**, **אַ'** m. (σταχτόν, sub. ἔλαιον) *oil that runs off without pressing, virgin oil*. Lev. R. s. 5 שמן אסטב' Mus., ed. אסטב' (Ar. אסטב'); Num. R. s. 10 אנשכנן; Cant. R. to IV, 8 אפוסכנן (corr. acc.).

\***אַסטָרוֹמָכָה** com., pl. אִיסתָּה (Ar. אִיסתָּה) (Ispe. noun of שכר, סכר; cmp. b. h. תְּכִיחָה) prop. *embroidered figures*; hence *embroidered girdle*. Gen. R. s. 19 (ref. to Gen. III, 7) various girdles סריגים (Var. גליונים, Ar. ed. Koh. גליון) embroidered girdles (or girdle), wrapping belts, and white linen belts; v. גליון 3). [*Pl.* in sing. sense, v. גליון.]

**אַסטָמָא**, pl. אִיסתָּה m., v. אִיסתָּה.

**אַסטָמָא**, **אַצמלָה**, **אַצמלָה**, **אַ'** f. (Ispe. noun of שלל; cmp. תְּפִילָה) *robe, garment*. Targ. Y. Gen. IX, 23; a. fr.—Sabb. 128<sup>a</sup> **א' דראדיה לו'** a robe becoming his position. M. Kat. 28<sup>b</sup> (prov.) **א' וכו'** the grave is a fine robe for the freeman whose outfit is complete (well becoming old and virtuous age). B. Mets. 17<sup>a</sup>; a. e.—*Pl.* **א' דלבושין** אִיסתָּה, אִיסתָּה, אִיסתָּה &c. *a suit of clothes*. Targ. Gen. XLV, 22; (ed. Berl. אִיסתָּה; ib. Y. אִיסתָּה, read **דלבוש** אִיסתָּה).—Y. Ber. III, 6<sup>d</sup> bot. (v. margin. note ed. Krot.). M. Kat. 24<sup>a</sup>. Y. Snh. X, 29<sup>b</sup>. Koh. R. to XI, 1 **א' דלבושין** א' v. supra.—Cmp. אִיסתָּה.—[Y. Shek. III, 47<sup>c</sup> bot. **אסטלי** של **הרב**, read **אִיסתָּה**; v. אִיסתָּה.] [Although our w. coincides, in meaning and sound, with στολή in its poetic and older sense as 'an outfit', yet the form of its Hebrew equivalent (אסטלי) and the laws regulating the borrowing of words, as well as its appearance in so remote a dialect as the Mandaic (as **עצמלא**) forbid the derivation from the Greek.]

**אַצמלָה**, **אַצמלָה**, v. אִיסתָּה.

**אַסטָמָא**, **אַסטָמָא**, **אַיס'** f. (שלל, v. preced.)=**אַסטָמָא** q. v.) *resting place, road-station*. Y'lamd. to Deut. IV, 30 (quot. in Ar.) **א' עשה אסטולי וכו'** he put up a station for travellers, over which was written, "When this people shall go up &c." (I Kings XII, 27).—*Pl.* אִיסתָּה (fr. אִיסתָּה). Num. R. s. 23 **א' להם** put up for them (the unintentional murderers fleeing to the place of refuge) resting stations **א' וכו'** יורה **א' . . .** (read אסטלי or אסטל) and let there be an inscription over each of them &c. Tanh. Masé 11; ed. Bub. 8; אִיסתָּה, אִיסתָּה.—Y'lamd. to Deut. III, 9 **א' עשו אִיסתָּה** Am. a. Moab erected resting stations for the passing Israelites (quot. in Ar. s. v. אִיסתָּה 5).

**אַסטָמָא**, **אַסטָמָא**, **אַיס'** II f. (a corruption of אִיסתָּה q. v.) *letter, dying injunction*. *Pl.* אִיסתָּה (אִיסתָּה Y. Sot. VII, 21<sup>d</sup> bot. **א' וכו'** שנהן להם משה and (the stones containing) the dying injunctions of Moses (Dent. XXVII, 8); (cmp. Bab. ib. 35<sup>b</sup>). Gen. R. s. 74 end Ar. (ed. a. Var. in Ar. אִיסתָּה). \*Midr. Sam. ch. XI (ref. to the five verses I Sam. IV, 13—17) **א' הוה ליה** ממהינן חמשה (read **א' סופרין** או חמשה אִיסתָּה **וכ' indeed so, not five pencils (writers?) or five messages could kill him, but over the news of the captured ark his neck was broken. [Others read אִיסתָּה (stilli) styles used for writing on waxen tablets].**

**אַסטָמָא**, v. אִיסתָּה.

**אַצמלָה**, **אַצמלָה**, **אַ'** f. (שלל, v. אִיסתָּה) 1) *wardrobe, esp. festive suit*. Yoma VII, 1 **א' לבן** a suite of white color. Gitt. VII, 5 אִיסתָּה Mish. (Bab. 74<sup>a</sup> אִיסתָּה, fr. אִיסתָּה) my suit. Ib. 74<sup>b</sup> **א' דוקא** (read **א' דוקא** or . . . . .). Y. ib. 49<sup>a</sup> top **א' צטלח** (read **א' צטלח** or . . . . .).—2) *station*, v. אִיסתָּה.

**אַסטָמָא** m. 1) (Ispe. noun of אסט=אסט, v. אִיסתָּה, the h. equiv. of our w.) *forging steel, steel-edge*. Ber. 62<sup>b</sup> **א' כח**

לפרוזה (Ms. M. אֶסְטִימָא read אֶסְטִימָא, Ms. O. סְטִימָא, Var. אֶסְטִימָא) what the steel edge is to the iron.—2) *frontlet*, v. אֶסְטִימָא.—3) a word in a charm formula. Sabb. 67<sup>a</sup>, v. אֶסְטִימָא.

אסטומוכריאה v. אסטמכרא

א.י.ס.ט.מ.א.ה. v. א.ס.ט.מ.י.ת.ה.

\***סמון** S'mahoth XIII, end 'הן בא', read בארזין ...,  
v. ארזין.

**אַסְטַדְדָּר, אַסְטָר, אִר** in. (Pers. *ustâd-dâr, usta-dâr*, Peri. Et. St. p. 104) *major domus, vice-roy*. Gitt. 80<sup>b</sup> וְר לְשׁוֹם אַסְטָר ed. (Ar. אַסְטָר) in the name of the governor of &c. Kidd. 72<sup>b</sup> אִיסְטָר רִמְיִשָּׁן the governor of Meshan.

אִיסְטֶפֶן הַיִּדְּרִי, v. אַסְמֵנִינֹהִיא

אִיסְתַּתְנִיִּים v. אֶסְתַּתְנִיִּים

\***אִיסְמִפִּיָּה, אִיסְמִפִּיָּה, אִיסְמִפִּיָּה** f. שטן=סטן; comp. אִיסְמִפִּיָּה *a system of information*, sycophancy. Macc. I, 5 (5<sup>b</sup>) אִיסְמִפִּיָּה הָיָא זֶה Ms. M. (ed. אִיסְמִפִּיָּה, Mish. אִיסְמִפִּיָּה, Y. ed. 1, 7 אִיסְמִפִּיָּה) this endless prosecution of witnesses on the information by other witnesses testifying to an alibi would be regular sycophancy. [Maim. reads אִיסְמִפִּיָּה.] Tosef. Macc. I, 10 אִיסְמִפִּיָּה, ed. Zuck. (Var. אִיסְמִפִּיָּה).

אִיסְטֶטִיקָה, v. אֶסְטֶטִיקָה.

**אַסְטֵנִיָּה**, v. **אַסְטֵסִיָּה**.

אֵיִס' v. אֶסְמַפְנִיִּי

אֶסְמֵכֶטוֹן, v. אֶסְמֵקֶטוֹן.

**אַסְטֶרָא**, pl. אֶסְטֶרִין 1) *streets*, v. אֶסְטֶרֶטָא.—2) *theatre*, v. אֶסְטֶרֶיא.

**אַסְמֵרָא** *a coin*, v. **אַיִסְתִּירָא**.

אֶסְטֵרָאוֹת f. pl. *theatres*, v. אֶסְטֵרָא.

א.ס.ר.ט' v. א.ס.ר.ט.י=א.ס.ר.א.מ.י.נ.א

אָסֶטֶר־טִיט = אָסֶטֶר־דִּיֹּם

אָס' v. אַסְטֶרוֹבֶל, אַסְטֶרוֹבֶיל

אסטרטיג. אסמדרוגי, איס' B. Bath. 143<sup>a</sup>, read with Ms.

אסמרוגילא, אסמרוגול v. next ws.

אַסטְרוֹלוֹג' (אַיִצ', אַיִס'; אַצ') m. (*ἀστρολόγος*) *astronomer; astrologer*. Y. Sabb. VI, 8<sup>d</sup> top חרן אַ (read חר) a certain astrol.; a. fr.—*Pl.* אַסטְרוֹלוֹג' (אַצ' &c.). Targ. I Chron. XII, 32 ed. Rahm. אַיִרולוג' (Var. אַיִצְרוֹ). Ex. R. 1; a. v. fr.—Cant. R. to VII, 9 אַסטְרוֹלוֹג' [Yalk. Ex. 164 אַיִסְטְרוֹלִיג'ן, a. other corruptions, corr. acc.]—V. also next v.—[As regards צט for טט, v. Recens. Don. b. Librat ed. Filipp. p. 9.]

אֶסְטְרוֹלוֹגְיָא (אֶסְטְרוֹ, אֶסְטְרוֹ), אֶסְטְרוֹלוֹגְיָא f.  
(ἀστρολογία) *astronomy*, mostly *astrology*, *sooth-saying*,  
*astrological prediction*. Y. Ab. Zar. II, 41<sup>a</sup> top הוּרָה הָמָר  
הוּרָה הָמָר he foresaw by dint of astrol. speculation (prob.  
to be read גִּין . . . , v. infra). Pesik. R. s. 14 אֶסְטְרוֹלוֹגְיָא  
(corr. acc.; cmp. טִייר).—Pl. אֶסְטְרוֹלוֹגְיָא prop. *astrologers*,  
transf. *astrological books*, *implements*, *horoscope* &c. Gen.  
R. s. 85 וְכִי רָאוּהָ דִּיתָה בִּא רָאוּהָ דִּיתָה she saw in her astrological  
books (or horoscope). Dent. R. s. 8 מְבִרֵט בְּאֶסְטְרוֹלוֹגְיָא  
Lev. R. s. 36 אֶסְטְרוֹלוֹגְיָא לְגוּיִם . . . &c. (corr. acc.).

**אֶסְתְּרוֹלוֹגְיָא** same. Y. Sabb. VI, 8<sup>d</sup> אֶסְתְּרִי דִּידִיהּ  
his astrological books (or computations) lie.

אסמרון Yalk. Koh. 969, read אַסְמֶרֶטִיגִין.

**אֶסְמֻרְנֵינֵינוּן** adv. (στρογγύλον, or στρογγυλῶν, S.) *in a rounded way, circularly* (opp. τετράγωνον, or τετραγώνιον). Pesik. R. s. 10, read: שָׁבַע הָיוּ יוֹשְׁבֵי שְׁטַרְגֵּינוּן שֶׁלֹא הָיוּ שׁוֹרֵה אֶרֶבָה אֶלָּא א' כְּחֻצֵי גֹרֶן עֲגִילָה וְכ' they sat not forming a square or a long line, but in a semi-circle, like the shape of a half of the rounded court-room (v. גִּיּוֹן), so that they could conveniently see each other. V. בִּישְׁרָגֵינוּן.

אִיס', אַסְמְרוֹפֹמֶמָא (variously corrupted, v. infra) m. pl. (στροφαίματα) *pivots, pins at top and bottom of a door turning in sockets*. Gen. R. s. 66 כִּמְנִי א' דוֹלְרוֹתוֹ (Ar. (ed. אִיסְטְרִיפִּימֶמָא; Yalk. Gen. 115 אִיסְטְרוֹמֶמָא) *pivot-like, the doors could be doubled backward*. [Yalk. l. c. may be read אַסְמְרוֹפֹמֶמָא στροφαίματα, v. LXX, Ezek. XLI, 24.] Midd. IV, 1 אִיצְטְרֶמֶמָא Ar., ed. אִיצְטְרִימֶמָא (corr. as above). Pesik. B'shall. p. 86<sup>b</sup>; Yalk. Sam. 152 כִּלְיִין אַסְמְרוֹפֹמֶמָא &c. (corr. acc.) *like doors turning in sockets*.

**אֶסְטְרָטָה, אִיסְטָה, אֶסְטְרָטָה** c.1) (interchanging with אֶסְטְרָטָה, אִיסְטָה, transp. אֶסְטְרָטָה; *strata*, sub. via, *strāṭa* S.) *paved way, public road*. Targ. Y. II Num. XX, 17 טה . . .; a. fr.—Y. Gitt. IV, beg. 45<sup>c</sup>. Y. Snh. II, 20<sup>a</sup> top אִיסְטָה גו אַרְבֵּי on the road he heard &c. Tosef. Sabb. X (XI) 1 שק (אֶסְטְרָטָה, אֶסְטְרָטָה, Var. אֶסְטְרָטָה with ת). Ab. d'R. N. XXVIII life is like לֵאסְטְרָטָה וְכ' (read טה ...) a public road running between two paths &c. Koh. R. to VII, 7 חוּינָה עָקַם אֶסְטְרָטָה I was bending my road, went out of my way.—*Pl.* אֶסְטְרָטָה, אֶסְטְרָטָה, incorr. אֶסְטְרָטָה. Targ. Y. Num. XX, 19.—אֶסְטְרָטָה usu. *the city walks, promenades* (between the colonnades &c.). Y. Sabb. VI, 8<sup>a</sup> bot. חוּי מְיֻלֵּין בָּא הוּוּ מְפֻרְנָה &c. Y. Kil. IX, 32<sup>d</sup> top; Cant. R. to V, 13; Y. Keth. XII, 35<sup>b</sup> bot. אֶסְטְרָטָה. [Deut. R. s.3 אֶסְטְרָטָה, read אֶסְטְרָטָה] [In Targ. mostly יֶסְטְרָטָה, אֶסְטְרָטָה.—2) *theatre*. *Pl.* אֶסְטְרָטָה, v. אֶסְטְרָטָה.

**אסטרטיות** M. Kat. 5<sup>a</sup>, read with Ms. M. אסטרטיות, v. אסטרטיות. V. preced.

אֶסְטֵרָטָא v. אֶסְמֵרָטָא

אֶסְתֵּר וְלִשְׁתָּהּ Cant. R. to VII, 9 read אֶסְתֵּר וְלִשְׁתָּהּ  
v. אֶסְתֵּר וְלִשְׁתָּהּ.

**אִסְמַרְמִיָּא, 'אִיִּס** I f. (στρατεία, in the sense of στρατόπεδον) *camp, encampment, esp. an open space in*  
12\*

*front of the royal palace, court; also station on the road for Temple pilgrims.* Erub. 26<sup>a</sup> של מלכים א' Ms. M. (ed. מלך) camp or court round the royal palace. [Men. 103<sup>b</sup> מלך, איסטריא של מלך, for איסטריא (?), v. however אסטריא.] [Lam. R. to III, 7 באדינא א' Ab. d'R. Nath. XXVIII לא' read אסטריא Targ. Y. Num. XX, 19 רִצְיָא ... some ed., v. אסטריא.]—*Pl.* אסטריא M. Kat. 5<sup>a</sup> Ms. M. (ed. טאוו . . .); Mekh. B'shall. Vayissa ch. III א' stations (=רחובות). [Erub. l. c. שחירי . . . טיא . . . , read שחירא, or יאווה . . .; v. Rabb. D. S. a. l. note.]

**אַסְטְרִיָא II (אַסְרִיָא), אִיס' f.** (στρατία) prop. *army*; hence 1) *host* (of heavens, cmp. LXX Neh. IX, 6). Num. R. s. 12 מעלה א' של Midr. Till. to Ps. XCII, end אסר' . . . divine army (angels, prophets &c.)—2) *royal suite, court-officers.* Kidd. IV, 5 של מלך מיוחדת in the king's list of officers (during Agrippa's reign, serving as evidence of legitimate birth; cmp. I. אסר' I). Lam. R. to II, 2 אסר' Y. Taan. IV, 68<sup>d</sup> bot. אסר' the list of Barkokhba's suite. [Y. Ned. XI, 42<sup>d</sup> bot. אסר' read אסטריא חבך; ib. אסטריא read אסטריא. Y. Gitt. III, 45<sup>a</sup> top. אסטריא, v. אסטריא. Tanh. B'resh. 2 אסטריא, Var. אסטריא, v. אסטריא.]

**אַסְטְרִיָא, אַסְטְרִיָא m.** (στρατήγιον) *camp, regular garrison* (=ח. מצב), contrad. to stragglers &c. Targ. I Sam. XIII, 23; XIV, 1; 4; 6; 16; a. e.—*Pl.* אסטריא Targ. II Sam. VIII, 6 (h. text נציבים). Targ. I Sam. X, 5 . . . אסטריא (constr.)—גִּזְא . . . Targ. I Kings IV, 5 א' chief of camps.

**אַסְטְרִיָא (אסטריוג) m.** (στρατηγός) *military commander, general*; (in later Greek) *prefect, city-magistrate*; also *chief of body guards* (στρατηγὸς τῶν πραιποσιτων, D. C.). Ex. R. s. 31 (cmp. Gen. R. s. 58). Ib. s. 37, beg.; a. fr.—Deut. R. s. 10 וכ' אסטריא (read גוס . . .); a. fr.—*Pl.* אסטריא, אסטריא Targ. II, Esth. I, 3 אסתר' (corr. acc.) *generals.* Y. Ber. VIII, 12<sup>c</sup> top א' two chiefs of guards; Gen. R. s. 3; a. fr.—B. Bath. 143<sup>a</sup> בולי ואסטריא Ms. M. (ed. אבולי ואסטריא); Y. Yoma I, 39<sup>a</sup> top בולי ואסטריא (read בולי ואסטריא II). Yalk. Koh. 969 אמר לאסטריאן שלו (read אסטריאן) he ordered his guard.

**אַסְטְרִיָא, אַסְטְרִיָא m.** (στρατιώτης) prop. *soldier*, later *Roman officer* (D. C. Gr. s. v.); *attendant.* Y. Shek. V, 49<sup>a</sup>; Cant. R. to III, 6, end אסטריא (corr. acc.). Y. Keth. I, 25<sup>c</sup> top טוים . . . (corr. acc.)—*Pl.* אסטריא Targ. I Chr. XVIII, 6 (v. however Targ. II Sam. VIII, 6). Tanh. Ha'az. 2, read: א' the officers came to meet the king.—שליח המלכות שני א' (read ששליח) the Roman governm. sent two commissioners. Y. Ned. XI, 42<sup>d</sup> bot. אסטריא; v. אסטריא II.

**אַסְטְרִיָא, אַסְטְרִיָא m.** (στρατιώτης) *commander in* v. preced.

**אַסְטְרִיָא, אַסְטְרִיָא m.** (στρατηλάτης) *magister militum*, v. Sm. Ant. s. v.) *commander in*

*chief, military governor.* Lev. R. s. 16; a. fr. (everywhere corrupt, corr. acc.). Y. Snh. X, 28<sup>b</sup> top אסטריא (corr. acc.) *his stratelates.*—*Pl.* אסטריא Targ. Esth. III, 12; VIII, 9 אסטריא (corr. acc.). Gen. R. s. 44; a. fr. (corr. acc.). Ib. s. 78 אסטריא, read אסטריא *my stratelate.*

**אַסְטְרִיָא, אַסְטְרִיָא, read גוס . . . . .**

**אַסְטְרִיָא, אַסְטְרִיָא, v. אסטריא**

**אַסְטְרִיָא, אַסְטְרִיָא, אִיס', אִיס' f.** (also אסטריא m.) cacophemistic appellations of all kinds of gentile sports; cmp. the use of θέατρον and θέατρον in Ad Corinth. I, IV, 9, a. Hebr. X, 33; אסטריא &c., as if a denomin. of סדר, cmp. Syr. אסטריא, P. Sm. 304 a. cit. ibid.; אסטריא, as if fr. צרב, v. אסטריא; cmp. אסטריא theatre, arena, gladiatorial shows, &c. Ab. Zar. I, 7 (16<sup>a</sup>) גרדום אסטריא (Ms. M. אסטריא, but in Gem. 18<sup>b</sup> repeatedly אסטריא; Y. ed. אסטריא; Mish. Nap. אסטריא, comment. אסטריא) place of execution, of shows &c.; v. Gem. 18<sup>b</sup>. —[Men. 103<sup>b</sup> מלך אסטריא the king's amphitheatre, v. אסטריא. *Pl.* אסטריא. Sifra Aharé Par. IX ch. 13. Tanh. B'resh. 2 אסטריא Var. (ed. אסטריא). Ab. Zar. 18<sup>b</sup> אסטריא לאיטריא, v. Rabb. D. S. a. l.)—אסטריא, v. next w.

**אַסְטְרִיָא, אַסְטְרִיָא, אִיס', אִיס' f.** (also אסטריא m.) also with rejection of א' after pre-fixes) m. (pl. of אסטריא, v. preced.; used as sing., sub. &c.) arena, theatre. B. Kam. IV, 4 (39<sup>a</sup>) שור אסטריא Ms. M. (ed. אסטריא, Ms. H. a. R., a. Mish. Nap., a. Y. ed. אסטריא) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 דיישב באסטריא וכ' Var. (ed. Zuck. אסטריא, ed. אסטריא) he who visits the amphitheatre is considered a murderer (countenancing bloodshed); Y. ib. I, 40<sup>a</sup> אסטריא (interchanging with אסטריא).—*Pl.* אסטריא &c. Ab. Zar. 18<sup>b</sup> מפני ש' אסטריא Ms. M. (ed. אסטריא מפני מושב לצים . . . , v. Rab. D. S. a. l. note) you must not attend theatres on account of bloodshed. Ib. (repeatedly) אסטריא Ms. M.; Tosef. l. c. 6 אסטריא (Var. אסטריא, לצטריא, לצטריא) אסטריא (Var. אסטריא, לצטריא); Ab. Zar. 18<sup>b</sup> אסטריא (ed. אסטריא, En Yakob I אסטריא, v. preced.). [Y. Erub. II, 22<sup>b</sup> bot. אסטריא f. ruins, near Tiberias, v. אסטריא.] [אסטריא sometimes for אסטריא]

**אַסְטְרִיָא, אַסְטְרִיָא, v. אסטריא**

**אַסְטְרִיָא, אַסְטְרִיָא, v. אסטריא**

**אַסְי (=אסי, Frank. Meb. Y. s. v.) pr. n. m. Assi;** 1) an Amora, mate of R. Immi, disciple of Rab and of Samuel. Sabb. 22<sup>a</sup>; a. fr.—Y. Ab. Zar. V, 45<sup>a</sup> bot. אסי = כגון אילין ספריי Y. Keth. II, 26<sup>b</sup> bot. אסי as for instance, if witnesses say, these are the books written by Assi, and like these (in handwriting) must the documents be.

**אַסְי, אַסְי (sec. r. of אסי, v. אסי; cmp. יש, איש, אש, &c.; v. Ges. H. Diet. s. vv. אש, אש) to be strong, well.** [Act. v. to make well, v. infra אסי.]

*Af. אָסִי to cure.* Targ. O. Gen. XX, 17 (Targ. Y. אָסִי); a. fr.—*Part.* מַסִּי, מַסִּי, מַסִּי—Ned. 49<sup>a</sup> לְאַסִּי יָרִיחַ, לְאַסִּי יָרִיחַ to cure him. Sabb. 111<sup>a</sup> מַסִּי מִכָּה מַסִּי where there is a wound, it (the vinegar) heals it. Lev. R. s. 16, end, read: מַסִּי לְגִרְמִי I shall cure him all alone. Gitt. 56<sup>b</sup> מַסִּי—מַסִּי, v. next w.

*Itupa. אִתְּפִי, אִתְּפִי.* *Itupe. אִתְּפִי, אִתְּפִי.* to be cured, to recover. Targ. Josh. V, 8; a. fr.—Sabb. 33<sup>a</sup>. Gitt. 12<sup>b</sup> רַבִּי אֶתְפִּי רַבִּי רַבִּי for he wants to get cured with the money he receives as damages. Yoma 84<sup>a</sup> אִתְּפִי I got cured. Keth. 62<sup>b</sup> אִתְּפִי she grew well. Koh. R. to I, 8 he went &c. אִתְּפִי in order to be cured. Cmp. נִסְחָה.

**אָסִי, אָסִי, אָסִי** m. (preced.) *physician, surgeon*; also *thaumaturg*, [*Essene, Therapeut?*] Targ. Ex. XXI, 19; a. e. Y. Yoma III, 40<sup>d</sup> bot. וְכִּי אֶתְפִּי a certain thaumaturg in Sepphoris. Y. Taan. III, 66<sup>d</sup> וְכִּי אֶתְפִּי honor thy physician (with presents) ere thou be in need of him. B. Kam. 85<sup>a</sup> וְכִּי אֶתְפִּי if the surgeon is far off, the eye will be blind (before he arrives). Num. R. s. 9 לֹא . . . רַעֲשָׁה a door which opens not for charity, will be opened for the physician; a. fr. *Pl.* אֶתְפִּי. Y. Naz. IX, end, 58<sup>a</sup>—אֶתְפִּי, אֶתְפִּי. Targ. Gen. I, 2; a. e. Gitt. 56<sup>b</sup> אֶתְפִּי לְיָד וְכִּי אֶתְפִּי physicians to cure R. Zadok.

**אָסִי** or **אָסִי** a word in a charm formula. Pes. 111<sup>a</sup> (Var. lect. v. Rabb. D. S. a. l.)

**אָסִי, אָסִי, אָסִי** pr. n. *Asia*. 1) *Asia Minor*, or rather the Roman province embracing the Western part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman republic. Targ. Y. II Gen. X, 3; I Chr. I, 6 (h. text אֶשְׁכְּנֶה). Y. Kidd. I, 61<sup>d</sup> top (twice for קָנִי; Gen. R. s. 44 (once for קָנִי, once for אֶשְׁכְּנֶה, some ed. אֶשְׁכְּנֶה corr. acc.). Y. Meg. I, 71<sup>b</sup> bot. (for אֶשְׁכְּנֶה). Sifré Balak 131 (p. 47<sup>b</sup> ed. Friedm.) אֶשְׁכְּנֶה (corr. acc.); v. Yalk. Num. 771.—B. Mets. 84<sup>a</sup>; a. e.—2) name of a town supposed to be *Essa*, east of the lake of Tiberias (v. Neub. Géogr. p. 38; cmp. Rap. Er. Millin s. v.). Y. Kil. IX, 32<sup>c</sup> bot. Sabb. 109<sup>a</sup> עֵץ (with hot springs). Yeb. XVI, 4 עֵץ; Y. ib. 15<sup>d</sup> top אֶשְׁכְּנֶה; a. fr.

**אָסִי**, v. אָסִי.

**אָסִי** f. (אָסִי) *cure, recovery*. Targ. Prov. III, 8; a. e.

**אָסִי** (v. אָסִי; cmp. אָסִי I a. זֶלַל to be extravagant, squander. Targ. Prov. XXIII, 20 דֹּאֲסִינִי (Ms. דֹּאֲסִינִי, v. infra) who are extravagant in eating meat, v. זֶלַל I.—*Part.* אֶסֶי *extravagant*. Ib. 21.—*Pl.* אֶסֶי, v. supra.

**אָסִי** Deut. R. s. 7, read אֶסֶינִי.

**אָסִי** m. (אָסִי) *physician*. Y. Sabb. VI, 8<sup>c</sup> top וְכִּי אֶסֶי the physician of &c.

**אָסִי**, v. אָסִי.

**אָסִי** m. (ἀσμιος, -ov) *uncoined metal, bulion*. B. Mets. IV, 1 אֶתְפִּי קִינֶה וְכִּי אֶתְפִּי the uncoined metal buys the coined, i. e. by delivering the uncoined, which is considered as goods, the purchase is concluded. Ib. 47<sup>b</sup>; a. fr.

**אָסִי**, v. אָסִי.

**אָסִי**, v. אָסִי.

**אָסִי** f. (v. אָסִי a. אָסִי) *a receptacle for grain*. Keth. 8<sup>a</sup>; Ab. Zar. 8<sup>b</sup> בְּאֶתְפִּי מִכִּי רִמּוֹ שְׁעֵרִי בֹא from the time they put barley into the *āsinta* (as the first preliminaries of a wedding feast). [Ab. Zar. l. c. read בְּאֶתְפִּי.—Other opin. אֶתְפִּי *mortar*, for pounding barley,—*trough* for brewing beer—*pot* for planting barley for the wedding ceremony, v. Ar. s. v. a. Rashi a. l.]

**אָסִי** m. (redupl. of אָסִי) *granary, storehouse*. *Pl.* אֶסֶי. Pes. 4<sup>a</sup> בְּרִירָתָא יִמָּא אֶתְפִּי on the sea-shore granaries are palaces. [Oth. opin., taking אֶסֶי fr. אָסִי, cmp. אֶשְׁשׁ, *I would establish* (build) palaces. Oth. opin., reading אֶסֶי or taking our w. to be=אָסִי, at the sea-shore *thorn-bushes* (a thorn-bush) pass(es) for cypresses (a cypress); v. ברורא.] [Gitt. 69<sup>a</sup>, v. אָסִי.]

**אָסִי** m. (b. h.; אָסִי) *harvest, crop*.—*Pl.* אֶסֶי. Y. Shebi. II, 34<sup>a</sup> top, six sowing seasons אֶתְפִּי and six crops in one Septennial.

**אָסִי** m. (=אָסִי) *threshold*. B. Kam. 104<sup>b</sup> he consummated the transfer of the money (which he authorized him to collect) אָסִי רְבִירָה (Sh'ilt. Ms. אָסִי, v. Rashi a. l., v. Rabb. D. S. a. l. note 60) by transferring along with it the threshold of his house (as immovable property); v. אָסִי. [Oth. vers. אָסִי, *end*, extreme wing of the house, v. Rashi a. l.]

**אָסִי** f. (b. h.; אָסִי) 1) *gathering, assembly*. Y. Taan. I, 64<sup>c</sup> top אֶתְפִּי public meeting for fasting ceremonies. Gen. R. s. 98 ye shall be אֶתְפִּי one (unanimous) assembly.—2) אָסִי. Hag. 18<sup>a</sup> חַג הַבָּא בּוֹמֵן אֶתְפִּי the festival that falls in the harvest season. Ib. אֶתְפִּי בִּירֵ"ט. Ms. M. (ed. less correct מִלְּאִכָּה) is harvesting permitted &c.?, a. e.—3) (ref. to Num. XI, 22) *the mere taking into the house for consumption*, without the ritual slaughtering (שְׁחִיטָה). Hull. 27<sup>b</sup>. Num. R. s. 19.—4) *being gathered in, death, use of the verb אָסִי with reference to death*. Ib. אֶתְפִּי אֶתְפִּי the death of Aaron (Num. XX, 24). B. Bath. 16<sup>b</sup> אֶתְפִּי גִירָה וְכִּי אֶתְפִּי the use of גִּירָה וְכִּי a. אָסִי.

**אָסִי** m. (b. h.; אָסִי) *prisoner*.—*Pl.* אֶסֶי. Kel. XII, 1 אֶתְפִּי קִינֶה וְכִּי אֶתְפִּי prisoners' stocks (a metal frame in which the prisoner's feet were shut up).

**אָסִי, אָסִי, אָסִי** m. (אָסִי) 1) as preced., *imprisoned, prisoner*. Targ. Gen. XL, 3; a. fr.—2) (part. pass. of אָסִי) *tied, connected*. Fem. אֶסֶי. Targ. Y. II, Gen. XXV, 1.—3) *forbidden*. Targ. Y. Num. XXV, 6.—*Pl.* אֶסֶי, אֶסֶי, אֶסֶי; fem. אֶסֶי. Targ. Gen. XL, 3; 5; a. fr.—Targ. II Sam. III, 34.

**אָסִי** f. (preced.) *imprisonment*. Gen. R. s. 92 אֶתְפִּי must not all of them go to prison?

**אָסִי** f. (מִלְּכָה a. מִלְּכָה; cmp. מִלְּכָה a. מִלְּכָה) 1) *mortar*. Sabb. 77<sup>b</sup> (playful etym.) אֶתְפִּי אֶתְפִּי ed. a. Var. Ar., it is

called *āsitha* because it is caved out (Ms. M. a. Ar. א' וּבִיכְנָא *pious*, submitting to blows). Hull. 105<sup>b</sup> mortar and pestle for spices. Nidd. 36<sup>b</sup> (Issi playing on his name) I am דְּנִרְשָׁא א' a brazen mortar.—Keth. 49<sup>b</sup> כְּפִי לִירָא א' וכ' invert for him a mortar in public (improvise a stand) and let him stand up &c. M. Kat. 22<sup>b</sup> כְּפִי א' invert thou a mortar &c.—2) (from its shape) *hip-bone, pelvic bone*. Hull. 52<sup>a</sup> בִּיכְנָא וְא' the pestle and the mortar, i. e. the rib sitting in the hip-bone and the hip-bone.—\*3) (cmp. Nidd. l. c.) trnsf. *hard-hearted woman*. Gen. R. s. 17; Lev. R. s. 34 א' שְׂבוּקָא הִיא א' Ar. (ed. אִירְחָא בִּישָׁא, אִירְחָא; Yalk. Lev. 665; Is. 352 אִירְחָא divorce that mean woman.

\*אֶסְפֵּרְיָא f. (σχεδία) *raft, float*; cmp. אֶסְפֵּרְיָא. Y. Ber. IV, 8<sup>c</sup> top אֶסְפֵּרְיָא (corr. acc.). Neg. XII, 1 Var.; Naz. 55<sup>a</sup> אֶסְפֵּרְיָא Mus. (ed. אֶסְפֵּרְיָא; Tosef. Ohol. XVIII, 5 אֶסְפֵּרְיָא). V. אֶסְפֵּרְיָא a. אֶסְפֵּרְיָא.

אֶסְפֵּרְיָא, אִיס' f. 1) (σχολή) *school*. Pesik. Bahod. p. 101<sup>b</sup>; Cant. R. to II, 5; Koh. R. to III, 11; Yalk. Ex. 272 (all of which compare to arrive at a corr. text). Ex. R. s. 9. Ib. s. 20, beg.—Pl. אֶסְפֵּרְיָא. Cant. R. to II, 15.—2) (scholæ, sub. palatinæ=scholares, D. C.) *imperial body guard, royal officers*. Deut. R. s. 2 אֶסְפֵּרְיָא (corr. acc.) Pharaoh's attendants; Cant. R. to VII, 4 אֶסְפֵּרְיָא (corr. acc., or read אֶסְפֵּרְיָא); Midr. Till. to Ps. IV, beg.; Y. Ber. IX, 13<sup>a</sup> אֶסְפֵּרְיָא, אוֹכְלוֹסִין; Yalk. Ex. 187 אוֹכְלוֹס (corr. acc.).

אֶסְפֵּרְיָא, v. אִיס'.

אֶסְפֵּרְיָא f., pl. אֶסְפֵּרְיָא, v. אֶסְפֵּרְיָא. Y. Meg. IV, end, 75<sup>c</sup> אֶסְפֵּרְיָא א' (=אֶסְפֵּרְיָא) on the lowest door-sills; Y. Yoma I, 38<sup>c</sup> אֶסְפֵּרְיָא; [the entire passage is obscure].

אֶסְפֵּרְיָא, v. אֶסְפֵּרְיָא.

אֶסְפֵּרְיָא f. (סכך, √סכך, cmp. Gen. XLVIII, 14) *lattice-work of a fire place, grating, grille*. Pes. VII, 2. Ib. 75<sup>a</sup> מְנוֹקְבָה א' (Ms. M. א') perforated grille (with holes in the upright bars for the spit to turn in, v. Rashi a. l.). Y. Pes. VII, 34<sup>a</sup> bot. צְלִי אֶסְפֵּרְיָא roasted over the grate.—Pl. אֶסְפֵּרְיָא. Sifré Num. s. 158.—אֶסְפֵּרְיָא. Ab. Zar. 75<sup>b</sup>; Tanh. Hukk. 2.—Chald. pl. אֶסְפֵּרְיָא. Targ. Y. Num. XXXI, 23. Cmp. טְרַשְׁקָל [Ἐσχαρά does not correspond in meaning.]

\*אֶסְפֵּרְיָא, אִיס' m. pl. (ξύλα=σκέπη ξύλινα, v. Sm. Ant. s. v. Ships, a var. lect. quoted below) *the wooden implements of a ship, oars, ladders, poles &c.* Tosef. B. Bath. IV, 1 he who sells a ship מְכַר אֶת הָאִיסִּכ' (some ed. אִיסִּכ') sells implicitly the oars &c., (Mish. B. Bath. V, 1 מְנַדְיָגִין); B. Bath. 73<sup>a</sup> (Rashi אֶסְפֵּרְיָא, Ms. M. אֶסְפֵּרְיָא, Ms. R. אֶסְפֵּרְיָא, Ms. O. אֶסְפֵּרְיָא, read אֶסְפֵּרְיָא [Comm. ladders=scalæ.—As to transpos. of כס, cmp. דְּרוֹכְסוֹסוֹס].

\*אֶסְפֵּרְיָא (אֶסְפֵּרְיָא) f. (סכך, v. P. Sm. 307 sq. אֶסְכֵּס a. denomin.; an adoption of σχῆμα, -ατος would read אֶסְפֵּרְיָא) *planning, simulation*. Targ. Prov. VII, 10 (h. text שִׁירָה); cmp. next w.

אֶסְפֵּרְיָא f. (סכך) *consent, agreement*. Targ. Y. Gen. XXXI, 14. Ib. Num. XXXII, 25 בִּיאָה בִּיאָה in one thought; cmp. preced.

אֶסְפֵּרְיָא, אֶסְפֵּרְיָא f. (סכך) cmp. Ps. LXIII, 12) *choking, croup*. Ber. 8<sup>a</sup>. Taan. 27<sup>b</sup>; a. fr.

אֶסְפֵּרְיָא, v. אֶסְפֵּרְיָא a. אֶסְפֵּרְיָא.

אֶסְפֵּרְיָא m. (סלל) cmp. Gr. ἀστύλα) *a pole or yoke* carried on two or, more commonly, on onesoulder. Par. VII, 5 בִּיאָה וּקְוָשִׁירָה and fastens the bucket to, the pole. Kel. XVII, 16 שִׁירָה בִּיאָה a carrying yoke in which there is a (hidden) receptacle for money; Koh. R. to IX, 13 אֶסְפֵּרְיָא.

אֶסְפֵּרְיָא I ch. same. Targ. Y. Num. XIII, 23. Ib. Ex. XXIX, 3.

אֶסְפֵּרְיָא II, אֶסְפֵּרְיָא f. (סלל, אֶסְפֵּרְיָא, dial. for אֶסְפֵּרְיָא, cmp. אֶסְפֵּרְיָא) 1) *foot-stool, folding stool*. Sabb. 138<sup>a</sup> אֶסְפֵּרְיָא מְטָה וְכֶסֶד טְרַשְׁקָל וְא' (Ms. M. אֶסְפֵּרְיָא, Alf. אֶסְפֵּרְיָא, v. Rabb. D. S. a. l. note, v. אֶסְפֵּרְיָא) couch, folding chair, and foot-stool.—2) *privy, iron frame of a privy-stool* covered with leather. Kel. XXII, 10 וְא' (Var. in R. S. אֶסְפֵּרְיָא); Erub. 10<sup>b</sup> ע' ed. (Ar. א') Tosef. Kel. B. Bath. I, 4.

אֶסְפֵּרְיָא, v. אֶסְפֵּרְיָא.

אֶסְפֵּרְיָא Y. Ber. V, 9<sup>a</sup> מְטָה וְכֶסֶד, read אֶסְפֵּרְיָא or אֶסְפֵּרְיָא; Pesik. R. s. 23—24, p. 122<sup>b</sup> ed. Fr. אֶסְפֵּרְיָא corr. acc.

אֶסְפֵּרְיָא, v. אֶסְפֵּרְיָא.

אֶסְמִיכְתָּא f. (סְמִיכָה) 1) *support, reliance*. Keth. 67<sup>a</sup> אֶסְמִיכְתָּא אֶסְמִיכְתָּא their reliance rests on the landed property.—2) *Scriptural text used as a support for a rabbinical enactment, intimation* (אֶסְמִיכְתָּא 'they leaned their enactment against a Bible text'). Hull. 64<sup>b</sup> אֶסְמִיכְתָּא וְקָרָא א' מְדַרְבְּנָן it is actually a rabbinical law, and the Bible text (quoted) is a mere support or mnemotechnical aid. Ib. 77<sup>a</sup>; a. fr.—3) (law) *Asmakhta (surety), a promise to submit to a forfeiture of pledged property (or equivalent) without having received a sufficient consideration; collateral security with the condition of forfeiture beyond the amount to be secured*; e. g. A pays a portion of his indebtedness to B, leaving the bill of debt as a security in the hands of a third party, and agreeing to pay *the full amount* on the bill, if, at a stipulated time, he should fail to pay the due balance. B. Bath. 168<sup>a</sup> אֶסְמִיכְתָּא א' לֹא קָנִיָּא *asmakhta* does not purchase, gives no title, i. e. gives the claimant no rights (because the law presumes that he who made such a promise, could not have meant it seriously but had in view only to give his transaction the character of good faith and solemnity); ibid. קָנִיָּא א' *asm.* is a valid legal transfer of property. B. Mets. 66<sup>a</sup>; 73<sup>b</sup>. Ned. 27<sup>b</sup>; a. e.—Snh. 24<sup>b</sup> applied to *forfeiture of stake in gambling* (inasmuch as it makes the gambler an immoral person disqualified for witness or judge in court).

אֶסְפֵּרִינָה=אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה** **אֶסְפֵּרִינָה** **אֶסְפֵּרִינָה** m. (=h. אֶסְפֵּרִינָה, v. Ges. H. Dict. s. v.) *store-house, granary*.—*Pl.* אֶסְפֵּרִינָה. Targ. Joel I, 17 (Var. אֶסְפֵּרִינָה, חד).

**אֶסְפֵּרִינָה** or **אֶסְפֵּרִינָה** m. (=h. אֶסְפֵּרִינָה, v. Ges. H. Dict. s. v.) 1) *thorn-bush, bramble*. Targ. Ex. III, 2; a. e.—Sabb. 67<sup>a</sup> אֶסְפֵּרִינָה Ms. M. (ed. חסונה, חסונה) Oh thornbush! Ab. Zar. 28<sup>a</sup> אֶסְפֵּרִינָה parings of the bramble wood.—2) *shrubby fruit, bramble nut*. Ib. <sup>b</sup> אֶסְפֵּרִינָה the stones of &c.—*Pl.* אֶסְפֵּרִינָה a drink made of shrubby fruit(?). Pes. 107<sup>a</sup> (Ms. M. אֶסְפֵּרִינָה, Ms. M. 2 אֶסְפֵּרִינָה; v. Rabb. D. S. a. 1.).

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה** f.=אֶסְפֵּרִינָה. Sabb. 109<sup>b</sup> גורדא Ms. M. (ed. אֶסְפֵּרִינָה).

**אֶסְפֵּרִינָה** pr. n. m. (prob. identical with Assurbanipal, Schr. K. A. T. p. 376) *Osnappar*. Ezra IV, 10. Shh. 94<sup>a</sup> (referred to Sennacherib).

**\*אֶסְפֵּרִינָה** to found, Pes. 4<sup>a</sup>, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה** (b. h.; v. אֶסְפֵּרִינָה, v. Ges. H. Dict. s. v.; cmp. גרר, a. אֶסְפֵּרִינָה) [to scrape together], to gather, harvest. Shh. III, 3 אֶסְפֵּרִינָה those who harvest the fruits of the Sabbath year (for storage); ib. 28<sup>a</sup> אֶסְפֵּרִינָה (opp. to סוחרין traders in fruits of the Sabbath year).

*Nif.* אֶסְפֵּרִינָה 1) to be gathered; to be taken away (by death). Num. R. s. 14 (p. 257<sup>d</sup> ed. Amst.) אֶסְפֵּרִינָה וְהָם נִאֲסְפִּים אֶסְפֵּרִינָה and they (the people) gather themselves to hear him. Ib. (p. 258<sup>a</sup>) אֶסְפֵּרִינָה נִאֲסְפִּים מֵהֶם after their teachers have been taken away from them (when they are dead); Pesik. R. s. 3; Yalk. Koh. to XII, 11; Tanh. B'haal, 15; a. e.—2) to be picked up. Kidd. IV, 1; v. אֶסְפֵּרִינָה.

*Hif.* אֶסְפֵּרִינָה, mostly הוֹסִיף, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה** ch. same. Y. Keth. V, 30<sup>b</sup> top אֶסְפֵּרִינָה לא מִסְפֵּרִינָה וְלֹא אֶסְפֵּרִינָה (read אֶסְפֵּרִינָה) it would be unreasonable not to consider students like harvesters, for they work (even) harder.

**אֶסְפֵּרִינָה** f., v. אֶסְפֵּרִינָה.

**\*אֶסְפֵּרִינָה** m. (Pers. *ispid-ab*; Arab *ispidag*, Perl. Et. St. p. 48) *white-lead*. Gitt. 69<sup>a</sup> אֶסְפֵּרִינָה Ar. (ed. אֶסְפֵּרִינָה) aloes and white lead.

**אֶסְפֵּרִינָה**, **אֶסְפֵּרִינָה** m. (ספוג, v. אֶסְפֵּרִינָה) *sponge-cake, spungy bread*. Targ. O. Ex. XXIX, 23; a. e.—*Pl.* אֶסְפֵּרִינָה. Ib. 2; a. e. (Editions also אֶסְפֵּרִינָה).

**אֶסְפֵּרִינָה** f. h. same. Sabb. 78<sup>b</sup> Ms. M. (ed. אֶסְפֵּרִינָה, pl., sub. אֶסְפֵּרִינָה).

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה** m. (=h. אֶסְפֵּרִינָה) [the glistening] *sapphire*. Targ. Cant. V, 14.

**\*אֶסְפֵּרִינָה** pr. n. pl. *Isporak*. B. Kam. 94<sup>a</sup> top רבן אֶסְפֵּרִינָה Ms. M. (ed. רבא, Ms. R. רבא) who came from I.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה** to feed, Af. of אֶסְפֵּרִינָה q. v. B. Bath. 21<sup>a</sup>.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**\*אֶסְפֵּרִינָה**, **אֶסְפֵּרִינָה**, **אֶסְפֵּרִינָה** f. (Ispe. noun of אֶסְפֵּרִינָה) *the free-man's armor* (for h. אֶסְפֵּרִינָה q. v.). Targ. II Sam. XVIII, 11; a. e. [Syr. אֶסְפֵּרִינָה, אֶסְפֵּרִינָה *rubro colore tinctus*, P. Sm. 313.]

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**\*אֶסְפֵּרִינָה** m. (Ispe. noun of אֶסְפֵּרִינָה, cmp. אֶסְפֵּרִינָה) *the front part of the foot* (where it is split). Num. R. s. 4 דורפן אֶסְפֵּרִינָה he turned the front of his foot (put his foot on tip-toe) and danced.

**\*אֶסְפֵּרִינָה** f. (Ispe. noun of אֶסְפֵּרִינָה) *solemn declaration*.—*Pl.* אֶסְפֵּרִינָה. Deut. R. s. 7, beg. אֶסְפֵּרִינָה אֶסְפֵּרִינָה אֶסְפֵּרִינָה Amen contains three kinds of solemn declarations, oath (vow), consent, and confirmation; v. Shebu. 36<sup>a</sup>. V. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, **אֶסְפֵּרִינָה** m. (Ispe. noun of אֶסְפֵּרִינָה; Arab. *ispe*, to cut, v. Ges. H. Dict. s. v.; cmp. אֶסְפֵּרִינָה); a cut-off place, recess, whence 1) *cave, cleft*. Targ. Y. Ex. XXXIII, 22 (h. text אֶסְפֵּרִינָה). Targ. Ps. LVII, 1 (ed. אֶסְפֵּרִינָה).—2) *exedra* (v. אֶסְפֵּרִינָה), *recess in the house, sitting room in the shape of an open hall*, generally supported by columns. B. Bath. 7<sup>a</sup> אֶסְפֵּרִינָה one of the heirs received a hall as his share. Ib. אֶסְפֵּרִינָה the other built a wall in front of the hall (debarring light and air). Esth. R. to I, 9 אֶסְפֵּרִינָה *reception rooms*.—*Pl.* אֶסְפֵּרִינָה. Men. 33<sup>b</sup> אֶסְפֵּרִינָה halls supported by columns.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. אֶסְפֵּרִינָה.

**אֶסְפֵּרִינָה**, v. next w.

**\*אֶסְפֵּרִינָה**, **אֶסְפֵּרִינָה** f. (=אֶסְפֵּרִינָה or אֶסְפֵּרִינָה, Ispe. noun of אֶסְפֵּרִינָה or אֶסְפֵּרִינָה; cmp. אֶסְפֵּרִינָה, a. אֶסְפֵּרִינָה, dialect. for אֶסְפֵּרִינָה, induced by preceding sibilant) *rag, plaster, compress* (for softening or healing). Sabb. IX, 2 (expl. ib. 133<sup>b</sup>) seven portions of fat and one portion of wax). Y. Qrl. III, beg. 62<sup>d</sup> אֶסְפֵּרִינָה he who makes a plaster of the fat of &c. Y. Sabb. VII, 10<sup>d</sup> top אֶסְפֵּרִינָה he who

spreads a plaster. Tosef. ib. I, 23; a. fr.—Pesik. R. s. 44 איספלניס (corr. acc.). [Σπληνισ, in Hippocr., seems to be a Greek adaptation of our w.]

**אֶסְפֵּלְנִיתָא**, **אִיס'** ch. same. Targ. Job XXX, 24 Ms. (ed. אֶסְפֵּלְנִיתָא, v. preced.); Var. אֶסְפֵּלְנִיתָא—Sabb. 133<sup>b</sup> א' a salve for all pains is seven portions of &c., v. preced.—

**אֶסְפֵּמִיָּא**, **אִיס'** pr. n. (=סְרַמִּיָּא, or סְרַמִּיָּא) 1) (prob. of Phoen. origin) *Hispania, Spain*. Nidd. 30<sup>b</sup>. B. Bath. III, 2 וְכ' בִּי שִׁירָה בֵּא' long enough for the owner to be in Spain, while the present occupant may occupy his property for one year, and for people to travel a year and notify him, and for him to come back the next year (and raise his claim). Ber. 62<sup>a</sup>. Yeb. 63<sup>a</sup>.—2) (=אֶפְמִיָּא q. v.) Apamæa, several towns, esp. one each in Bithynia, Mesopotamia and Syria. Y. Shebi. VI, beg. 36<sup>a</sup> (h. קְנִי); Gen. R. s. 44, end; a. fr.—Gen. R. s. 60, beg. 36<sup>a</sup> (h. קְנִי) from Ap. and her sisters (country towns) (in Babylon or Mesopotamia); ib. s. 30 מאספומיָּא (in Babylon or Mesopotamia); ib. s. 30 מאספומיָּא (in Babylon or Mesopotamia); s. 44 מאספ' (corr. acc.)—[Targ. Ob. v. 20 Ar. (ed. אֶסְפֵּמִיָּא)]. [B. Bath. 74<sup>b</sup> א' אֶסְפֵּמִיָּא as Ms. M.] V. אֶסְפֵּמִיָּא.

**אֶסְפִּי** m. (v. next w.) *Spaniard*.—Pl. אֶסְפִּי. Makhsh. VI, 3 קִילִיס דִּיא' the colias of the Spaniards, a species of thunny-fish (prob. to be read אֶסְפִּי).

**אֶסְפִּיָּא**, **אִיס'** pr. n. pl. *Hispania, Spain*. Tanh. Vayetsé, 2 מִגִּלְיָא וּמִא' from Gaul, Spain &c.; cmp. Lev. R. s. 29; Yalk. Jer. 312, a. e. אֶסְפִּיָּא.—Pesik. R. s. 32 (p. 56<sup>a</sup> ed. Pr.) באספניס (corr. acc.; ed. Fr. s. 31, p. 147<sup>a</sup> אֶסְפִּיָּא).—V. אֶסְפִּיָּא.

**אֶסְפִּיָּא** Snh. 21<sup>b</sup>, v. אֶסְפִּיָּא.

**אֶסְפִּיָּקִי**, v. אֶסְפִּיָּקִי.

**אֶסְפִּיָּנוֹס**, **אֶסְפִּיָּנוֹס** pr. n. m. *Vespasian*, the Roman Emperor who, when general, conducted the war against the Jews which ended in the destruction of the Temple. Targ. Lam. I, 19.—Sot. IX, 14 פּוֹלְמוֹס שֶׁל א' the Vespasian war. Y. Meg. III, 73<sup>d</sup>; Lam. R. introd. (R. Han. 1); a. fr. [Meg. 11<sup>a</sup> נְבוֹכַדְנֶצַּר... read with Ms. M. a. old prints קִיסֵר א'.]

**אֶסְפִּיָּנִי** (genit. of Vespasianus) *Vespasian's* (followers). Lam. R. to I, 17.

**אֶסְפִּיָּנוֹס**, v. אֶסְפִּיָּנוֹס.

**אֶסְפִּתָּא** f. (reduplic. of סָפָה, v. סָפָה; cmp. b. h. 1) *fodder for cattle*. Targ. Y. Gen. XXIV, 25; a. fr.—2) (in Talm. Bab.) *any plant especially adapted for fodder, grass* (Pers. *ifsist, clover*, prob. an adaptation of our w.; v. Snh. 93<sup>a</sup>: 'to import אֶסְפִּתָּא דִּיא' *aspasta*-seed'; Yalk. Dan. 1060 מִא', corr. acc.). Yeb. 121<sup>b</sup> א' קִטּוֹל cut grass. B. Kam. 20<sup>a</sup>; Ab. Zar. 28<sup>b</sup> א' פְּרִילָה long stalks of asp.—Ib. מִשְׁדָּא דִּיא' (Ms. a. old ed. אֶסְפִּתָּא). B. Bath. 28<sup>b</sup>.

**אֶסְפִּתָּרִי**, v. אֶסְפִּתָּרִי.

**אֶסְפִּתָּי**, v. אֶסְפִּתָּי.

**אֶסְפִּקְלִיָּא**, **אֶסְפִּקְלִיָּא**, v. אִיס'.

**אֶסְפִּקְלִיָּא**, **אִיס'** f. (specularia) 1) *window-pane made of lapis specularis, window-glass*. Targ. Y. Ex. XIX, 17; a. e.—Kel. XXX, 2 א' חֲמֹזִי שֶׁנֶּשְׂאוֹ a (glass) plate which is used as window-glass.—2) Metaph. *prophetic vision*. Succ. 45<sup>b</sup> וְכ' בִּי שִׁירָה בֵּא' who contemplate (Deity) through a lucid speculum. Gen. R. s. 91 שְׂרָאָה (play on *sheber, grain*, and *seber, hope*) he saw in the glass of prophecy that his hope (Joseph) was in Egypt. Lev. R. s. 1 א' מְלֻכְכָּר a dim glass (vision); opp. מְצֻרְצָר a polished glass (clear vision).—Pl. אֶסְפִּקְלִיָּא. Ib.; Yalk. Lev. 432 אֶסְפִּקְלִיָּא.

**אֶסְפִּקְסִי**, read אֶסְפִּקְסִי, v. אֶסְפִּקְסִי.

**אֶסְפִּר** (סְפִיר), Snh. 106<sup>a</sup> אֶסְפִּר (סְפִיר) (וצים מיר כתר) אמר רב ed. [missing in Ms. M. and added on margin; Ar. ed. pr. a. ed. Koh. א' לְכִין; Yalk. Num. 771 לְכִין לְכִין] pr. n. m. (Ἀέσω' Ἰσαυρος, Leo Isaurus) *Leo the Isaurian*, Byzantine emperor, leader of the iconoclastic movement which caused a long-continued war between the East and the West of the empire. [The words above quoted are an interpolation of the eighth or ninth century, and refer to "the war between the lion and the lioness"—words immediately preceding our quotation. The interrupted context in Bashi a. l. shows that the commentary to our ws. is also a later addition and that in Bashi's Talmud text there was no such interpolation. As to the impression on the Jews of the iconoclastic agitation, v. Sachs Beitr. I, p. 78. For Var. Lect. v. Rabb. D. S. a. l. and Koh. Ar. s. v.]

**אֶסְפִּר** m. (סְפִיר, cmp. אֶסְפִּר) *Espar*, a Hebrew name for *Sestertius* (cmp. אֶסְפִּר &c.). Pl. const. אֶסְפִּר. Maas. Sh. II, 9 (Ms. M. אֶסְפִּר, v. אֶסְפִּר, Asheri *Asheri*; Eduy. I, 10 (he must exchange the fourth Denar) אֶסְפִּר a Ms. M. (ed. אֶסְפִּר) for four sestertii. [Oth. opinions (v. comment.), ἄσπερος, supposed to be worth one fifth of a Denar. There is, however, no evidence of ἄσπερος being used in this sense in the days of the Mishnah.]

**אֶסְפִּרָּל**, v. אֶסְפִּרָּל.

**אֶסְפִּרָּוּא**, **אֶסְפִּרָּוּא**, **אִיס'** collect. n. (prob. a contraction of *explorator vice*) *forerunner, the commander's van-guard*. Keth. 3<sup>b</sup> (Tossaf. take it as singular). V., however, אֶסְפִּרָּוּא, אֶסְפִּרָּוּא.

**אֶסְפִּרָּוּא** m. (ἄσπερος, v.) *white*, opp. מוֹרָן (μαυρός) *black*. Gen. R. s. 7 א' מוֹרָן וְחֵרֶף Ar. (ed. מוֹרָן) a white fish and a black fish; (Yalk. Gen. 12 א' מוֹרָן; Y. Kil. I, 27<sup>a</sup> bot. לְכִיסָא a. לְכִיסָא).

**אֶסְפִּרָּוּא**, **אֶסְפִּרָּוּא** m. pl. (Ispe. noun of פִּרְט or פִּלְט, v. H. Dict. s. vv.) *separate threads, hangings, fine fringes*. Lev. R. s. 17. Yalk. Ps. 808 אֶסְפִּרָּוּא.

**אֶסְפִּרָּסָא** m. (פִּרְט; cmp. אֶסְפִּרָּסָא) *that which is to be split, log* (h. בִּקְעָה). Lam. R. to III, 12 א' כְּבוֹרָמָא לֹא (referr. to חֵץ *arrow*, taken in the sense of חֵץ *to split*)

as a wedge for the log, i. e. the wedge (Israel) is struck but the log (the hostile nations) is split.

**אספרלג**, v. אִסְפְּרִיגְלָא.

**אספרקמי** (אִסְפְּרִקְמִי) m. pl. (v. Löw Aram. Pfl. p. 152) *smelling herbs, scent-box*. Bets. 36<sup>b</sup> בא' וכו' (ed. א' ב') in the scent-box of R. A.; Sabb. 121<sup>b</sup> בא' (Var. בא'ר). Men. 43<sup>b</sup> אספרקמי ed.

**אספרנא**\* (אִסְפְּרְנָא) v. פֶּר to run, cmp. אִסְפְּרְנָא *quickly, diligently*. Ezra V, 8; a. e.

**אספרקמי**, v. אִסְפְּרִקְמִי.

**אספתי**=אִסְפְּתִי q. v. Ohol. XIII, 4.

**אספתי**, **אספתי** f. (σπάθη, spatha, spata D. O.) *broad sword, esp. the executioner's sword*. Pesik. B'shall. p. 81<sup>b</sup> באספתי וכו' Ar. (ed. אִיסְפֵּטֵר; Yalk. Is. 302 beg. אספטי; corr. acc.) with the sword with which the Egyptians struck, were they struck.—*Pl.* אִסְפְּתִי. Ex. R. s. 15 א' א' prepare ye the swords; v. אִסְפְּתִי.

**אספתי** m. (σπαθάριος, v. preced.) *carrier of broad sword, one of the imperial body-guard* for which tall men would be selected. Cant. R. to II, 15 אספסורין (corr. acc.)—*Pl.* אִסְפְּתִי. Ib. a province (or city) מגדל א' was rearing spatharii for the king. [Gen. R. s. 65 ענקמן.]

**אסקדיא**, v. אִסְקְדִיָּא.

**איתקומלא**, **איתקומלא** m. (Isp. or Ithpe. of thumb) *snapping with thumb and middle finger, flipping*. Taan. 25<sup>a</sup> אאפורי בא' אאפורי Ar. (ed. ... מהדיין ... מדיין; Ms. M. אאפורי) he stirred me up by snapping on my forehead.—*Pl.* אִסְקְדִיָּא. Ab. Zar. 28<sup>a</sup> א' א' מהדיין שחין א' Ar. (ed. אִסְקְדִיָּא) snap thereon (on the swelling) sixty times.

**אסקומלא II** f. (scutella, σκουτέλον) *a salver or waiter of nearly square form*. Kel. XXX, 1. M. Kat. III, 7.

**אסקולין**, v. אִסְקְלִין.

**אסקולסטיקא** read אִסְקְלִין.

**אסקונדרי**, v. אִסְקְדִיָּא.

**אסקופא**, v. אִסְקְפֵּתָא.

**אסקופא**, **א' א' f.** (סקה, cmp. b. h. אִסְקְפֵּתָא *cross-piece; 1) yard of a ship*. Tosef. B. Bath. IV, 1 ed. Zuck. (Var. אִסְקְפֵּתָא); Y. ib. V, beg. 15<sup>a</sup> in selling a vessel one has not implicitly sold א' א' the yard (because it is taken down when on land; v. Sm. Ant. s. v. Antenna). Midr. Till. to Ps. CIII (the embryo in the womb) באסקופא וכו' (some ed. בספינה, read באסקופא) like a person seated on the yard on open Sea.—2) *lintel, threshold, gen. lower door-sill*. Sabb. 6<sup>a</sup>; a. fr.; cmp. Y. Ber. V, 37<sup>a</sup>, expl. סה. Y. Shab. VI, 23<sup>b</sup> bot. א' א' make me the threshold for the Law to pass over me;

i. e. let the law have its course at the expense of my life; Yalk. Ps. 688 אשח אסקופא (corr. acc.).

**אסקופת**, v. preced.

**א' א' א' א' א' ch. 1) as preced. 2.** Targ. Y. Ex. XII, 22; a. e. (O. שקפא).—*Pl.* אִסְקְפֵּתָא. Targ. Prov. VIII, 34.—Y. Yoma I, 38<sup>c</sup>, v. אִסְקְפֵּתָא. Yoma 53<sup>a</sup> א' א' the thresholds . . . were stained with blood.—אִסְקְפֵּתָא (better אִסְקְפֵּתָא). Y. Ab. Zar. III, 42<sup>c</sup> top א' א' seventy door frames were upset.—2) *meat hanging on a crosspiece*. Y. Shek. VII. 50<sup>c</sup> bot., ed. Bab. to VII, 4 א' א' (not משיגא) to wash his meat in the river; Y. Ab. Zar. II, 41<sup>d</sup> bot. א' א' read א' א' . . .

**אסקותא** f. (נסק) 1) *burning*. Targ. Y. Gen. I, 29.—2) *offering*. Targ. II Chr. XXX, 14; a. e.

**אסקלה**, v. אִסְקְלָא.

**אסקפא** or **אסקפי** f. (σκάφη, scapha) *light boat, skiff*. *Pl.* אִסְקְפֵּתָא. Tosef. Succ. III, 12 אִסְקְפֵּתָא, ed. Zuck. (ed. אִסְקְפֵּתָא, corr. acc.).

**אסקפי**, **אסקפי**, v. next w.

**אסקפסטי**, **אסקפסטי** f. (σκαπαστή, sub. ἄμαξα, σκαπαστόν=αμάρα; v. Poll. X, 52, Sachs Beitr. I, 171) *tilled wagon, litter with canopy*. Midr. Till. to Ps. 3 אִסְקְפֵּתָא (corr. acc.; read מהלכת). Pesik. Bahod. p. 103<sup>a</sup> אִסְקְפֵּתָא Ar. (ed. אִסְקְפֵּתָא, corr. acc.). Koh. R. beg. אִסְקְפֵּתָא (corr. acc.)—*Pl.* אִסְקְפֵּתָא &c. Ruth R. to I, 19; Lam. R. to I, 3 אִסְקְפֵּתָא ed. (Ar. אִסְקְפֵּתָא, corr. acc.). Num. R. s. 12 אִסְקְפֵּתָא read כמנסקי פסקאות Ar., ed. only מעיה כמין אִסְקְפֵּתָא, v. Midr. Till. to Ps. CIII, s. v. אִסְקְפֵּתָא.]

**אסקרא** m., pl. אִסְקְרִין (זקר=סקר) [*the hopper*,] *iskra*, name of a species of locusts born without legs. Hull. 65<sup>a</sup> Ar. a. Rashising., ed. pl.; Yalk. Lev. 537 (corr. acc.). V. זֶהָל.

**אסקריא**, **א' א' f.** (סקר to espy=b. h. אִסְקְרִין fr. אִסְקְרִין) prop. *espionage place*, hence *mast* or rather *yard* (where the captain sits for looking out; cmp. אִסְקְרִין). B. Bath. 73<sup>a</sup>, explain. *toren*; v. supra. Taan. 21<sup>a</sup> א' א' I would throw myself (into the water) from the sail yard. B. Mets. 69<sup>b</sup>. Keth. 69<sup>b</sup> א' א' mast-yard; Taan. 21<sup>a</sup> (v. Rabb. D. S. a. l. note 300).—Neg. XII, 1; Naz. 55<sup>a</sup>, v. אִסְקְרִין.

**אסקרימון** f. pl. ch. 1) =next w. Targ. O. Ex. XVI, 31. —2) read מִקְסִיטִימִין (μυξιστίμης as LXX Zach. IV, 12) *tubes, lamp-mozzles*. Targ. Zach. I. c.

**אסקרימי**, v. next w.

**אסקרימין**, **א' א' m. pl.** (Ispe. noun of קרש; cmp. אִסְקְרִין a. denom.) *balls; a kind of paste*. Mekh. B'shall. Vayas. 5 אִסְקְרִימִין (read אִסְקְרִימִין). Hall. I, 4; Pes. 37<sup>a</sup>. Y. Hall. III, 57<sup>d</sup> bot. אִסְקְרִימִין אִסְקְרִימִין &c., v. אִסְקְרִימִין.



**אָסר** (b. h.; sec. r. of סור) *to surround, enclose* (v. Schr. KAT Gloss. II, s. v.)—whence 1) *to chain, imprison; to sentence to prison*. Ber. 28<sup>b</sup>, v. אִיסר.—2) *to harness, put the horses to*. Mekh. B'shall. 1. Gen. R. s. 55, v. אָסר. —3) *to bind, obligate*. Lev. R. s. 23 'וכ' אִילי שא' had not the Lord bound himself by an oath; a. e.—4) *to interdict, to declare a thing forbidden according to ritual law*, opp. דִּחַי. to loosen the tie, to allow. Hag. 3<sup>b</sup> חללי מתירין the ones declare forbidden what the others allow. Lev. R. s. 22 לך החרתי לך of whatever I have forbidden thee (as a class) I have allowed thee (a specimen). Erub. VIII, 4 אִסר עליו he (by residing there) restricts the other (debaring him from carrying things around on the Sabbath).—Part. pass. אָסיר, f. אָסירה (*it is*) *forbidden*. Ber. 35<sup>a</sup> 'וכ' א' לו לאדם ש' וכ' one must not &c.; a. v. fr.—Pl. אִסְרִים; f. אִסְרוֹת. Ter. X, 12; a. v. fr. V. אִסור.

*Nif.* אִסְרָא *to be forbidden, to become subject to ritual prohibition*. Ib. 11 אִסְרָא וְאִינָה נִאָסְרָא affects other things which come in contact with it, but is not affected; a. fr.

**אָסר, אָסר** ch. same; 1) *to chain, imprison*. Targ. II Kings XVII, 4; a. fr.—2) *to bind by spell, charm*. Targ. Ps. LVIII, 6; a. e.—3) *to tie up, put on &c.* Targ. Y. Gen. XLIX, 11; a. e.—B. Mets. 86<sup>b</sup> ושרי א' וקא that he tied up (his wound) and untied it. Sabb. 81<sup>b</sup> אִסְרָתָהּ לארבא she tied (stopped) the ship (by magic spell).—4) *to bind the bowels, check diarrhoea*. Gitt. 69<sup>b</sup> לְמִיסָר.—5) *to forbid*. Hull. 109<sup>b</sup> 'וכ' דא' לן וכ' בל דא' לן, v. preced.; a. v. fr. Ib. 111<sup>b</sup>; 112<sup>a</sup>, a. fr. אִסְרִי, אִסְרִי *it is, they are, forbidden*.—Ab. Zar. 37<sup>b</sup> ליה יוסם אִסְרָא מִיבְעִי ליה he ought to be called, 'Joseph the forbiddener.'—Y. Meg. I, 70<sup>c</sup> bot. לפני to forbid fasting on the day preceding.—6) *\*to bind one's self by vowing a fast* (cmp. Num. XXX, 3), or *to be bound*. Meg. Taan. XII, end, quoted and discussed Taan. 12<sup>a</sup> (v. Var. lect. in Rabb. D. S. a. l. a. notes).

*Pa.* אִסְרָא *to tie* (sheaves). Targ. O. Gen. XXXVII, 7.

*Ithpa.* אִסְרָא 1) *to be imprisoned*. Targ. Gen. XLII, 19; a. e.—2) (in Talm.) *Ithpe.* אִסְרָא *to be forbidden*. Targ. Y. Num. XI, 10.—Hull. 101<sup>b</sup> לִיחֲסֵר let it be forbidden. Ib. 115<sup>a</sup> לִיחֲסֵר שְׁבַח לִיחֲסֵר what has been prepared on the Sabbath ought to be forbidden. Yeb. 33<sup>a</sup> קא מִיחֲסֵר קא מִיחֲסֵר he is forbidden from doing labor; a. fr.

**אִיסר**, v. אִיסר.

**אִסְרָא, אִסְרָא**, v. אִיסר, אִיסר.

**אִסְרָא** m. *one who forbids*, v. אִיסר.

**אִסְרִיּוֹת**, אִיסרִיּוֹת m. = אִסְרִיּוֹת (cmp. stradiot, D. C. s. v. ὁ στρατιώτης) *Roman officer*. Koh. R. to XI, 1. V. סְרִיּוֹת.

**אִסְרָא** f. (אסר) *the act of tying* (the horses), *harnessing* (the chariot). Gen. R. s. 55 'וכ' שאסר וכ' the harnessing which Joseph did himself (in honor of his father, Gen. XLVI, 29) will stand against the harnessing by Pharaoh (to pursue the Israelites, Ex. XIV, 6); i. e. the merits of Joseph's filial love will protect Israel from the hostility of Pharaoh.

**אִסְרִיּוֹת**, v. אִיסר, אִיסר.

**אִסְרָא, אִיסר** m. = אִסְרָא, *road*. Targ., v. אִסְרָא.—Y. Shek. VII, 50<sup>c</sup> bot. אִיסר דגופתא (in Bab. ed. אִיסר דגופתא, corr. acc.). Y. M. Kat. I, 64<sup>b</sup> bot.; a. e. (interchanging with 'אסר).—Pl. אִסְרִין *promenade*, v. אִסְרָא. Y. Taan. IV, 68<sup>a</sup> bot. Y. Yeb. XII, 12<sup>d</sup> top אִסְרִין (?). [אִסְרִין *troops*, v. אִיסר.]

**אִסְרָא, אִיסר**, same, v. אִיסר.

**אִסְרָא, אִיסר** f. = אִסְרָא, *camp, station*. Y. Shek. VII, 50<sup>c</sup> bot.

**אִסְרָא, אִיסר** II f. *army, list of officers*, v. אִסְרָא II.

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר** m. = אִסְרָא.—Pl. אִסְרִיּוֹת. Y. Pes. VIII, end, 36<sup>b</sup> 'וכ' דרי שומרינ (Roman) soldiers were guarding the doors of the Temple in Jerus., and they bathed (as the ceremony of admission into Judaism), and on the same evening partook of the Passover meal. [Tosef. ib. VII, 13, אִיסְרִיּוֹת ed. Zuck., Var. אִיסְרִיּוֹת, אִיסְרִיּוֹת.]

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר** (Ithpa. of סגר) *to be locked up, engrossed with*, [Rashi: *to be bewildered, silenced, not knowing what to say*]. B. Kam. 40<sup>a</sup> אִסְרָא בְּמִיּוֹתָא Ms. F., leave us alone, I am yet engaged in the first question (Rashi: I am not yet ready to answer &c.). [Editions a. Mss. אִסְרָא, prob. אִסְרָא. Ar. אִסְרָא I am sick (?).]

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר** m. (Ithpe. noun of סחר) [*the bright*], *Venus*. Targ. Job XXXI, 26 (h. text אִיסר, cmp. ibid. אִיסר = סחר). —Meg. 13<sup>a</sup> why was Hädassa called Esther? קורין אִיסר.. אִיסר Ms. M. (ed. על שום א') the Gentiles called her *Ist'har* (Esther), (ed. ... after *Ist'har*); Yalk. Esth. 1053 אִיסר... called her Venus כוכב חנוכה על שם אִיסר corresponding to *Ist'har*. [Omp. *istar* = אִיסר, Schrader KAT 176 sq.] V. אִיסר.

**אִסְרָא, אִיסר**, v. אִיסר.

**אִסְרָא, אִיסר** m. (Ithpe. noun of סחך) [*the thick part*], or *the protection of an organ of the body, muscle, cartilage &c.* Hull. 50<sup>b</sup> (explaining 'the inner stomach') אִיסר (Ar. דכרסא) the thick portion of the rumen (?). Ab. Zar. 29<sup>a</sup> דליבא א' the protector of the heart (or of the stomach), *the cartilago ensiformis, xiphoides*, v. אִיסר, 3; (other opinion rejected in Rashi: *fleshy walls of the heart*).

**אֶסְתֵּרָא** \* pr. n. pl. *Istunia*, a place near Pumbeditha, perh. identic with וִיסְתֵּרָא q.v. Keth. 111<sup>a</sup>.

**אֶסְתֵּרָא**, v. סִטֵּר.

**אֶסְתֵּרָא**, v. אִרִּי.

**אֶסְתֵּרָא**, v. אִרִּי. **אֶסְתֵּרָא**, v. אִרִּי.

**אֶסְתֵּרָא** \* אֶסְתֵּרָא = אֶסְתֵּרָא. Targ. Y. II Deut. XXIV, 13.

**אֶסְתֵּרָא** h., **אֶסְתֵּרָא**, **אִרִּי** ch. m. (Ithp. of סִן, v. סִן a. the clear or cold wind, hence north-wind, North. Keth. 23<sup>a</sup>; Kidd. 12<sup>b</sup> **אֶסְתֵּרָא** בצד אֶסְתֵּרָא the witnesses are in the North (Babylon; v. Tosaf. ib. a. v. אִרִּי).—Targ. Job XXXVII, 22 Ms. (ed. אֶסְתֵּרָא); h. text (זוהר).—Ber. 59<sup>a</sup> אֶסְתֵּרָא אֶרְאָה אֶסְתֵּרָא (Ms. אִרִּי) the northwind comes and clears the sky. Erub. 65<sup>a</sup> a Talmudic decision must be as clear אֶסְתֵּרָא as a northwind day; Meg. 28<sup>b</sup>. Sabb. 116<sup>b</sup>. Cmp. טִרְחָא.

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא** Ar. for אֶסְתֵּרָא.

**אֶסְתֵּרָא** \* (Ithpa. of סִקַּר) to look around. Keth. 62<sup>b</sup> אֶסְתֵּרָא Ar. (ed. לבה) she saw him looking around in her room (not knowing that a stranger had entered).

**אֶסְתֵּרָא** (b.h.) pr. n. f. *Esther*, wife of king Ahasverus. Ex. R. s. 15 וְהָאִירָה אֶסְתֵּרָא and Esther (*bright star*, v. אֶסְתֵּרָא) came and brought light. Meg. 13<sup>a</sup>; a. fr.—אֶסְתֵּרָא, or only אֶסְתֵּרָא, *the Book of Esther*. Snh. 100<sup>a</sup>. Meg. 7<sup>a</sup>, a. e. (controversy as to its canonic character).

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא** f. (Ithp. of סִקַּר) *desert-salt, fossil salt*, contrad. to מֶלַח סוּדוּמִיָּה sea-salt. B. Bath. 20<sup>b</sup> (Ms. Oxf. אֶסְתֵּרָא). Bets. 39<sup>a</sup> (Ms. M. אֶסְתֵּרָא) prob. from confounding with סִקַּר (Men 21<sup>a</sup>).

**אֶסְתֵּרָא**, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא** m. ch. (b. עֵץ) *wood, woods*; also *wooden handle*. Ezra V, 8; a. e.—Targ. O. Lev. XIV, 4; a. e. Y. Sabb. VII, 10<sup>a</sup> top, v. אֶסְתֵּרָא.—Pl. אֶסְתֵּרָא. Targ. Josh. IX, 21; a. e.—Y. Pes. IV, 30<sup>d</sup> top.—Hebr. pl. אֶסְתֵּרָא, *beams*. Y. Erub. I, 19<sup>c</sup>; Y. Succ. I, 52<sup>a</sup>.

**אֶסְתֵּרָא** f. pl. (v. preced.) *laths* of a latticed window. Targ. Jud. V, 28 (h. אֶסְתֵּרָא).

**אֶסְתֵּרָא**, Y. Sabb. VII, 10<sup>a</sup> top, v. אֶסְתֵּרָא.

**אֶסְתֵּרָא**, Targ. I Sam. XXV, 18.

**אֶסְתֵּרָא** m. (עֵרָע) *occurrence, adversity*.—Pl. אֶסְתֵּרָא. Targ. Ps. XXXIV, 20 Ms.; v. אֶסְתֵּרָא.

**אֶסְתֵּרָא** I (b. h.; אֶסְתֵּרָא, cmp. אֶסְתֵּרָא) *also, too*. Keth. 6<sup>b</sup>; a. fr. אֶסְתֵּרָא *the same*. Aboth II, 6.—אֶסְתֵּרָא (abbr. אֶסְתֵּרָא) prop. *even following the dictation of*; אֶסְתֵּרָא (abbr. אֶסְתֵּרָא) prop. *even on the top of, notwithstanding, although* (the former mostly in Mishnah, the latter in Gemara). Keth. V, 1 אֶסְתֵּרָא אֶסְתֵּרָא אֶסְתֵּרָא although the Rabbis have said; a. fr.—Meg. 3<sup>a</sup> אֶסְתֵּרָא אֶסְתֵּרָא אֶסְתֵּרָא although he does not see it; a. v. fr.—אֶסְתֵּרָא אֶסְתֵּרָא *nevertheless*. Snh. 98<sup>a</sup>; a. fr.—Chald. same. Targ. O. Num. XVI, 13; a. e. V. אֶסְתֵּרָא.

**אֶסְתֵּרָא** II m. (b. h.; v. אֶסְתֵּרָא) prop. *breath*, hence 1) *nose*. Midr. Till. to Ps. XVIII, 5 (interpret. אֶסְתֵּרָא, ib.) הַגִּיטִי הַצָּרוֹת הָעָלוּ עַד אֶסְתֵּרָא the troubles have risen up to the nose. —2) *panting, anger*.—Du. אֶסְתֵּרָא. Y. Taan. II, 65<sup>b</sup> bot. אֶסְתֵּרָא אֶסְתֵּרָא אֶסְתֵּרָא אֶסְתֵּרָא אֶסְתֵּרָא it does not read (Jonah IV, 2), Slow of *anger* but of *angers*, which means that He is long suffering both to the righteous and the wicked; a. fr.—3) pr. n. m. *Af*, allegorical name of the angel administering justice. Ex. R. s. 41 end; s. 44; Deut. R. s. 3. —\*4) *overheated condition, weariness*. Maksh. III, 8 בשעת אֶסְתֵּרָא when the animal is overheated, Var. אֶסְתֵּרָא q. v.

**אֶסְתֵּרָא** III m. (b. h.; אֶסְתֵּרָא), only in du. אֶסְתֵּרָא *face (cheeks)*.

**אֶסְתֵּרָא** I ch. e. same; 1) *face, presence*. Targ. Ez. I, 6; a. e.; v. אֶסְתֵּרָא.—Gen. R. s. 35, beg. אֶסְתֵּרָא אֶסְתֵּרָא to see my countenance. Ib. s. 87 it is right אֶסְתֵּרָא אֶסְתֵּרָא that the face of this (idol) is covered.—M. Kat. 20<sup>b</sup> אֶסְתֵּרָא in her presence, אֶסְתֵּרָא in her absence.—Transf. *front*. Hull. 47<sup>a</sup> אֶסְתֵּרָא אֶסְתֵּרָא the front (of the lungs) facing the examiner.—With אֶסְתֵּרָא, *towards, opposite*. Snh. 72<sup>a</sup> אֶסְתֵּרָא אֶסְתֵּרָא he places himself opposite me (for defence). Pes. 111<sup>b</sup> אֶסְתֵּרָא אֶסְתֵּרָא (Ms. M. אֶסְתֵּרָא) towards, by his left side.—Pl. אֶסְתֵּרָא, *face* (b. h. אֶסְתֵּרָא). Targ. Ez. I, 6; a. fr.—Pesik. R. s. 21 אֶסְתֵּרָא אֶסְתֵּרָא face to face. Cant. R. to III, 11 the angel has אֶסְתֵּרָא five faces. Lam. R. to V, 5 אֶסְתֵּרָא in darkness of countenance, in sadness. Y. B. Mets. IV, 9<sup>c</sup> bot אֶסְתֵּרָא אֶסְתֵּרָא אֶסְתֵּרָא but one must not say so in the presence of all (publicly).—2) (only in pl.) *modes, ways*. Targ. Cant. I, 11.—Ned. 41<sup>a</sup> אֶסְתֵּרָא אֶסְתֵּרָא methods of talmudical disquisitions. Lam. R. to II, 2 אֶסְתֵּרָא sixty ways of interpretation. Ber. 4<sup>b</sup> אֶסְתֵּרָא אֶסְתֵּרָא (Var. אֶסְתֵּרָא, Ms. M. אֶסְתֵּרָא) in eight ways, eightfold acrosticon.—אֶסְתֵּרָא אֶסְתֵּרָא *for itself, separately*. Snh. 56<sup>b</sup>; a. fr.; v. אֶסְתֵּרָא.—3) esp. in the pl. אֶסְתֵּרָא אֶסְתֵּרָא *character, nature* Esth. R. introd. אֶסְתֵּרָא אֶסְתֵּרָא impudent people (h. אֶסְתֵּרָא). Y. Snh. X, 28<sup>c</sup> bot. and if the Lord will not hear me אֶסְתֵּרָא אֶסְתֵּרָא all natures (divinities) are alike (proverbial expression of distrust in God); Lam. R. introd. (R. Yitsh. 2) Ar. (ed. אֶסְתֵּרָא); Pesik. Shubah p. 162<sup>b</sup>; Ruth R. to II, 14. Cmp. אֶסְתֵּרָא.

**אֶסְתֵּרָא** II ch.=h. אֶסְתֵּרָא II, *nose*. Targ. Lam. IV, 20; a. e.

**אֶסְתֵּרָא** m. (contr. of אֶסְתֵּרָא q. v.) *a striped wild animal* (of the genus *felis*) of which the male (stronger) and the female species are distinguished, corresp. to h. אֶסְתֵּרָא q. v.; 13\*

*leopard*, and *hyaena striata* (*striped hyena*). B. Kam. 16<sup>a</sup> (expl. נפריא leopard); ib. (expl. צביע); v. discussion ib. Yoma 84<sup>a</sup> דרכא א' Ms. M. (ed. דרכא, corr. acc.) a male *afa*. [Not to be confounded with b. h. אפעה, v. Nöld. M. Gr. p. 58 sq. note.]

אפדייני, v. אפדייני.

אפדיקסיוס, אפור, אפדנסיס, אפדנסיס\* read אפדיקסיוס m. (ἐξτελέσιος) *dexterous, clever, refined*. Num. R. s. 10 (alluding to Laban, v. לבן) he was surnamed (to his praise) א' 'the refined.' R. B. says ברשע refined in wicked acts. [In parallels Gen. R. s. 60; Ruth R. to I, 22; Yalk. Gen. 109 פרידקסיוס read פרידקסיוס (περιτέλειος).]

אפדנא m. (h. אפדן, Pers.; v. Friedr. Del. Proleg. p. 149, note) *country-seat, mansion, palace*. Targ. Jer. XLIII, 10 (h. text שפירר).—M. Kat. 12<sup>a</sup>. Ber. 56<sup>a</sup>. Keth. 62<sup>a</sup> א' sleeps in the shade of his palace (at home, in safety).—Pl. אפדני. Kerith. 6<sup>a</sup> (read אא or with Rashi א' (על). Keth. 97<sup>a</sup>.

אפה *to bake*, v. אפי.

אפה, v. אפא.

אפ Lev. R. s. 30, read אפי.

אפודרים, v. אפודרא.

אפופלסמון, אפופלסמון m. (ὀποβάλας) *juice of the balsam-tree, balsam*. Gen. R. s. 27 א' היו מביאין א' (read וישפין) they would take balsam and smear it on the stones (of the houses of the wealthy); Y. Shebi. V, 55<sup>d</sup> bot. א' marked out with balsam. Y. Hor. III, 47<sup>c</sup> באפי בלסמון (corr. acc.). Gen. R. s. 39, beg. אפופל, אפופלסמון (corr. acc.). V. אפופלסמון.

אפוזיני, v. next w.

אפוזיני, אפוזיני m. pl. (ὀψιδανός, sub λήθος, obsidianus) *obsidian beads* [Rashi: *of gold*, thinking of זה]. Sabb. 57<sup>b</sup> Ms. M. אפוד (ed. אפוזיני, Ar. s. v. אב אבד; Var. in Mss. אפוד, אפוד, v. Rabb. D. S. a. l.), expl. טושפא, of Mish., contrad. to דקטפרא דקטפרא balsam beads, v. אפסין. V. חושפא.

אפודרים, v. אפודרא.

אפודא or אפודא m. (פוח or נפח) *swelling, whence bulk, volume*. Pes. 50<sup>b</sup> נפיש אפודא Ms. Oxf. (ed. אפודא, v. Rabb. D. S. a. l. note) their bulk is large.

אפוזיני, read אפסין, v. אפסין; cmp. אפוזיני.

אפוזיקון\* Ex. R. s. 24, in a corrupt passage; cmp. אפוזיקון a. Num. R. s. 23, by combination of which the original version may be restored; perhaps; מוז הצאן אין מתקנין לז אפוזיקון אלא רועה בכל יום כך ישראל לא חזקינו להם אפוזיקאון במדבר.

אפוזמיות, אפוזמיות, read אפוזי, v. אפוזי.

אפוזמיות, אפוזי, אפוזי f. pl. (putealia, or puteana) *enclosures surrounding a well, protected cisterns* (in Noah's ark). Pirké d'R. El. ch. 23, expl. ib. חמכסים.

אפוזמיות (not חמכסים) which cover the wells and can be opened and closed. Targ. Y. Gen. VI, 14 אפוזמיותא (not חמכסים). Tosef. Erub. XI (VIII), 7 אפוזמיותא (not חמכסים). in oth. ed. omitted) tools for unlocking the puteal.

אפוזמיות, v. אפוזי.

אפוזמיות\* ed., אפוזמיות Ar., read אפוזמיות m. (πατριάρχης) *patriarch, religious chief of the Samaritans*. Gen. R. s. 94.

אפוזי (אפוזי, אפוזי) f. (אפד, אפד, cmp. חליפין) *return, exchange, equivalent, settlement* (cmp. esp. Targ. Prov. XXIV, 29, a. P. Sm. s. v. אפד). Lev. R. s. 34, end א' דידה הן היא (Yalk. Lev. 665 אפוזי, pl.) where is the equivalent for the money spent? Ib. and of all those (praised for their deeds with *ashrê*) לא נטל א' אלא זה (Yal. l. c. אפוזי) none received the promise of an equivalent except this (Ps. XLII, 2). Gen. R. s. 42 on the day of the destruction of Jerusalem אפוזי Ar. (ed. Israel received full payment for all their sins (ref. to Lam. IV, 22). Ib. א' גרילה ample, general settlement; Lam. R. l. c. א' שלימה settlement in full. [Tanh. Sh'moth 13, אפוזי, corr. acc.] Num. R. s. 13; Esth. R. introd. Ruth R. introd. אפוזי (corr. acc.). [Lam. R. to III, 13 בני אפוזי, אפוזיות, אפוזיות—Pl. אפוזי, v. אפוזי, Mus., *hostages*; v. אפוזי, Y'lamd. Sh'lah, quot. in Ar.; Num. R. s. 17 a citizen was paying *annonae* א' ויורב and writing agreements of converting (security for the case of forfeiture); v., however, אפוזי.

אפוזיא\* pr. n. pl. *Apulia*, the country in the S. E. of Italy. Targ. Ezek. XXVII, 6 some ed., oth. ed. a. Ar. אפוזיא (h. text אפוזיא).

אפוזיא, Yalk. Ex. 365, read אפוזיא.

אפוזיא, אפוזיא m. pl. (b. h. פול) *beans*. Tosef. Ter. X, 15 אפוזיא, אפוזיא ed. Zuck. (Var. אפוזיא). Ib. II, 4 אפוזיא (Var. אפוזיא). אפוזיא.

אפוזיא, v. אפוזיא.

אפוזמא, v. אפוזמא.

אפוזמיות, read אפוזמיות.

אפוזמיות\* Y. Ned. II, beg. 40<sup>b</sup>, read אפוזמיות, v. אפוזמיות.

אפוז m. *bean* (cmp. אפוז s. v. אפוז). Y. Yoma IV, 43<sup>c</sup> bot. א' only the size of a bean; v. אפוז. Y. Ab. Zar. III, 43<sup>a</sup> bot. א' had the shape of a bean. —Pl. אפוזי, אפוזי, Kel. III, 2 א' אפוזי (h. text אפוזי) large beans; v. אפוזי. Sabb. XXI, 3 (143<sup>a</sup>) א' שער של א' (Ms. L. אפוזי; ed. Sonc. אפוזי) the silique of the bean. Teb. Yom I, 5; a. fr.

אפוזיקה f. (= פונד q. v., funda) *money bag, purse*, suspended from the neck or from a belt. Y. Sabb. X, 12<sup>c</sup>. Sabb. X, 3 (92<sup>a</sup>) Ar. (ed. אפוזי); a. fr.—Transf. *womb*. Tanh. Thazr. 3 אפוזיקה, אפוזיקה; ed. Bub. 5 פונד (corr. acc.); [Lev. R. s. 14 אפוזיקי].

**אפונדיה**, v. preced.

\***אפונס** Hull. 66<sup>b</sup> top; Ab. Zar. 39<sup>a</sup>, a. corrupt. of **פילמוס** (πύλαμος) *pelamys*, a species of *thunny* or *scomber*; Tosef. Hull. III (IV), 27 פילמוס (read פִּי).

**אפונראות**, v. אפונרא.

\***אפוסטמוס, אפוסטמוס** (Var. פוסטמוס, פוסט) pr. n. m. *Apostomos* (Postomos), one who is mentioned as having burned the Law [and put up an idol in the Temple]. Taan. IV, 6; Y. ib. 68<sup>cd</sup>; Yalk. II Kings 250. [Prob. an officer of king Antioch Epiphanes of Syria; perh. a popul. corrupt. of ἀποστόλος, emp. II Macc. VI, 1.]

**אפוספס**, v. אפוספסין.

**אפופודין**, אִי (frequ. miscopied אפופ, and with ר for ד) c. (ὀποπόδιον) *footstool to the throne or to a high chair of distinction*. Targ. Y. Ex. XXIV, 10 (corr. acc.).—Y. Hag. II, 77<sup>c</sup> bot. after building the throne, he makes his foot-stool; Gen. R. s. 1; Lev. R. s. 36 (corr. acc.). Kel. XVI, 1 של בעלי הבית א' (in Talm. ed. בעל) the people's footstool of the household (a folding stool, emp. אִי II). Ib. XXIV, 7 הא' ו' (corr. acc.) there are three boards or tablets in use (v. פנקס), that which is used as a footstool is susceptible of uncleanness by being trod upon, that with a receptacle for wax (writing tablet) gets unclean by &c. [Gen. R. s. 17; Koh. R. to III, 19, v. אפופסין.]

**אפופיררות**, v. אפופ.

**אפופלסמון**, v. אפופלסמון.

**אפופס**, read

**אפופס**, אפופס (ἀπόφασις, ἀπόφασις) *verdict, dispensation*. [Various corrupted: אפופס, אפופס, אפופס &c.] Y'lamd. to Gen. III, 1 quot. in Ar. (ref. to Prov. XVIII, 7) the fools give out שלהן אפופס their own verdict. Pesik. R. s. 44 אפופס, אפופס (corr. acc.). Ib. s. 46 (ed. Fr. p. 187<sup>b</sup>) read א' נשל he received his verdict (of expulsion from Eden). Y. Sot. VII, 21<sup>d</sup> bot.; Y. R. Hash. I, 57<sup>a</sup> bot. אפופ; a. fr. [Tanh. Sh'moth 13 שנשל אפופס, read אפופי].—Midr. Till to Ps. XVII; Yalk. Ps. 670 two curiosi (v. דמיוסין) רצין (באפופס) run (come) each with a verdict; v. באפין.—Lev. R. s. 21, beg. אפופסיות Ar., read with ed. אפופס.

**אפופרין** Koh. R. to III, 19, v. אפופין.

**אפוקי**, פוקי m. pl. (פוק, נפק) *exit, end* (=הוציא). Y. Pes. IV, 30<sup>d</sup> top בא' שובר' on Sabbath night. Pes. 105<sup>b</sup> יומא א' dismissal of the festive day with benediction; a. fr.—Y. Peah VII, 20<sup>b</sup>, top אפוקי (corr. acc.) a. פוקי.—[אפוקי, v. לאפוקי.]

**אפוקי** m. pl. (Af. of נפק) *carrying out*. Targ. O. Lev. XXVI, 5 לא בר זרעא until seed-time.

**אפוקלים, אפוקלס**, v. אפוקלסין.

**אפוקסנין**, read אפוקסנין.

**אפורדכיס**, v. אפורכס.

**אפורמין** Lev. R. s. 25, beg. א' מפני א', Yalk. Lev. 615 אפורמין, read אפורמין, v. אפורמין.

\***אפורייה, אפורייה** f. (ὄπωρῖα, τὰ) *fruit*. Gen. R. s. 72 א' בשעת פרייה כל מיני א' Ar. (ed. אפורייה, read א') in the season when all kinds of fruit ripen.

**אפורתא** f. (=אפא) 1) *nose*. Targ. Job XLI, 12 (9).—2) *front of the face, forehead*. Pes. 112<sup>a</sup> ו' א' ו' the hand on the forehead is one step to sleep. Ber. 44<sup>a</sup>, v. היד בא.—Taan. 25<sup>a</sup> מ' אפורתא out of his forehead. Ib. אפורתא ed. (read אפא), v. אפוקטלא I.—Ab. Zar. 26<sup>a</sup> אפורתא Ar. (ed. אפורתא, Ms. M. אפורתא, corr.) on its (the child's) forehead. Sabb. 80<sup>b</sup>, v. אפורתא.

**אפוריק**, v. אפוריק.

**אפוריקי** f. (ἀποθήκη) *store-house, store*. Targ. Y. I, Gen. XXIV, 2. Ib. v. 10 ו' א' ו' the best things of his store (Y. II אפוריקי . . . , Ar. only אפוריקי, v. Gen. R. s. 59).—Y. Sabb. IV, beg. 6<sup>d</sup> bot., opp. to אפולא in dwelling rooms, emp. אפוריקי.—Pl. h. אפוריקא. Ex. R. s. 30 ו' א' ו' hast thou store-houses where to put them?—Ch. אפוריקי, אפוריקי. Targ. Y. f. Deut XXXII, 34; a. e.—Y. Ned. IX, 41<sup>c</sup> bot.

**אפוריקי** f. (ἀποθήκη) 1) *pledge, mortgage*; an object made a security without being placed in the possession of the pledgee, opp. to אפוקסין.—B. Kam. 96<sup>a</sup> שווייה נחלה ו' א' ו' he made it a mortgage by saying, 'You can pay yourself only out of this thing'. Ib. 11<sup>b</sup> ו' א' ו' if he mortgaged his slave; a. fr.—2) *mortgage-document, deed*. Tosef. Shebi. VIII, 6 א' שטר שיש בו א' (ed. Zuck. אפוריקי) a note (contract) containing a mortgage obligation. Ex. R. s. 31 ו' א' על ו' א' give me a mortgage on thy field.—Pl. אפוריקא. B. Mets. 19<sup>a</sup> ו' א' ו' (Ms. M. אפוריקי, v. Rabb. D. S. a. l. note) wills, mortgage deeds &c. Tosef. Sabb. VIII (IX), 13 שטרי דאפוריקי ו' א' ed. Zuck. (ed. אפורי, read אפורי).

**אפן** (=b. h. פון) *to dance, leap, sport*. Gen. R. s. 68 (emphasizing so, Gen. XXVIII, 12 as referring to Jacob) ו' א' ו' sporting with him.

**אפוניני**, v. אפוניני.

\***אפחא** f., const. אפחא (נפת), with ריחא *grief, cause of grief*. Targ. Y. II Gen. XXVI, 35 ed. (Ar. ריחא).

**אפחא** m. (פחו) *levity, wantonness*. Shh. 57<sup>a</sup> אפחא א' א' Ar. (ed. אפחא; Var. lect. v. Rabb. D. S. a. l. note 7) the Bible text describes their wantonness, lewdness.—Pes. 50<sup>b</sup>, v. אפחא.

**אפחא**, v. אפחא.

\***אפחוניות** Koh. R. to I, 8 א' עבר בן א' prob. to be read אפחוניותא f. (denom. of אפחונין) *catering, cooking*.

(for the Jew-Christians living in community of goods). [The entire passage seems to be corrupt or defective. V. Zunz Gott. Vortr. p. 275.]

**אפטרקא**, v. אפטרקא.

**אפטרקא** pr. n. m. *Aftoriki*. B. Mets. 5<sup>a</sup> אביר דר' א; Hull. 64<sup>b</sup> . . . דוסטאי (Dostai) the father of R. A. (Y. Yoma IV, 41<sup>d</sup> top פטרוקי אחיה וכו' Patruki, brother of R. Darosa).

**אפטרקא** m. (=פּיטשט; v. בטט) *puppets of clay, a set of clay (or metal) pins to put pots on for cooking, pot-stand*. Tosef. Kel. B. Mets. I, 12 א' שיש ב' א' a pot-stand containing metal. Tosef. Nidd. VII, 3 אפטרקא (corr. acc.).

**אפטרקא** Yalk. Deut. 810, read אפטרקא.—Tosef. Nidd. VII, 3; v. preced.

**אפטרקא**, v. אפטרקא.

**אפטרקא**, v. אפטרקא.

**אפטרקא** f. (v. אפטרקא, Nif. נפטר *to part*; v. אפטרקא) 1) *farewell-address, homiletic observations made on parting with the host that entertained scholars, toast* (in praise of hospitality, charity, support of students &c.). Gen. R. s. 60 R. Y. א' א' used the (preceding) text for a toast; a. fr.—2) v. אפטרקא.

**אפטרקא** Yalk. Gen. 9; אפטרקא, אפטרקא, אפטרקא, v. אפטרקא a. follow.

**אפטרקא** f. (v. אפטרקא) prop. *conclusion*, esp. *Aftarah*, or *Haftarah*, i. e. the prophetic lesson read in Synagogue after the reading from the Pentateuch. Pes. 117<sup>b</sup> דא' א' (the benediction) belonging to the Aft.—\*Gitt. 60<sup>a</sup> א' א' (or pl. אפטרקא) prob. *a book containing homiletic notes for toasts &c.*, v. אפטרקא. [V. Rapap. Er. Mill. p. 167.]—Cmp. אפטרקא.

**אפטרקא** Y. Hor. III, 47<sup>c</sup> bot., v. אפטרקא.

**אפטרקא** (b. h.; אפטרקא, v. אפטרקא) [*to heat, darken*, cmp. אפטרקא, *to bake*. Keth. V, 5 ואפטרקא and must bake. Pes. 116<sup>a</sup>. Y. Ab. Zar. V, 45<sup>a</sup> bot. א' א' baked three ovenfulls of bread; a. fr.—Part. pass. אפטרקא baked, (as a noun) *pastry*. Pesik. R. s. 16 א' א' (some ed. אפטרקא; Pesik. Eth Korb. p. 58<sup>b</sup>, Yalk. Num. 777 שובי corr. acc.) I charged thee with the furnishing of one kind of pastry (to supply the governor's household).—Pl. אפטרקא. Mekh. Bs'hall. Vay. 4.—Fem. אפטרקא. Gen. R. s. 67 (play on *epho*, Gen. XXVII, 37) א' א' thy bread is baked, thou shalt have to eat without labor. Ib. א' א' (read פוטרקא), v. פוטרקא a. פוטרקא.

*Nif. אפטרקא to be baked*. Cant. R. to IV, 11 (play on *epho*, v. supra) זה ברקטור זה who is to be baked in this oven (hell)?—Men. XI, 1; a. e.

*Hithpa. אפטרקא same*. Mekh. I. c. היה מתאפטר became baked of itself. Sifré Num. 89 ברקטור things baked in the oven.

**אפטרקא** (אפטרקא) ch. same. Targ. Gen. XIX, 3; a. fr.—Men. 94<sup>a</sup> א' א' after he baked it. Sabb. 63<sup>b</sup> א' א' to bake.—אפטרקא *baking women, bakers*. Targ. ISam. VIII, 13.—Ber. 58<sup>b</sup> א' א' sixty bakers.—Ib. ואפטרקא and they used to bake. Y. Bets. IV, 62<sup>c</sup> bot. אפטרקא (read אפטרקא) she came in order to bake; a. fr.

*Hithpa. אפטרקא to be baked*. Targ. Lev. VI, 10; a. e.

**אפטרקא**, v. אפטרקא.

**אפטרקא**, v. אפטרקא.

**אפטרקא** m. (פטרקא) *stable-floor, or cement formed on the stable-floor by moistening and stamping the dung*. Nidd. 28<sup>a</sup> he burned the corpse בא' אפטרקא Ar. (ed. א' א') over the dung on the cemented stable-floor. [Oth. opin. *marble-plate*, meaning a *hard cemented substance*, cmp. אפטרקא.]

**אפטרקא** m. pl. (פטרקא) prop. *able to talk* (sensibly), hence *children* of about six or seven years. Y. Gitt. V, 47<sup>b</sup> bot. אפטרקא א' א' *ifyototh* (Mish. ib. 8 referred to reads אפטרקא q. v.) means *little ones* (v. אפטרקא). Y. Maas. Sh. IV, 55<sup>a</sup> א' א' . . . . . א' א' expounds the subject by analogy with the law concerning minors, for we read in the Mishnah &c., v. supra.

**אפטרקא**, read אפטרקא.

**אפטרקא** 1) m. (ch. form=next w.) 1) *guardian, administrator; procurator* (of a Roman district). B. Mets. 39<sup>a</sup> א' א' we appoint no guardian for the bearded (adults). Y. ib. III, beg. 9<sup>a</sup> א' א' to appoint another person as an administrator of the hired or loaned object. Lam. R. to V, 12 א' א' a governor (proconsul) entered a town.—Pl. אפטרקא. Pesik. Asser p. 95<sup>b</sup> א' א' those Roman proconsuls that go out visiting the country places (cmp. Ex. R. s. 31, end).—2) fem. *administratrix*; v. אפטרקא.

**אפטרקא** (אפטרקא, אפטרקא) 1) m. (ἐπι-τροπος) same. Targ. Y. Gen. XXXIX, 4; a. e.—B. Mets. 39<sup>a</sup> א' א' the court appoints an administrator. Y. Ter. I, 40<sup>b</sup> bot. א' א' a permanent administrator (guardian), א' א' a temporary administrator (substitute). Ex. R. s. 46 א' א' reared in the house of a guardian; a. fr.—Sabb. 121<sup>a</sup> א' א' royal administrator (of the fiscus).—Transf. Keth. 13<sup>b</sup>, a. e. א' א' there is no guardian (no means of guarding) against in chastity; Y. ib. I, 25<sup>d</sup> top א' א' על אפטרקא. Pl. אפטרקא. Targ. Y. Gen. XLII, 34. Pes. VIII, 1. Esth. R. to I, 2; a. fr.—Tosef. Ter. V, 7 א' א' T'rumah set apart by administrators in behalf of minors. Y. ib. I. c.—Gen. R. s. 6; Yalk. Gen. 9 אפטרקא (corr. acc.); a. fr. [Yalk. Ps. 771 אפטרקא twice, read our w.]—2) fem. v. next w.

**אפטרקא** (אפטרקא) f. *administratrix, guardian*. Keth. IX, 6 (86<sup>b</sup>) (Mish. ed. אפטרקא . . . , Talm. ed. אפטרקא . . .). B. Bath. 144<sup>a</sup> אפטרקא . . . . . Y. Keth. IX, 33<sup>a</sup> top אפטרקא a. אפטרקא. Tosef. ib. IX, 3.

**אֶפִּיטְרוֹפְסוּת** f. (denom. of אֶפִּיטְרוֹפּוּס *guardian-ship, administration*. Tosef. B. Bath II, 5 אֶפִּיטְרוֹסוּת ed. Zuck., corr. acc.); Tosef. Keth. IX, 3 מֵאֶפִּיטְרוֹפְסוּתוֹ יוֹצֵא when he has ceased to be an administrator.

**אֶפִּיחַ** I f. (אֶפֶר) *baking*. Y. Sabb. VII, 10<sup>b</sup> bot. א' אֶפִּיחַ baking is a labor forbidden on the Sabbath as a species of cooking; v. אָב II. Men. 94<sup>a</sup>; a. fr.—*Pl.* אֶפִּיחַ. Y. Pes. III, 30<sup>b</sup> top א' כָּדִי שְׁתִּי א' twice the time required for baking. [Y. Ned. VII, 40<sup>b</sup> bot. א' הָא' הנודר מן הא' read אֶפִּיחַ as Tosef. Ned. IV, 3.]

**אֶפִּיטְרוֹס** m. (ἰππίατρος) *veterinary surgeon*. Num. R. s. 9.

**אֶפִּינַן (עֶפִּינַן) אֶפִּינַן** m. (אֶפֶר) *bake-fish* (cmp. סִלְחָנוֹת), a small fish believed to grow scales when reaching a certain age. Hull. 66<sup>a</sup> bot. Ar. אֶפִּינַן (ed. עֶפִּינַן); Ab. Zar. 39<sup>a</sup> עֶפִּינַן ed. (Ms. M. עֶפִּינַן, read עֶפִּינַן); Tosef. Hull. III (IV), 27 אֶנְפִּינַן ed. Zuck. (Var. נֶפִּינַן).

**אֶפִּינָה** v. אֶפֶר.

**אֶפִּילַ** m. (b. h.; אֶפֶל) *slow to ripen, late in the season*. M. Kat. 6<sup>a</sup> א' late produces, opp. בִּצְרִי. Gen. R. s. 61, beg. א' sow at the advanced season. Fem. אֶפִּילָה *advanced autumn, rainy season*. Y. Taan. I, 64<sup>a</sup> bot.—*Pl.* אֶפִּילָה. Y. R. Hash. III, beg. 47<sup>b</sup> *sheeps which conceive late in the season*.—אֶפִּילַ II. קִין אֶפִּילַ v.

**אֶפִּילָה** ch. same. M. Kat. 6<sup>b</sup> וְקָא מִשְׁוִי אֶפִּילָה Ms. M. (ed. קָא א', diff. vers. in Rashi) it is a slowly growing garden and by watering he makes it fast growing.—*Pl.* m. אֶפִּילָה, אֶפִּילָה. Targ. Koh. XI, 2 *late seeds*. Taan. 3<sup>b</sup> אֶפִּילָה late clouds (after the rain), v. חֲרָפָא. Nidd. 65<sup>b</sup> אֶפִּילָה earlier and later crops (in two succeeding years, so that the interval of time varies). *Pl.* f. אֶפִּילָה, אֶפִּילָה. Targ. O. Ex. IX, 32. R. Hash. 8<sup>a</sup> late *conceiving*, sluggish sheep, opp. חֲרָפִיָּה.

**אֶפִּילָה** v. אֶפֶל.

**אֶפִּילָה** adj., v. אֶפֶל.

**אֶפִּילָה** f. (b. h. אֶפֶלָה) *darkness*. Gen. R. s. 89 beg. (mental darkness; trials &c.); v. אוֹפֶל.

**אֶפִּילָה** (abbrev. אֶפֶר) (= אֶתָּא אִיפֵּי) *even if, although, even*. Targ. Ps. XIV, 3 (h. text וגם); a. e.—R. Hash. 25<sup>a</sup> (reading אֶתָּא Lev. XXIII, 2; 4; 37 as, if אֶתָּא) 'which ye will proclaim', אֶתָּא אֶתָּא ye even if erring in the appointment of the festive calendar &c., i. e. the appointment of the Supreme Court is definite and binding. Ber. 9<sup>a</sup>, a. fr. לִרְבֵּן א' even if following the opinion of &c.; a. v. fr. [Cant. R. end להחריבו א', v. next w.]

**אֶפִּילָה** I m. (ἀπειλῶν, ἀπειλέω, part. pres. of ἀπειλέω, prob. borrowed fr. Aquila to Ps. CIV, 32) *threatening*. Y. Ber. IX, 13<sup>c</sup> bot. הוּא א' לְעוֹלָמוֹ לְהַחְרִיבוֹ He looks upon his world threatening to destroy it. Cant. R. end, that time הוּשָׁב חֶקֶב אֶפִּילָה לְהַחְרִיבוֹ וְכ' (read

the Lord plans threatening &c. Y'lamd. beg. (quot. in Ar. with ref. to Ps. l. c.) מִסְחַבֵּל אֶפִּילָה שֶׁל (על עוֹלָמוֹ עוֹלָם He looks threatening upon His world; read עוֹלָמוֹ) emp. Midr. Till. to Ps. XVIII, 8; Yalk. II Sam. 158.

**אֶפִּילָה** II m. (πύλων, πυλών) *gate-way*. Ber. 16<sup>b</sup> נָכַס לְאֶפִּילָה Ar. (ed. אֶפִּילָה, Ms. F. אֶפִּילָה, read לְבֵית הַחֲצֵר, Treat. S'mah. I, 10 לחצר).

**אֶפִּילָה** III m. (pilleum, πύλον) *felt-cap, hat &c.* Kel. XXIX, 1 שֶׁל רֹאשׁ א' some ed. (others אֶפִּילָה).—[Sabb. 120<sup>a</sup> אֶפִּילָה, אֶפִּילָה, read אֶפִּילָה, Ms., ed. אֶפִּילָה, אֶפִּילָה q. v.]

**אֶפִּילָה** v. preced.

**אֶפִּימִיּוֹת** Pirke d'R. El. ch. X, read אֶפִּימִיּוֹת v. אֶפִּימִיּוֹת.

**אֶפִּימִיּוֹס** m. (ἐπιμελητής) *manager, commissioner*. Tosef. B. Bath. X, 5 אֶפִּימִיּוֹ ed. Zuck. (ed. אֶפִּימִיּוֹס, corr. acc.). B. Bath. 144<sup>b</sup> פִּלְמוֹסִטוֹס ed. (Ms. פִּלְמוֹסִטוֹס, oth. var. v. Rabb. D. S. a. l. note 2; corr. acc.). Men. 85<sup>b</sup> פִּלְמוֹסִטוֹס ed. (Ar. פִּלְמוֹסִטוֹס); corr. acc.

**אֶפִּימִיּוֹס** pr. n. m. (Sarapis, Σάραπις) *Serapis*, the Nile-god. Ab. Zar. 43<sup>a</sup> the figure of א' מִיִּנְיָה וְסֵרַפִּיס ed. (Ms. סֵרַפִּיס; v. Rabb. D. S. a. l.) a nursing woman (Isis) and of Serapis. [Cmp. Sachs Beitr. II, 99 and illustr. in Sm. Ant. s. v. Coma.] [Tosef. Par. V (IV), 2 הָאֶפִּימִיּוֹס ed., read with ed. Zuck. הָאֶפִּימִיּוֹס, v. הָאֶפִּימִיּוֹס.]

**אֶפִּימִיּוֹלַ** m. pl. (ἐπιστολαί) *message, injunction, last will*. Gen. R. s. 74 end, ed.; v. אֶפִּימִיּוֹלַ II. Y'lamd. to Deut. II, 2 (quot. in Ar. ed. pr.; oth. ed. פִּימִיּוֹלַ).

**אֶפִּימִיּוֹלָה** f. pl. (ἐπιστολάων) *architraves*, lower members of an entablature. Y. Succ. I, 52<sup>a</sup> bot. Mus.; cmp. פִּימִיּוֹלָה.

**אֶפִּימִיּוֹת** v. אֶפִּימִיּוֹת.

**אֶפִּימִיּוֹת, אֶפִּימִיּוֹת** v. אֶפִּימִיּוֹת.

**אֶפִּימִיּוֹת, אֶפִּימִיּוֹת**, corruptions of אֶפִּימִיּוֹת or of next w.

**אֶפִּימִיּוֹת** m. (ἐφִיππιον, ephippium) *saddle cloth*, a figurative expression for the protuberances of the human buttock; v. אֶפִּימִיּוֹת I. Koh. R. to III, 19 (ref. to 'the advantage of man over beast' Koh. l. c.) אֶפִּימִיּוֹת כְּפִי עֵלִי וְכ' (corr. acc.) and an ephippium is pressed over it (the lock of the buttock) in order that he may not look as hideous as a beast; Gen. R. s. 17 אֶפִּימִיּוֹת (and otherwise, to be corrected after Koh. R. l. c.); Yalk. Koh. 969 אֶפִּימִיּוֹת (corr. acc.).

**אֶפִּימִיּוֹת** m. (אֶפִּימִיּוֹת, v. אֶפִּימִיּוֹת, a. next w.) *litter-carrier, chief lecticarius*. Ab. Zar. 11<sup>a</sup> (v. אֶפִּימִיּוֹת for correct versions).

**אֶפִּימִיּוֹת, אֶפִּימִיּוֹת, אֶפִּימִיּוֹת** f. pl. (פִּימִיּוֹת, f. sing.) (פִּימִיּוֹת, cmp. b. h. פִּימִיּוֹת to split; cmp. פִּימִיּוֹת, a. פִּימִיּוֹת, פִּימִיּוֹת) *split pieces of wood, laths*, slabs used for *espaliers*, also as frames for decorative







or sole over which straps are drawn for fastening; corresp. to h. מַנְעֵל. Taan. 12<sup>b</sup> א' מַנְעֵל (Ms. M. מַנְעֵל pl.) having put on *appantas* (on a public fast-day). Yeb. 102<sup>a</sup> א' מַנְעֵל (ed. פ'; v. Ar. ed. Koh. s. v.) the panta is one 'from on' (referring to Deut. XXV, 9 'and she shall strip his shoe from on his foot'), and the thong a 'from on' of a 'from on', i. e. panta and thong are two coverings. Ber. 43<sup>b</sup> א' מַנְעֵל (ed. ב'פ') this applies only to the panta (upper).

אפנתי, v. אפנתי.

אפס m. (b. h., v. next w.) [*extremity*,] *ankle*.—Dual אפסרים. Yoma 77<sup>b</sup>. Cmp. אפסרים.

אפס (אפס) (b. h., v. פס, v. פסס to cut off) 1) *to be gone*.—[As a noun: *there is an end of* . . .] B. Bath. 111<sup>a</sup> אפס (דברי) זכריה (v. Rabb. D. S. a. l.) (the words of) Zachariah (to whom you refer as an authority) are (is) gone, i. e. they are no authority.—2) homiletically used as though a Greek word (ἀφεσ) *let go, leave alone*. Pesik. Vattomer p. 130<sup>a</sup> (ref. to *heüfes*, Ps. LXXXVII, 9) it is a Greek word, as if you were to say, *afes* (let alone); Lam. R. to I, 2 אפס וכמד' אמר אפס (strike out אמר, a. read אפס); Ex. R. s. 45 אפס לשון יוני in Greek *aphes* means, (he) *let go*; Yalk. Ps. 816.—[Gen. R. s. 40 (ref. to *efes* Jud. IV, 9); omitted in Yalk. Gen. 67,—an interpolation from passages quoted above.]

אפס pr. n. m. *Afes*, an Amora. Sabb. 59<sup>b</sup>; a. fr.

אפס dialect. for אפס q. v.

אפסותן, read:

אפסותן, אפסותן m. (ἀφύπνους) *provision, marketing*. Tanh. Tsav i וכ' שלוחתי אפסותן (some ed. גין . . .) I have already sent the marketing to thy house (bribing the market commissioner); Yalk. Lev. 479 אפסותן; Mic. 555 אפסותן (corr. acc.).

\*אפסותיה, Treat. Der. Er. VIII, beg. דיו הילכין אפסותיה (v. Var. lect. ibid.) a corrupt and defective passage, to be restored from Lam. R. to IV, 2 a. Tosef. Ber. IV, 8, our w. being a remnant of מַשְׁפָּחָה. V. Koh. Ar. Compl. s. v. I, 224.

\*אפסותיה Erub. 100<sup>b</sup>, supposed to be pr. n. pl. (Var. in Rabb. D. S. a. l. note 60 אפסותיה, אפסותיה, אפסותיה). V. Neub. Géogr. p. 348.

\*אפסותיה f. (redupl. of פס, v. פסס) *rake or pitchfork*. Y. Sabb. VII, 10<sup>a</sup> bot. if one works on flax stalks (on a Sabbath) וכ' דריב בא' דריב with a rake (spreading them apart), he is guilty of an act resembling winnowing.

אפסותין f. pl. (πισταχία, τὰ) *the fruits of the pistachio-tree*. Y. Dem. II, beg. 22<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> bot. אפס; cmp. אפסותין.

\*אפסותיה f. pl., prob. denomin. of אפס (אפס דמים)

I Sam. XVII, 1) of *Ephes*. Y. Dem. II, 22<sup>c</sup> bot. א' Ephes dates.

\*אפסותין m. (obsidianus, ὀψιδιανός) *obsidian*, a stone used as glass. Tanh. Naso 23. Yalk. Ps. 842 אפסותין (read אפסותין). [Midr. Till. to Ps. XCI; Num. R. s. 12 קליפין.] Cmp. אפסותין. V. אפסותין.

אפסותין m. (ἀψίνθινον) *absynth, worm-wood*. Ab. Zar. 30<sup>a</sup> א' מר the bitter wine is that of absynth (absinthites); v. פסותין.

אפסותין, אפסותין, v. אפסותין.

אפסותין, v. אפסותין.

אפסותין f. (ἀφύπνους, cmp. אפסותין) *provision, esp. supply and pay for an army*. Snh. 18<sup>b</sup> א' מלך משרם the king (is excluded from the court deciding on the intercalation of a thirteenth month) on account of the soldiers' pay (it being to his interest to create an embolistic year). Ib. II, 4 (21<sup>b</sup>) (Mish. a. Gem. ed. אפס throughout the whole page, Ms. M. אפס) א' כרי ליתן א' as much as is required for the stipends he has to pay. Y. Snh. II, 20<sup>c</sup> top אפסותין. —Pl. אפסותין (doubtful, prob. אפסותין). Cant. R. to I, 2 א' אפסותין (read מולק, ed. אפסותין). Sifre Deut. 328; Yalk. ib. 946 אפסותין.

\*אפסותין, אפסותין m. (a corruption of ἀφύπνους) (*rope*) *twisted of palm-leaves*. (v. Löw Pfl. p. 118). Erub. 58<sup>a</sup> ed. a. Ms. (Ar. אפסותין).

אפסותין m. (Pers. afsâr, Fl. to Levy Targ. Dict. I, 418<sup>b</sup>; ἀλλυπνός) *bit*. Sabb. V, 1; a. e.

אפסותין (אפסותין) ch. same. Targ. Y. Num. XIX, 2.—Transf. *the means of taking possession*, as possession is taken of the horse by seizing it by the bit. Kidd. 27<sup>a</sup> א' דארינא וכ' דא' דארינא the deed is valueless in itself as it is merely the bit of landed property. B. Bath. 53<sup>b</sup> א' דארינא the balk is &c. (taking possession of which is equal to taking possession of the fields to which it belongs).

\*אפסותין, אפסותין f. (supposed to be an adapt. of ἀφύπνους) *wallet*. Gen. R. s. 70 when Laban could not see אפסותיה אפסותיה אפסותיה אפסותיה, Yalk. Gen. 124 אפסותין without אפס, Ar. omits אפס, Lonz. אפסותיה, Rashi אפסותיה without אפס) even his (Jacob's) wallet. [Prob. to be read אפסותיה דידיה . . . or אפסותיה, cmp. Targ. Y. Gen. XXIV, 10.]

אפס m. (contr. אפס; corresp. to h. צבוע אפס to color, cmp. אפס) [the checkered,] *hyena or leopard*. Pl. אפסותין. Targ. I Sam. XIII, 18 (h. text אפסותין).

אפס m. (b. h.; prob. fr. אפס, v. אפסותין; cmp., however foreg. w.) [the foaming,] *viper, adder*. Bekh. 8<sup>a</sup>. Gen. R. s. 20.

אפס (b. h.; v. אפס; cmp. אפס, אפס, אפס) *to swell, to bend; to press, to surround, to heat, to darken*, (v.

תֵּן, תֵּן, תֵּן, תֵּן &c.). Midr. Till. to Ps. XVIII, 5, v.  
next w.—Denomin.

\***אָפּפּאַן** m. (or **אָפּפּאַן** m. pl.) *thick web*. Midr. Till. to Ps. XVIII, 5 (explain. *afafuni* ib.) when a woman weaves with two double threads **אָפּפּאַן** they are called *afafon* (*afafin*); so did David say **אָפּפּאַן** troubles wove around me and came over me doubled.

**צָפַץ, צָפַץ** (*צָפַץ*, v. *צָפַץ*; emp. *צָפַץ*) *to press, squeeze, contract*. — Part. pass. *צָפֻץ*. Ohol. IX, 3 a gap which was filled with straw *אֵין צָפֻץ* or was made narrower by squeezing the parts together (e. g. pressing the lid down). Tosef. ib. X, 6 *אֵין צָפֻץ* a narrowing of the gap by pressing. Y. Sabb. III, 6<sup>c</sup> *בְּצָפֻץ* when the wick is compressed in the candlestick. Ib. V, beg. 7<sup>b</sup> *בְּצָפֻץ* when the vessels are closely packed. Y. Pes. I, 27<sup>c</sup> *אֵין צָפֻץ*.

**פָּנֵי, פָּנֵי** ch. same, esp. to use **פָּנֵי** q. v., to dress or prepare with gall-nut juice.—Part. pass. **פָּנֵי, פָּנֵי**. Meg. 19<sup>a</sup> top **וְלֹא** Ms. M. (ed. 'ס) a skin not moistened with gall-nut. Gitt. 19<sup>a</sup> **הָאֵינִי רָאִינִי** Rashi (ed. **פָּנֵי**) in the one case it means when the parchment has been dressed &c. Ib. 11<sup>a</sup>; 19<sup>b</sup>.—Ib. 22<sup>a</sup>; Sabb. 79<sup>a</sup> **בְּ**.

**גַּלְלֵנֻט, גַּלְלֵנֻט** m. (preced.) [contracting.] *gall-nut*.  
Gitt. 19<sup>a</sup>; Sabb. 104<sup>b</sup> גַּלְלֵנֻט (גַּלְלֵנֻט) *gall-nut juice*.—Pl. גַּלְלֵנֻט,  
גַּלְלֵנֻט. Shebu. 41<sup>b</sup> sq. Ms. Pl. גַּלְלֵנֻט, ed. גַּלְלֵנֻט.—V. גַּלְלֵנֻט.

**אַפֶּק** (Af. of נֶפֶק q. v.) to bring out, take away.—  
לְאַפִּיקָא to the exclusion of. Ned. 41<sup>a</sup>; a.fr.=למעוּטִי,  
v. מַעֲט.

אֶפִּיקוֹרִין v. אַפְקוֹלִים

**פְּקוּחָהּ** f. (פֶּן, v. פִּיעַן) *that which branches off the trunk, 1) neck.* Targ. Y. Lev. VII, 30(20). Targ. I Sam. IV, 18 Ar. (Var. אֶפְרָח, פֶּרֶחַ, פְּקוּחָהּ).—2) א' דִּיקָא *that portion of the palm-tree where the ramification starts* (Oth. opin. the ramification, upper portion). Succ. 13<sup>a</sup>. Nidd. 24<sup>a</sup> וְכ' אֶפְרָח.

אֶפְסָקִימָא, v. אֶפְקִימָא.

אָפּקלמורירן, v. אָפּקלִיטֶט.

אופיקטליין v. אפקליין.

אָפּטקטוֹן, אַפּקסיוֹן, אַפּקסיוֹן, read אָפּטקטוֹן.

**אַנְקָענאַן** *f.* (פֿאַנְק) *cancellation of obligations, exceptional legislation.* **אַ'רְבֵּיבֵּלֵא** *a special royal dispensation* (with reference to the suspensions of rights connected with the Sabbath and Yobel years). B. Mets. 106<sup>a</sup>; 109<sup>a</sup>. —Ib. 39<sup>a</sup>.

**מַפְקִירוּתָא** (**אַפְקִירוּתָא**) f. (פָּקַר; v. אֶפְקָרוּם) *making free, irreverence, contempt of the Law and its teachers*. M.Kat. 16<sup>a</sup> לַאֲפִיקוּרָא לַאֲפִיקוּרָא for contempt of the Law excommunication is pronounced forthwith (without warning). Shh. 100<sup>a</sup> מִי מִיִּדְּיוֹ כִּי אַפֵּקְנָא Ms. M. (ed. incorr. נָמִי מִיִּדְּיוֹ כִּי) does that look like showing irreverence (to

one's teacher)? Erub. 63<sup>a</sup> same (with מִתְחַיֵּי for מִיָּחַיִי).  
[Snh. l. c. second time בְּדוֹ"ג מִיָּחַיִי א', corr. as above.]

אֶפְקֶרֶסִין, v. אֶפְקֶרֶייתָם

**אפקרטו**, Treat. Der. Er. X, Ar., read ספר . . . ; v.  
**אפקרטין**.

אִפְיִקְרָסוֹת, אִפְקָרָסוֹת f. denom. of אִפְקָרְסִין q. v.

אֶפְקֶרֶס יוֹתָא f. (v. אֶפְקֶרֶס יוֹתָא)=אֶפְקֶרֶס יוֹתָא. Targ. Y.  
Deut. I, 12.

**אִי־קָרֵי, אִי־קָרֵי** m. (v. preced.) of an irreverent, rebellious disposition. Y. Snh. X, 27<sup>d</sup> bot.

f. pl. אִפְקָרְסִין, אִפְקָרְסִין, אִפְקָרְסִין (also used as sing. a. m.) (פָּקַר, with format. ט; v. אִפְקָרוּם. cmp. אִפְקָרְסִין, אִפְקָרְסִין, אִפְקָרְסִין, a. אִפְקָרְסִין II) *undress*, (*negligée*), whence *underwear*, *the garment next to the skin, shirt, bathing or night gown, sheet*. Y. Ber. II, 4<sup>o</sup> top *אִפְקָרְסִין* he had an undergarment on beneath; cmp. Pesik. R. s. 22.—Pesik. Shek. p. 15<sup>b</sup> sq. אִפְקָרְסִין (sing. a. pl.); Lev. R. s. 24; (Ib. s. 2 פרקטין, פֶּרֶקֶטֶטִין). Y. Pes. VIII, 36<sup>b</sup> top *בֶּאֱ הַמַּכְבִּיר* he who carries a skeleton wrapped in sheets; Y. M. Kat. I, 80<sup>d</sup> top.—Ib. III, end, 83<sup>d</sup> *מַכְבֵּית* (Bab. ib. 22<sup>b</sup> אִפְקָרְסִין) his underwear (*shirt*) forms no check (but must likewise be rent; diff. in Rashi a. l.). Treat. S'maḥoth XII אִפְקָרְסִין (Tur Yor. Deah 203 אִפְסָקָה). [Pesik. R. l. c. אִפְקָרְסִין, אִפְקָרְסִין corr. acc.]—Deriv. אִפְקָרְסִין &c., *underwear*. Ber. 23<sup>b</sup> one may wrap up &c. &c. בִּאִפְקָרְסִין Ar. (Ms. M. באִפְקָרְסִין, ed. מַכְבֵּית) in his sheet. Nidd. 48<sup>b</sup> *נִרְשָׁה* is rubbed against their underwear (corset &c.). Hag. 26<sup>a</sup> *נֶפֶל* ואִפְקָרְסִין Ms. M. (read נֶפֶל, ed. נֶפֶל omitted) even if his underwear fell into it, (the vessel remains clean). Mikv. X, 4 *הַקֶּשֶׁר* של אִפְקָרְסִין שֶׁבִּנְתָּהּ Mikv. X, 4 אִפְקָרְסִין the knot of one's bathing sheet which is on the shoulder.

\* אַפְקָשִׁיאַן, אַפְקָשִׁיּוֹן (Ms. M.) pr. n. m. *Afkashion*,  
*Afkashian*. Yoma 28<sup>b</sup> (Var. אַפְקִישָׁן).

אֶפְקָתָא, v. אֶפְקוּתָא.

\*אפר, Y. Bicc. II, beg. 64<sup>c</sup> bot. א' תשעים. The entire passage is corrupt, and allows no inference that אפר means (= עבר) *to pass, be past*. The text possibly read: אפר (בן) תשעים וינשה רבי שהיה בדיבור, אפר (בן) ששים וינשה רבי שהוא בעון מיתה מת; בדיבור כהא דר (אבל רבתי). [אבל רב חיי. אבל רב חזי. (read: אבל רבתי) a gloss referr. to S'mahoth ch. III.]

**אֶפֶר** m. (b. h.; אֶפֶר, emp. אֶפֶר, ashes. Ohol. II, 2 שְׂרִיפִים א' ashes of persons burnt to death (by accident). B. Bath. 60<sup>b</sup>; Taan. II, 1 בְּקָה א' calcined ashes (symbol of mourning, supplication &c.). Y. ib. II, 65<sup>a</sup> אֶפֶר לִצְדִיק the ashes of (the ram substituted for) Isaac. Gen. R. s. 49. Lev. R. s. 36; a. fr.

**אֶפְרַיִם** m. (אֶפְרַיִם, comp. Ges. H. Dict. s. v. אֶפְרַיִם) *pasture-ground* (outside of the town), in gen. *meadow*. Bets. V, 7. Pes. 8b; a. fr.



Gen. R. s. 37, beg.; (Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup> גרמניא [Y. Ber. IX, 13<sup>c</sup> top; R. Hash. 26<sup>a</sup> (of R. Akiba's journeys)—perh. belonging to preced.]

**אפרכוס, אפרכא**, v. ארפ.

**אפרכוריס\*** pr. n. pl., prob. אפרכורוס=אפיקורוס q. v. Y. Gitt. IV, 46<sup>a</sup> א צריכא א if a slave fled to Ep., it is undecided whether he may be extradited; emp. אנכוריס.

**אפרכיא, אפרכי**, v. ארפ.

**אפרכלי**, פרכל, פרכיל, v. Sabb. 45<sup>a</sup> ed., v.

**אפרנס** transpos. of ארפנס.

**אפרנסת (אפרנס)** f. (פרכס q. v.) [the grinder, moving to and back,] *the hopper, grain-receiver* on top of the millstone. Hag. 3<sup>a</sup>; Hull. 89<sup>a</sup> כאפ' עשה אוזק (ed. make thy ear like the hopper to receive the teachings &c.; Y. Kidd. I, end, 61<sup>d</sup> אוזק כאפרנס הוא perforate (make open) thy ear &c.; Pesik. R. s. 10 הריני עשה אוזק shake thy ear, like a hopper, to receive &c.

**אפרסמא** f.=next w. Targ. Y. Ex. XXXV, 28.—Kerith. 3<sup>b</sup>. R. Hash. 23<sup>a</sup>. Ber. 43<sup>a</sup>. Ab. Zar. 28<sup>b</sup> Ms. M. (ed. אספסמא).

**אפרסמון, אפרסמון** m. (v. פרסם, בלסמון, בלסם emp. also פריצם sq. Y. Ab. Zar. III, 42<sup>c</sup> top; a. fr.—Lam. R. to IV, 15 אפל.—2) *balsam-tree, balsam-wood*. Ber. 43<sup>a</sup>.

**פרסקין, אפרסקין (אפרסקים)** m. pl. (πέρσινα, τᾶ) *peaches*. Maasr. I, 2; a. fr. V. פרסק.

**אפרקוד** adv. (v. פרקד) *on the back*. Ber. 13<sup>b</sup>; Nidd. 14<sup>a</sup> אפ' ג' lies on his back. B. Bath. 79<sup>a</sup> top.

**אפרקא**, v. אפר.

**אפרקסות**=אפרקסות. Ber. 23<sup>b</sup>; 24<sup>b</sup> ed.

**אפרש**, adv. with ל' (v. פרש) *for a time to be defined* (in the future), *indefinitely, forever* (h. לנצח). Targ. Is. LVII, 16; a. fr.

**הפרשה, אפרשה** f. (פרש) 1) *separation, setting apart for a sacred purpose*, as the heave-offering (T'rumah, for the priest), or a sacrifice (Korban); also *isolation on account of levitical uncleanness*, or *on acc. of sacredness*. Transf. *the thing set apart, offering, gift*. Y. Yoma I, beg. 38<sup>a</sup>; Tosef. Parah III (II), 1 בהרהר (ה) אפרשו בטהרה the one is isolated for the purpose of purification (because of uncleanness), the other for sanctification (for the services of the Day of Atonement). Y. Dem. VII, 26<sup>b</sup> bot. חלוי בה' depends on the act of setting apart. B. Kam. V, 7 סיני ה' הפרשה the isolation of Mount Sinai prescribed as preparation for the giving of the Law (Ex. XIX, 13); a. fr.—Pl. אפרשות. Y. Shek. II, 46<sup>d</sup> top א' שלש three kinds of sacred gifts.—2) *crossing the Ocean*; emp. פרש. Gen. R. s. 6 הפרשת וכו'; Lev. R. s. 25 פרשת.

**אפרשותא, אפרשן** ch. as foreg. 1). Targ. Ezek. XLV, 1; a. fr.—Pl. אפרשותא, constr. אפרשן. Targ. O. Num. XVIII, 8; 19 (some ed. אפרשין sing.).

**אפרתי** m. (perh.=b. h.) of *Ephratha, Ephrathi*. Y. Keth. XII, 35<sup>a</sup> top א' יוסה; Y. Kil. IX, 32<sup>b</sup> top א' יוסי; (Gen. R. s. 100 ה'תרי).—Pl. אפרתיים. Ruth R. to I, 2 expl. courtiers, noblemen.—Ch. אפרתיין. Targ. Ruth I. c. א' רבנין (in Ms. our w. omitted).

**איפש, אפש** m. (אפש, אף, emp. קפין; corresp. to b. h. נפש, v. Jer. XV, 1) *desire, pleasure*; [only with personal pron. as suffix]. Naz. IV, 5 א' אפשי וכו' I will not live with an offensive woman. Keth. XII, 3 א' לוזי וכו' I cannot leave my husband's house. Y. Yoma VII, 45<sup>b</sup> bot. א' אי א' אי I do not want the Day of Atonement to bring me forgiveness. Y. Yeb. XIII, beg. 13<sup>b</sup> א' בנישואיך I am willing to marry thee. Num. R. s. 13 (alluding to Gen. III, 22) א' אמר אדם said Adam, I cannot (do penitence). Said the Lord, 'And now',—said Adam 'pen', 'by no means', 'I will not'. Y. Keth. VII, 31<sup>b</sup> bot. א' אשה (read באשה). Y. Pes. VIII, 35<sup>d</sup> bot. א' שרמנה (read א' א'). Y. Gitt. VI, 1; a. fr. Gen. R. s. 38 א' אפשינו וכו' we desire neither him nor his divine protection.

**אפשח**, v. פשה.

**אפשלתח**, v. אפשלה.

**איפשר, איפשר** m. (פשר) *division, space between, alternative*, whence *possibility; it is possible*. Targ. Job XIV, 14; a. fr.—Hull. 11<sup>b</sup> א' דיכא דא' where it is possible (to ascertain facts), it is possible (we must do), but where it is impossible &c. Yeb. 61<sup>b</sup> sq. א' אין דנין א' משאי we cannot form an analogy between a case where there is an alternative and one where there is none. Sabb. 129<sup>a</sup> ליה לא א' ליה he has no means. Y. Sot. VII, 21<sup>c</sup> bot. לימר א' א' you cannot say. Taan. 3<sup>b</sup> א' לעולם א' the world cannot exist without &c; a. fr.

**אפתא\*** I m. *bread*. Ber. 40<sup>b</sup> quot. in Ar., prob. from misreading ריפרא; v. Rabb. D. S. a. l. Ms. M.

**אפתא II** f. (פתי) *extension, width*, whence 1) (archit.) *a chamber or wing projecting from a building* (with stairs from outside), *balcony-chamber*. B. Bath. 61<sup>a</sup> (explain. יציע). Hull. 92<sup>a</sup> א' דחורי א' a synagogue named 'under the balcony'.—2) (bot.) *stole, tuber*. Lam. R. to I, 16, end וכו' דקרא א' דקרא like that tuber of cabbage, the larger the latter grows, the smaller gets the former.—3) pl. אפתא, only with רמשא, *spreading of night, night-fall*. Y. Ab. Zar. I, beg. 39<sup>a</sup>. Y. Bath. II, end, 13<sup>c</sup>. Lev. R. s. 25; Koh. R. to II, 20.—בא ר' בפתי רמשא. Y. Ab. Zar. I. c.; Gen. R. s. 78.

**אפתוסים**, v. אפתורוס.

**אפתנטין**, v. אפתנטי.

**אפתקא, אפתקא\*** m. (פתק, emp. פתק) *ladle with which provision is dealt out*. Snh. 39<sup>a</sup> בא' מ'.

(Rashi באַפּהקיה, Ms. M. בהפּהקיה) he (the servant) warned him (Ms. M. struck him) with his ladle; (Rashi: struck him on his *neck* (!), v. אָפּהקיה).

אָפּהײַן Targ. Y. I Num. XIII, 21 Ar., v. פּהײַן.

אָפּהײַן, v. אָפּהײַן I.

אָפּהײַן f. (b. h. = עַצֵב; עַצֵב, v. צַב, emp. Job X, 8; emp. a. טַבֵּעַ 1) *finger*, esp. *index-finger*. Men. 11<sup>a</sup> 'א' with this (the fourth from the little finger) the measure of 'a finger' is taken; Keth. 5<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2 'א' מִקְטַעֵי who had their finger cut off (in evidence of devotion to the cause). Yoma I, 7 צִירָה 'א'; Tosef. ib. 9 explained גְּדִילָה 'א' *middle finger*; emp. Tanh. Bo, end, expl. אֲמַצְעִירָה.—Keth. 71<sup>a</sup> 'וכ' הוּא נִתֵּן 'א' he (the husband) puts his finger between her teeth (and must expect to be bitten), i. e. has to take the consequences of not interfering with her vow in due time.—2) *any projecting limb resembling the shape of a finger*. Hull. 61<sup>a</sup> יִרְרִיה 'א' *the projecting toe* on a bird's claw. Tam. IV, 3 (31<sup>a</sup>) 'א' הַכֶּבֶד *the lobe* of the liver.—Fig. (like יָד) *share, part*. Y. Pes. IV, 31<sup>a</sup> top; Y. Ab. Zar. I, 40<sup>a</sup> top, v. אָפּהײַן.—Pl. אָפּהײַן. Hag. 15<sup>a</sup>; a. fr. (mostly in the sense of *finger's length*).—Pes. 112<sup>b</sup>; Nidd. 66<sup>a</sup> euphem. for *membra virilia*.—Dual אָפּהײַם אָפּהײַם Cant. R. to VIII, 11 'א' גִּידָם one whose (index) fingers were lopped (stump-like). Ib. that whole trade of mine 'א' אֵינָה נִקְנִיָה אֵלָּא בָּא cannot be acquired except by learning how to use the index-fingers.—Pes. 109<sup>a</sup>, a. e. *two finger lengths*.

אָפּהײַן ch. same. Targ. Ex. XXXI, 18; a. e. —Pl. אָפּהײַן. Targ. Y. Gen. I, 7; a. fr. Targ. Ps. VIII, 4 אָפּהײַן. Ned. 49<sup>b</sup> בְּאֶפְעֵהוּ with his fingers. Erub. 58<sup>a</sup> we are אָפּהײַן לִסְבֵּרָה כִּי 'א' בְּקִירָה (Ar. אֲרִיבְרָה) as to reasoning like fingers on wax (hard to be impressed upon), ולִשְׂכַּחָה but as to forgetfulness like fingers put in seed (leaving no trace), v. בְּזָרָה; a. fr.

אָפּהײַן m. of a *finger's length*, *dwarf of the smallest size*. Bekh. 45<sup>b</sup>.

אָפּהײַן, v. אָפּהײַן.

\*אָפּהײַן f. (v. צַב, emp. אָפּהײַן) *tongs, snuffers*. Ohol. XIII, 4 (Var. אָפּהײַן); Tosef. ib. XIV, 4 לֹא־יִצְבְּחוּ, ed. Zuck. (Var. לֹא לִצְבָּחִי) and for the snuffers belonging to it (the candlestick).

אָפּהײַן Ar., v. אָפּהײַן.

אָפּהײַן, v. next w.

אָפּהײַן f., pl. אָפּהײַן, אָפּהײַן (צִיר, emp. אָפּהײַן a. סַבֵּב) *creeper, vine*. Pes. 39<sup>a</sup> (expl. חֲרֻחֲבִינָה) Ar. (ed. אָפּהײַן, Ms. M. אֲסִירָה, read אָפּהײַן, R. Han. אָפּהײַן, v. Rabb. D. S. a. l. note); Keth. 50<sup>a</sup> אָפּהײַן. Erub. 26<sup>b</sup> אָפּהײַן Ar. (ed. אָפּהײַן omitted, also in Ms. M., emp. Rabb. D. S. a. l. note) *arkablin* are the prickling creepers of the palm-tree; v. חֲרֻחֲבִינָה. V. אָפּהײַן.

אָפּהײַן, אָפּהײַן f. (צוּר) *cry, noise*. Targ. Ezek. VII, 14.

אָפּהײַן, אָפּהײַן f. (אָפּהײַן, emp. אָפּהײַן a. denom., a. אָפּהײַן) *trough, kneading trough*; also *a trough-full, the quantity of bread baked at a time, batch*. Targ. Deut. XXVIII, 5; a. e. (also as plur.) Targ. Ex. VII, 28; a. e.—Pesik. B'shall. p. 91<sup>a</sup> 'וכ' א' וְכָל the entire batch of bread. Ib.<sup>b</sup> (correct acc. to Buber note 198; Var. Ar. אָפּהײַן, אָפּהײַן, v. Koh. Ar. Compl. s. v.). Emp. אָפּהײַן. V. אָפּהײַן.

אָפּהײַן, אָפּהײַן, v. אָפּהײַן.

אָפּהײַן, v. אָפּהײַן a. אָפּהײַן.

אָפּהײַן, for words not found here, v. sub אָפּהײַן, אָפּהײַן or אָפּהײַן.

אָפּהײַן m. (צִיר) 1) *destruction*. Targ. Prov. XVII, 14 (h. text אָפּהײַן; for אָפּהײַן ib. read אָפּהײַן, v. גַּשְׁשׁ).—2) (caco-phem.) *theatre, arena*; prevailing vers. אָפּהײַן q. v.

אָפּהײַן, אָפּהײַן as preced. 2); v. אָפּהײַן.

אָפּהײַן, v. next w.

\*אָפּהײַן f. (טַל, v. אָפּהײַן) *covering, lining of a shoe*. Tosef. Kel. B. Bath. IV, 6 שְׁנֵיטֵל הָאֲוִנְטִילִית שְׁבוּ ed. Zuck. (R. S. to Kel. XXVI, 4 שְׁנֵיטֵל הָאֲוִנְטִילִית; Var. ed. Zuck. (הָאֲוִנְטִילִית) read שְׁנֵיטֵל הָאֲוִנְטִילִית the lining of which is off; v. וּרְבָּב.

אָפּהײַן, v. אָפּהײַן.

אָפּהײַן, v. אָפּהײַן.

אָפּהײַן, אָפּהײַן, אָפּהײַן, אָפּהײַן f. (אָפּהײַן, emp. אָפּהײַן P. Sm. 304 a. quot. ibid.; emp. אָפּהײַן) *place of debauchery*, an opprobrious name for the *theatres, arenas* &c. of the Romans, and a phonetic perversion of *theatrum*, θέατρον. Ab. Zar. I, 7 (16<sup>a</sup>) you must not build . . . גִּרְדוּם אָפּהײַן וְכ' (Ms. M. אָפּהײַן, prob. אָפּהײַן, v. supra; in Gem. 18<sup>b</sup> repeatedly אָפּהײַן, Mishn. Nap. אָפּהײַן, in comment. ib. אָפּהײַן, expl. ib. 16<sup>b</sup> גִּרְדוּם וְכ' a building for public execution (court) or for public entertainment (amphitheatre &c.).—Pl. אָפּהײַן. Sifra Ahare IX, 13. [Men. 103<sup>b</sup> אָפּהײַן royal amphitheatre(?), v. אָפּהײַן.] [Tanh. B'resh. 2 אָפּהײַן, Var. אָפּהײַן theatres.] Ab. Zar. 18<sup>b</sup> לֹא חֲלָק לֹא־סִטְרָאֵת Ms. M. (ed. אָפּהײַן q. v.; En Yak. (תרט). [For the vers. אָפּהײַן v. s. v.]

אָפּהײַן, אָפּהײַן, אָפּהײַן, v. preced. end] f. (prop. pl. of אָפּהײַן, אָפּהײַן, v. preced., used as sing.) same. B. Kam. IV, 4 (39<sup>a</sup>) שׁוֹר הָאֲרֵנָה Ms. M. (ed. אָפּהײַן, Ms. H. a. R. a. Mish. Nap. אָפּהײַן, Y. ed. אָפּהײַן an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 חֲיוֹשֵׁב בְּאֲסִטְרָה Var. (ed. Zuck. אָפּהײַן, ed. אָפּהײַן) he who attends the arena as a spectator is like a murderer (countenancing bloodshed); Y. ib. I, 40<sup>a</sup> חֲיוֹשֵׁב (interchanging with אָפּהײַן theatrum). Pl.



s. 7 ו'כ' א' (Pesik. Eth. Korb. p. 61<sup>a</sup>); Yalk. Num. 777 א'י'ק' ib. Lev. 479 קיב' קיב' ib. Ps. 791 ו'כ' א' &c., corr. acc.; Pesik. R. s. 16, p. 83<sup>b</sup> ed. Fr. (דקובטין reclining on his accubitus.—לחם א' or ד'א' bread used at the meals of the nobility, fine bread. Targ. Y. II Gen. XL, 16 ריפחא קקבטון (read דאקקובטון) bread of the nobles (h. text חריי). Pesik. R. l. c. p. 82<sup>a</sup> (ref. to לחם הפחה Neh. V, 18) דקקבטין sub. לחם; Pesik. l. c. p. 59<sup>a</sup> קקבטון (corr. acc.).

אקובנאה, B. Bath. 73<sup>a</sup> bot. Ar., v. קופי'א a. קיבנ'א; cmp. אקני'א.

אקנה, אקנה f. (קרי) what blunts or loosens the teeth, weakening; fig. (v. Mekh. Bo 18, end) refutation, arguments. Pl. אקני'א. Yeb. 110<sup>b</sup> א' רחבי וקמקו א' (Rashi Var. אקני'א) they were sitting and raising arguments. Cmp. אקני'א.

אקומניס, v. אקני'א.

אקון m. (deriv. of קנה, v. אקן) 1) reed-basket, used as a fisher's cauf. Kel. XII, 2; XXIII, 5.—2) v. אקן.

אקני'א, v. אק'.

אקני'א f. (קב, with נ inserted; Mand. קומבא, Nöld. Mand. Gr. p. 105) cupola, arched vessel. Pl. אקני'א. Tosef. Kel. B. Mets. II, 8 שבמגדלים א' ed. Zuck. (Var. אקני'א, cmp. אקני'א) cupolas on turrets (a piece of house furniture), ornamental vases.

\*אקני'א, a corruption of קוליריס m. (κολίας) colias, name of a small fish. Ab. Zar. 39<sup>a</sup>; Hull. 66<sup>b</sup> top; Tosef. Hull. III (IV), 27 קוליריס.

אקני'א m. pl. (קנה, קנה) curlings of the web, anything sticking out of the web (threads, knots &c.). Sabb. 75<sup>b</sup> ו'כ' א' whoever takes threads out of clothes on the Sabbath, is guilty of an act of finishing; v. פטיש. Cmp. אקני'א.

אקני'א, v. קופי'א.

אקני'א, v. אקני'א.

אקני'א, v. אקני'א.

אקני'א m. (קשי) hard, hard-baked. Targ. Y. Lev. XX, 10.—Keth. 39<sup>b</sup>. Sot. 4<sup>b</sup>, opp. רכיבא. Sabb. 65<sup>a</sup> כל חרובין א' anything hard.—Pl. אקני'א. Sabb. 155<sup>a</sup> א' ed. (Ms. M. דאשני, Ar. דאשני).—Targ. Ps. LVIII, 10 אקני'א (some ed. אקני'א).

אקני'א (אקני'א) m. (actor) actor publicus, an officer who had the supervision of slaves and state property.—Pl. אקני'א. Mekh. B'shall. Par. 1; Yalk. Ex. 230 א'.—Targ. Y. Ex. XIV, 5 אקני'א.

קני'א, אקני'א pr. n. pl. Ctesiphon, a town on the Eastern bank of the Tigris. Targ. Y. Gen. X, 10 ק' (for Bibl. Kalneh). Yoma 10<sup>a</sup> (for Bibl. Resen) א' ו'.

(Ms. אקני'א; Var. קני'א; Gitt. 6<sup>a</sup>. Erub. 57<sup>b</sup> אקני'א (corr. acc.; Ms. M. קני'א; v. Rabb. D. S. a. l. note).

אקני'א f. (קני) whatever raises dense smoke when ignited, hence roots, twigs &c. Taan. 24<sup>b</sup> bot. א' ושרי'א (Ms. M. adds. ברנורא; v. Rabb. D. S. a. l.) she used to throw twigs into the stove (to make people believe she was baking).

אקני, read: אקני (εἶλε) make room! Y'lamd. to Deut. XI, 22 quot. in Ar. (v. Tanh. Ekeb, 4); cmp. Midr. Till. to Ps. XVII.

אקני'א, v. אקני'א.

אקני'א (Var. אקני'א), pr. n. m. Akilos (prob. identic with עקילס q. v.). Gen. R. s. 1 R. Yudan relates א' בשם.

אקני'א, v. אקני'א.

אקני'א, v. אקני'א.

אקני'א, v. אקני'א.

אקני'א, v. אקני'א.

אקני'א f. (κλεις-δός) key, lock, fastening. Sabb. 89<sup>b</sup> א' (Ar. s. v. קלר: בבא, Var., v. Rabb. D. S. a. l. note 400) the tooth of the key, key-bit (Ar. 'the key-gate'); Men. 57<sup>a</sup>; a. e.—Fig. א' דמטרא the key (to the store) of rain; א' דמטרא the key (to the gate) of resurrection. Snh. 113<sup>a</sup> (Var. אקני'א; v. Rabb. D. S. a. l. note 30).—Pl. אקני'א. Targ. I Chr. IX, 27.—Gitt. 56<sup>a</sup>; a. fr.—Denom. אקני'א, v. אקני'א.

אקני'א, read אקני'א, v. אקני'א.

אקני'א Ithpe. of אקני'א.

אקני'א m. pl. (aquiliferi) eagle-bearers, bearers of the imperial standard. Midr. Till. to Ps. XLV (some ed. אקני'א corr. acc.).

אקני'א Lev. R. s. 34 א' פרנסין אקני'א, read אקני'א, v. אקני'א.

\*אקני'א f. (עקם=אקם), cmp. עקני'א, עקני'א; Syr. אקני'א, v. P. Sm. 243 spider. Targ. Prov. XXX, 28.

אקני'א (deriv. of קני) to grow in stalks, produce stalks Gitt. 30<sup>a</sup> אקני'א לא צריכא דאקני'א (Var. דהוריאקני) in the case before us it means that the seeds which had been despaired off produced stalks (blades) again ו'כ' אקני'א מילחא ו'כ' when you might think this shooting up is something (enough to awaken new hopes of recovery), therefore &c.; Taan. 19<sup>a</sup>.—Denom. אקני'א growth of stalks; v. supra.

אקני'א, v. אקני'א.

אקני'א, v. אקני'א.

\*אקני'א f. (קני II) being provoked. Targ. I Sam. I, 16 (v. ib. v. 6).

**אַקנייהא** **אַקנייהא** **אַקנייהא** ch. pl., **אַקנייהא** h. f. (קני I) *giving possession*, whence **אַקנייהא** or **אַקנייהא** *an agreement by which one's landed estate is mortgaged in the form of a sale from date*, independent of the loan to be consummated afterwards, so that at a certain date the creditor can claim the property, even if sold in the meantime, by referring to the priority of his purchase; *deed of transfer* (v. Bloch Civil-Process, p. 54, notes 5 a. 6 a. quot. ib.). B. Mets. 13<sup>a</sup>; 14<sup>a</sup>; 16<sup>b</sup>. B. Bath. 172<sup>a</sup> **אַקנייהא** שטרא אקנייהא (שטר, Ms. M. *ib.* a. B. Mets. 16<sup>b</sup> **אַקנייהא** without שטר). — **אַקנייהא** *transfers, or sales by symbolic delivery*, v. **אַקנייהא**; whence *Aknayatha B'manē*, adaptation of the name of a *Babylonian festive time and fair* (cmp. **אַקנייהא**). Ab. Zar. 11<sup>b</sup> Ms. M. a. oth. (ed. **אַקנייהא** ברוני, Var. **אַקנייהא**); [cmp. Y. *ib.* I, 39<sup>c</sup> where our w. seems to be rendered כניני].

**אַקנייהא**, v. preced.

**אַקנייהא**, **אַקנייהא**, v. **אַקנייהא**.

**אַקנייהא**, v. **אַקנייהא**.

**אַקנייהא** **אַקנייהא** m. (**אַקנייהא**) *worthy, adequate*. Gen. R. s. 46 'I am God Shadday' (Gen. XVII, 1) is translated by Aquila **אַקנייהא** Ar. (ed. **אַקנייהא**, corr. acc.) **אַקנייהא** and (**אַקנייהא**) **אַקנייהא**, adequate and sufficient (competent); cmp. *ibid.* ו' דייך it is sufficient for thee that I am thy protector.

**אַקנייהא**, v. next w.

\***אַקנייהא** **אַקנייהא** f. pl. (**אַקנייהא**=**אַקנייהא**) *pieces of bitter aloë-wood*. Targ. Ps. XLV, 9 Ar. (ed. **אַקנייהא** **אַקנייהא** combine) (h. text **אַקנייהא**).

**אַקנייהא** **אַקנייהא** f. (**אַקנייהא**, Hif.) *getting excited, ebullition of temper, rashness*. Num. R. s. 10; Y. Ned. I, 36<sup>d</sup> bot. they make the vow of a nazir (ד) **אַקנייהא** מרוך א' inconsiderately. Y. Ab. Zar. IV, 44<sup>a</sup>. Tosef. Gitt. VII (V), 6 (opp. ברצון). Y. Naz. I, end, 51<sup>c</sup> **אַקנייהא**, read: ד'...

**אַקנייהא** **אַקנייהא** f. (**אַקנייהא**, קה) *curling the hair*. Targ. Is. III, 24. Omp. **אַקנייהא**.

**אַקנייהא**, **אַקנייהא**, v. **אַקנייהא**.

\***אַקנייהא** **אַקנייהא** f. (**אַקנייהא**) *the thorny acacia*. Gitt. 69<sup>b</sup> Ar. (ed. **אַקנייהא**, corr. acc.).

**אַקנייהא** **אַקנייהא** f. (dialect. for **אַקנייהא** in Yer. dial. q. v.; cmp. var. lect. bel.) *fort, designation of various, mostly Babyl. places*. Meg. 6<sup>a</sup> **אַקנייהא** א' ד' **אַקנייהא** (Ms. Oxf., L., F. **אַקנייהא**; v. Rabb. D. S. a. l. note); Kidd. 71<sup>b</sup>, v. **אַקנייהא**. [Rashi: *fortified ford*.] B. Bath. 127<sup>a</sup>, Kidd. 72<sup>a</sup>, v. **אַקנייהא**. B. Mets. 86<sup>a</sup> **אַקנייהא** מ' from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73<sup>b</sup>, v. **אַקנייהא**. Macc. 10<sup>a</sup>, v. **אַקנייהא**; a. fr. [The Gr. **אַקנייהא**, orig. *summit*, is a phonetic coincidence.]

**אַקנייהא** **אַקנייהא** m. (**אַקנייהא**, קרה; h. **אַקנייהא**) *accidental, chance*.

R. Hash. 29<sup>b</sup> **אַקנייהא** ב' **אַקנייהא** improvized court. Snh. 25<sup>b</sup>, a. fr. **אַקנייהא** א' a mere chance.

**אַקנייהא**, v. **אַקנייהא**.

**אַקנייהא** **אַקנייהא** f. (**אַקנייהא**) [*croaker, frog*. B. Bath. 73<sup>b</sup> ד' (Var. **אַקנייהא**, &c., v. Rabb. D. S. a. l. note 3) ד' **אַקנייהא** a frog as big as Fort Hag. (others read **אַקנייהא**, a frog which was in Fort H.). Ned. 41<sup>a</sup> **אַקנייהא** על א' **אַקנייהא** ו' (corr. ed. acc.) a scorpion sitting on a frog and crossing the river.

**אַקנייהא** **אַקנייהא** **אַקנייהא** m. (**אַקנייהא**, grabatus) *couch, raised upholstered seat*. M. Kat. 10<sup>b</sup> **אַקנייהא** א' Ar. (ed. **אַקנייהא**, Ms. M. **אַקנייהא**) to build up a raised seat (on a frame). [Rashi: **אַקנייהא** *crib*.] Kidd. 70<sup>a</sup> **אַקנייהא** ל' **אַקנייהא** sit down, Sir, on the couch; (cmp. **אַקנייהא**, the Chald. equivalent of our w.).

**אַקנייהא** **אַקנייהא** to treat, argue, v. **אַקנייהא**.

**אַקנייהא** **אַקנייהא** fowler, v. **אַקנייהא** IV.

\***אַקנייהא** **אַקנייהא** (Ms. M. **אַקנייהא**; Ar. s. v. **אַקנייהא**: **אַקנייהא** name of a fish or fish-brine; perh. **אַקנייהא** (*Raia*) ray or skate. Ab. Zar. 40<sup>a</sup>.

**אַקנייהא** **אַקנייהא** m. (b. h., Is. XXXIII, 7, **אַקנייהא**, v. **אַקנייהא**, cmp. **אַקנייהא**) *messenger, esp. (in poetry) angel*. Pl. **אַקנייהא**. Keth. 104<sup>a</sup> **אַקנייהא** ו' **אַקנייהא** the Erelim (angels) and the mortals seized the holy ark (strove for the soul of R. Judah); Y. Kil. IX, 32<sup>b</sup> top **אַקנייהא** ו' **אַקנייהא**; Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11; IX, 10; v. **אַקנייהא**, **אַקנייהא**.

**אַקנייהא**, v. **אַקנייהא**.

**אַקנייהא** **אַקנייהא** (b. h.; **אַקנייהא**, v. **אַקנייהא**, cmp. **אַקנייהא**) 1) *to press into holes, to make holes; to weave; join*. 2) *to look through a hole, to espy, lurk, lie in wait*. B. Kam. 44<sup>b</sup>, a. e. (ref. to Deut. XIX, 11) **אַקנייהא** ל' ו' it says 'And he lurks for him' &c., that means the intention to kill that man.—Denom. **אַקנייהא**, **אַקנייהא**, **אַקנייהא**, **אַקנייהא**.

\***אַקנייהא** **אַקנייהא** ch. same, part. **אַקנייהא** *lurking*. B. Mets. 101<sup>b</sup>; B. Kam. 85<sup>a</sup>; B. Bath. 168<sup>a</sup> thou appearest to me **אַקנייהא** א' like a lurking lion, i. e. I have no confidence in thee.

**אַקנייהא** **אַקנייהא** I f. (**אַקנייהא** to join, cmp. **אַקנייהא** *boat*. B. Mets. 101<sup>b</sup> **אַקנייהא** א' a boat-load of wine; a. fr.—Gitt. 6<sup>a</sup>; Kidd. 72<sup>a</sup> **אַקנייהא** א' **אַקנייהא** Ar. ed. Koh. (ed. **אַקנייהא**) to the second boat of the (floating) bridge; cmp. Kidd. I. c. **אַקנייהא** ו' **אַקנייהא** 'and now the Persians placed the bridge higher up'. [Oth. opin., v. **אַקנייהא**.]—Pl. **אַקנייהא**. B. Mets. 72<sup>b</sup> **אַקנייהא** ו' **אַקנייהא** the wheat in granaries and ships.

\***אַקנייהא** **אַקנייהא** II f. *a small silver vessel in the shape of a trough* (= **אַקנייהא** Ar.) B. Bath. 34<sup>b</sup> (Comm.: *ship*).

**אַקנייהא** **אַקנייהא** layer, mesh, v. **אַקנייהא**.

**אַקנייהא** **אַקנייהא** *lurking*, v. **אַקנייהא**.



**אַרְבָּא** m. pl. *Arabs*. Targ. II Chr. XVII, 11 (ed. Beck; oth. עֲרַבִּי).

**אַרְבָּה** I m. (b. h.; רִבִּי) *locust* (also collect.). Ex. R. s. 13; a. fr. V. קֹבֵשׁ.

**אַרְבָּה** II, v. הִרְבָּה.

**\*אַרְבִּינָא** m. (ערב, comp.) *confounding of colors, thickness*, whence *feeble sight*. Pes. 111<sup>b</sup> the following three things יְדִיבִי א' וְכ' (Ms. Oxf. עוֹרִינָא; Ms. M. v. Rabb. D. S. a. l.) cause defective eye-sight.

**אַרְבִּילָא**, v. אֲרָבְלָא.

**אַרְבִּיסָא**, v. אֲרָבְסָא end.

**אַרְבֵּל** I pr. n. pl. *Arbel, Arbela*, in Galilee, near Zephoris. Y. Ber. I, 2<sup>c</sup> א' בְּקֶעַר א' the Valley of Ar.; Y. Taan. IV, 69<sup>b</sup> אֲרֵבֶל (corr. acc.). Y. Shebi. VI, 36<sup>d</sup> bot. Koh. R. to I, 18 coarse linen מ'א' coming from A.; a. e.

**אַרְבֵּל** II (רָבֶל) (denomin. of next w., v. עֲרַבֵּל) *to sift, shake*. B. Mets. 26<sup>b</sup> וְאַרְבֵּל אֲרֵבֶלָא וְאַרְבֵּלָא Ar. (Ms. R. 2 מאַרְבֵּל, ed. מאַרְבֵּל=יָקָא מְרָבֶל that he brought a sieve and sifted the sand. Snh. 39<sup>a</sup> וְקִמְרְבִלְנֵהוּ Ms. M. (ed. Sonc. מְדֹרֵר לְדֹר, oth. ed. מְדֹרֵר לְדֹר) and shook them.

*Itkpe*. אֲרֵבֶל (=אֲרֵבֶל) *to be shaken*. Hull. 49<sup>a</sup> מִירְבֵּל it was shaken down (by the movements of the animal). [Targ. עֲרַבֵּל.]

**עֲרַבְלָא, אֲרֵבֶלָא, אֲרֵבֶלָא** m. (ערב, comp.) *net work, sieve*. B. Mets. 26<sup>b</sup>; Snh. 39<sup>a</sup>, v. preced.—Macc. 20<sup>b</sup> באַרְבֵּלָא (Ms. M. באַרְבִּי); Snh. 89<sup>b</sup> בא' אַרְבֵּלָא ate dates out of the sieve, i. e. did a harmless thing.—Targ. Amos IX, 9 עֲרַבְלָא.—V. עֲרַבְלָא.

**אַרְבֵּלִי** m. (אַרְבֵּל I) *a native or resident of Arbel, Arbelite*. Ab. I, 6.—Pl. אֲרֵבֶלִי. Gen. R. s. 19, beg.; emp. Koh. R. to I, 18.—[Tosef. Par. XII (XI), 16 בֹּשֶׂה הָא' v. next w.]—Fem. אֲרֵבֶלִי. Y. Peah VII, 20<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup>; IX, 24<sup>b</sup> bot. א' סֵאָה one S'ah of Arbelite wheat. [Ib. IV, end, 19<sup>d</sup> top עֹקְבָא הוֹרָה באַרְבֵּלִי supposed to be a place in Babylon. The entire sentence is spurious both from Mar Ukba's title of Rabbi as well as from comparison with Keth. 60<sup>b</sup>.]

**אַרְבֵּן** m. (ארב I) *coarse weft*, opp. to פֶּשֶׁרִין fine flax woof. Parah XII, 8 כֹּשׁ שֶׁל א' (Var. רִבְבֵן) the spindle used for spinning coarse material; [Tosef. ib. XII (XI) 16 כֹּשׁ the spindle used at Arbel; emp. Koh. R. to I, 18 s. v. אֲרֵבֶל I].

**אַרְבֵּנָא**, v. אֲרָבְנָא.

**אַרְבִּסְרָאָה**, v. אֲרָבְסָא.

**אַרְבַּע** *four*, v. אֲרָבְעָא I a. אֲרָבְעָא II.

**אַרְבַּעָא** *couching*, v. אֲרָבְעָא II.

**אַרְבַּעָא** I m., אֲרָבְעָא f. (b. h.) *four* (frequently represented by ר'). Hag. 14<sup>b</sup> נִכְנְסוּ וְכ' א' four men entered into theosophical speculation; a. fr.—Constr. אֲרָבְעָא followed by singul. Y. Ber. I, 2<sup>c</sup> אֲרָבְעָא מִלֵּין=אֲרָבְעָא מִלֵּין; Y. Yoma III, beg. 40<sup>b</sup>; (emp. Gen. R. s. 50).—Pl. אֲרָבְעִים (מ') *forty*. Sabb. VII, 2 חֹסֶר אֶחָד א' thirty nine.—Macc. I, 1, a. fr. א' receives forty (thirty nine) lashes; v. ib. III, 10.

**אַרְבַּעָא** m., אֲרָבְעָא f. ch. same. Targ. O. Gen. XIV, 9; a. fr.—Constr. a) אֲרָבְעָא Targ. Y. ibid.—b) אֲרָבְעִי אֲרָבְעִי אֲרָבְעִי אֲרָבְעִי followed by singul. Y. Ber. I, 2<sup>c</sup> אֲרָבְעָא מִלֵּין=אֲרָבְעָא מִלֵּין; Y. Yoma III, beg. 40<sup>b</sup>; (emp. Gen. R. s. 50).—Pl. אֲרָבְעִים (מ') *forty*. Sabb. VII, 2 חֹסֶר אֶחָד א' thirty nine.—Macc. I, 1, a. fr. א' receives forty (thirty nine) lashes; v. ib. III, 10.

**\*אַרְבַּעָא** II f. (רַבַּע) *couching*. Targ. Is. VII, 25; LXV, 10 בֵּית א' (Var. אֲרָבְעָא, רַבַּעָא) couching place (for animals).

**אַרְבַּעָא, אֲרָבְעָא, אֲרָבְעִיָא**, v. אֲרָבְעָא.

**אַרְבָּא, אֲרָבָא** f. (ערב, h. עֲרַבָה, b. h. עֲרַבִּים pl.) *[the thickly interwoven,] willow*. Pes. 111<sup>b</sup> מִלֵּא ד' Ms. M., Ar. (v. Rabb. D. S. a. l.; ed. ע') the shade of a willow-tree.—Pl. אֲרָבָא. Sabb. 20<sup>b</sup> (Ar. אֲרָבָא; Mss. ע'). [Gitt. 6<sup>a</sup>; Kidd. 72<sup>a</sup> וְכ' אֲרָבָא the second willow after crossing the bridge; v., however, אֲרָבָא I.] V. אֲרָבָא I, II a. אֲרָבָא.

**אַרְגָּא**, constr. אֲרָג m. (ערג, h. עֲרַג) *something desirable*. . . א' the choicest of . . . Targ. Ps. XLV, 14. Targ. Y. Gen. XLV, 18.

**אַרְגָּא** (b. h.; אֲרָג, v. אֲרָב; emp. עֲרַג) *to plait, braid, weave*. Sabb. VII, 2 הָאֲרָגִין he who weaves on the Sabbath; a. fr.—Metaph. (emp. עֲרַג) *to argue, conclude, spin out, deduct &c.* Ruth R., Par. 2, beg. (play on *or'gim* II Sam. XXI, 19) they brought a subject up אֲרָגָה and he carried it to a conclusive decision. Ib. אֲרָגִין עִמִּי they argued with him.—Num. R. s. 4 (play on *argaman*, purple) וְכ' אֲרָגִין שָׁחַדָה אֲרָגִין for it (the purple-covered altar) argued Israel free from sin (pleaded in his behalf). Ib. s. 12 (same play on the word) וְכ' אֲרָגִין and He wove (planned) the world so that all creatures should come forth each according to its kind. Ib. א' מֶן the Sun weaves (ripens) food.

*Nif.* אֲרָגִין *to be woven*. Y. Ter. XI, end, 48<sup>b</sup>. Ex. R. s. 50; a. fr.

**\*Pi.** אֲרָגִין, part. אֲרָגִין (emp. עֲרַגָה) *to follow the grooves of the garden bed, to range, esp. to select the green and tender onions* (v. חֵלֶק Hif.). Tosef. Peah I, 9 אֲרָגִין, quoted in Y. ib. III, 17<sup>c</sup> top דְּמִירָגִין (corr. acc.; v. מִירָגִין) a. explained ibid. וְכ' הַמְחֵלִיק he who takes



**אָרְדִילאַ** m. (dimin. of אָרְדִיל I q. v.).—*Pl.* אָרְדִילִי, אָרְדִילִי, אָרְדִילִי.

**אָרְדִילִי**, v. אָרְדִילִי.

**אָרְדִילִי**, v. אָרְדִילִי.

**\*אָרְדִילִי** Targ. Y. Gen. XXX, 37 רְלִיזָא, a corruption; prob. אָרְדִילִי, v. אָרְדִילִי III.

**אָרְדִילִי** m. ch.=h. אָרְדִילִי; v. אָרְדִילִי. Targ. Y. I, II Ex. XV, 25.

**אָרְדִילִי**, read אָרְדִילִי or

**אָרְדִילִי** pr. n. pl. *Artaxata*, or *Artaxiata*, capital of Great Armenia. Y. Erub. III, beg. 20°. Bab. ib. 29° ed. (Ms. M. אָרְדִילִי, Var. אָרְדִילִי, v. אָרְדִילִי. Rabb. D. S. a. l. note). Tosef. ib. IX (VI), 4 אָרְדִילִי, (Var. אָרְדִילִי).

**אָרְדִילִי** pr. n. pl. *Ardjir*, formerly *Seleucia*, near Ctesiphon. Gitt. 6° אָרְדִילִי. Erub. 57°. B. Bath. 52°, v. אָרְדִילִי. Yeb. 37° אָרְדִילִי, sub. אָרְדִילִי; Yoma 18° אָרְדִילִי (corr. acc.).

**אָרְדִילִי**, v. אָרְדִילִי.

**אָרְדִילִי** (אָרְדִילִי; v. אָרְדִילִי, comp. אָרְדִילִי) *lo!*, *behold*. Dan. VII, 6; 7; 13.

**אָרְדִילִי** f. (b. h. אָרְדִילִי, whence 1) *an aperture in the roof looking to the ground floor* (answering to the Greek *hypaithron*, Roman *compluvium*), contr. fr. אָרְדִילִי a garret window in the wall projecting above the flat roof. Bets. V, 1 (35°); comp. Rashi a. l. Nidd. 20° אָרְדִילִי like a blind man finding his way down from the *drubbah*, i. e. hitting the truth by chance. Ohol. X, 1; a. fr.—*Pl.* אָרְדִילִי. Ib. 4 sq.; a. e.—2) *the opening panel of folding doors*.—*Pl.* as supra. Yoma 76°. [Sabb. 43°; 153°; Kel. XV, 2 read with Ar. אָרְדִילִי.]

**אָרְדִילִי** f. (אָרְדִילִי) *web, matting*. Y. Succ. I, end, 52° אָרְדִילִי a mat (of twigs &c. for covering the festive booth) that became unclean.

**\*אָרְדִילִי** m. (ἀρωγοναυτης sub. δαίμων) *helper of sailors, Arogonantes*, a demon. Gen. R. s. 63; Y. Ter. VIII, 46° top; Yalk. Gen. 110, variously corrupted אָרְדִילִי, אָרְדִילִי, אָרְדִילִי.

**אָרְדִילִי**, pl. אָרְדִילִי, v. אָרְדִילִי Ch.

**אָרְדִילִי**, m. *mule*, v. אָרְדִילִי.

**אָרְדִילִי** f. (b. h.; v. אָרְדִילִי II) *manger, crib*.—*Pl.* אָרְדִילִי. Snh. 21°.

**אָרְדִילִי** pr. n. pl. *Aradus* on the Phœnician coast. Gen. R. s. 37 (to *Arvadi*, Gen. X, 18).

**אָרְדִילִי** m. pl. (preced.) *Aradeans*. Targ. O. Gen. X, 18 (Targ. Y. II אָרְדִילִי; I אָרְדִילִי, Var. in Targ. I Chr. I, 16 אָרְדִילִי).

**אָרְדִילִי**, v. אָרְדִילִי.

**אָרְדִילִי** m. *rice*, v. אָרְדִילִי.

**\*אָרְדִילִי** m. (a transpos. of אָרְדִילִי) *halter* (Rashi). [Ar. *chain*, Perl. Et. St. p. 21= Pers. *arvis rope*.] Yeb. 46° אָרְדִילִי וְכִי אָרְדִילִי Ar. ed. Koh. (ed. אָרְדִילִי, Ar. ed. אָרְדִילִי) they put a halter around his neck (to prevent him from claiming his liberty).

**אָרְדִילִי** m. (אָרְדִילִי) 1) *long, tall, lasting*; v. infra.—2) (= אָרְדִילִי; comp. אָרְדִילִי) *well-arranged, well-balanced, thinker*, a title of prominent scholars; comp. אָרְדִילִי a. אָרְדִילִי. [In legend intellectual eminence was identified with physical tallness.] Nidd. 24° אָרְדִילִי (the tallest) in his generation. Kidd. 39° אָרְדִילִי the world in which all is well-balanced (also called אָרְדִילִי) i. e. *the hereafter*.—*Pl.* אָרְדִילִי. Yoma 71° אָרְדִילִי long life; a. fr.—Fem. אָרְדִילִי. Ber. I, 4 אָרְדִילִי one lengthy (benediction); a. fr.—Y. Hor. II, 46° אָרְדִילִי by the long road, slowly; Shebu. 18°.—*Pl.* אָרְדִילִי. Y. Ber. II, 5° top, a. e. אָרְדִילִי long and short roads, i. e. *in all directions*. V. next art.

**אָרְדִילִי**, v. אָרְדִילִי III.

**אָרְדִילִי** f. 1) fem. of אָרְדִילִי.—2) (noun) *long board, longside of bedstead, bedside*. Succ. 15° אָרְדִילִי כַּרְעִים אָרְדִילִי the long bedside with its two knees (supporters); 16°.—*Pl.* אָרְדִילִי. Ib. I, 8 (Var. אָרְדִילִי, v. Rabb. D. S. ib. ad 15°, note 1); Sabb. 43°; ib. XXIII, 5 (151°) אָרְדִילִי (some ed. אָרְדִילִי, corr. acc.).—[Kel. XV, 2 אָרְדִילִי used by the bakers: Maim.; the prevailing versions are אָרְדִילִי or אָרְדִילִי; Tosef. B. Mets. V, 4 אָרְדִילִי, (Var. אָרְדִילִי) *basins* or *moulds* in which loaves or cakes are shaped.—Var. אָרְדִילִי.]

**אָרְדִילִי** f. (b. h. אָרְדִילִי, v. Ges. H. Diet. s. v.) *the web of new flesh or skin on a healing wound, healing*. אָרְדִילִי to produce a new cover, be restored. Hull. 77°; 125°; B. Kam. 91°.

**אָרְדִילִי** 1) v. אָרְדִילִי.—2) v. אָרְדִילִי.

**אָרְדִילִי** pr. n. pl. *Aruma*. Erub. 51° ed., Ms. M. אָרְדִילִי q. v.

**אָרְדִילִי** m. ch. *Roman*. *Pl.* אָרְדִילִי. Gitt. 17°; comp. אָרְדִילִי.

**אָרְדִילִי** m. h. same. *Pl.* אָרְדִילִי. Gitt. 17°; v. אָרְדִילִי.

**אָרְדִילִי** c. (b. h.; אָרְדִילִי or אָרְדִילִי, comp. אָרְדִילִי, אָרְדִילִי, &c.) [joined together,] *chest, box, coffin*, freq. (אָרְדִילִי) *the Holy Ark*, in the tabernacle and the Temple, or in Synagogues. Yoma V, 1 אָרְדִילִי reached the place where the Ark stood during the First Temple. Y. Ber. IV, 8° top; Gen. R. s. 55 (allegorical etymologies).—Keth. 104° אָרְדִילִי (figuratively) *a good and learned man's soul*; v. אָרְדִילִי.—Kel. XII, 5 אָרְדִילִי the grits-dealer's chest. Y. Kil. IX, 32° top; Gen. R. s. 100 אָרְדִילִי.

let my coffin be perforated at the bottom. Snh. 98<sup>b</sup> וְאֵין לָךְ כָּל אֶ' וְאֵין לָךְ כָּל אֶ' וְאֵין לָךְ כָּל אֶ' there is no coffin in Palestine in which the Median horses do not eat straw (being used as cribs); a. fr.—*Pl.* אַרְוֵנָה. Sot. 13<sup>a</sup>; a. fr. [Y. Keth. VI, 30<sup>a</sup> bot. יַאֲרִי, v. יַאֲרִי I.]

**אַרְוֵנָה** (אַרְוֵנָה) ch. same. Targ. Ex. XXV, 10; a. fr. Targ. Gen. L, 26 (coffin).—Y. Meg. III, 73<sup>d</sup> bot. the curtain על אֶ' כָּאֶ' over the ark containing the scrolls is as sacred as the ark itself. Y. Ber. II, 5<sup>c</sup> bot. אַרְוֵנָה נִפְקָא his coffin was carried out for burial.

**אַרְוֵנָה**, v. אַרְוֵנָה.

**אַרְוֵנָה** m. pl. (prob. pl. of אַרְוֵנָה, so called from closing and opening like chests) name of certain plants growing in marshes and closing their leaves at nightfall. Sabb. 35<sup>b</sup> בְּבֹרֵא עֲרִיבֵי בִּגְמָא דְּוֵי אֲרֵי Ms. M. (ed. עֲרִיבֵי אֲרֵי . . . ; v. Rabb. D. S. a. l., Ar. רֵי, Var. אֲרֵי, Rashi ed. Sonc., Asheri a. R. Niss. early ed. אֲרֵי) in the desert you recognize the entrance of the Sabbath (on a cloudy day) by the ravens, in marsh-land you look out for *aronē*.

**אַרְוֵנָה**, v. אַרְוֵנָה.

**אַרְוֵנָה**, v. אַרְוֵנָה.

**אַרְוֵנָה**, v. אַרְוֵנָה.

**אַרְוֵנָה**, v. אַרְוֵנָה I, II.

**אַרְוֵנָה**, v. אַרְוֵנָה.

**אַרְוֵנָה** m. pl. (אַרְוֵנָה) *betrothal, preliminary act of marriage*, answering to the Roman *sponsalia*; *promise in marriage*, disting. fr. נִשְׁוֹאֵן, or כְּנִסְיָה, marriage proper, the latter consisting in conducting the bride to the groom's permanent (or improvised) home. [The betrothal carries with it almost all the legal consequences of marriage, excepting some modifications mostly of a civil (pecuniary) character, and is, according to Talmudic usage, preceded by a benediction (בְּרִכָּה אֶ'), while the act itself is performed by the bride-groom (or his mandatary) delivering into the hands of the bride (or her mandatary, or her father, if she be a minor) an object representing any value not below the smallest coin (P'rutah), whereby the purpose of the delivery is stated and assented to by acceptance.] Keth. I, 2 מִן הָאֶ' אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ a widow whose betrothed died before marriage proper. Ib. V, 1; a. fr. Yeb. 43<sup>a</sup>, a. fr. סְעוּדָה אֶ' the repast following the betrothal.—Metaph. of the relation between Israel and God, *covenant*. Ex. R. s. 15, end; a. e.

**אַרְוֵנָה**, v. אַרְוֵנָה I.

**אַרְוֵנָה**, Y. Shek. II, end, 47<sup>a</sup> צִילְמָא v. דְּאִרְוֵנָה, v. אַרְוֵנָה.

**אַרְוֵנָה**, v. אַרְוֵנָה.

**אַרְוֵנָה** (אַרְוֵנָה) 1) to penetrate deeply, to take deep root.—2) to be prickly, dry, hard. Sabb. 155<sup>a</sup>

Zirin are called bundles of twigs which are hard. Ib. אֶ' דָּאֶ' [oth. opin., v. אֶ' דָּאֶ'. Denom. אֶ' דָּאֶ', a. next ws.

**אַרְוֵנָה** m. (b. h.) *cedar*. Tam. III, 5 אֶ' של אֶ' of cedar wood.—*Pl.* אֶ' R. Hash. 23<sup>a</sup>; Taan. 25<sup>b</sup>; a. e.—Metaph. *prominent men, scholars*. Sabb. 118<sup>b</sup> I planted אֶ' five cedars (begot five sons who acquired renown). M. Kat. 25<sup>b</sup>, v. אֶ'.

**אַרְוֵנָה** ch. 1) same. Targ. Lev. XIV, 4; a. e.—Ab. Zar. 14<sup>a</sup>. R. Hash. 23<sup>a</sup>; a. e.—*Pl.* אֶ' אֶ' אֶ' A. Targ. Num. XXIV, 6; a. e.—Y. Ab. Zar. III, 42<sup>c</sup> top. Sabb. 157<sup>a</sup>.—Ib. 155<sup>a</sup> אֶ' דָּאֶ' (Ms. אֶ' דָּאֶ' *Zirin* means twigs of cedars (Rashi אֶ' דָּאֶ'); [oth. opin. v. אֶ' דָּאֶ'.]—2) pr. n. pl. n. *Tel Arza* (Cedar-Hill), in Palestine, scene of massacres during the Bar Kokhba war. Yeb. XVI, 7.—3) pr. n. m. *Arza*. Tam. VII, 3 אֶ' בֶּן אֶ' Shek. V, 1 אֶ' דָּאֶ'; Tosef. ib. II, 14.

**אַרְוֵנָה** f. (cmp. אֶ' *ar'bonith*, a species of locusts; cmp. אֶ' אֶ' a. e. Sifra Sh'mini Par. III, ch. 5; Hull. 65<sup>a</sup> אֶ' אֶ'.

**אַרְוֵנָה**, v. אֶ'.

**אַרְוֵנָה**, v. אֶ'.

**אַרְוֵנָה** m. (= אֶ' *hammer*).—*Pl.* אֶ' A. Targ. I Kings VI, 7.

**אַרְוֵנָה**, v. אֶ'.

**אַרְוֵנָה**, v. אֶ' אֶ' אֶ' אֶ'.

**אַרְוֵנָה** m. (prob. plur. of אֶ' *box, chest* (for collecting bones). Tosef. Snh. IX, 8 (ed. Zuck. באֶ' אֶ', Var. באֶ' אֶ'). Treat. S'mah. ch. XII בגְּלוּסְמָא כָּאֶ' (one word inserted by a glossator to explain the other). Ib. בִּידִין (corr. acc.). [Tur Y. D. Abeluth 403: אֶ' אֶ'.]

**אַרְוֵנָה** (אַרְוֵנָה), אֶ' אֶ' אֶ' m. (dimin. of אֶ' *cradle, hammock* for watchmen in gardens. Targ. Is. I, 8; XXIV, 20 (h. מְלִינָה).—Erub. 25<sup>b</sup> אֶ' אֶ' Ar. (ed. אֶ'; Rashi אֶ'; Tosaf. אֶ') the roof of the shed has the shape of a cradle, i. e. both sides slanting towards the centre.

**אַרְוֵנָה** m. pl. (v. אֶ' P. Sm. 374, cmp. אֶ' Neub. Géogr. p. 396) of *Arzania*. Taan. 24<sup>b</sup> אֶ' Ar. (ed. אֶ' אֶ'; Ms. M. אֶ' אֶ') ships of the Arzanians. Fem. אֶ' אֶ' Git. 70<sup>a</sup> אֶ' אֶ' Arzanian wheat (of a large size).

**אַרְוֵנָה** f. (אֶ' *hammer*). Targ. Judg. IV, 26.—Gitt. 56<sup>b</sup>. Meg. 25<sup>a</sup> (Ms. אֶ' אֶ').

**אַרְוֵנָה** II (אַרְוֵנָה) f. (v. אֶ', a. e. אֶ' אֶ' cmp. Löw, Pf. p. 320) *hypericum (barbatum)*, *St. John's wort*, a plant said to be fatal to cattle. B. Kam. 47<sup>b</sup> אֶ' Ar. a. Ms. H. (Var. אֶ' אֶ', v. Koh. Ar.; ed. אֶ' אֶ').

under 'poison' is meant *arzafta* which may also be called *peré* (fruit, produces of the earth). B. Bath. 20<sup>a</sup> אר אר. (Ms. אר, changed into אר as ed.). Cmp. ארזית.

**אַרַב** (b. h.;  $\sqrt{\text{אַרַב}}$ , v. אַרַב 1) *to go through*; v. אַרַב. —2) *to go outside, to travel*. Part. אַרַב q. v.—Denom. אַרַב *path*.

*Pi.* אָרַח (Denom. of אֹרֵחַ) *to receive a guest, to lodge.*  
*Ber.* 63<sup>b</sup> הַמֵּאֲרֵחַ. *Y. Ab. Zar.* I, 39<sup>c</sup> bot. לְאֹרְחֵי.

*Hithpa.*, a. *Nithpa.* הִתְחַבֵּר, נִתְחַבֵּר to be received, be the guest of. Sabb. 13<sup>b</sup> a. fr. Y. Hall. IV, 60<sup>a</sup> מִתְחַבֵּר.

**אָרַח, אָרַח** ch. same, esp. *to take lodging*. Targ. Jud. XIX, 17. [אָרַח, אָרַח Yoma 82<sup>b</sup>, a. e., Af. of רִיחִים.]

*Ithpe.* אֶתְחַבֵּר, contr. אֶתְחַבֵּר to dwell as a stranger, sojourn, Targ. Y. Deut. I, 6; v. אָחַר.

**אָרְיָה, אָרְיָה** m. (preced.) *traveler, guest*. Targ. II Sam. XII, 4.—[Y. Ber. I, 2<sup>d</sup> top **וְכִי הָיָה אֲרִיָּה** וְכִי, oth. ed. **אָרְיָה**, read **שְׂמָרָה** with oth. ed.]—**אָרְיָה, אָרְיָה**. Y. Peah VIII, end, 21<sup>b</sup>, (read as) Y. Shek. V, end, 49<sup>b</sup> **לִיהָ הָיָה** he had guests. [אָרְיָה **אַרְיָה** *path*, v. אָרְיָה.]

**לָתֵת** *lath*, v. אָרִיזֵת.—אָרִיזֵת, v. אָרִיז.

**אָרט** prefix of Pers. proper nouns, *Arta-*. Gitt. 14<sup>b</sup>,  
v. אָרט II.

**ארמבון, ארמבון** Yoma 11<sup>a</sup>; Yalk. Deut. 844; Sam. 124—perh. a corruption of **טריבון** (a Jewish) *tribunus*; cmp. **ארשיבוס**. [Or pr. n.?

אֲרֻמֵּינָא, v. אֲרֻמֵּינָא.

ערמילי. Targ. Esth. VIII, 10 Levita, v. ארמבלי

**אַרְטַבָּאן** pr. n. m. *Artaban* (IV), the last Parthian king, friend of R. Judah han-Nasi. Y. Peah I, 15<sup>d</sup> bot.; Gen. R. s. 35; Yalk. Deut. 844; Prov. 934.—V. **אַרְבָּן**.

**אַרְטַבְנִיָּא, אַרְטַבְנִיָּא, אַרְטַבְנִיָּא, אַרְטַבְנִיָּא**  
pr. n. pl. *Artabanian* (named after Artaban, v. preced.),  
near Pumbeditha. Erub. 51<sup>b</sup> (Var. lect., v. Rabb. D. S. a. l.).

**אָרמײַגוס** Yalk.Esth. 1053, read סטאַרמײַגוס or אָסטאַר  
(Esth. R. to III, 1 שרײַבונגס, read שרײַב; v. אַרמבאָן).

אַרסקײַנעס. v. אַרמײַקנעס

ארכי ליפודיק v, (א' ליפרן) ארמל

עֲרֻיָּהּ v. אֶרְמְלֵאִי

\***אַרְסִיסִים, אַרְסָמוֹס, אַרְמָסִים**, Ex. R. s. 13 but no juice enters into it, read: נכנס בתוכה but no juice enters into it, כך נעשה לבו של פרעה ולא היה מקבל וכ' so was Pharaoh's heart made and it received not &c.; v. Ter. X, 11.

**אַרְטֶכְפָּא** m. (ἀρτόχοπος) *baker*, בִּרְא *bakery*. Midr. Sam. ch. XIX שְׁלֵי בִרְא א' (Var. אֶרְחֻקִּיפִין q. v.) a rendition

of *beth hallahmi*, I Sam. XVI, 1) to his (Jesse's) bakery, *וַיָּבֵא יֵשׁוּעָא* (read with Yalk. Sam. 124 *וַיָּבֵא יֵשׁוּעָא*) and he (Jesse) shall come out (to the bakery) from Bethlehem (to meet Samuel there): Yalk. l. c. *אַרְבָּעָא אֲרָבָא* (corr. acc.).

**אָרײַם, אָרײַ** (v. next w.; cmp. אָרײַ) prop. *behold*, in most cases corresponding to b. h. כִּי, *that, so that, because, if; but*. Targ. O. אָרײַ; Targ. Y. אָרײַם; v. fr.

אָר, אָר (אר, *comp.* יר) prop. *to point, throw*, hence (in a logical sense) *to argue, question, discuss, treat*. B. Kam. 30<sup>b</sup> מִדָּא אָרִינן גַּלְל Ar. (ed. אִירִינן, v. infra) since we pointed out the law about the dung placed in the street as an argument against Rab. Keth. 16<sup>a</sup>, a. fr. לֹה וְדָאָרִי לֹה מֵאִי קָאָרִי and he who raised the question, how could he raise it at all, i. e. the answer being so obvious, what must have been the impression he labored under, that he could ask such a question, or raise such an argument?—Y. Keth. VI, 30<sup>d</sup> bot. וְאִין קָמֵי יִרְמֵי וְאִין if the heirs should rise and raise objections (go to law).

*Af.* אֵיירִי same. Ned. 2<sup>b</sup> בְּהוֹן אֵיירִי he does treat thereof.—Pes. 6<sup>b</sup>, a. fr. אֵיירִי רֵאשִׁיבִי incidentally of treating the question of... Kerith. 14<sup>a</sup>, a. fr. (בְּאֵבֶר אֵיירִי) קָם the argument is up (about one limb). B. Kam. 30<sup>b</sup> אֵיירִינִי כִי when we raised the objection (taking our argument from 'the dung', v. supra), it was before R. N. had given his opinion; a. fr.—Deriv. אָרִיא.

אָרַח (b. h.; אָרַח, v. אָרַח) [to create a gap.]  
*to pluck*, esp. figs. Shebi. I, 2 וְהָאֹרַח הַזֶּה the gatherer and  
his basket. B. Mets. 89<sup>b</sup> day laborers בְּרֵאשִׁית שְׂחָר the  
Ar. (ed. יָדָה; v. Rabb. D. S. a. l. note 300) engaged in  
picking figs. Y. B. Bath. V, 15<sup>a</sup> bot.; a. fr.—Num. R.  
s. 20 Tanh. Bal. 4 (homiletic etymology of *arah*, Num.  
XXII, 6).

**אֲרִיָּה**, **אַרְיֵה** m. (b.h.; אַרִי, v. preced.) [*the light-colored*] 1) *lion*. B. Kam. 16<sup>b</sup> תרבונו א' tamed lion; a. fr.—Transf. *brave man*; *distinguished scholar* (opp. שוטה). Yeb. 122<sup>b</sup>. Kidd. 48<sup>b</sup>; Snh. 8<sup>b</sup>. Gitt. 89<sup>b</sup>; Y. ib. IX, 50<sup>a</sup> (שוטה). —**אַרְיֵה** אַתָּה מְשִׁבֵּיר אֶת הָאֵל וְכֹחַ you must not argue against a lion (scholar) after he is dead. B. Kam. 117<sup>a</sup>; a. fr.—**פְּלִיאֵי אֲרִיָּה**.—אֲרִיָּה זָב לֵאֵל a tail to lions, i. e. the least among the great (Opp. head to foxes). Ab. IV, 15; Y. Snh. IV, 22<sup>b</sup> bot.—Hull. 3<sup>b</sup>, a. fr. גִּירֵי א' גִּיר.—[Gen. R. s. 28 אֲרִיָּה גִּירֵי אֲרִיָּה]—2) *Leo, Lion* the fifth sign of the Zodiac (corresp. to the month of Ab). Yalk. Ex. 418. Pesik. Dibré p. 116<sup>a</sup>; Pesik. R. s. 27 (28, p. 133<sup>b</sup>, ed. Fr.); v. אֲרִיָּה ל'.—3) homiletic surname of *the Lord, Israel &c.* Pesik. l. c.; Pesik. R. l. c.; Yalk. Jer. 259, v. אֲרִיָּה ל'.

**אֲרִי** (**אַרְיָא**) ch. same. Targ. Num. XXIV, 9; a. fr.—B. Mets. 101<sup>b</sup>, a. e., v. אֲרִי. Ned. 62<sup>b</sup> לְאֲרִיָּה 'A to drive the lion off, i. e. to get rid of the tax-collector.—Shebu. 22<sup>b</sup>, a. fr. הוּא דְרִיבֵּי עֵלָּה 'A a lion lies on it, i. e. it is unavailable because it is forbidden.—Ab. Zar. 31<sup>b</sup>, a. e. 'A הוּא בֶר אֶלֶּם (of a great man).—Hull. 59<sup>b</sup> הַתִּּיגֵר יֵעָלֵי 'A the lion of the forest of Ilai (v. Schorr He-Haluts VII, 32; cmp. Koh. Angelol. p. 103).—Pl. אֲרִיָּה, אֲרִיָּה. Targ. I Chron. XI, 22; a. fr.—

Lam. B. to I, 9) דאָריריחא the lions of the Law (scholars). Y. Shebi. IX, 39<sup>a</sup> top. Y. Sabb. I, 4<sup>a</sup> top א' בין א' to put one's head between lions; i. e. to argue against the opinions of great men. [Yalk. Num. 771 דא' v. אָרִיָּא.]

**אָרִיָּא** f. (אָרִיָּא, אָרִיָּא) *pointing at, argument, topic, subject*. Kerith. 3<sup>b</sup> וכ' גבי כרירות דא' וכ' in speaking of K'rithoth, where this (the punishment of extinction) is the subject proper, I may say, the general term of Sabbath &c. is introduced (relying on those places in the Mishnah where the respective laws are treated in detail). Yoma 74<sup>a</sup>, a. fr. א' לא א' were it only for this, there would be no argument (no difficulty). Kerith. 18<sup>a</sup>, a. fr. א' כי וכ' why is the argument brought up only on the presumption (that he has eaten? Supposed, he had not eaten, would not the same argument hold good?). Sabb. 101<sup>a</sup>, a. fr. א' מיד א' is this an argument (i. e. how can you compare two cases so unlike each other)?

**אָרִיָּאֵל** (b. h.) *Ariël, Divine Light* (cmp. Ps. CXVIII, 27, v. אָרִיָּא II); poetic surname of the Temple and Jerusalem. Pesik. Dibré p. 116<sup>a</sup>. Pesik. R. s. 27 (28, p. 133<sup>b</sup>, ed. Fr.) הבריה שנקרא אריאל (read אריאל) the Temple which is called Ariël (Is. XXIX, 1). Ib. ישראל שנקרא אריאל (read אריאל); דבריו של אריאל (read אריאל); בחודש שנקרא אריאל (read אריאל); Num. XXIII, 24; Amos III, 8); v. אָרִיָּא.

**אָרִיָּא** m. (אָרִיָּא) *something woven, web*. Sabb. XIII, 1; a. fr. Y. M. Kat. III, end, 83<sup>d</sup>, what is meant by אָרִיָּא? Ans. אָרִיָּא when it looks as if woven. Meg. 26<sup>b</sup>, a. e. א' spinning the flax so as to prepare it for weaving (indirect preparation or designation); Snh. 48<sup>a</sup> סווי לאָרִיָּא (Rashi לאָרִיָּא).

**אָרִיָּא** f. (v. preced.) *weaving*. Y. Yoma III, 40<sup>c</sup> bot. אָרִיָּא their weaving must take place within the sanctuary. Snh. 48<sup>a</sup>, v. preced.

**אָרִיָּא**, v. אָרִיָּא—Y. Snh. X, 28<sup>d</sup>, v. אָרִיָּא.

**אָרִיָּא** (prob. corruption of אָרִיָּא) pr. n. pl. Cant. R. to II, 17 (ref. to אָרִיָּא ibid. 'mountains of cutting') א' שיתלו המלכיות ביה (not שיתלו, v. Matt. Keh. a. l.) that the (Roman) governments may receive (their pay for) the massacre of Ar. (cmp. Joseph. B. J. III, 10, 9 sq. or perh. ref. to the Bar Kokhba war; cmp. גופנית, סור, שבעין a. oth. Y. Taan. IV, 69<sup>a</sup> sq.).

**אָרִיָּא**, v. אָרִיָּא.

**אָרִיָּא** pr. n. m. (Gen. XIV, 1) *Aryokh*, 1) homiletic surname of Nebuzraddan. Lam. B. to V, 5 (allusion to אָרִיָּא).—2) (cmp. Dan. II, 14) *Aryokh*, a title of Samuel, the contemporary of Rab. Sabb. 53<sup>a</sup>. Kidd. 39<sup>a</sup>. Men. 38<sup>b</sup>. Hull. 76<sup>b</sup> (prob. a Persian adaptation for *judge*).

**אָרִיָּא** pr. n. m. *Arios*. Sifrē Deut. 13; Yalk. Deut. 802.

**אָרִיָּא**, v. אָרִיָּא.

**אָרִיָּא** m. (אָרִיָּא) 1) *bond-timber*, also *small bricks*, which are placed at intervals between the rows of bricks (v. Sm. Ant. s. v. Paries II); *lath* (of half the width of a brick). Erub. I, 3; B. Bath. 3<sup>b</sup>; a. e.—*Pl.* אָרִיָּא. Y. Erub. I, 19<sup>a</sup> top אָרִיָּא (corr. acc.).—2) *ariah*, a term used in rules for writing certain passages of Holy Scriptures metrically arranged, *the short space filled out with writing*, opp. לבנה (brick, the larger space); v. R. Niss. to Meg. 16<sup>b</sup>; [Rashi: א' the writing, לבנה the blank]. Y. Meg. III, 74<sup>b</sup> bot.; Bab. ib. l. c.; Treat. Sofrim XII, 10 א' small brick (lath) above brick, and brick above small brick (lath); e. g. (Ex. ch. XV)

וידאמחו לאמר אשירה לך כי גאה גאה  
עוד ומרת דה ויהי לי ורכבו רמה בים  
א' small brick (lath) above small brick and brick above brick; e. g. (Esth. IX, 7 sq.)

פרשנרתא  
ואת  
ואת  
דלפון

**אָרִיָּא** (אָרִיָּא, אָרִיָּא) pr. n. pl. *Ariah*; [Tarichæa, South of Tiberias, Neub. Géogr. p. 21<sup>b</sup>]. Y. Snh. X, 28<sup>d</sup> גופרה א' Sifrē Num. 131 גופרה דא' Yalk. Num. 771 דאריא (Y. l. c. ed. Zyt. אָרִיָּא) Gufta in the district of Ariah. Tosef. Kil. I, 3; Y. ib. I, 27<sup>a</sup> bot. א' district of A.

**אָרִיָּא** ch. (=h. אָרִיָּא) *lath, bar, pole*. Targ. Num. XIII, 23; a. e. (h. מוט). Bets. 32<sup>b</sup> אָרִיָּא נפל ליה אָרִיָּא ed. (Ar. אָרִיָּא) a binder of the brick wall fell into the stove. Sabb. 129<sup>a</sup> a house א' לבינה וא' the width of whose walls was seven bricks and a half; a. e.—*Pl.* אָרִיָּא, אָרִיָּא, אָרִיָּא, אָרִיָּא. Targ. Ex. XXV, 27; a. e. (h. אָרִיָּא). B. Bath. 3<sup>a</sup> אָרִיָּא אָרִיָּא K'assin are bondlaths. Y. Erub. I, 19<sup>a</sup> top (also אָרִיָּא).

**אָרִיָּא** I (b. h. אָרִיָּא) *to be long, to project*. Targ. I Kings VIII, 8; II Chr. V, 9.—Y. Ab. Zar. I, 39<sup>c</sup> top, v. אָרִיָּא.

*Af. אָרִיָּא, Pa. אָרִיָּא* 1) *to be prolonged; to lengthen*. Targ. Ex. XX, 12. Targ. Y. Deut. XXVIII, 67 אָרִיָּא make appear long; a. fr.—Y. Taan. IV, 68<sup>a</sup> אָרִיָּא יומין to live long; Koh. R. to VII, 7.—2) *to be tall*. Snh. 109<sup>b</sup> אָרִיָּא כי מאריך when one was tall.—3) *to tarry, wait, hope*. Targ. Num. IX, 22. Targ. Job VI, 11.—Y. Yoma VI, 43<sup>d</sup> אָרִיָּא צבחר אורכין wait a while. Y. R. Hash. I, 57<sup>a</sup> bot. אָרִיָּא דווח מורכא וכ' she waited a whole year. Ib. מורכין. Y. M. Kat. II, 81<sup>b</sup> top אָרִיָּא מורכא לך the ship will wait for thee.

**אָרִיָּא** II m., **אָרִיָּא** f. (preced.) 1) *long*. Targ. Ezek. XVII, 3.—Targ. Prov. XIV, 17 אָרִיָּא רחמייהו whose intrigue is long prepared (h. אָרִיָּא מומיהו). V. אָרִיָּא.—2) (part. pass. of אָרִיָּא *to arrange*) *right, befitting*. Ezra IV, 14.—Succ. 4<sup>b</sup> א' לא א' is it right or not? B. Mets. 75<sup>a</sup> א' and it is proper to do so. Midr. Till. to Ps. I, 2 א' כדן א' is such a thing right?

**אָרִיָּא** m. (preced.) *prolonging, retarding*. Targ. Y. I Num. XIV, 18 (II רחמין א', read רחמיהו).

**אָרִיָּא** m. (denom. of אָרִיָּא II, 2) *preparing, dressing*. Sabb. 33<sup>b</sup> אָרִיָּא ליה לבישריה was dressing (cleansing)

his body. Keth. 103<sup>b</sup> וְאֶרִיכְנָא וְכִי I would dress parchment rolls of deer skins.

**אָרִיכָא** m. (preced.) [one who arranges arguments,] *Arekha*, title of a lecturer. Sabb. 59<sup>b</sup> א' גברא רבה א' a great man, a lecturer. Esp. known *R. Aha Arekha*. Ib. 111<sup>a</sup>; a. e. Ber. 33<sup>a</sup> ed. (Ms. M. Hiya); *Abba Arekha* (Rab, v. רב). [In legend: *tall*, v. אָרִיךְ.]

\***אָרִיכָא** f. (preced.) *theme of a lecture*. Midr. Till., beg. א' א' used that idea of R. Yudan as a theme.

**אָרִיכָא** m. (v. אָרִיךְ II) *long, prolonged*. Bets. 30<sup>b</sup> יומא א' Ms. M. (ed. אריכא); Succ. 45<sup>b</sup> א' יומא an adjourned day.—Fem. אריכא. Ber. 4<sup>b</sup> א' חפלה a continued prayer; א' אריכא a continued benediction on redemption, v. אריכא. —Pl. אריכא. Keth. 8<sup>a</sup> א' שירת the six lengthy benedictions.

**אָרִיכָא** f. (אָרִיכָא) *prolongation, length*; (sub. א' or פנים) *forbearance*. Koh. R. to VII, 8 א' שדאריך א' the forbearance which Samuel showed. Gen. R. s. 70 א' Y. Hag. II, 77<sup>b</sup> bot.; a. e. א' ימים length of days, long life.—Gen. R. s. 64 א' ימים a lapse of time.

**אָרִיכָא** ch. same. Targ. Is. XXXVIII, 11.

**אָרִיכָא** f. (v. אָרִיךְ II, 2) *preparation, future* (v. ירך, Schr. KAT p. 549). Targ. Jer. XXXI, 5.

**אָרִים** (אָרִים), pr. n. *Arim* (Arum). Y. Hag. I, 76<sup>c</sup> bot.; Y. Pes. III, end, 30<sup>b</sup> א' עלייה ביה v. עלייה; (Sifre Deut. 41 עיר; Yalk. ib. 681 שערים; Kidd. 40<sup>b</sup> נחזה).

**אָרִימִין** m. (ἄρημα, τὰ) *desert, wilderness*. א' מקום a settlement in a desert. Lev. R. s. 35 (ed. ארימין, Ar. ארימין, corr. acc.). Cant. R. to VII, 11.—Yalk. Jer. 257 ארימין, comp. ארימין.

\***אָרִים** I m. (אָרִים) *something tied to the body* (περι-αμμά), whence *an emblem set in a ring or chain* (comp. Deut. VI, 8; Prov. VI, 21, also Sm. Ant. s. v. Amuletum). Pl. אריסין. Deut. R. s. 3 א' שנים לי שנים (read שני) brought into his house two emblems (of faith); the king, too, א' זקק לה כנגד שני א' had two corresponding emblems set for her. Ib. Abraham delivered to his children א' שני two emblems (which they should guard, Gen. XVIII, 19).

**אָרִים** II m. (אָרִים) prop. *bound, engaged*, esp. *tenant* who tills the owner's ground for a certain share in the produces, contrad. fr. אָרִים tenant who pays the landlord a certain rent in kind, irrespective of the yield of the crops. Y. Bicc. I, end, 64<sup>b</sup>. Y. B. Bath. III, 14<sup>a</sup> bot. א' שדוריד א' a farmer letting to a sub-farmer. Ex. R. s. 43. Lev. R. s. 1 א' אריס his (the king's) tenant, i. e. Adam (in paradise); a. fr.—Pl. אריסים. Y. B. Bath. I. c. Y. M. Kat. III, 82<sup>b</sup> bot. Deut. R. s. 7; a. fr.—Comp. אָרִים.

**אָרִישָׁא** ch. 1) same, also *field laborer*. Targ. Y. Deut. XXIII, 25; 26 Levita (ed. פיעל).

Targ. Cant. VIII, 11.—Ab. Zar. 21<sup>b</sup> א' אריסוריה קעביר the gentile tenant working during the Jewish festive week, works for his tenancy (not as the Jew's employee). Hag. 25<sup>b</sup> א' ו' it is the tenant's business to procure kegs &c.—\*B. Bath. 55<sup>a</sup> א' ו' Rashb. a. l. (ed. אריסורא, Var. אריסין, v. ארישאן, v. Rabb. D. S. a. l. note, Ms. M. אריש) that the tenant of the Persians is such only up to forty years (after which time he is considered a legitimate owner); v. Nim. Jos. to Alf. a. l. [It seems that the Pers. Jews pronounced ארישא a. ארישא, comp. ארישא. —Pl. ארישא. Targ. Job XXIX, 23, ארישאן, v. supra. [Lev. R. s. 28, v. ארישא. —2) *betrothed*, v. אָרִים.]

**אָרִישָׁא** *poison*, v. אָרִים ch.

**אָרִישָׁא** Tosef. Kel. B. Bath. IV, 8; v. ערישא.

**אָרִישָׁא** f. (אָרִים II) *tenancy, condition of the Aris*. Peah V, 5 א' בא' as a tenancy; a. fr.—Pl. אריסין. Y. Bicc. I, end, 64<sup>b</sup> א' בעלי owners of tenanted properties, v. אריסין.

**אָרִישָׁא** ch. same. Lev. R. s. 5. Ab. Zar. 21<sup>b</sup>; a. e. B. Bath. 55<sup>a</sup>, v. אָרִישָׁא. [M. Kat. 22<sup>b</sup>, v. אָרִישָׁא.]

**אָרִישָׁא** m. (corrupt of אריסטא, ἀριστήριον) *breakfasting*, in gen. *invited guest*. Pl. אריסין. Koh. R. to I, 3 א' ו' let the guests eat (some ed. אריסין, *our guests?*). Lev. R. s. 28 אריסין (corr. acc.). Lam. R. to IV, 2 א' ביני among the seated guests.

**אָרִישָׁא** pr. n. m. (Ἀριστοβούλος) *Aristobule*, brother of Hyrcan, son of Alexander Jannai. Men. 64<sup>b</sup>; B. Kam. 82<sup>b</sup>; a. e.

**אָרִישָׁא**, read:

**אָרִישָׁא** I m. (ἀριστον) orig. *morning meal*, later *principal meal, dinner, repast*. Y. Ber. IV, 7<sup>b</sup> א' חיה א' ל' if ye are invited to a dinner, and the day is advanced, &c. Y. Snh. III, 21<sup>c</sup> top א' during dinner. Ib. VI, 23<sup>c</sup>; a. fr.

**אָרִישָׁא** II pr. n. m. *Ariston*. Hall. IV, 11; Y. Shebi. VI, end, 37<sup>a</sup> (a Syrian land-owner).—Y. Yeb. XVI, end, 16<sup>a</sup> א' חד one Ariston. [One of the βουλῆ ἀριστῶν mentioned Cod. Theod. Lib. XII, Tit. 888, Frankel M'bo p. 65<sup>a</sup>.]

**אָרִישָׁא** f. (אָרִי) *cursing, imprecation*. Y. Ber. IV, 8<sup>c</sup> (play on Aron, the ark) from there לעולם א' curse goes forth into the world (for transgressors); a. e.

**אָרִישָׁא**, v. אָרִיךְ.

**אָרִישָׁא**, **אָרִישָׁא**, **אָרִישָׁא**, or **אָרִישָׁא**, **אָרִישָׁא**, v. אָרִישָׁא.

**אָרִישָׁא** or **אָרִישָׁא** (אָרִישָׁא) *obligation*, hence (sub. אָרִישָׁא) *a meal which creates an obligation, a meal which is given in the expectation of receiving invitations from the*

*reciprocating members of a social club*, opp. פֿורענא the entertainment in reciprocation for invitations received. M. Kat. 22<sup>b</sup> אַרִישׁ Ar. (ed. אַרִישׁא, Ms. M. אַרִישׁא, read אַרִישׁ).

**אַרִיחָא** (אַרִיחָא) m. (אַרִיחָא, אַרִיחָא, cmp. אַרִיחָא) *cut, channel, dyke* Targ. Ps. CVII, 35 (h. text אַרִיחָא); a. e.—Hull. 107<sup>a</sup> אַרִיחָא dyke for irrigation. B. Kam. 50<sup>b</sup> sq.—Pl. אַרִיחָא (אַרִיחָא). Targ. O. Ex. VIII, 11. Targ. Ps. LXXXVIII, 44. (h. text אַרִיחָא); a. e. Cmp. אַרִיחָא.

**אַרִיחָא** (אַרִיחָא, cmp. אַרִיחָא) *to join, weave; whence to arrange, plan; v. ערד*.—V. אַרִיחָא II, אַרִיחָא &c.

**אַרִיחָא** or **אַרִיחָא** (b. h.; אַרִיחָא, cmp. Schr. KAT p. 497 אַרִיחָא; cmp. also גדל to *plait, to be tall*) *to be [pointed, stretched,] long, tall*.

**אַרִיחָא** 1) *to prolong, be long in doing*. Ber. I, 4 אַרִיחָא they commended a lengthy benediction. Ib. 34<sup>a</sup>; cmp. אַרִיחָא. Yoma 35<sup>b</sup> אַרִיחָא staid long in prayer. אַרִיחָא *to live long*. Meg. 27<sup>b</sup>; a. fr.—Ber. 8<sup>b</sup>, a. fr.—אַרִיחָא רוח פנים his life will be prolonged.—אַרִיחָא *to be long-suffering, forbearing*. Y. Shebu. IV, beg. 35<sup>b</sup>; a. fr.—Y. Taan. II, 65<sup>b</sup> bot. when collecting debts (punishing) אַרִיחָא he is slow in collecting (punishes in long intervals, gives extension).—2) *to be long, last long*. Num. R. s. 20, end אַרִיחָא the point of the spear grew longer, v. infra; a. fr.—3) *[to lengthen the carrying pole,] to make heavy*. Nidd. 16<sup>b</sup> אַרִיחָא how heavy thou hast made our burden (through restrictive laws)!

**אַרִיחָא** *to be prolonged, grow longer*. Sifr. Num. 131; Yalk. ib. 771; (Num. R. l. c. אַרִיחָא).

**אַרִיחָא** v. אַרִיחָא I.

**אַרִיחָא** m. (b. h.) only with אַרִיחָא *long-suffering, forbearing*. Y. Taan. II, 65<sup>b</sup>; a. fr.; v. אַרִיחָא.

**אַרִיחָא** I m. (אַרִיחָא; cmp. אַרִיחָא); pl. אַרִיחָא *meshes, ranges, intervals*. Sabb. 50<sup>b</sup>. Gitt. 69<sup>b</sup>. B. Bath. 3<sup>a</sup>, v. אַרִיחָא.—Targ. Esth. VIII, 15 אַרִיחָא in its (the girdle's) meshes.

**אַרִיחָא** II, אַרִיחָא, אַרִיחָא f. (אַרִיחָא) *duration, term, limit; extension of time*. Dan. IV, 24 (prolongation). Ib. VII, 12 (set term).—Targ. Gen. VI, 3; a. e.

**אַרִיחָא** III f. (=h. אַרִיחָא) *healing, restoration*. Targ. II Chr. XXIV, 13.—Pl. אַרִיחָא (אַרִיחָא). Targ. Ps. CXLVII, 3 (ed. Vien. אַרִיחָא).

**אַרִיחָא** f. (רכב) (a rider,) *the uppermost layer of a clay dam around a field*. B. Mets. 103<sup>b</sup> אַרִיחָא the first, אַרִיחָא the additional (middle), אַרִיחָא the uppermost. [Targ. Y. Lev. IX, 17 read אַרִיחָא.]

**אַרִיחָא** f. h. (v. אַרִיחָא II) *extension, a certain time*. Num. R. s. 14 (p. 259<sup>a</sup> ed. Amst.) אַרִיחָא allowed them a certain time but finally punished them.

אַרִיחָא=אַרִיחָא.

**אַרִיחָא** f. (רכב) 1) *the leg from under the hip-bone to the ankle, the knee and its surrounding parts* (containing three sections each of which is called אַרִיחָא and defined by a different surname). Hull. IV, 6; v. ib. 76<sup>a</sup> (also אַרִיחָא); a. fr.—2) *anything joined, joint*. Kil. VII, 1 אַרִיחָא (Tosef. ib. IV, 11, Var. אַרִיחָא שבסלע) that part of the vine which is bent down and laid in the ground to rise at another place. Y. Meg. I, 71<sup>a</sup> bot. אַרִיחָא the lower joint of the Lammed. Kel. XIV, 8 אַרִיחָא (Tosef. ib. B. Mets. IV, 15 אַרִיחָא) a key with a joint, broken at the joint.—Pl. אַרִיחָא. Nid. 30<sup>b</sup>. B. Mets. 105<sup>a</sup>.

**אַרִיחָא** ch. same. Targ. Esth. V, 9. [Y. Maasr. V, end, 52<sup>a</sup> אַרִיחָא, read אַרִיחָא or אַרִיחָא; Y. Ned. III, 37<sup>d</sup> bot.; Y. Shebu. III, 34<sup>d</sup>.]—Pl. אַרִיחָא. Targ. Koh. XII, 3. Targ. II, Esth. VI, 11.—אַרִיחָא Targ. Job. IV, 4.—V. אַרִיחָא.

אַרִיחָא, v. אַרִיחָא.

**אַרִיחָא** m. ch. (=h. אַרִיחָא q. v.) *ruler, elder* Targ. I Chr. XI, 2 (h. text אַרִיחָא). Targ. Job. XXI, 28 (h. text אַרִיחָא); a. fr.—Y. Ber. V, 9<sup>a</sup> אַרִיחָא an elder passed by.—Pl. אַרִיחָא. Targ. II Chr. XI, 11; a. e.—Y. Peah VIII, 21<sup>a</sup> (defective sentence); [h. pl. אַרִיחָא, v. אַרִיחָא].

**אַרִיחָא** m. (ἀρχων, -ονος) *archont, city-magistrate, prefect*. Y. Taan. IV, 69<sup>a</sup> top. Lam. R. to II, 2; IV, 18. Gen. R. s. 76 אַרִיחָא (corr. acc.). [The office of a city mayor or senator in the Roman days was often ruinous to its occupants; v. Sm. Ant. s. v. Senatus.]

**אַרִיחָא** m. (רכב, cmp. אַרִיחָא) prob. *a screwing contrivance for bending wood; engine of torture, stocks*. Esth. R. to I, 1<sup>b</sup>; v. אַרִיחָא.

**אַרִיחָא** I f. (אַרִיחָא, v. אַרִיחָא; an adaptation of ἀρχή, cmp. אַרִיחָא) *term of office, office, court of elders*. Num. R. s. 9 whoever was signed as a witness אַרִיחָא (Kidd. IV, 5 אַרִיחָא q. v.) in the old court of Zephphoris.—Y. M. Kat. II, end, 81<sup>b</sup> אַרִיחָא he (the gentile) takes the deed to their (gentile) office for recording. Y. Gitt. I, 43<sup>d</sup> top.—Ruth R. to I, 3 אַרִיחָא the time of thy son's accession to office presses. Deut. R. s. 2 אַרִיחָא surrender thy office to Joshua. Ib. a prefect אַרִיחָא who was in his office; a. fr.—Pl. אַרִיחָא. Ruth. R. l. c. אַרִיחָא the terms of office are predestined (cmp. Sabb. 30<sup>a</sup> bot. אַרִיחָא). [אַרִיחָא, v. אַרִיחָא.]

**אַרִיחָא** II, pr. n. pl. אַרִיחָא *Kiryath Arkhi* (=ספר); v. preced. Targ. Josh. XV, 15; a. e.

**אַרִיחָא** III (Greek pref. ἀρχι—) *chief of* (gen. followed by a pl.) as אַרִיחָא *chief of the castle guard*. Pesik. Ekha p. 122<sup>b</sup> Ar. (ed. אַרִיחָא, corr. acc.); v. respective determinants.

אַרִיחָא, Gen. R. s. 50 beg., Mus., v. אַרִיחָא.

**אַרִיחָא** m. (ἀρχεῖον, archivum) *prefecture, public building, archive*. Tanh. Ki Thetsé 9 he went אַרִיחָא.





XXIX, 27; a. e.—*Pl.* אַרְמִיָּה, const. אַרְמִיָּה. Targ. O. Num. XVIII, 11 (Var. אַרְמִיָּה sing.).

**אַרְמִי** m., אַרְמִיָּה f. 1) (b. h.) *Aramaean, Aramaic, Chaldaic*. [Targ. II Kings XVIII, 26.]—אֲרָם לְשׁוֹן אֲרָם *Chaldaic*. Sabb. 12<sup>b</sup>; a. fr.—2) (= אֲרָם; v. אֲרָם 3) *Romish, Roman, heathen*. [Owing to Christian censors as well as timid Jewish copyists, many of the passages originally referring to Romans, Christians, &c., have been altered by substituting *Arammi, Kuthi, Goy* &c., so that only by keen criticism their real application can be ascertained.]—*Fem. gentilewoman*. Ber. 8<sup>b</sup> (Ms. M. אַרְמִיָּה). Snh. IX, 6; a. fr.—Y. Meg. I, 71<sup>c</sup> top אַרְמִיָּה *Latin*; v. בְּדָא.—*Pl.* אַרְמִיָּה Meg. 11<sup>a</sup> (some ed. פֶּרְסִיָּה; Ms. M. רֹמִיָּה; Sifra B'hukk. Par. II, ch. 8 אַסְפְּסִיָּה). V. אַרְמִיָּה.

**אַרְמִיָּה** f. (preced.) *gentile ways, Romedom, idolatry, &c.* Meg. III (IV), 9 (25<sup>a</sup>) whoever translates (Lev. XVIII, 21), 'Of thy seed thou shalt give none לְאֶעֱבִירָא' (Ms. Lond. אַמִּירָא אִמִּירָא, v. Var. in Rabb. D. S. a. l. note) to become with child in Romedom (identifying Molokh with Rome and misinterpreting *Phaëbir* for the purpose of making it applicable to sexual connection with Romans) must be silenced with a sharp rebuke (v. הַיְיָהָה); emp. Targ. Y. Lev. I. c.—Ab. Zar. 70<sup>a</sup> כִּדְ רוֹמִיָּה (Ms. M. דְּרוֹמִיָּה אִמִּירָא) when we were yet in our heathendom (prior to our conversion).

**אַרְמִיָּה**, אַרְמִיָּה, v. אַרְמִיָּה.

**אַרְמִיָּה** pr. n. m. (a disguise of Romulus, Ρώμυλος=Rome) *Armilus*, a mythical personage, representative of wickedness, answering to the Christian Antichrist. Targ. Is. XI, 4 רְשִׁיעָא אֲרָם. the wicked. Targ. Y. Deut. XXXIV, 3 אַרְמִיָּה (corr. acc.); emp. אַרְמִיָּה. [V. Book of Zerub.; Saadia Emunoth VIII, 2; Graetz Gesch. d. Jud. V, p. 496.]

**אַרְמִיָּה** pr. n. *Armenia*, the plateau of Western Asia. Lam. R. to I, 14.—Targ. Y. Gen. VIII, 4 name of a mountain and of a city.

**אַרְמִיָּה** (denomin. of next w.) *Nithpa*. אַרְמִיָּה *to become a widow* (a Chaldaism). Keth. II, 1; V, 1; v. אַרְמִיָּה. Yeb. 42<sup>b</sup>; a. e.

**אַרְמִיָּה** f. (= אַרְמִיָּה fr. אַרְמִיָּה; v. אַרְמִיָּה). P. S. s. v. 391) *widow*. Targ. Gen. XXXVIII, 11; a. fr.—Y. Sabb. I, 3<sup>d</sup> top; a. fr.—*Pl.* אַרְמִיָּה. Targ. Ex. XXII, 23, a. e.—Y. Keth. I, beg. 24<sup>d</sup>.—אַרְמִיָּה. Targ. Job XXII, 9; a. e.—Y. Meg. III, 74<sup>a</sup> top; a. e.

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְמִיָּה** f. (v. אַרְמִיָּה) (*in widowhood*). Targ. Is. XLVII, 8 sq.; a. e.—Keth. 75<sup>a</sup>, v. אַרְמִיָּה.—Y. Ned. V, 39<sup>b</sup> top; B. Bath. 98<sup>b</sup> Ms.; ed. אַרְמִיָּה.

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְמִיָּה**, 1) v. אַרְמִיָּה.—[2) Targ. Job I, 1 Nahmanid. in comment., Ms. קוֹשְׁטִיָּה, ed. עֵיץ, v. next w.]

**אַרְמִיָּה** pr. n. pl. *Armannia* (Romania, New-Rome, Constantinople). Targ. Lam. IV, 21 Var. (h. text עֵיץ).—Deriv. pl. אַרְמִיָּה. Targ. I Chr. I, 17 ed. Beck. (ed. Rahm. אַרְמִיָּה corr. acc.).

**אַרְמִיָּה** pr. n. m. (represent. a tribe; v. preced.) *Armanius*. Targ. I Chr. I, 42 (h. text עֵיץ).

**אַרְמִיָּה** m. *Armenian* (?). Y. Gitt. VI, 48<sup>d</sup> bot. ר' יעקב א' Y. M. Kat. III, 82<sup>c</sup> top א' ר' (insert יעקב א').

**אַרְמִיָּה**, אַרְמִיָּה, v. אַרְמִיָּה.

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְמִיָּה** m. (b. h.; אַרְמִי, emp. אַרְמִי) *pine* (Assyr. אַרְמִי *cedar*, Schr. KAT p. 411).—*Pl.* אַרְמִיָּה. Par. III, 8 (R. Hai Gaon אַרְמִי). R. Hash. 23<sup>a</sup> אַרְמִיָּה (Var. אַרְמִיָּה). B. Bath. 81<sup>a</sup> צ'.

**אַרְמִיָּה** m. ch. (=h. אַרְמִי) *chest*. Sabb. 32<sup>a</sup> שְׁקוּרִין לֹא חֹק א' who call the holy ark, 'the chest'.

**אַרְמִיָּה** m. = אַרְמִיָּה q. v.

**אַרְמִיָּה**, v. אַרְמִיָּה.

**אַרְמִיָּה** f. (b. h.) *hare*; [pr. n. f., v. next w.]. Meg. 9<sup>b</sup>. Lev. s. 13 אַרְמִיָּה דֹּא זֶה יוֹן *Arnebeth* (Lev. XI, 6) is an allusion to Yavan (Greece); emp. next w.—*Pl.* אַרְמִיָּה. Sabb. 27<sup>a</sup>; Men. 39<sup>b</sup>. [Assyr. Annabu, Schr. KAT p. 498.]

**אַרְמִיָּה** ch. same. Targ. Lev. XI, 6; a. e.—Lam. R. to II, 10; Ned. 65<sup>a</sup> אַרְמִיָּה.—Y. Meg. I, 71<sup>d</sup> bot. אַרְמִיָּה... אַרְמִיָּה אִמִּירָא (corr. acc.) King Ptolemy's mother was named *Hare* (αργώ); emp. Meg. 9<sup>b</sup> where the King's wife is named *arnebeth*.

**אַרְמִיָּה**, Tanh. B'midb. 18, read אַרְמִיָּה, v. אַרְמִיָּה.

**אַרְמִיָּה** I m. (deriv. of אַרְמִי) *chest with many cases, trader's chest*. Tanh. B'midb. 20 אַרְמִיָּה שְׁדִירָא לֹא א' של זכוכית Ar. (ed. incorr.) like a trader that had a chest containing (common) glass beads; emp. Tanh. ed. Bub. 23 a. note; Yalk. Num. 692 (where אַרְמִיָּה must be read אַרְמִיָּה).

**אַרְמִיָּה** II m., אַרְמִיָּה f. (an adaptation of *annona*, emp. אַרְמִיָּה a. אַרְמִיָּה) [*chest, treasury*, v. preced.] *tax from crops and other farmer's produces delivered in kind*. Y. Keth. XIII, 35<sup>d</sup> גִּלְגִּילָא א' annona and poll-tax.—Pes. 6<sup>a</sup> א' cattle subject to the annona (v. D. C. ed. Hensch, s. v. Annona: 'capitur etiam in pecudibus'); עֵיסָר א' dough made of flour subject to annona.—*Pl.* אַרְמִיָּה, אַרְמִיָּה. Targ. Y. Deut. XXVIII, 36. Lev. R. s. 29. Y. Shebi. IV, 35<sup>b</sup>; a. fr.—Y. Snh. III, 21<sup>b</sup> top מִיִּגְבֵי to collect taxes. Pesik. Shek. 11<sup>b</sup> (description of Roman extortions) אַרְמִיָּה אַרְמִיָּה bring thy *annonae*.

**אַרְמִיָּה** m. (ornatus, ὀρνᾶτος) *decoration*. Lam. R. to IV, 1 שְׁדִירָא דְּרֹמָה לֹא שֶׁל זָהָב א' (אֲרֻנָּה, אֲרֻנָּה) who was (to the nation) like a gold decoration.

**אַרנמס**, v. preced.

**אַרנני** Yalk. Gen. 47 ארנני קטון, read אַרניקטון.

**אַרנסי**, v. אַרניס.

**אַרנקא** ch.=next w. B. Bath. 8<sup>a</sup>; a. fr.—Trnsf. א' bag, i. e. *membrane of the brains*. Ber. 19<sup>a</sup>.—Pl. אַרנקי B. Mets. 84<sup>b</sup>. Keth. 67<sup>a</sup>.

**אַרנקי** f. (אנק, ר inserted for Dagesh) *merchant's bag suspended from the neck*, cmp. אַנקלי; in gen. *money-bag, purse*. Y. Kidd. I, 61<sup>a</sup> bot. Lev. R. s. 14; a. fr. [Ib. אַרנקא, read א' של כסף.]

**אַרנקפא**, v. אַרנקפא.

**אַרנתא** Y. Meg. I, 71<sup>d</sup> bot., v. אַרנבא.

**אַרס**, **אַרס** m. (רס; v. רסס; as to modification of meaning cmp. Lat. *virus*) prop. *drop, fluid*, esp. *poison*. Y. Ter. III, beg. 42<sup>a</sup> the serpent א' בי א' threw a drop (of poison) into it. Sabb. 62<sup>b</sup> (play on *takkasnah*, Is. III, 16) כארס בכעס (read עכיס כא; v. Var. Rabb. D. S. a. l. note) like the serpent's poison; a. fr.—Y. Maasr. V, end, 52<sup>a</sup> an onion לוי אירס (read אירס) which has no penetrating moisture.—Pl. אַרסי, אַרסיין. Y. Ter. VIII, 45<sup>ed</sup>. Cmp. ריס.

**אַרסא**, **אַרסא** ch. same. Targ. Y. Deut. I, 31; Gen. III, 14, some ed. אַרסיא; a. fr.—Pl. אַרסיין. Targ. Y. Deut. XXXII, 24 (ed. Vien. אַרסיין).

**אַרס** (b. h. ארש Pi.; v. אר, v. ארר) *to bind, join; to betroth*. Part. pass. אַרסי, f. אַרסיא *betrothed, engaged*. Keth. 13<sup>b</sup> אַרסי וְאַרסיא a betrothed couple. Y. Hag. II, 77<sup>d</sup> אַרסי my betrothed, i. e. my beloved citizen.

Pi. אַרס, אַרסי 1) *to betroth to one's self, engage in marriage*. Y. Bets. V, 63<sup>a</sup> bot. לַאֲרִיס. Ib. אַרסי וְאַרסי he betroth he may; a. fr.—Yeb. VI, 4 אַרסי וְאַרסי he betrothed a widow. Keth. I, 6 אַרסי וְאַרסי, אַרסי וְאַרסי; a. fr. [As to the legal status of betrothal, v. אַרסיין.]—2) *to give away in betrothal* (of the bride's father). Ib. IV, 2.—Part. pass. אַרסיא. Snh. VII, 9; a. fr.—Ex. R. s. 33 (play on *morashah*, Deut. XXXIII, 4).—

**Hithpa.** a. **Nithpa.** אַרסיא, אַרסיא *to be betrothed* (only of the woman). Keth. III, 3; a. e.—Yeb. IV, 10 אַרסי וְאַרסי those who have been married before, may get betrothed (before the expiration of three months after separation from their husbands by death or divorce), and those who have been betrothed (and not yet married), may get married (during the above term).

**אַרס**, **אַרס**, fut. אַרסי, ch. same. Targ. O. Deut. XXVIII, 30; a. fr.—אַרסיא (אַרסיא) *betrothed woman*. Targ. Y. Lev. XX, 10. Targ. Ex. XXII, 15 (16).—\*Cant. R. to IV, 12 אַרסיא or אַרסיא (Chald. suffix) his betrothed. —[Lev. R. s. 34 דאיטן מארסון, read באנסיכון, v. אַנס, or אַנס, v. דאחון מיודמין.]

**Ithpe.** אַרסיא, contr. אַרסי (cmp. אַנס Ithpe.) *to be betrothed*. אַרסיא ברא אַרסיא marriageable. Gitt. 43<sup>a</sup>; a. fr.

**אַרסמ**, v. אַרסי.

**אַרסיקונו**\* Koh. R. to I, 7, end, perh. a. corrupt. of אַרסיקונו m. (ἐπισιλον) *cotton*. [The entire sentence, however, seems to be misplaced, and a repetition of a preceding one.]

**אַרסיקונו** pr. n. m. *Ursicinus*, a Roman general delegated against Judea by Gallus who, as Constantine's nephew and associate emperor, resided at Antiochia. Y. Yeb. XVI, beg. 15<sup>c</sup>; Y. Sot. IV, 23<sup>c</sup> bot. א' מלכא U. the king (royal governor?). Y. Shebi. IV, 35<sup>a</sup> לא... דורון מפי; Y. Bets. I, 60<sup>c</sup> bot. א' וי (insert מפי) the sages allowed to have bread baked on the Sabbath for (the army of) U. because his intercession might be needed. [Diff. explan. of latter sentence, v. Frankel *Mbo*, p. 56<sup>a</sup>.] Y. Ber. V, 9<sup>a</sup>. Y. Meg. III, 74<sup>a</sup> top א' אוקיר וי U. burnt the scrolls of the Law of the congregation of Zennabris.

**אַרע** (רע, v. רעע) *to strike against*. Nif. אַרע *to come in contact with* (cmp. וויג, *to happen, befall* (gen. of evil occurrences). Ber. IV, 2 א' אַרע וי (Bab. ed. 28<sup>b</sup> שלא אַרע דבר וי) that no (religious) offence may happen through me (by an erroneous decision &c.). Yoma I, 1 פסיל בו ארע שמה lest something may occur to him to unfit him for services. Esth. R. to II, 7 שיארע על ישראל (read שיארע לישר) will happen to Israel; a. fr.

Pi. אַרע, אַרע *to strike, befall*; (neut. v.) *to occur*. Y. Kidd. I, 58<sup>d</sup> top מעשה א' ולא no accident (illegal act) occurred. Gen. R. s. 84 א' אַרע לזה וי whatever befell the one, befell also the other; a. fr.—M. Kat. II, 1 אַרע אבא (Ms. M. אירע בו) mourning in the family befell him; a. e.—Y. Shek. V, 48<sup>d</sup> bot. ארע ארע; Y. Dem. I, 22<sup>a</sup> ארע... (read ארע) so and so it happened to him. Part. Pu. אַרע q. v.

**Hithpa.** אַרע *to be added to, to join*. Y. Sot. I, 17<sup>a</sup> א' אַרע א' one (sin) is added to the other, until the account is full; Num. R. s. 9.

**אַרע** I ch. (in Targ. Y.; in O. usu. אַרע q. v.) same; *to join, meet, find; to attack, visit*. Targ. Y. Gen. XIX, 19 אַרע א' אַרע may befall me Targ. Y. Deut. XXXII, 10 (h. text אַרע). Targ. Y. Ex. V, 3 (h. פגע). Ib. IV, 2 (h. פגע; ed. Vien. אַרע read אַרע). Targ. Y. Lev. V, 7 אַרע א' א' he will not be able, cannot afford (h. text וי אַרע, cmp. אַרע א' א' (I shall meet them) and I shall meet them.)

**Ithpe.** אַרע, **Ithpe.** contr. אַרע, אַרע or **Pa.** אַרע *to be met; to meet*. Targ. Y. I, Num. XXIII, 15 אַרע א' (h. text אַרע). M. Kat. 18<sup>a</sup>, a. e. אַרע א' an accident befell him (death in the family).—Lev. R. s. 37 אַרע א' it so happened. Koh. R. to XI, 1 אַרע א' it happened to be the season when the Israelites travelled to Jerusalem. Y. Dem. I, 22<sup>a</sup> אַרע, v. preced. Targ. Esth. VIII, 8 אַרע א' אַרע; Targ. Y. Gen. XLIV, 34 אַרע (corr. acc.). [אַרע *to be shaken, weakened*, v. רעע.]

**Af.** אַרע=Pe. Targ. Ruth II, 3; a. e.—Targ. Ps. LXXXV, 11 אַרע א' (some ed. אַרע Pe.) meet each other.

**אַרע** II (רע, cmp. רעע, **Hif.** אַרע, cmp. אַרע a. אַרע במאכל *to proclaim a festival*. Sifre Num. 147 אַרע א' אַרע)



tian. Y. Ab. Zar. I, 39<sup>d</sup> top וְכִי אֵלֶּיךָ יָבֹא I, Diocletian the king, have instituted the annual fair of Tyre in honor of the genius of my brother Heraclius (Heracles).

אַרְקָטָא, v. אֶלְקָטָא.

אַרְקָטָא I f. (רִקָּק) *beaten, wrought metal*, opp. אֶלְקָטָא q. v. Sabb. 59<sup>b</sup> Ar. (ed. אֶרְקָטָא, Var. רִיבָּקָא, v. Rabb. D. S. a. l. note).

אַרְקָטָא II f. *shoe-thong*, v. עֲרָקָא, עֲרָקָא. Yeb. 102<sup>a</sup>, v. אֶפְנָתָא.

\*אַרְקָטָא III f. (cmp. preced.) name of a parasite worm in the bowels, perh. *fluke-worm*. Sabb. 109<sup>b</sup> ed. (Ms. M. אֶרְקָטָא pl., Ms. O. אֶרְקָטָא, Ar. עֲרָ). Cmp. עֲלָקָא [Mus.=h. רִיבָּקָא *jaundice*; cmp. אֶרְקָא].

אַרְרָ (b. h.; √ אַרְרָ, sec. r. of אֶרֶר, cmp. תָּרַר, *to break through, to make holes, meshes &c.*; v. אַרְרָ, אַרְרָ, אַרְרָ, אַרְרָ, אַרְרָ &c.) 1) *to dig, stab*; v. אַרְרָן.—2) *to point out for execration, [or to set outside]*; (cmp. אַרְרָ a. נָקַב, a. also בָּרַךְ); *to curse*.—Part. pass. אַרְרָן, f. אַרְרָה, pl. אַרְרָהִים &c. Shebu 36<sup>a</sup>; a. fr.—\*Y. Sot. II, 18<sup>a</sup> top מֵרָאה מֵרָאה (read אַרְרָ) you might infer from the word *mê* (Num. V, 18) that it must have the color of water, therefore the root *arar* is used in connection therewith (i. e. water in which the curse written with ink has been washed off and is recognizable in the mixture); אַרְרָ אַרְרָ (read אַרְרָ) from *arar* again you might infer that the drink must have the color of ink, therefore we read *mê*, which means the color of water *and* the color of ink (a colored thin fluid); cmp. Bab. Sot. 16<sup>b</sup> (where the same argument is used with reference to blood).—Part. pass. f. אַרְרָה *cacophem.* for *idol*. Ab. Zar. 51<sup>a</sup> וְזוֹ מִיְבַעֲרָה (לֵצִיף) so much the more for that cursed (idol). Ms. M. (ed. אַרְרָ) *to curse*. Gen. R. s. 36, end מֵאֲרָרָ. Cant. R. to IV, 11 שְׁאֲרָרָהּ וְכִי which Joshua had cursed. Pesik. R. s. 26 שְׁאֲרָרָהּ; a. fr.

*Nif. a. Nithpa.* נִאֲרָרָר, נִאֲרָרָר *to be cursed*. Num. R. s. 14 וְכִי לֹא נִאֲרָרָהּ they were not cursed before seventy verses were completed (Gen. I, 1 to III, 14; Esth. III, 1 to VII, 10). Y. Sot. IX, 24<sup>b</sup> bot.; Tosef. ib. XV, 2 נִאֲרָרָהּ.

אַרְרָ ch. same. Targ. II Kings IX, 34 אַרְרָרָהּ the cursed.—אַרְרָרָהּ m. pl. *Arurs*, the Bible chapters containing the word *arur* (Lev. XXVI, 14—46; Deut. XXVIII, 15—69); [Hebr. רְעוּבָרָה or קַלְלָהּ]. Y. Meg. III, 74<sup>b</sup> bot.—Meg. 31<sup>b</sup> בִּאֲרָרָהּ... read the *arurs* in an undertone. Koh. R. to VIII, 3.

אַרְרָן m. (v. אַרְרָ) *dagger*. Snh. 30<sup>b</sup>; 41<sup>a</sup> אַרְרָ Ar. (ed. a. Ms. אַרְרָ). [Oth. opin. *club*. Var. אַרְרָן.]

\*אַרְרָ (b. h.; Ps. XXI, 3; √ אַרְרָ, cmp. אֶרֶס a. אֶרֶס *to weave, arrange, transf. to plan*. Gen. R. s. 9 קֹדֶם עַד שֶׁלֹּא יֵאָרֵשׁ וְכִי before yet my tongue prepares a word. [In later liturgic poetry אֶרֶשׁ is used in the sense of *meditation, devotion*.]

אַרְתוֹסִיָּה pr. n. pl. (Ὀρϑωσία I Macc. XV, 37) *Orthosia*, a Phœnician seaport, South of the river Eleu-

theros. Gen. R. s. 37 (translat. of *has-sini* Gen. X. 17; Targ. O. ib. אֶנְתוֹסָאִי, Y. I אֶנְתוֹסָאִי, II אֶנְתוֹסָאִי).

אַרְתוֹקוֹפִיּוֹן, read אֶרְתוֹקוֹפִיּוֹן m. (ἀρτοκόπῳν) *bakery*, v. אֶרְתוֹקָא.

אַרְתוֹקָא, אֶרְתוֹקָא m. (רֶחֶךְ) *chariot, vehicle*. Targ. II Chr. X, 18; a. e.—*Pl.* אֶרְתוֹקָאִין, אֶרְתוֹקָאִין. Targ. Y. I, Ex. XV, 4 (Y. II רֶחֶכֶּי).

אַשָּׁ c. (b. h.; 1) אֶשֶׁשׁ 1) *fire*. Sabb. 11<sup>a</sup>; a. e. לְנִעוּרָה כֹּאֵל as destructive as fire to the flax. Sot. 48<sup>b</sup> בְּנִעוּרָה כֹּאֵל like fire among flax, i. e. inflaming the senses. Gen. R. s. 39 אֶשֶׁשׁ מִבּוֹל שֶׁלֹּא (v. מִבּוֹל) destruction by fire.—Num. R. s. 2 end אֶשֶׁשׁ מִבּוֹל שֶׁלֹּא fire from outside of the sanctuary; a. fr.—*Pl.* אֶשֶׁשׁ. Yoma 21<sup>b</sup>; a. fr.—2) *fever*. אֶשֶׁשׁ של עֲצָמוֹת. Gitt. 70<sup>a</sup>.

אַשָּׁא, אֶשֶׁתָּא, אֶשֶׁתָּא, אֶשֶׁתָּא f. ch. same. 1) *fire*. Targ. Gen. XV, 17; a. fr.—B. Mets. 85<sup>b</sup> בְּעוֹרֵי אֶשֶׁתָּא *torches*. Men. 53<sup>a</sup> וְכִי אֶשֶׁתָּא may fire consume him.—2) *fever*. Targ. Y. Gen. XXI, 15.—Yoma 29<sup>a</sup> וְכִי אֶשֶׁתָּא the fever in winter time. Sabb. 66<sup>b</sup> sq. אֶשֶׁתָּא *tertian*; אֶשֶׁתָּא בְּרֹחַ יוֹמָא *inflammatory fever*, אֶשֶׁתָּא צְמִירָה *quotidian*. Yeb. 71<sup>b</sup> אֶשֶׁתָּא fever fed its vital energies. Snh. 108<sup>b</sup>.

אַשָּׁא, v. אֶשֶׁתָּא.

אַשָּׁא old, v. אֶשֶׁתָּא.

\*אַשָּׁב־אֶשֶׁב. Part. Ithp. מֵאֶשֶׁב *respected*, v. אֶשֶׁב Ithpa.

אַשְׁבּוּרָן, אֶשְׁבּוּרָן m. (מְקוֹה; שְׁבִיר) *collection of water, pond; cavity for reception of water*, opp. מְדִירָן slope. Pes. 42<sup>a</sup> מְקוֹם אֶשְׁבּוּרָן place where water poured out would remain stagnant. Ab. Zar. 72<sup>a</sup>; Ohol, III, 3, opp. קִשְׁפִּיר. Toh. VIII, 9; a. e.

אַשְׁבּוּרָע, read אֶשְׁבּוּרָע.

אַשְׁבּוּרָה, אֶשְׁבּוּרָה f. (שְׁבִיר) *current phraseology* (v. אֶשְׁבּוּרָה part. pass. of אֶשְׁבֵּר—שְׁבִיר) *current phrase* not meant exactly (arising from one's being accustomed to use a certain word in association with others). Y. Meg. II, 73<sup>b</sup> bot.; Y. Ber. II, 4<sup>d</sup>.

אַשְׁדָּ, אֶשְׁדָּ, אֶשְׁדָּ (√ שָׁדַד, v. שָׁדַד; v. H. Dict. s. v. אֶשְׁדָּ) *to pour out, to shed (blood), to deposit (ashes)*. Targ. Lev. XVII, 4; a. fr.—Sabb. 156<sup>a</sup> אֶשְׁדָּרָה a shedder of blood.—Part. pass. אֶשְׁדָּרָה *shed, spilt*. Targ. Mic. I, 4; III, 10; a. e.

אַשְׁדּוּרָה, v. אֶשְׁדּוּרָה.

אַשְׁדּוּרָה f. pl. (יָדוּחַ=h. שְׁדִיר) *lateral supports, arms*. Targ. I Kings X, 19.

אַשְׁתָּה f. (b. h.; v. אִשָּׁה, const. אִשָּׁה, *woman, wife*. Pes. VIII, 1. Ab. Zar. 25<sup>b</sup> וְכִי אִשָּׁה עֲלִיהָ a woman carries her weapon with her, is protected against murder by gentiles (who would rather assault her innocence). Ib. חֲשִׁיבָהּ אִשָּׁה אֶשְׁתָּה מִשְׁמֵרָתוֹ his a woman of high rank (influential). Ib. אֶשְׁתָּה מִשְׁמֵרָתוֹ his

wife's presence guards him from wrong-doing; a. fr.—*Pl.* (נְשִׁים) q. v.

**אֵשֶׁה** *burnt-offering*, v. אֵשֶׁה.

**אֵשֶׁה, אֵשֶׁה (אֵשֶׁה, אֵשֶׁה)** f. (שיר) comp. *shein, reel, clue, esp. staff around which the wool is put, spool.* Kel. XXI, 1 the wool which is on the distaff 'ובא' Ar. (ed. corr. acc.) or on the spool. Tosef. Kel. B. Bath. I, 6 צמר שעל גבי האֵשֶׁה ed. Zuck. (Var. אֵשֶׁה, cler. err.).

**אֵשֶׁה**, v. אֵשֶׁה.

**אֵשֶׁה** m. pl. (Syr. *ashuḥa* P. Sm. 406, שורח) prop. *the bending, a genus of weak (female) cedar*, disting. fr. אֵשֶׁה male cedar. Sabb. 157<sup>a</sup> (Ms. M. שִׁירִי). [Opin. in Ar. *cypresses*.]

**אֵשֶׁה**, v. אֵשֶׁה.

**אֵשֶׁה** *essence*, v. אֵשֶׁה.

**אֵשֶׁה** *hard*, v. אֵשֶׁה.

**אֵשֶׁה** m. (b. h. אֵשֶׁה; v. אֵשֶׁה) *dense vapor, steam; vapor-room in the bath* (sudatio). Y. Ned. IV, 38<sup>d</sup> top he who bathes in the small caldarium (v. Sm. Ant. s. v. Baths) 'א' takes away vapor (and does not benefit his fellow-bather by his presence). Y. Shebi. VIII, 38<sup>a</sup> top 'א' take it up for me to the vapor-room. Gen. R. s. 33.

**אֵשֶׁה**, interj., with דריא (שור) *go on, make haste, quick!* Gitt. 34<sup>a</sup> חבו לה דריא 'א' make haste, give her the letter of divorce; quick! Sabb. 119<sup>a</sup> דריא 'א' דריא Ber. 57<sup>b</sup> צדיקי 'א' Ar. (ed. רדושו) run, ye pious ones.

**אֵשֶׁה** pr. n. (b. h.) *Ashur, Assyria, Assyrian nation.* Gen. R. s. 37; a. fr.—Yoma 10<sup>a</sup>; Keth. 10<sup>b</sup> סילק 'א' זה סילק Ashur means (the later) Seleucia (ad Tigrim). Snh. 106<sup>a</sup> (referring to the Parthian kingdom). [Yalk. Ezek. 376, v. 3 אֵשֶׁה.]

**אֵשֶׁה** m., **אֵשֶׁה** f. *Assyrian, esp. the modern form of Hebrew type* (square), supposed to have been brought along by the returning Babylonian captives, and made to supersede the older Hebrew (Syriac or Samaritan, עברי) characters. Y. Meg. I, 71<sup>b</sup> 'א' יש לו כרוב 'א' the Assyrian (trans-Euphratic, Chaldaic) language had a (developed) type of writing, but no tongue (cultivated grammar) &c. [See the whole discussion, *ibid.*] Cmp. Snh. 21<sup>b</sup>. Meg. 8<sup>b</sup>. Esth. R. to I, 22; a. e.—Meg. I, 8; Y. Sot. VII, beg. 21<sup>b</sup> *the Hebrew language* in its modern type.

**אֵשֶׁה** Ar., **אֵשֶׁה** ed. f. (b. h. אֵשֶׁה Ps. LVIII, 9; איש or איש, v. איש) [*groping*, cmp. גוש, גוש] *mole.* Gen. R. s. 51 (alluding to *esheth* Ps. l. c.) 'א' like that mole which sees not the light. Kel. XXI, 3 מצורה הא' the bow for shooting moles (v. Maim. a. l.). M. Kat. I, 4; cmp. ib. 6<sup>b</sup>.—Y. ib. 80<sup>c</sup>, explained דולירה.

**אֵשֶׁה** ch. same. Targ. O. Lev. XI, 30. Targ. Ps. LVIII, 9.

**אֵשֶׁה**, const. אֵשֶׁה f. pl. (שיר) 1) *meshes*, transf. *tricks.* Targ. Is. XXV, 11 (h. text אֵרְבוֹת).—2) v. אֵשֶׁה.

**אֵשֶׁה** m. (אשד, cmp. שדא a. שדא) *winnowing.* Targ. Y. I, Gen. XXXV, 16 there was yet 'א' עללחא 'א' much winnowing of the produces of the land &c. (h. text כבדח, cmp. Gen. R. s. 82, a. Pesik. R. s. 3, explaining Gen. l. c.). [Targ. Y. II 'א' כרוב 'א'; Targ. Y. Gen. XLVIII, 7 'א' כרוב 'א' ed. Zuck. (Var. אֵשֶׁה, cler. err.).]

**אֵשֶׁה** pr. n. m. (b. h.) *Ashkur.* Sot. 12<sup>a</sup> (I Chr. IV, 5).

**אֵשֶׁה**, v. אֵשֶׁה.

**אֵשֶׁה** pr. n. m. *Ashshé*, 1) R. A. bar Sinai, president of the academy of Sura (beginning of the fifth century), generally accepted as the redactor of the Gemara (v. גמרא). Gitt. 59<sup>a</sup>. B. Mets. 86<sup>a</sup>; a. fr.—2) Other Amoraim by that name. Sabb. 75<sup>b</sup>; a. fr. [Y. Ber. I, 3<sup>a</sup> top אֵשֶׁה.]

**אֵשֶׁה, אֵשֶׁה, אֵשֶׁה** pr. n. m. *Ashyan*, name of several Amoraim. Y. Ter. I, 41<sup>a</sup>. Ber. 14<sup>a</sup>.—Y. Ab. Zar. III, beg., 42<sup>b</sup> A. Nagra (the carpenter).—Y. Yeb. XI, 12<sup>a</sup> bot. Y. Meg. I, 71<sup>c</sup> bot.—V. ראשון.

**אֵשֶׁה** a word made up as a disguise of *שבועה*, *oath* (cmp. שבוע=שבוע). Ned. 10<sup>b</sup>; cmp. אֵשֶׁה.

**אֵשֶׁה, אֵשֶׁה**, v. אֵשֶׁה.

**אֵשֶׁה** f. pl. Snh. 108<sup>b</sup> Ar., v. אֵשֶׁה.

**אֵשֶׁה, אֵשֶׁה** (b. h.) pr. n. m. *Ashima*, idol of the *Hamatheans*. Y. Ab. Zar. III, 42<sup>d</sup> top (ref. to II Kings XVII, 30) 'א' אֵשֶׁה A. is represented as a lamb, as you read *el hāāsham* (Lev. V, 16); Snh. 63<sup>b</sup> called 'bald buck' (goat).

**אֵשֶׁה**, v. אֵשֶׁה.

**אֵשֶׁה**, Snh. 96<sup>b</sup> 'א' דמורא, v. אֵשֶׁה.

**אֵשֶׁה**, pl. אֵשֶׁה, v. אֵשֶׁה.

**אֵשֶׁה, אֵשֶׁה** f. (b. h.) *Asherah, tree (grove) devoted to idolatry* (v. Mov. Phoen. p. 567; Sm. Bibl. Diet. s. v.). Ab. Zar. III, 5; 7. Succ. 31<sup>b</sup> 'א' דמשה 'א' an Asherah to which the Mosaic law refers (remnant of anti-Mosaic idolatry). Pes. 27<sup>a</sup>; a. fr. *Pl.* אֵשֶׁה, אֵשֶׁה. Ab. Zar. III, 7; a. fr.—אֵשֶׁה. Pirke d'R. El. ch. XXVI.

**אֵשֶׁה, אֵשֶׁה** ch. same. Targ. O. Deut. XVI, 21; a. fr.—*Pl.* אֵשֶׁה, אֵשֶׁה, אֵשֶׁה. Targ. II Kings XXIII, 14; XVII, 10. Targ. Is. XVII, 8; a. e.

**אֵשֶׁה** m. (cmp. next w.) *jug.* Sabb. 141<sup>a</sup> דא'.... לא ליהדק Ms. M. a. Ar. (ed. שישא) you must not squeeze a cotton stopper into the mouth of a jug (on the Sabbath). B. Bath. 144<sup>a</sup> דמשה 'א' ed. (Ms. M. אֵשֶׁה, Ms. H. שישא) a jug of oil. [Pes. 36<sup>b</sup> אֵשֶׁה (q. v.), according to Samuel, identic with our w.=דמשה.]

**אַשִּׁישָׁה** f. (b. h., אשש) *anything made compact and substantial by pressing*, whence 1) *cake, pan-cake* (in Bible *pressed raisin-cake*). Pes. 36<sup>b</sup> excluding from 'bread of misery', ר'א pudding and pan-cake. [Talmudic etymology, *ibid.*, 'one sixth of an epha of flour made into a cake'.] Y. ib. II, 29<sup>b</sup> bot.—Bab. ib. l. c. Samuel says ר'א גרבה ו' *ashishah*, (II Sam. VI, 19) means a jug of wine (v. preced.).—*Pl.* אַשִּׁישָׁרוֹ (b. h.). Hull. 124<sup>b</sup> אַנִּי הָיִים סְמוּכֵי אַשִּׁישָׁרוֹ to me to-day the Bibl. words apply, 'support me with cakes' (Cant. II, 5); Bets. 21<sup>a</sup>.—2) pl. אַשִּׁישִׁין, *cakes made of boiled lentils impregnated with honey*. Ned. VI, 10; cmp. Y. ib. 40<sup>a</sup> bot.

**אֲשִׁישֵׁן** ch. pl. as preced. 1). Targ. Y. Ex. XVI, 31  
(ח. צִיּוּתָהּ).

אֲשֶׁר־שָׁחַד, אֲשֶׁר־שָׁחַד, v. אֲשֶׁר־שָׁחַד.

**אֲשִׁיטָה** or **אֲשִׁיטָה**, pl. **אֲשִׁיטָה**, v. **עֲשִׁיטָה**.

אֲשֵׁרָא v. אֲשֵׁרָה

**אֲשִׁירָא** or **אֲשִׁירָא** **אֲשִׁירָא** f. (=ה. אֲשִׁירָה Jer. L, 15, K'hibh אשירה; שר, cmp. שרה) [*meshes, layers*, v. אֲשִׁירָא a. אֲרִיבָא,] *frame-wall*. B. Bath. 7<sup>a</sup>. Ib. 59<sup>a</sup> יִרְחַרְרַע אֲשִׁירָא my framework will be shaken (by the hammering). Ber. 56<sup>a</sup> א' דִּפְלָא (read דִּפְלָא; Ms. M. בִּרְיָא. דִּשָּׁא בִּרְיָא) that my wall fell in.—*Pl.* אֲשִׁירָא, אֲשִׁירָא, אֲשִׁירָא, also אֲשִׁירָא. אֲשִׁירָא. Targ. Ps. XI, 3 (h. text שִׁוּרִי); a. fr.—Ber. 28<sup>a</sup> וְכ' אֲשִׁירָא the walls of his house. B. Kam. 20<sup>b</sup>.—[Not to be confounded with אֲשָׁא *foundation*.] V. אֲשִׁירָא. אֲשִׁירָא.

**אַשְׁרֵי** = אִשְׁתָּא *six*.—*Pl.* אֶשְׁרֵיךְ *sixty*. Y. Taan.  
IV, 68<sup>d</sup> bot. אֶשְׁרֵיכֶם *sixteen*. Y. Sot. V, 20<sup>b</sup> bot.  
אֶשְׁרֵי תִסֵּר *corr. acc.*

**אֵשֶׁת** m. (b. h.; denom. of אֵשׁ) *testicle*. Pl. אֵשֶׁתִּים.  
 Bekh. VII, 5 (44<sup>b</sup>). Tosef. ib. V, 4.—Denom. מְאֵשֶׁת *one*  
*having large testicles*. Bekh. l. c. (Gem. ed. מְאֵשֶׁת, v.  
 שַׁעֲבֹר).

**אֲשַׁכְּבָהָא** I f. (שָׁכַב) *lying down, death*. Keth. 103<sup>b</sup>.

**חֲסִינָה דָא** II f. (preced.) *butcher's shop*. 'סכנינה דא'  
*butcher's dissecting knife* [Tosaf. *slaughtering knife*].  
B. Mets. 116<sup>a</sup>; Sabb. 123<sup>b</sup>.

**אֶשְׁכּוֹל, אֶשְׁכּוֹל** m. (b. h. cmp. כֶּבֶד *bunch, cluster* (of grapes). Y. Naz. II, beg. 51<sup>d</sup> וְכ' תורה קראה לא' וְכ' the Bible calls the (berry in the) cluster *must* (*tirosk*, ref. to Is. LXV, 8) while people (at present) call the dried berry *must* (i. e. in common parlance abstinence from 'berry' means from grape-juice, *must* &c.).—**אֶשְׁכּוֹל של בָּצִים** *the ovary* (of birds). Tosaf. Zab. V, 9; Bets. 7<sup>a</sup>.—**מיד. III, 8** א' של זרוב a gold imitation of a cluster of grapes.—2) Trnsf. *a distinguished scholar* (opp. עֵינָן *leaves=the ignorant*; v. infra. Cant. R. to I, 14, a. e. (play on the word) אֵשׁ כִּי שֶׁכֶּל a man in whom all is contained, i. e. universality of knowledge.—*Pl.* אֶשְׁכּוֹלוֹת. Hull. 92<sup>a</sup> שְׁבֹה א' וְכ' the grapes thereon (on the nation), that means the

scholars; comp. Lev. R. s. 36.—Esp. *the scholars of the early Maccabean period*. Sot. IX, 9 (47<sup>a</sup>); Tem. 15<sup>b</sup>. Y. Sot. IX, 24<sup>a</sup> top, v. חזקוני; Tosef. B. Kam. VIII, 13 אישכלות ארשכלא. Ch. ארשכלא.

אֶחָדָם, v. אֶחָדָם.

אֲשָׁכַל, v. אֲשָׁכֹל.

**אַשְׁכָּף** Ar., אֲשִׁכָּף ed., m. (v. אֲשִׁכָּפָא) [the saddler.]  
*a genus of edible locusts.* Hull. 65<sup>b</sup> לַהֲבִיא הָא' to imply  
the *ashkaf* (among the סלעים).

**אֲשָׁפָה**, Keth. 77<sup>b</sup> גִּירְרִי דֹא' Ar. ed., read אֲשָׁפָה as in Ar. ed. Koh. s. v. גִּירְרִי, v. note *ibid*.

**אֶשְׁכֶּרָה** m. (prob. a denom. of עָרָה) *a wagon, wagon-load*; [b. h. אֶשְׁכֶּרָה *gift, tribute*; cmp. Is. XVI, 1]. *Pl.* אֶשְׁכֶּרֶת.  
**אֶשְׁכֶּרֶת** Targ. Is. V, 10 (h. text אֶשְׁכֶּרֶת). Targ. II Esth. I, 3 וּמִגִּילֵיָּהּ אֶשְׁכֶּרֶת (read עֲמֵר) *loads (gifts) of &c.* (after Ps. LXXII, 10).

**אַשְׁכְּרֹעַ** m. (v. P. Sm. 408) *box-tree* or *ebony tree* [prob. a denom. of אֶשֶׁךְ=חֶשֶׁךְ, emp. גִּבְשֵׁקְרָא. Neg. II, 1 וְכָא לֹא שְׁחֹרִים וְכָא לֹא שְׁחֹרִים like the *eshk'roa*, neither black nor white but of an intermediate color. B. Bath 89<sup>b</sup> אֶשְׁכְּרֹעַ ed. (corr. acc., v. Rabb. D. S. a. l. note 30). Yoma III, 9 (8) גִּבְשֵׁקְרָא שְׁחֹרִים ballot tablets of box-wood (emp. Sm. Ant. s. v. Buxum); expl. Y. ib. 41<sup>a</sup> top פֶּסֶקֶס פֶּסֶקֶינִיךְ (πύξινον).

**אַשְׁכְּרוּעָא** ch. same. *Pl.* אַשְׁכְּרוּעִין. Targ. Is. XLI, 19 (h. text ראשור); LX, 13. Targ. Ezek. XXVII, 6 (h. text אשורים!).

**אַשכּוּרִי** f. (prob. fr. its color, v. preced.) *mole* (?).  
Hull. 63<sup>a</sup> Ar. Var. s. v. קרפּדאַ; v. באָות.

אֲשֵׁל m. (b. h.; אֲשֵׁל to be firmly rooted, √ אֲשַׁל, v. אֲשַׁשׁ; v. Ges. H. Dict. s.v.) 1) *tamarisk*, symbol of strength and eminence.—Pl. אֲשֵׁלִים, const. אֲשֵׁלִי Y. B. Mets. I, end, 8<sup>a</sup> אֲדִירֵינוּ וְאֲשֵׁלֵינוּ the eminent (old) among the Babylonian scholars are but like the pigeons (the young) among the Palestinean; cmp. Y. Ned. VI, 40<sup>a</sup> bot.—2) *plantation, pleasure-garden, tent*. Sot. 10<sup>a</sup>; Gen. R. s. 54 end (ref. to Gen. XXI, 33, v. Targ. a. l.).—\*3) pr. n. *Eshel*, a river in Assyria. Snh. 92<sup>b</sup>. Yalk. Ezek. 376 (אֲשֵׁר).

**אַשְׁלָא, אַשְׁלָא** ch. as preced. 1). Targ. I Sam. XXII, 6.—**אַשְׁלָא, אַשְׁלָא** *a great men* (v. preced.). Ab. Zar. 7<sup>b</sup> **ר' ר' תלמי בא'** it hangs on high tamarisks, i. e. originates from great men. Bets. 27<sup>a</sup>; B. Bath. 31<sup>b</sup>.

**אַשְׁלָא** m. (*אשלי* to draw up) rope, tow; net. Targ. Job XVIII, 10; a. e. Gitt. 69<sup>a</sup> א' דפוריא עתיק a rope of an old litter, Keth. 85<sup>a</sup> ממה לה בא' he pulled it with a rope. B. Kam. 116<sup>b</sup> א' חד one rope's length away from the shore.—Pl. אַשְׁלִי, אַשְׁלִיָּה, אַשְׁלִיָּין. Targ. Job XXXVIII, 31. Targ. Y. Gen. X, 26; a. e. [Targ. I Chr. I, 20 אַשְׁלִיָּה].—B. Kam. l. c.—Succ. 16<sup>a</sup> א' משרא to twist ropes for a couch. B. Mets. 107<sup>b</sup>; פתח. v. א'—Bekh. 8<sup>b</sup> א' יריד bring ye ropes and measure. Keth. 67<sup>a</sup>, v. קמחויניא.

**אֶשֶׁלַג** m. (שֶׁלֶג) *a kind of alkali, or mineral used as a soap*. Nidd. IX, 6; Sabb. IX, 5; Snh. 49<sup>b</sup> וְאֶשֶׁלַג קְמוּנִיָּא וְאֶשֶׁלַג Ms. M. a. oth. (ed. אֶשֶׁלַג).

**אֶשְׁלֵגָא, אֶשְׁלֵגָא** ch. same. Nidd. 62<sup>a</sup> (explaining the *ashleg* of the Mishnah) וְאֶשְׁלֵגָא (Ar. שלגא) its name is *ashl'ga*, and it is found in the holes in which pearls sit, and is scraped out with an iron nail; Sabb. 90<sup>a</sup> שלגא אֶשְׁלֵגָא Ar. (Ms. M. שלגא, ed. שוואנא). V. אֶשְׁלֵגָא רִיחָא.

**אֶשְׁלֵמוֹ**—אֶשְׁלֵמוֹ v.

**אֶשְׁלֵג** v. אֶשְׁלֵג.

**אֶשְׁלֵמוֹרָה, אֶשְׁלֵמוֹרָה** (אֶשְׁלֵמוֹרָה, pl. אֶשְׁלֵמוֹרָה) f. (מְלָאִים=h. שְׁלֵמוֹ) (*finishing*) 1) *fitting, setting*. Targ. Ex. XXV, 7; XXVIII, 17; a. e.—2) *initiation*. Targ. Y. Lev. VIII, 28. Ib. 33; 34; a. e. Cmp. חֲרִיטָה.

**אֶשֶׁם** (b. h.; שָׁמַם) 1) *to be waste* (cmp. Ezek. VI, 6; Hos. XIV, 1). Snh. 97<sup>a</sup> וְאֶשֶׁם (in parall. passages וְשָׁמַם); v. גְּבִלָה.—2) *to neglect, be guilty*.—Denom.:

**אֶשֶׁם** m. (b. h.) *guilt; guilt-offering, asham*, a special kind of offering.—רְלוּיָא (Lev. V, 18) an *asham* to be offered when you are in doubt as to the commission of a sinful act. Kerith. III, 1; a. fr.; (ib. 17<sup>b</sup> differ. opin. as to the nature of the doubt). Ib. VI, 3 וְאֶשֶׁם חֲסִידִים the *asham* offered by the over-scrupulous because they may have transgressed.—וְדִאִיָּא the *asham* for the undoubted commission of certain offenses, which are: a) גְּזֵלוֹתָא for illegal appropriation of private property (after pecuniary reparation; Lev. V, 25); b) מַעֲרִילוֹתָא for misappropriation of sacred property (Lev. V, 16); c) שְׁפָחוֹתָא חֲרוּפָה for carnal connection with a slave betrothed to another man (Lev. XIX, 21);—d) נִזְרִיָּא the offering of a nazirite when interrupting the days of vowed naziritism by levitical impurity (Num. VI, 12).—Deut. R. s. 1, beg. (alluding to וְאֶשֶׁם Deut. I, 13) וְאֶשֶׁם כְּרִיב it is so written that you may read *v'ashmam* (and their guilt); if you listen not to them וְאֶשֶׁם חֲלוּיָא (read אֶשֶׁם) their guilt shall fall upon your heads (you will be answerable for what offenses they may commit); differ. in Sifré Deut. 13. [Our Bible editions, however, read וְאֶשֶׁם, *plene*.]—Pl. אֶשְׁמוֹרָה. Kerith. VI, 4. Sifré I. c.; a. fr.

**אֶשְׁמָא** f. (=h. אֶשְׁמָה) *guilt*. Targ. Y. Lev. XXII, 16 אֶשְׁמָהוֹן.

**אֶשְׁמָא, אֶשְׁמָא** (אֶשְׁמָא) m. (=h. אֶשֶׁם) *guilt, guilt-offering*. Targ. O. Lev. V, 15; a. fr.—Pl. אֶשְׁמִין. Targ. II Chron. XXVIII, 10.

**אֶשְׁמִי, אֶשְׁמִי** m. (v. אֶשֶׁם) 1) *waste* (in mind); *ignorant, neglected*; cmp. בּוֹרִי. Kidd. 32<sup>b</sup> וְזָקֵן אֶשְׁמִי an uncultured, rough old man. Sifra to Par. III, ch. VII אֶשְׁמִי (as noun). Cmp. אֶשְׁמִי.

**אֶשְׁמִי, אֶשְׁמִי** pr. n. m. (Pers. Aêshma, Aêsh-madaô, Kohut Jüd. Angel. p. 72; Rapap. Er. Mill. s. v.)

*Ashm'day*, chief of demons. Targ. Koh. I, 12.—Pes. 110<sup>a</sup>. Gitt. 68<sup>a</sup>. Num. R. s. 11; a. e.

**אֶשְׁמָה** f. (b. h.; אֶשֶׁם) *negligence, guilt*. Shek. VI, 6. —Gen. R. s. 49 וְזִקְנֵי אֶשְׁמָה elders in coarseness (cmp. אֶשְׁמָה) which is (in Chaldaic) elders of shame.—Pl. אֶשְׁמוֹרָה, v. אֶשֶׁם.

**אֶשְׁמוֹרָה, אֶשְׁמוֹרָה** f. (b. h. אֶשְׁמֹרָה; אֶשְׁמֹרָה; שְׁמֹרָה) *night-watch, watch, a certain portion* (three or four hours) *of the day, called a watch* (v. Sm. Ant. s. v. *Castra*). Ber. I, 1 וְכֵן סוֹף הָאֵרָא the end of the first watch of the night; a. fr.—Pl. אֶשְׁמוֹרָה. Y. Ber. I, 2<sup>d</sup> top וְכֵן אֶרְבַּע (ה) אֵרָא the day is divided into four watches, and so is the night; cmp. Bab. ib. 3<sup>a</sup>.

**אֶשְׁמִיָּא** pr. n. pl. *Ashmaya*, in the district of Tyre. Y. Dem. II, 22<sup>d</sup> top (corrupt.; for ראש מִיָּא read: רִאָּא); Tosef. Shebi. IV, 9 דְּשִׁמְרִיא ed. Zuck. (Var. רִאָּא).

**אֶשְׁמִיָּא** v. אֶשְׁמִיָּא.

**אֶשְׁן** (אֶשֶׁן, v. אֶשֶׁן; cmp. אֶרֶן, אֶרֶן, אֶרֶן) *to be substantial, dense, strong, hard*.—Part. (as adj.) אֶשְׁנָא, אֶשְׁנָא, אֶשְׁנָא Ar. (ed., Ms. M. אֶשְׁנָא. Hull. 136<sup>b</sup>, opp. רִכִּיךְ. Ib. 76<sup>a</sup>. Sabb. 155<sup>a</sup> וְכֵן דְּרִיבִין דְּאֶשְׁנָא Ar. (Ms. M. אֶשְׁנָא, ed. אֶשְׁנָא) carob fruits which are hard .... aftermath which is hard (dry). Cmp. אֶשְׁן.

**אֶשְׁנָא** pr. n. pl. *Ashna*, supposed to be near Tyre. Esth. R. to I, 4 (Var. אֶשְׁנָה).

**אֶשְׁנָה** m. (b. h.; נֶשֶׁךְ, v. Fl. to Levy Talm. Diet. I, 283<sup>b</sup>) *enchanter, (astrologer)*.—Pl. אֶשְׁנָה. Tanh. Mikketz 2 (ref. to Dan. II, 2) לֹא אֵלֹהֵי שְׁדוּחָא בְּמִזְלָא the *Ashshafim*, these are those who press (lay stress) upon the planetary constellation, שְׁכֵן אֶשְׁנָה לְשׁוֹן דְּחָק for the root *ashaf* means *to press* (ref. to שְׁאָה, Amos VIII, 4).

**אֶשְׁנָה** ch. same. Dan. II, 10.—Pl. אֶשְׁנָה, אֶשְׁנָה. Ib. II, 27; V, 11; IV, 4.

**אֶשְׁפָּא** m. (שְׁפָה, שְׁפָה) *dressed skin*. Keth. 77<sup>b</sup> וְאֶשְׁפָּא the shavings of a hide when it is smoothed. [Ar. s. v. גִּיר I ed. אֶשְׁכַּפָּא, ed. Koh. אֶשְׁפָּא.]

**אֶשְׁפָּה, אֶשְׁפָּה** f. (b. h. אֶשְׁפָּה; שְׁפָה, שְׁפָה, *to heap up*, cmp. Is. XIII, 2, Ps. XXII, 16) *pile, dunghill*. Y. Keth. I, 25<sup>d</sup> bot. אֶשְׁפָּה. Hull. 12<sup>a</sup>; a. fr.—שְׁעַר הָאֶשְׁפָּה (b. h. שְׁעַר הָאֶשְׁפָּה) *Hill Gate*, name of a Jerusalem gate. Sabb. 15<sup>a</sup>; a. fr.—Pl. אֶשְׁפִּיָּה. Ex. R. s. 10 אֶרְבַּע אֶשְׁפִּיָּה four heaps (of dead frogs,=b. h. דְּמִרִים); a. fr.—Euphem. אֶשְׁפִּיָּה *using means to prevent conception* (applied to both man a. woman). Keth. VII, 5. (Ib. 72<sup>a</sup>, acc. to Boraitha, literally, 'to draw water and pour it out on the dunghill'—as a foolish act). Gen. R. s. 85, ref. to Gen. XXXVIII, 7.—[Homiletic interpretation of אֶשְׁפִּיָּה בני אֶשְׁפִּיָּה, Lam. III, 13, 'the sons of those laid low' (conquered); Lam. R. a. l., Esth. R. to I, 1<sup>b</sup>, v. אֶשְׁפִּיָּה, אֶשְׁפִּיָּה.]

**אֶשְׁפִּיָּה** Ab. Zar. 20<sup>b</sup>, אֶשְׁפִּיָּה.



**אֶשְׁפֶּלֶה** f. (=h. מֶשְׁפֶּלֶה q. v.) *basket*, as a measure, comp. מֶשְׁפֶּלֶה. Y. Dem. II, 22<sup>a</sup> top.—*Pl.* אֶשְׁפֶּלֶה. Ibid. (ed. אֶשְׁפֶּלֶה, corr. acc.).

**אֶשְׁפָּר** m. (b. h.; שֶׁפֶר, emp. שֶׁפֶרָא) *a goodly piece* (emp. מֶשְׁפָּרָא, *a certain quantity of meat, eshpar*. Pes. 36<sup>b</sup> 'an eshpar is one sixth of a bullock (as if composed of שש and פֶּר; emp. אֶשְׁפָּר).

**אֶשְׁפָּרָא** m. (שֶׁפֶר) *the scourer of dresses*. *Pl.* אֶשְׁפָּרָא. Ab. Zar. 20<sup>b</sup> (Ms. M. אֶשְׁפָּרָא, ed. אֶשְׁפָּרָא).

**אִשְׁפֶּת, אִשְׁפֶּת** f. (b. h. אִשָּׁה, v. אִשְׁפֶּה) *heap, pile, dunghill*. *Pl.* אִשְׁפֶּת. Shebi. III, 2.—Sot. 42<sup>b</sup> אִשְׁפֶּת של אִשָּׁה piles of slain.

**אֶשְׁקִיקָה (אֶשְׁקִיקָה)** *ashkukah*, a fictitious word as a disguise of שבועה, *oath, I swear* (emp. אֶשְׁקִיקָה). Ned. 10<sup>b</sup> אֶשְׁקִיקָה לא אֶשְׁקִיקָה if one says *ashkukah*, he has said nothing (his vow is not binding); v. שְׁקִיקָה.

**אֶשְׁקֶלֶן** pr. n. pl. (b. h.) *Ashkelon*, a Philistian town. Y. Shebi. VI, 36<sup>c</sup>; Sifré Deut. 51, v. גִּינְזָרָא; a. e.—Deriv. אֶשְׁקֶלֶן m. *Ashkelonian*. Y. Peah I, 15<sup>c</sup> top.—*Pl.* אֶשְׁקֶלֶן Kel. XIII, 7 Ashk. levers; a. e.

**אֶשְׁקֶלֶפָא** f. (שָׁקַל) *transaction, sale*. B. Bath. 48<sup>b</sup> signed as one of the witnesses אֶשְׁקֶלֶפָא both on the owner's protest against the forced sale and on the deed of sale.

**אֶשְׁקָא, אֶשְׁקָא, אֶשְׁקָא** m. (v. שְׁקָא) *open place, street*. Targ. II Esth. VI, 9; a. e.—Y. Taan. III, 66<sup>c</sup> bot.—*Pl.* אֶשְׁקָא &c. Targ. Esth. IX, 14 מַלְכָּא אֶשְׁקָא the royal markets. Targ. Y. I Deut. XXIX, 16; a. e.

**אֶשֶׁר** (b. h. אֶשֶׁר, emp. next w.; v. Ges. H. Dict. s. v., as to opinions on etymol.) [*being*,] *who, which*. Ber. 11<sup>b</sup> בָּרוּךְ אֶשֶׁר who hast chosen us; a. v. fr. (in prayer formulas).—In Talm. mostly prefix-שְׁ.

**אֶשֶׁר** (b. h., אֶשֶׁר, v. אֶשֶׁשׁ) *to exist, be strong, happy*; v. יֵשֶׁר.

*Pi.* אֶשֶׁר (b. h.) 1) *to exalt, praise, declare happy*. Pesik. R. s. 45 הִתְחִיל מֵאֶשֶׁר he commenced by declaring them happy; v. אֶשֶׁר.—2) *to substantiate; to verify, attest to*. Num. R. s. 14 אֶשֶׁר אֶת דִּרְיָן to give strength to the legal decision Y. Gitt. IX, 50<sup>c</sup> bot. אֶשֶׁר אֶשֶׁר (אֶשֶׁר אֶשֶׁר) we have verified it in the presence of &c.—Part. pass. 1) *firm, strong*. Gen. R. s. 15, beg. the bux-tree is called אֶשֶׁר because it is the strongest of all (emp. אֶשֶׁל). Y. Succ. III, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top (ref. to אֶשֶׁר Gen. XLI, 56) הַמֵּשֶׁבֶת the best stores of all. Ib. s. 28.—Snh. 22<sup>a</sup> is called Ashurith אֶשֶׁר because its characters are substantial (Ar. שְׁמִיּוּת); Y. Meg. I, 71<sup>b</sup> bot.; Y. Sot. VII, 21<sup>c</sup> top.

*Hithpa.* אֶשֶׁר *to be set up, be erected*. Sifra K'dosh. beg. (play on אֶשֶׁר) אֶשֶׁר אֶשֶׁר because they are put up by others.

**אֶשֶׁר** ch. same. [*Ithpe.* אֶשֶׁר *to be strengthened*. Targ. Y. Deut. X, 2 יִתְּשֶׁר, prob. to be read יִתְּשֶׁר, v. יִתְּשֶׁר.]

*Pa.* אֶשֶׁר 1) *to make strong*. Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> (dates) אֶשֶׁר give strength.—2) *to confirm, verify*; also *to credit, (consider true)*. Keth. 21<sup>a</sup> וְכִי אֶשֶׁר we verified it &c., v. preced.—Gitt. 30<sup>b</sup> (prov.) וְכִי אֶשֶׁר if you are told, 'your friend is dead', believe it; 'your friend has grown rich' לא תִּשְׁמַר don't trust.

**אֶשֶׁר** m. (b. h.), only in plur. constr. אֶשֶׁר the *happiness of!*, *happy is he, are they* &c. Pes. 117<sup>a</sup>; a. fr.—Midr. Till. to Ps. LXXXIV אֶשֶׁר happy am I.—Yoma VIII, 9 אֶשֶׁר happy are ye. Ib. 87<sup>a</sup> אֶשֶׁר happy are the righteous; a. fr.

**אֶשֶׁרָא** v. אֶשֶׁרָא.

**אֶשֶׁרָא** m. pl. (v. אֶשֶׁר Pa.) *sale on trust, debts for goods sold*. Pes. 113<sup>a</sup> וְכִי אֶשֶׁר in all sales on trust it is doubtful, whether it (the money) will be forthcoming or not, and if it is, it is bad money, (partial payment, bad coins &c.).—B. Mets. 63<sup>b</sup> אֶשֶׁר he has debts to collect. B. Bath. 22<sup>a</sup> וְכִי אֶשֶׁר we have outstanding debts to collect (and we must stay until we have collected them).

**אֶשֶׁרָא** v. אֶשֶׁרָא.

**אֶשֶׁרָא** f. *legal attestation*. Y. Gitt. IX, 50<sup>c</sup> bot. אֶשֶׁרָא; v. אֶשֶׁרָא.

**אֶשֶׁרָא** v. אֶשֶׁרָא.

**אֶשֶׁרָא** v. אֶשֶׁרָא.

**אֶשֶׁרָא** f. (שָׁרָא) *causing to dwell, dwelling*. Targ. Is. LXVI, 1; a. e.

**אֶשֶׁרָא** m. (אֶשֶׁר; emp. אֶשֶׁרָא) *wall*. Ezra V, 3.

**אֶשֶׁרָא** f. (אֶשֶׁר) *strength! health!*, a greeting extended to laboring men; emp. אֶשֶׁרָא. Gitt. 62<sup>a</sup>.

**אֶשֶׁרָא, אֶשֶׁרָא** f. (אֶשֶׁר) 1) *legal attestation*. Keth. 21<sup>b</sup>, a. e. אֶשֶׁרָא the attestation by judges (h. אֶשֶׁרָא, v. אֶשֶׁרָא). B. Bath. 163<sup>a</sup> אֶשֶׁרָא (Ar. a. Ms. אֶשֶׁרָא) the space between the signature of the witnesses and the legal attestation.—2) (emp. אֶשֶׁרָא) *outstanding debts for goods sold*. Gitt. 14<sup>a</sup> R. S. had אֶשֶׁרָא money outstanding in Mahuza for garments sold.

**אֶשֶׁשׁ** (b. h. r.) 1) (אֶשֶׁשׁ) *to glitter, be polished*; v. אֶשֶׁשׁ a. next ws.—2) (sec. r. of אֶשֶׁשׁ) *to be thick, substantial; to be pressed, dark*, v. אֶשֶׁשׁ, אֶשֶׁשׁ, אֶשֶׁשׁ, אֶשֶׁשׁ.

*Pi.* אֶשֶׁשׁ *to make firm, found*. Part. pass. אֶשֶׁשׁ. Pesik. Bahod. p. 101<sup>b</sup>; Cant. R. to II, 5 (play on אֶשֶׁשׁ, Cant. I. c.) אֶשֶׁשׁ well-founded decisions. V. אֶשֶׁשׁ.

**אֶשֶׁשׁ** m. (preced. 1) *a crystal or ball reflecting the light, reflector* (v. next w.). Y. B. Hash. II, 58<sup>a</sup> bot. if the reflection

of the moon has been seen בא' ובמים in a reflecting glass or in water.

**אֲשִׁירָא** ch. same; v. אֲשִׁירָא. Num. R. s. 12 שאֲשִׁירָא אֲשִׁירָא (read אֲשִׁירָא). Yalk. Ex. 186 אֲשִׁירָא; (Tanh. Vaëra 14; Ex. R. s. 12 עֲשִׂי).  
**אֲשִׁירָא** Y. Ab. Zar. II, 41<sup>d</sup> bot. קנים 'א, v. אֲשִׁירָא.

**אֲשִׁירָא** f. fire, v. אֲשִׁירָא.—[Yalk. Ex. 186, v. אֲשִׁירָא.]

**אֲשִׁירָא** six, v. אֲשִׁירָא.

**אֲשִׁירָא** m. the sixth. Targ. I Chr. XII, 11.

**אֲשִׁירָא**, **אֲשִׁירָא** (contr. of אֲשִׁירָא, with 'א pref.) *this year*. Y. Maas. Sh. IV, 55<sup>b</sup>.

**אֲשִׁירָא**, **אֲשִׁירָא** m. (אֲשִׁירָא II) *resistance, rebellion*. Ezra IV, 15; 19.—Targ. Lam. I, 1 (דורבא דא' read דורבא דא').

**אֲשִׁירָא** f. (שיר) *being cast about, shaking*. Targ. Is. VII, 2 (Ar. אֲשִׁירָא).

**אֲשִׁירָא** Ithpe. of שיר.

**אֲשִׁירָא** m. (שום, v. next w.) *confusion, nonsense*. Hull. 84<sup>b</sup> וְאֵל קאמר וְאֵל he talks nonsense, let his interpreter (אֲשִׁירָא) be taken away from him (v. Rashi a. l. for diff. version, a. conception of אֲשִׁירָא).

**אֲשִׁירָא**, **אֲשִׁירָא** (Ithpe. of שום; cmp. Dan. IV, 16) *he was confounded, stood aghast*. Hull. 21<sup>a</sup>; Sabb. 47<sup>a</sup>.

**אֲשִׁירָא** Yalk. Lev. 568 דא' דא' read דא' דא'.

**אֲשִׁירָא** pr. n. m. *Ashtor*. Y. Bicc. I, 64<sup>a</sup> top; a. e.

**אֲשִׁירָא**, v. אֲשִׁירָא.

**אֲשִׁירָא** m. (שום) *mark, distinction*. Ab. Zar. 41<sup>a</sup> וְאֵל מַעֲרָא סְבוּרָא אֲשִׁירָא Ar. (ed. אֲשִׁירָא) at first it was thought the ring in the hand of a statue was a mere distinction (not typical of any religious idea), but afterwards it was found out that (it represents the idea that) he (the bearer of it) seals himself for death as a vicarious sacrifice for the whole world.

**אֲשִׁירָא**, v. אֲשִׁירָא.

**אֲשִׁירָא**, v. אֲשִׁירָא.

**אֲשִׁירָא** pr. n. m. *Ishtitha*. Erub. 52<sup>a</sup> Ar. (ed. אֲשִׁירָא, Var. אֲשִׁירָא, Ms. אֲשִׁירָא; v. Rabb. D. S. a. l.)

**אֲשִׁירָא** f., constr. אֲשִׁירָא (שליח) *fainting*. Targ. Ps. CXLII, 4.

**אֲשִׁירָא** I (v. next w.) 1) *to satisfy one's self from the evidence of friends, to have one identified*. Yeb. 39<sup>b</sup> וְאֵל אֲשִׁירָא אֲשִׁירָא Ar. (ed. אֲשִׁירָא) we satisfied ourselves about him that he is the brother &c.—

2) *to recognise*. Targ. Gen. XLII, 7; 8; a. fr.—3) *to be recognized, known*. Targ. Y. Ex. XXI, 36; a. fr.—4) *to introduce one's self, to befriend*. Targ. Ruth II, 19; a. e.

**אֲשִׁירָא** II m. (Ishtaf. of the form מִידֵּעַ) *one who proved himself a friend, acquaintance*. Targ. Ruth II, 1; III, 2.

**אֲשִׁירָא** f. (v. preced.) 1) *partiality, pre-ferment*. Targ. Is. III, 9 (h. text פנים).—2) *that by which one is recognized, distinctive feature*. Targ. Y. Gen. XLIX, 5 (h. text מְכֻרָה=מְכֻרָה).

**אֲשִׁירָא**, **אֲשִׁירָא** f. (שום) *desolation*. Targ. Zeph. II, 13; a. e.

**אֲשִׁירָא** (contr. of אֲשִׁירָא, cmp. אֲשִׁירָא) *sixteen*. Targ. I Chr. IV, 27; a. e.

**אֲשִׁירָא** f. (שיר) *narration, tale, speech*. Targ. Y. Gen. IX, 24. Targ. Y. Lev. XVI, 6; a. e.

**אֲשִׁירָא** f. (שום) *devastation*. Targ. II Chron. XXIX, 8.

**אֲשִׁירָא** 1) (contr. of אֲשִׁירָא) *last year*; cmp. אֲשִׁירָא. Y. Gitt. III, end, 45<sup>b</sup> א' ישן משל א' 'old produces' means last year's crop. Bets. 5<sup>b</sup>; a. fr.—2) (contr. of אֲשִׁירָא) *previously, ere this*. Targ. Y. Lev. XVI, 21.

**אֲשִׁירָא**, corr. אֲשִׁירָא. Targ. Is. VII, 2, ed. Ven.

**אֲשִׁירָא** *Athbash*, a method of interchanging the first letter of the Alphabet (א) with the last (ת), the second (ב) with the last but one (ש), the third from the beginning (ג) with the third from the end (ד), &c. Num. R. s. 13.—Ib. s. 18 בש בבל Sheshach (Jer. XXV, 26) represents Babel by the rule of *athbash*.

**אֲשִׁירָא** formative prefix of the Ithpa., Ithpe. and Ithpo., and corresponding nouns; in Talmud mostly אֲשִׁירָא; cmp. אֲשִׁירָא. [For words not to be found here v. sub אֲשִׁירָא, a. vice versa.]

**אֲשִׁירָא** c. (b. h. אֲשִׁירָא f.; contr. of אֲשִׁירָא) *thou*. Targ. Gen. III, 11; a. fr.—Y. Snh. I, 19<sup>a</sup> top וְאֵל מַר דְּכֵן וְאֵל and thou sayest so?—[In Talmudic argumentation אֲשִׁירָא אֲשִׁירָא (אֲשִׁירָא); Chald. אֲשִׁירָא אֲשִׁירָא אֲשִׁירָא אֲשִׁירָא *thou sayest, thou callest it*, frequently applied to Scripture texts as though addressing an opponent.] Lev. R. s. 10, end וְאֵל אֲשִׁירָא אֲשִׁירָא וְאֵל and yet the Scripture says, 'To the entrance of the Tabernacle'! i. e. how is this possible?—Y. Pes. V, 32<sup>c</sup> וְאֵל אֲשִׁירָא אֲשִׁירָא Scripture says 'And it shall turn into dust'.—Y. Kil. VIII, 31<sup>b</sup> top וְאֵל אֲשִׁירָא אֲשִׁירָא a. read וְאֵל אֲשִׁירָא [אֲשִׁירָא] there where it reads, 'thou shalt not' &c. (Lev. XIX, 19), the text gives no reason why; therefore it is repeated (Deut. XXII, 9 adding the reason); a. fr.—[אֲשִׁירָא אֲשִׁירָא contr. אֲשִׁירָא q. v.]—Pl. אֲשִׁירָא (אֲשִׁירָא), אֲשִׁירָא f. *ye*. Targ. Ps. CXIV, 6 דאֲשִׁירָא Ms. (omitted in ed., and third person). Targ. Is. III, 14. Targ. Ezek.

XIII, 20; a. fr.—Y. Snh. VI, 23<sup>d</sup> top ומה חון בשן (read ארון) and what is it ye want? Y. Keth. XII, 35<sup>a</sup> ארון אמהו ye said so; a. fr.—Snh. 109<sup>a</sup> דאמהו גנבי (v. Rashi a. l., Ms. דגנבין איהו בכו, v. Rabb. D. S. a. l. note) that ye are thieves. V. אָתְּנָא, אָתְּנָא.

**אָתְּנָא** I, **אָתְּנָא** c. (=b. h. אָתְּנָא; fr. ראה, or ראה, sec. r. of אָתְּנָא or אָתְּנָא; as to reject. of radical י or ה, cmp. אָתְּנָא, אָתְּנָא &c.) *sign, type; letter* (v. אָתְּנָא II). Targ. Ex. XIII, 16; a. fr.—Targ. Is. VII, 11; a. fr.—*Pl.* אָתְּנָא, אָתְּנָא. Targ. Gen. I, 14. Targ. Ps. LXXIV, 4; a. e.—אָתְּנָא (אָתְּנָא) אָתְּנָא, אָתְּנָא, אָתְּנָא, אָתְּנָא. Targ. Ps. I. c. Targ. O. Num. II, 2 ed. Berl. אָתְּנָא, Var. אָתְּנָא; Y. אָתְּנָא (v. Berl. Targ. O. II, p. 39); a. fr.—Koh. R. to I, 13 אָתְּנָא five letters of acrostics.—אָתְּנָא (אָתְּנָא). Num. R. s. 13, end אָתְּנָא דידן וכו' the letters composing the one word (קערה) are the same as those composing the other (קערה).

**אָתְּנָא** (b. h.; cmp. אָתְּנָא, אָתְּנָא; v. Ges. H. Dict. s. v.; cmp. אָתְּנָא III) [*essence*], a particle of the objective case, but also used as a noun, *the thing (which)* (cmp. Koh. IV, 3, v. אָתְּנָא III). Ohol. II, 4 עליו . . . ש . . . אָתְּנָא that upon which . . . . Zeb. 72<sup>b</sup>; Bets. 3<sup>b</sup> אָתְּנָא שנינו אָתְּנָא we read (Orl. III, 7) that which it is customary to count singly, opp. אָתְּנָא כל שדרכו וכו' whatever is sometimes counted singly; a. fr.—Ber. I, 1 שבע אָתְּנָא קורין we read the *Sh'ma'*, a. v. fr.—[The fact that אָתְּנָא as a particle of the objective case may be dispensed with, and that אָתְּנָא (fr. אָתְּנָא to join) may have the meaning of *with*, gave rise to a method of Biblical interpretation by which, wherever אָתְּנָא occurs in the Bible, esp. in laws, an amplification by implication is looked for.] Pes. 22<sup>b</sup> אָתְּנָא אָתְּנָא אָתְּנָא the word *eth* (Deut. X, 20 [with] the Lord thy God thou shalt fear [some one else] intimates that we must pay reverence to the scholars next to God. Ib. ואידך אָתְּנָא אָתְּנָא and as to the other authority (that differs)? He does not interpret *eth* (as having a particular meaning); a. fr.—*Pl.* אָתְּנָא, אָתְּנָא the word *eth* occurring in Scripture, as a substratum for interpretation. Ib. אָתְּנָא כל אָתְּנָא דורש כל אָתְּנָא used to interpret every *eth* in the Law; a. fr. Num. R. s. 10 אָתְּנָא אָתְּנָא אָתְּנָא this is one of the three *eths* &c.

**אָתְּנָא** I *letter, sign*, v. אָתְּנָא.

**אָתְּנָא** II *ch.* (b. h. אָתְּנָא, אָתְּנָא; sec. r. of אָתְּנָא I q. v.) [*to join*], *to come, to arrive; to occur to*. Targ. Gen. XIX, 9; a. fr.—Y. Peah III, 17<sup>d</sup> bot. אָתְּנָא אָתְּנָא the case came before . . . . Gen. R. s. 68 (ref. to Gen. XXVIII, 11) אָתְּנָא אָתְּנָא the Sun (Jacob) has arrived. Snh. 98<sup>b</sup> אָתְּנָא אָתְּנָא he (the Messiah) will come, but I do not desire to live to see him (to pass through the trials preceding his arrival).—אָתְּנָא לי דא may it come home to me that I did—, i. e. I believe to have merited divine reward. Meg. 28<sup>a</sup>; a. fr.—אָתְּנָא עלי דא may it come home to me that I did not—; a formula of assurance, *surely, indeed*. Y. Ber. II, 5<sup>c</sup> bot.; a. fr.; (v. רבוא עלי, s. v. רבוא).—Y. Shebi. VI, 36<sup>c</sup> top אָתְּנָא אָתְּנָא (sub. עלי).—*Imperat.* אָתְּנָא (אָתְּנָא). Gitt. 57<sup>a</sup>, a. fr. אָתְּנָא אָתְּנָא; Y. Dem. VI, 25<sup>b</sup> top אָתְּנָא אָתְּנָא; in Bab. usu. אָתְּנָא (abbr. אָתְּנָא) come and

see, come and hear, i. e. \*I will prove it.—אָתְּנָא it comes like, i. e. it is in accordance with the opinion of.—Y. Naz. VI, 54<sup>d</sup> bot.; a. v. fr.—אָתְּנָא=אָתְּנָא. Ibid.<sup>c</sup> bot. אָתְּנָא אָתְּנָא אָתְּנָא (ed. Krot. incorr. אָתְּנָא) and those differences of opinion correspond to . . . .—אָתְּנָא the expression *pakad* occurs in two Biblical passages, i. e. draw an analogy between the respective Bible laws in which the same expressions are used, so as to cast a light upon each other. R. Hash. 11<sup>a</sup>; a. fr. [אָתְּנָא אָתְּנָא Y. Meg. II, 73<sup>b</sup>, a. e., read אָתְּנָא אָתְּנָא q. v.] [Targ. Y. II Deut. XXXIII, 16 אָתְּנָא 3rd pers. fem. fut.]

*Af.* אָתְּנָא, אָתְּנָא, אָתְּנָא *to bring, carry, cause to come*. Targ. Gen. IV, 3; a. fr.—אָתְּנָא אָתְּנָא whence wilt thou bring (evidence), *how will you prove it?* Y. B. Mets. III, beg. 9<sup>a</sup>; a. v. fr.—אָתְּנָא אָתְּנָא *bring-ing, to bring*. Y. Peah I, 15<sup>c</sup> top אָתְּנָא אָתְּנָא he desired to bring it to them. Ib. אָתְּנָא אָתְּנָא let him bring. Sabb. 109<sup>b</sup>; a. fr.—אָתְּנָא אָתְּנָא (cmp. אָתְּנָא) *to bring in, to include*, opp. אָתְּנָא; v. אָתְּנָא אָתְּנָא what is to be implied (in addition to what is explicitly stated)? Tem. 2<sup>a</sup> אָתְּנָא אָתְּנָא what does *hakkol* (all) come to imply? a. fr.—*Haf.* אָתְּנָא same. Dan. V, 13; a. e.

*Itaf.* אָתְּנָא אָתְּנָא *to be brought, offered*. Targ. Gen. XXXIII, 11. Targ. Lev. XIII, 2; a. e.

\* **אָתְּנָא** III f. (b. h. אָתְּנָא, אָתְּנָא) the constellation called the *Great Bear, Ursa Major*. Ber. 58<sup>b</sup> Ms. M. (ed. אָתְּנָא, v. Rabb. D. S. a. l., a. Ges. H. Dict. s. v. אָתְּנָא).

**אָתְּנָא** f. (αθανασία) *immortality*. Cant. R. to I, 3 (referr. to אָתְּנָא, Ps. XLVIII, 15) אָתְּנָא אָתְּנָא Aquila translates it *athanasia* (אָתְּנָא), a world in which there is no death; Y. Meg. II, 73<sup>b</sup> אָתְּנָא אָתְּנָא (combine into one w.); Y. M. Kat. III, 83<sup>b</sup> bot. Ar. (ed. incorr. אָתְּנָא corr. acc.); Lev. R. s. 11, end (ed. incorr. transp.).

**אָתְּנָא** f. (דוש) *stamping upon, trampling*. Targ. Is. XXII, 5.

**אָתְּנָא** m., אָתְּנָא f. (b. h.;=אָתְּנָא, v. אָתְּנָא) *thou*. Ber. 11<sup>a</sup>; a. fr.—אָתְּנָא אָתְּנָא, v. אָתְּנָא.—*Pl.* אָתְּנָא, אָתְּנָא ye. Ber. I, 1; a. fr.—R. Hash. 25<sup>a</sup> אָתְּנָא אָתְּנָא אָתְּנָא three times *attem* is written אָתְּנָא, without ו; v. אָתְּנָא, Sifra Emor IX, 9; a. fr.

**אָתְּנָא**, v. אָתְּנָא.

**אָתְּנָא** ye, v. אָתְּנָא.

**אָתְּנָא** *sign*, pl. אָתְּנָא, אָתְּנָא, v. אָתְּנָא.

**אָתְּנָא**, v. אָתְּנָא.

**אָתְּנָא**, v. אָתְּנָא II. Dan. III, 6; a. e.

**אָתְּנָא** I *Athens*, v. אָתְּנָא.

**אָתְּנָא** II m. (אָתְּנָא, sec. r. of אָתְּנָא, v. אָתְּנָא) 1) (cmp. אָתְּנָא) *fire-place, stove*. Targ. Ex. XIX, 18;

a. e.—Keth. 67<sup>b</sup> וְכִי אֶתְנָה a fire-place of which the fire has been scraped out. Esth. R. to I, 12 בארְוִינָה cast sulphur into his stove i. e. inflame his passion.—2) v. next w.

**אֶתְנָה** (אֶתְנָה, אֶתְנָה, Ms. אֶתְנָה) m. (v. preced.,=h. אֶתְנָה) *density, intensiveness, essence*. Targ. Prov. XX, 20 דְּרֹשׁוּכָא אֶתְנָה as darkness itself (h. text with בּ). Cmp. אֶתְנָה.

**אֶתְנָה** ch.=h. אֶתְנָה. Targ. Gen. II, 14; a. e.—Deriv. אֶתְנָה, אֶתְנָה *Assyrian*. Ib. X, 11; a. e.

\***אֶתְנָה** m. pl. (=h. אֶתְנָה; אֶתְנָה, v. אֶתְנָה) *ankles, footsteps*. Targ. Ps. XL, 3 some ed. (oth. אֶתְנָה).

**אֶתְנָה**, v. אֶתְנָה.

**אֶתְנָה** f. (חֶלֶל) *beginning*. Sot. 41<sup>b</sup> top; a. fr. V. אֶתְנָה.

**אֶתְנָה** or **אֶתְנָה** f. (חֶלֶל) *praying*. Targ. Ps. XXXI, 23.

\***אֶתְנָה** m. (נָתַן) *cast, hardened, fastened*. Targ. Job XLI, 16 (Ms. נָתַן, h. text נָתַן).

**אֶתְנָה**, v. next w.

**אֶתְנָה** (corr. אֶתְנָה), **אֶתְנָה** pr. n. pl. (Ἀθῆναι, acc.—αῖ) *Athens*, the capital of Attica; in Talm. liter. freq. mentioned for wisdom and wit. Bekh. 8<sup>b</sup> סְבִיר אֶתְנָה the elders (sages) of the Athenian school. Lam. R. to I, 1, s. v. *Rabbathi*, freq. אֶתְנָה a. אֶתְנָה.

**אֶתְנָה** f. (נָתַן) *smelling, casting*. Targ. Job XXXVII, 10 (some ed. אֶתְנָה). Targ. Y. Lev. XX, 14. Targ. I Kings VII, 24.

**אֶתְנָה**, v. אֶתְנָה.

**אֶתְנָה** f. (נָתַן) *humiliation*. Targ. Jer. III, 25; a. e.

**אֶתְנָה** f. (נָתַן) *bending*. Midr. Prov. to XXII, 6 אֶתְנָה can be bent.

**אֶתְנָה** m. (ἀθλητής) *athlete, prize-fighter*. Gen. R. s. 77 אֶתְנָה (Ar. Var. אֶתְנָה).—Pl. אֶתְנָה. Ib. s. 22.—אֶתְנָה Ex. R. s. 21, end. Y'lamd. Emor (quot. in Ar.) first the trumpet is blown (signal), and then the fighters enter (metaphor of the sounding of the Shofar on the New Year, conquest of sin on the Day of Atonement, and carrying the palm on Succoth; v. אֶתְנָה).

**אֶתְנָה** m. (חֶלֶל) *strangeness; strange! it sounds curious*; sometimes used as a mere exclamation mark. Gen. R. s. 4 וְיֵעַשׂ אֶתְנָה and God made?! Is it not by his word that things were created? Ib. s. 5. Pesik. R. s. 31; a. fr.

**אֶתְנָה** (b. h.=הֵלֵךְ, v. חֶלֶל) *yesterday, on a previous occasion*. Y. Bets. II, 61<sup>b</sup> bot.; a. fr.

**אֶתְנָה** ch., v. אֶתְנָה.

**אֶתְנָה** f. (מִכְדָּר) *humiliation, lowliness*. Targ. Ps. CXXXVI, 23.

**אֶתְנָה** m. (מִכְדָּר) *counsel, plan, plot*. Pl. אֶתְנָה. Targ. Jer. XVIII, 23.

**אֶתְנָה** f. (מִכְדָּר) *counting, being counted*. Targ. Nah. I, 12.

**אֶתְנָה**, v. אֶתְנָה.

**אֶתְנָה**, Y. M. Kat. III, 83<sup>b</sup> bot. אֶתְנָה, v. אֶתְנָה.

**אֶתְנָה** f. (חֶלֶל) *she-ass*. Targ. Num. XXII, 21; a. fr.—Pl. אֶתְנָה, אֶתְנָה (אֶתְנָה). Targ. Gen. XXXII, 15. Targ. I Sam. IX, 3; a. e.

**אֶתְנָה**—אֶתְנָה thou art it. Y. Yeb. XV, 15<sup>a</sup>.

**אֶתְנָה**, v. אֶתְנָה.

**אֶתְנָה**, read אֶתְנָה, v. אֶתְנָה.

**אֶתְנָה** m. (b. h.; חֶלֶל to hire) *harlot's hire*. Tem. VI, 2 (29<sup>a</sup>) (as an offering); a. fr.

**אֶתְנָה**, v. אֶתְנָה.

**אֶתְנָה** f. (נָשִׁי) *oblivion, forgetfulness*. Targ. Is. XLIX, 15.

**אֶתְנָה** f. (עָרָר) *inciting, exciting the funeral escort to weeping*. Targ. Job III, 7.

**אֶתְנָה**, Num. R. s. 13, beg. וְכִי אֶתְנָה read אֶתְנָה, v. אֶתְנָה.

**אֶתְנָה**, v. אֶתְנָה.

**אֶתְנָה** f. (קָטַל) *killing*. Targ. Jud. VII, 18 Ar., ed. Buxt. a. oth. אֶתְנָה.

**אֶתְנָה** f. (קָטַל) *cutting off, destruction*. Targ. Ezek. VII, 25.

**אֶתְנָה**, אֶתְנָה f. (חֶלֶל) *seizing; whence refutation, objection*. B. Bath. 129<sup>a</sup>; Hag. 9<sup>b</sup> אֶתְנָה objection raised by . . .

**אֶתְנָה**, אֶתְנָה c. (=אֶתְנָה, denom. of אֶתְנָה, corresp. to h. מְקוֹם, fr. קָמָה) *place, town*. Targ. Gen. XXII, 3; a. fr.—Ber. 63<sup>a</sup>. Gen. R. s. 39 (prov.) מְבִירָה לְבִירָה removal from house to house (costs) a shirt;—from town to town, a life. Ex. R. s. 45, end וְכִי אֶתְנָה my (the Lord's) place is an accidental attribute to me, but I am not accidental to my place; cmp. מְקוֹם.—Ned. 49<sup>a</sup>, a. fr. אֶתְנָה מִרְכָּבָה אֶתְנָה the one follows the custom of his place and the other that of his. B. Bath. 124<sup>b</sup> אֶתְנָה to our place.—Pl. אֶתְנָה, אֶתְנָה. Targ. Jud. XIX, 13; a. fr.—Y. Ber. II, 4<sup>c</sup> מִן אֶתְנָה from many places (passages, authorities); Pesik. R. s. 22 אֶתְנָה (corr. acc.)—Denom. אֶתְנָה local custom. Pl. אֶתְנָה. Gitt. 89<sup>a</sup> אֶתְנָה

באגנא, באגנא, באגנא. — *Pl.* אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

אגנא, אגנא, אגנא. *Pl.* אגנא, אגנא, אגנא. Targ. O. Lev. XXIII, 40. — Targ. II Esth. III, 8 אגנא אגנא our own citrons. — V. תרג. *Pl.* אגנא m. (an affected pronunciation of אגנא; v. תרג. אגנא; Pers. turundj) = אגנא. Kidd. 70<sup>a</sup> אגנא אגנא אגנא whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. אגנא אגנא.

## נ

נ *Beth*, the second letter of the Alphabet. Its sound lies between p (פ) and v (ו), whence its interchange with either, e. g. הפקר and הפקר; נא (נא) and נא. — also interchanges with מ, as מלשירא a. מלשירא; cmp. b. h. מלש a. מלש.

נ often rejected as a last radical letter, e. g. נוב=רו, נוב=נס.

נ as a numeral letter, *two*; v. נ.

נ I prefix (b. h.) *in, within, on &c.* נ on that day; נ מנייה וביה in that very place; נ מנייה וביה from it and in it, i. e. *out of the very thing*. B. Mets. 101<sup>b</sup> נ מנייה וביה ... נאגרא she hired carriers, paying them from the very wine which the man had placed in her store-room. — נוב=בין. Y. Ber. II, 4<sup>c</sup> bot.; a. fr.

נ II (contr. of נ) *son of*. נ son of R. Hiya. Cmp. נב.

נ I m. (=נא) \*1) *father*. Targ. O. Num. III, 24; 30 נ ביה נא (and through the entire chapter ed. Berl.; oth. ed. נא). — 2) pr. n. m. נא=Abba. Y. Ber. I, 2<sup>c</sup> top (interchanging with נא); a. v. fr. in Y., v. נא II.

נ II m.=נא, *house*. Targ. Is. V, 8 ed. Ven., oth. ed. נא.

נ III m. (part. of נא) *coming, future*. נא עולם (abbr. עולם) *the world to come, futurity*. Snh. X, 1; a. fr. — נא (Bab.), נא (Y.) *in future*. נא (מבין) נא ונא.

from this date and further, opp. למפרע retrospectively, or מעיקרא in the past. Pes. 7<sup>b</sup> נא משמע it refers to an act to be performed. Snh. 27<sup>a</sup> נא ונא he becomes disqualified as a witness from now and in future (previous testimonies not being effected). Y. Ter. I, 40<sup>b</sup> bot.; a. fr. — V. נא.

נב, נב, נב.

נב, נב, נב m. (בב dial. for נב, cmp. נב) *valley, plain*; (=נב) *a group of fields belonging to several owners, rural community*. B. Bath. 29<sup>a</sup> one single field נב (בב) in the whole plain. B. Mets. 22<sup>b</sup> נב נא we need not presume an entire plain to be the property of minors; a. e. — *Pl.* נב, נב. Pes. 8<sup>b</sup> those students נב נב that are lodged in the rural districts (and come to town for their studies). B. Kam. 113<sup>b</sup> (v. Rabb. D. S. a. l. for diff. vers.). B. Mets. 73<sup>a</sup>; a. e.

נב, נב, נב. Succ. 52<sup>b</sup>, v. נב.

נב, נב, נב. v. נב.

\*נב m. (v. נב) 1) *cavity in the field, pool*. *Pl.* נב. B. Kam. 61<sup>b</sup> top, Ms. M. נב q. v. — 2) (cmp. נב, a. נב Josh. IX, 4) *broken or burst water-vessel*. — *Pl.* as above. Ber. 58<sup>a</sup> נב נב Ms. M. (read נב, v. נב I; ed. נב, read נב; Ms. F. נב נב, read: נב נב, v. נב) whither do the broken vessels go? (i. e. what has the blind man to do here?).

**בָּדָן, בְּדָאן, בָּדָן** pr. n. pl. *Badan*, a Samaritan place noted for its pomegranats. Tosef. Kel. B. Mets. VI, 10 בא' Kel. XVII, 5 בדאן Orl. III, 7; Bets. 3<sup>b</sup>.

**בִּאָדִי**, Targ. Prov. XXIV, 12 read באִדִי v. באִדִי.

**בְּאוֹשָׁה** f. (b. h. באֹשִׁים) [*sour*] an inferior kind of grapes, *unripe grapes*. Y. Maasr. I, 48<sup>d</sup> באִי משיקראי באִי (corr. acc.) when they are called *b'ushah*; v. באֹשׁ 4).—*Pl. באֹשִׁין* Maasr. I, 2 Y. ed., v. באֹשִׁין.

**בְּאוֹת** f. (בִּיתָה; cmp. Lat. noctua) 1) *night-bird, owl* (for הַנְּשִׁמָּה Lev. XI, 18). Hull. 63<sup>a</sup> שבעופות בא' (Ar. *bavath* among the birds.—2) *groper in the dark, mole or salamander* (for חושמית Lev. XI, 30). Ib. בא' שבערצים the *bavath* among the reptiles. [Targ. O. for 1): בְּאוֹתָה; for 2): אֲשֵׁרוֹתָ q. v.; v. also סְלִמְנוֹדָרָא.—Var. in Targ. O. to Lev. XI, 18, כְּבֹרָא, בְּאוֹתָה, בְּאוֹתָה, v. בְּאוֹתָה. Berl. Targ. O. II, p. 34.]

**בִּאוֹנִי, כְּאוֹנִי**, v. בְּאוֹנִי II.

**בְּאוֹנִיָּה**, v. next w.

**בְּאוֹנִיָּה** m. pl. (Pers. bāzyāran, Fl., B. Hai Gaon) *falconers*. Sabb. 94<sup>a</sup> רִבִּי (סִיטָא) Ar. (some ed. ר for ר; ed. Ms. זירין, בי זירין, corr. acc.) the falconers' horse (used for carrying falcons, hawks &c. on his back).

**בְּאוֹתָה** m. (βᾶτος) *prickly roach*, a forbidden fish.—*Pl. באֹשִׁי, באֹשִׁי*. Ab. Zar. 39<sup>a</sup> בא' דְּרוֹחָה קָרִי לִיהָ ed. (Ar. *batē*) that he (the Gentile) called the brine *batē*.

**בְּאוֹתָה** pr. n. m. *Bati*. Gitt. 11<sup>a</sup> as an un-Jewish name, v. בְּאוֹתָה. Ab. Zar. 76<sup>b</sup>; Kidd. 70<sup>b</sup> (בְּאוֹתָה) B. bar Tobi, name of a freedman.

**בְּאוֹתָה**, Yalk. Ps. 662 בא' קלָא, read באֹתָה.

**בְּאוֹתָה** m. (βᾶτος-βᾶίς, a Coptic word; denomin. βᾶίς; cmp. I Macc. XIII, 51) *palm-leaf, palm-branch*. Lev. R. s. 30; Pesik. Ul'kah. p. 180<sup>a</sup> באֹתָה (read βᾶίς); Tanh. Emor 18 אֹתָה (corr. acc.; ed. Bub. 27 אֹתָה [1]); Yalk. Lev. 651.—Midr. Till. to Ps. XVII אֹתָה; Yalk. Ps. 670 בְּאוֹתָה (corr. acc.); v. באֹתָה.

**בְּאוֹתָה** (=בִּימָה) pr. n. pl. *B'Imah or Imah*. Y. Orl. end, 63<sup>b</sup>; Tosef. Kil. II, 16 אֹתָה ed. Zuck. (oth. ed. אֹתָה); v. next w.

**בְּאוֹתָה** (=בִּימָה) pr. n. pl. *B'Inah a. B'Imah* (v. preced.), two gentile conclaves in Northern Palestine. Y. Orl. end, 63<sup>b</sup>. Tosef. Kil. II, 16 אֹתָה (Var. בִּימָה); cmp. Josh. XV, 59; XIX, 38.

**בְּאוֹתָה**, v. באֹתָה.

**בְּאוֹתָה, בְּאוֹתָה, בְּאוֹתָה** ch. (h. באֹשׁ 1) *to be bad, displeasing*. Targ. Gen. XXI, 11; a. fr.—Y. Sabb. VIII, 11<sup>a</sup> bot. בא' it displeased R.... Y. Ber. III, 6<sup>a</sup> bot.; VII, 11<sup>c</sup> top; a. fr.—2) *to be ill, grow sick*. Ned. 40<sup>a</sup> top.—3) (with לבא, עינא, or נפשא) *to be displeased, angry*,

*troubled*. Targ. Deut. XV, 9; 10 (some ed. באֹשׁ Af.). Targ. I. Sam. I, 8; a. e.—Lam. R., introd., end נפשך באֹשׁ thou art discontented.

*Af. באֹשׁ, באֹשׁ, באֹשׁ to make bad; to do evil; to harm one* (with ל or ב of the person). Targ. I. Sam. XII, 25. Targ. Is. XIV, 20; a. fr.—Targ. Gen. XIX, 9. Ib. Y. XVI, 12; a. fr.

**בְּאוֹתָה** c. (preced.) *sick, a patient*. Ber. 22<sup>ab</sup> בא' דְּרוֹחָה Ar. (vers. quot. in marg. note to Ber. I. c. בא' f.) (ed. באֹשׁ דְּרוֹחָה טוֹבָה, v. Rabb. D. S. a. l.) there was a patient in the anteroom of &c. Sabb. 30<sup>a</sup> בא' for the sake of a patient. Cmp. באֹשׁ.

**בְּאוֹתָה**, v. באֹשׁ.

**בְּאוֹתָה** f., v. באֹשׁ.

**בְּאוֹתָה** part. of בִּיתָה.

**בְּאוֹתָה** m. ch. (=h. בגיל, cmp. בגיל) *growth* (of grass); whence *prairie, pasture ground* (in mountains &c.; cmp. Job. XL, 20 expl. in Lev. R. s. 22).—Hull. 80<sup>a</sup> בא' *wild goats*. V. באֹשׁ.

**בְּאוֹתָה**, v. באֹשׁ.

**בְּאוֹתָה** m. (part. of בלי, contr. of בול, cmp. b. h. בְּאוֹתָה) 1) *hurrying*: Nidd. 26<sup>b</sup> בא' דְּרוֹחָה he came in a hurry.—2) *chasing* Ib. 17<sup>a</sup> בא' דְּרוֹחָה (Tosaf. בְּאוֹתָה) chased the flies off. [Var. באֹתָה, v. באֹתָה.]

**בְּאוֹתָה** pr. n. m. *Bali* (Ὀὐδάλης, Βάλης, *Valens*). Ber. 25<sup>b</sup>; Taan. 18<sup>a</sup>. Sabb. 17<sup>b</sup>; Ab. Zar. 36<sup>b</sup>. Cmp. בְּאוֹתָה.

**בְּאוֹתָה, באֹתָה** (Mus. a. Maar.), Cant. R. to III, 4, read: באֹתָה פְּלוֹרִיָּה פְּלוֹרִיָּה פְּלוֹרִיָּה פְּלוֹרִיָּה פְּלוֹרִיָּה, thou ungainly old harlot, בא' (not באֹתָה) what thinkest thou of thyself? Cmp. באֹתָה.

**בְּאוֹתָה**, read באֹתָה m. (farctum) *the stuffing of sausage*. Y. Sabb. VII, 10<sup>a</sup> bot. בא' כִּד משקע בא' when he puts the stuffing in (on the Sabbath); v. באֹתָה.

**בְּאוֹתָה**, v. באֹתָה.

**בְּאוֹתָה**, v. באֹתָה.

**בְּאוֹתָה** part. of בְּאוֹתָה.

**בְּאוֹתָה** (בא', v. באֹתָה) 1) *to break forth, come to light*. Denom. באֹתָה; cmp. באֹתָה.—2) *to be open, clear*.—*Pl. באֹתָה* (b. h.) *to proclaim* (cmp. Deut. I, 5), *to explain; to make clear* (to one's self), *to understand clearly*. Y. M. Kat. III, 83<sup>b</sup> top באֹתָה משננו to explain (argue on) what he has learned. Koh. R. to VI, 9 better is he באֹתָה מְבַאֵר שְׂרוּאָה מְבַאֵר who dwells on his studies to make them clear to himself, than he who learns to recite fluently.—Part. pass. באֹתָה *proven, clear*. Yed. III, 1 דְּרוֹחָה (Talm. ed. בא' from this fact it is proven).

**בְּאוֹתָה** ch., *Pa. באֹתָה* same. Y. M. Kat. III, 83<sup>b</sup> top בא' know not how to make clear (argue).

**בְּאֵר** f. (b. h., preced.) *well, spring*. Gen. R. s. 93; a. fr.—Erub. X, 14 (104<sup>ab</sup>), v. בְּאֵר. Taan. 9<sup>a</sup> בְּאֵר מֵרִים the well in the desert was given to the Israelites for Miriam's sake; a. fr.—Transf. *origin*. Y. Sot. II, 18<sup>a</sup> (play on בּוֹרֵאִךְ, Koh. XII, 1) remember בְּאֵרְךָ וְי' thy well (whence thou camest), thy pit (grave), thy Creator; Lev. R. s. 18, beg.—*Pl.* בְּאֵרוֹת. Y. Erub. II, beg. 20<sup>a</sup> חָקַר בְּאֵר, v. חָקַר. V. בּוֹר II.

**בְּיָרֵא** ch. same. Targ. Cant. I, 1; v. **בִּירָא**.

**בָּרָה** m. (dial. for בִּרְקָה v. ברק a. deriv.; cmp. בָּהָא a. ברקא) *sparkling, effervescent; white-shining*. Ab. Zar. 30<sup>a</sup> בְּרוֹחַ חֶמֶר Ar. (ed. ב' מר) by 'sweet wine' we understand effervescent wine (liquid) (*mulsum vinum* or *mulsa aqua*, v. Sm. Ant. s. v. Vinum). —Snh. 98<sup>a</sup> חֵיסָדָא ב' quoted in Rashi to Ab. Zar. l. c., Ar. s. v. ברקא (ed. ברקא) a white-shining horse. [Deriv. fr. Pers. *bārah* is refuted by ברקא being used as an equivalent of our w.; v. also Fl. to Levy Talm. Dict. I, 284<sup>a</sup>.]

**בֵּרְאִי** pr. n. pl. *B'eraï*, 1) ident. with בֵּרְיָא in Galilee. Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. a. l. —2) בֵּרְאִי ב' in Babylon, v. בֵּרְאִי.

**בָּזָז** (b. h.;  $\sqrt{\text{בז}}$ , v.  $\text{בּוּז}$ ) *to be disordered, bad*  
(emp. רָע).

*Hif. הִבְאִישׁ* 1) *to cause decay, to make smell badly.* Ex. R. s. 26; a. e.—2) (with דְּבָרִים, or sub. דְּבָרִים) *to use insulting language.* Koh. R. to X, 1.—3) (neut. v.) *to deteriorate, ferment, decay.* Ter. X, 2 מִיֵּמֶד שֶׁרְאֵי' מוֹרֵרִין Ms. M. (ed. מִיֵּמֶד מִיֵּמֶד corr. acc.) though the barley has begun to ferment &c. Cant. R. to I, 2<sup>b</sup> הָרֵמִים בְּכִבְאִישִׁים ill-smelling liquids grow stale. Pesik. B'shall. p. 81<sup>b</sup> דָּג מֵב' ill-smelling fish.—4) (v. בִּבְאִישָׁה) [*to begin to ferment, to boil*] *to be in the early stage of ripening; to be b'ushah.* Maasr. I, 2 grapes are subject to the law of tithes מִשְׁחָב' from the time they would be called *b'ushah*, cmp. Y. ib. 48<sup>d</sup>. Shebi. IV, 8. Tosef. Maasr. I, 1.

בִּתְרִי, v. בִּתְרִי.

**בַּבְּרָא, בָּאָה, בָּבָר** I m. (reduplic. of בָּא, v. בֹּאָה; emp. b. h. בָּאָה a. מְבֹאָה) *entrance, door, gate*. Targ. Esth. V, 14. —Sabb. 32<sup>a</sup>, v. הוֹטֵרָא וְהוֹטֵרָא. Ib. 156<sup>b</sup> קָרִי אָב' called at the door (begging). Erub. 11<sup>b</sup>, a. fr.—*Pl.* בָּבְרָ. Ber. 58<sup>b</sup>; a. fr. Men. 34<sup>a</sup> בָּבְרָא.—Transf. (of writings) *section, clause*. בִּי דְרִישָׁא the clause of the first proposition. Sabb. 3<sup>a</sup> top; a. fr.—Hence קָמָא בִּי (abbr. בִּי"ק) *בְּצִיצָה* (בִּי"צ) *בִּי בְרָרָא* (בִּי"ב) *Baba Kamma, Baba Metsia, Baba Bathra* (first, middle, last section), names of three Talmudic treatises of the order of *N'zikin* (civil law); v. יָנִיק. [Tosefta Kelim is likewise divided into three Babas with the same names.]—*Pl.* as above. R. Hash. 33<sup>b</sup> בִּי רִקְיעָה דְּכוּלֵּי the tune T'kiah in all the three sections.

**בַּב נַחְרָא** II, **בַּב** pr. n. *Bab Nahāra* (Gate of the River) name of a tributary or a canal of the Euphrates. Ab. Zar. 39<sup>a</sup> דַּבִּי (Ms. M. דַּבְרִיא); Succ. 18<sup>a</sup> (Ms. M. דַּבְרִיא 1 דַּבְרִיא 2 דַּבְרִיא, comp. Yeb. 16<sup>b</sup> sq.).

פּוֹרֵיחַ I a. פֶּבֶר I, v. פּוֹבֵא

**בָּבָא** II pr. n. m. 1) *Baba* (ben Buta), a disciple of Shammai, blinded by Herod. B. Bath. 3<sup>b</sup>. Kerith. VI, 3. (Cmp. Jos. Ant. XV, 7, 10.)—2) B. father of R. Judah. Eduy. VI, 1; a. fr.

**בֶּבֶת** f. (b. h.), only in **בֶּבֶת עֵינַי** the pupil of the eye.  
Ex. R. s. 30 **בִּי ע' הַלְלִינֶנָּה** (some ed. **בַּת**; corr. acc.) the  
Lord's &c. V. **בְּבִרְחָא** I.

**בְּרִי** (**בְּרִי**) *f. hatred* (only in Targ. Y., = **הִבְרִי**; **ר** rejected through false analogy, v. **הִבְרִי**). Targ. Y. Gen. XXV, 11; a. e.

**בְּבִירָא** (in Babli, בּוּבִירָא, in Y.) f. (onomatop., v. Fl. to Levy Chald. Dict. I, 419 a. Fried. Del. Assyri. Stud. I, 142; v., however, בְּבִירָא) *reflected image* in metal, water &c.; *image, shadow*. Ned. 9<sup>b</sup> שְׁלִי בִבְב' וְנִסְחַלְחִלִי בִבְב' (Ar. with two ב, corr. acc.) and I was looking at my image (in the water); Tosef. Naz. IV, 7 (Var. בּוּבִירָא); Y. Ned. I, 36<sup>d</sup> bot. בּוּבִירָא; Num. R. s. 10 בּוּבִירָא. Yeb. 122<sup>a</sup> לֵב' קָא טַגִּיד ב' רֵב' a shadow of a shadow. Ab. Zar. 47<sup>a</sup> הָאֵל הוּא עֹבֵד ב' רֵב' he worships the image (in the water). Gen. R. s. 4 ב' רֵב הוּא מְגִלָּה מְגִלָּה magnified image. Treat. Sofrim. III, 8 שֶׁלֵּךְ ה' the outlines of an effaced letter.

**פִּרְיָא** f. (v. preced.) prop. *mirror*, hence (from its shape) a musical instrument, *a little drum, tympanum* (used at orgies, v. Sm. Ant. s. v. Tympanum). Y. Taan. I, 64<sup>b</sup> bot.

יֵבֶרֶר v. יֵבֶרֶר.

**בְּפִיטָא** (**בְּפִיטָא**) f. (comp. **פִּיתָא** a. **בֵּיתָא**) = h. **בְּרָה**, [the innermost,] with **עֵינָא**, *pupil of the eye*. Targ. O. Deut. XXXII, 10 **עֵינֵי בְּרָה** (plur.) the pupils of their (the Israelites) eyes; [Targ. Y. **בְּרָה דְּעֵינֵיהּ** Ar. (ed. **בְּרָה**) the innermost or the gates of His thought, **וְעֵינֵי בְּרָה** I]. Targ. Prov. VII, 2 **בְּרָה** (Ms. **בְּרִיטָא**). Targ. Koh. XII, 2 **בְּרִי** (some ed. **בְּרִי**, **בְּרִי**, corr. acc.). Gitt. 69<sup>a</sup> **בְּרִיטָא**.

\* **פִּיבִיתָא** II or **פִּיבִיתָא** f. (v. פִּיב a. preced.) gutter, outlet. Hull. 85<sup>b</sup> דְּמֵיב עַל בִּי Ar. (ed. בִּי) over the outlet (wherein the flax is put); v. וְיִיבָא.

\* **בְּבִיתוֹן** m. pl. (fr. **בֵּבֶה** or fr. **בֵּירָה**) gate (or lodging) money, contribution for the support of traveling poor. Y. Dem. III, beg. 23<sup>b</sup>.

**בָּבֶל** (b. h.) pr. n. *Babel, the city of Babylon; Babylonia*, a country of varying limits, chiefly comprising Mesopotamia, a portion of Great Armenia and some neighbouring countries east of the Tigris (v. Neub. Géogr. p. 320). [Owing to the continued political disturbances in Palestine, Babylonia gradually became the centre of Jewish scholarship; hence both the frequent comparisons and jealousies between the East and the West (Babyl. a. Palest.); cmp. תְּלָמוֹד, תַּנְנוּרָה, אֶרֶץ. Kidd. 69<sup>b</sup>; 71<sup>b</sup>. Sot. 49<sup>b</sup>. Y. Snh. I, 19<sup>a</sup>; Y. Ned. VI, 40<sup>a</sup> bot. כִּי בָבֶל תִּצְאֶה יִשְׂרָאֵל (sarcastic imitation of Is. II, 3). Snh. 24<sup>a</sup> שֶׁל בָּבֶל תְּלָמוֹדָה]







**בָּרַד** (b. h.; בָּרַץ; cmp. בָּרַץ, *to enter into, split, separate*; v. בָּרַץ, בָּרַץ, בָּרַץ &c.) 1) *to scatter*. Y. Yoma V, 42<sup>c</sup> top בָּרַדְהוּ בָּרַדְהוּ he scatters it (the frank-incense) with his foot (shoves it apart).—2) *to dig out, create, choose, invent*. Denom. בָּרַד II, בָּרַד II.—3) *to be lonely*. Part. בָּרַד *lonely*. Pesik. R. s. 29 (30), expl. בָּרַד (Lam. I, 1)= בָּרַד *lonely, forsaken*. Part. pass. בָּרַד *exiled*. Lam. R. to I, 1 בָּרַד בָּרַד בָּרַד Ar. (read בָּרַד) garments of the exiled (Jer. XLVI, 19); [ed. בָּרַד בָּרַד, a. e. next w.].

*Hithpol.* בָּרַד *to be exiled, homeless*. Lam. R. introd. (R. Alexandri 1) (ref. to Ps. CIII, 8) as the bird בָּרַד is driven (separated from the rest) from roof to roof.

**בָּרַד** m. (b. h.; preced.) *loneliness, (adv.) in a lonely state, in exile*. Snh. 104<sup>a</sup> בָּרַד בָּרַד בָּרַד the exile shall be their dwelling. Lam. R. to I, 1 בָּרַד בָּרַד garments (outfit) of exile, v. preced.—Pl. בָּרַד, בָּרַד. Ib. בָּרַד בָּרַד (plur. abstr. as חיים &c.).

**בָּרַד** m. (denom. of בָּרַד II) *olive-treader, workingman in the olive press*. Gitt. 62<sup>a</sup>.—Pl. בָּרַד. Toh. X, 1 sq. Sabb. 19<sup>b</sup> בָּרַד בָּרַד בָּרַד the oil (remnants in corners) belonging to the pressers, and the mats which they use. B. Kam. 119<sup>a</sup> בָּרַד בָּרַד בָּרַד (read מְשַׁחֲרֵיךְ, v. Rabb. D. S. a l. note 40) you may buy from the oil pressers' (Rashi: oil producers') wives &c. Tosef. Maasr. I, 10 בָּרַד בָּרַד (read מְשַׁחֲרֵיךְ) the oil pressers who take their lighting oil (alternately) from one press and another.

**בָּרַד**, v. בָּרַד.

**בָּרַד** m. pl. (preced. ws.) *stocks of prisoners*. Tosef. Kel. B. Mets. X, end (ed. Zuck. בָּרַד, v. בָּרַד).

**בָּרַד**, v. בָּרַד.

**בָּרַד**, v. בָּרַד II.

**בָּרַד**, v. next w.

**בָּרַד** (Arab. *dubr, back*) *with one's back to*.—Ber. 6<sup>b</sup> (speech of an Arab) בָּרַד בָּרַד Ar. (Ms. M. בר, ed. בר, corr. acc.) with thy back (to the Synagogue) standest thou before the Lord?

**בָּרַד**, v. בָּרַד.

**בָּרַד** m. (ברַד) *merry-maker*.—Pl. בָּרַד. Taan. 22<sup>a</sup> בָּרַד בָּרַד we are merry-makers and cheer up the sad.

**בָּרַד**, **בָּרַד** m. (v. preced.) *cheerfulness*. Targ. Ps. CL, 5 בָּרַד בָּרַד (ed. incorr. בָּרַד) which are sounded for rejoicing. Ib. LXVIII, 32 בָּרַד (ed. בָּרַד).

**בָּרַד**, v. בָּרַד.

**בָּרַד** m. (b. h.) *b'dolah, name of a jewel, also of a gum, bdellium*. Gen. R. s. 16, beg. בָּרַד בָּרַד you might think, b'dolah (Gen. II, 12) means the druggists'

bdellium—let its neighbor (next word השוהם) explain it (correct. acc. to Yalk. Gen. 21).

**בָּרַד** ch. same. Targ. Gen. II, 12; a. e.

**בָּרַד**, read בָּרַד.

**בָּרַד** m. (ברַד) *searching, penetrating*.—Pl. בָּרַד. Targ. Y. Num. V, 19; a. e.

**בָּרַד** m. (ברַד) *one requiring examination, i. e. one whose father is unknown, usually שְׂרוּקִי*. Kidd. IV, 2 Abba Saul called the *sh'thuki* בָּרַד *b'duki*. Y. ib. II, 65<sup>d</sup> bot.; Bab. ib. 74<sup>a</sup>.

**בָּרַד**, **בָּרַד**, **בָּרַד** m. (ברַד) 1) *dispersion, scattering*. Targ. Is. VIII, 22 (ed. Vien. בָּרַד), a. e.—2) *one exiled*. Targ. II Sam. XIV, 13 sq.

**בָּרַד**, v. בָּרַד.

**בָּרַד** f. (ברַד) *fiction, mistake*. B. Bath. 145<sup>a</sup>, a. fr. בָּרַד בָּרַד R. . . 's account (or opinion) is a mistake. [Ar. reads בָּרַד q. v.]

**בָּרַד**, **בָּרַד** (denom. of בָּרַד, v. בָּרַד; cmp. בָּרַד) *to be cheerful*. Targ. Y. Ex. XVIII, 9; a. fr.—Ber. 30<sup>b</sup>, a. fr. בָּרַד בָּרַד was very cheerful. M. Kat. 17<sup>a</sup> בָּרַד I feel happy. Sabb. 77<sup>b</sup>—\*Hull. 32<sup>a</sup> בָּרַד I could not make light of my uncle so as to ask him (Ar. ed. pr. בָּרַד).

*Pa.* בָּרַד *to cheer up, make laugh*. Taan. 22<sup>a</sup>, v. בָּרַד. Ned. 51<sup>a</sup> have I not cautioned thee חברון not to make us laugh? Ib. 50<sup>b</sup> bot. חברון (En Yaak. חברון).

**בָּרַד**, **בָּרַד**, **בָּרַד** (b. h., בָּרַד, v. בָּרַד) *to dig out, whence 1) (cmp. בָּרַד) to take out (a piece of dough) and shape, to form*. Men. V, 1; Sifra Emor Par. 10, ch. XIII בָּרַד he gets the leaven required for the loaves out of themselves (taking a piece of dough out of that intended for the loaves).—2) *to create, invent*. Ned. 10<sup>a</sup> בָּרַד terms (for vows) which the Scholars have (arbitrarily) invented (as disguises). Lev. R. s. 9 בָּרַד an invented expression. Gen. R. s. 100 בָּרַד fictitious words. Ib. s. 48 בָּרַד (sub. בָּרַד, some ed. בָּרַד).

*Pl.* בָּרַד 1) same. Y. Meg. I, 71<sup>c</sup> top בָּרַד made up for them a false Latin translation (of the Bible) from the Greek; v. בָּרַד.—Y. Keth. II, 26<sup>b</sup> bot. בָּרַד we have been inventing, i. e. speaking in fun; Tosef. ib. II, 1 בָּרַד (corr. acc.; Var. בָּרַד). [Y. Kidd. III, 64<sup>d</sup> בָּרַד prob. to be read בָּרַד, v. בָּרַד, 35<sup>b</sup> bot. בָּרַד, v. בָּרַד].—2) *to disprove, refute*. Tanh. Balak, 14; ed. Bub. 23 (ref. to *baddim*, Is. XLIV, 25) בָּרַד they frustrate their predictions.

*Hithpa.* בָּרַד *to be tempted to a falsehood, turn a liar*. Ber. 4<sup>a</sup>; Der. Er. Zut. ch. III train thy tongue to say, I do not know, בָּרַד lest thou be induced to tell a falsehood and be caught.

**בָּרַד**, **בָּרַד** ch. same, *to invent*. Targ. Y. II, Num. XVI, 28 בָּרַד (Var. בָּרַד).

*Ithpa. אֶתְּבִיר to be declared wrong, to be mistaken.* Y. Yeb. VIII, 9<sup>c</sup> וְאִתְּבִירָהּ וְאִתְּבִירָהּ thy story crossed three rivers (coming from Babylonia) and is found to be a mistake; Y. Sabb. II, 9<sup>a</sup> top וְאִתְּבִירָהּ (corr. acc.).

**בְּרִי** II, Pa. בְּרִי, בְּרִי (dialect.=כֹּזֵב) *to despise*. Cant. R. to VIII, 1 (ref. to לֹא יִבְדּוּ לִי ibid.; read:) לִיחָ דִּי מְבִדָּה לִי there is none can despise me (for kissing my brother); [Ex. R. s. 5 beg. corrupt].

**בְּרִי**, Yalk. Deut. 918 פִּלְסְטִין ב', v. רִיפְלִי.

**בְּרִיאִי** m. pl. (בְּרִי) *fictions*. Bekh. 8<sup>b</sup> מִלֵּי דְבִי ed. (Ar. כְּרִי, Kn Yaak. כְּרִיבִי) some stories.

**בְּרִיד** m. (בְּרִיד) *digging instrument, spade, mattock*. Kel. XXIX, 7 יֵד הַבִּי the handle of a spade.—*Pl.* בְּרִידִין. Y'lamd. Sh'lah quot. in Ar. בְּרִידִל (2?)—*rut, cavity* (comp. next w.).—*Pl.* as above. M. Kat. 4<sup>b</sup>; Tosef. ib. I, 2; ib. Shebi. I, 7 שְׁבִיעֵקְרִי וְכ' the cuts around the roots of trees; v. אֲנִיקָה.

**בְּרִידָה, בְּרִידָה** f. (בְּרִיד, v. בְּרִיד II) *small olive press*. Sifra B'har ch. I one may grind the olives in the large tank and then put them into the small press; Shebi. VIII, 6 לְבוֹר.—*Pl.* בְּרִידוֹת. Gen. R. s. 31 Ar. (ed. בְּרִידוֹת, בְּרִידוֹת, corr. acc.).

**בְּרִיאוֹת, בְּרִיּוֹת** f. (בְּרִי) *fiction, falsehood*. Lev. R. s. 9. Gen. R. s. 48, v. בְּרִיא.

**בְּרִיחַ**, v. בְּרַח.

**בְּרִיחָה** f. (בְּרִיחַ) *joy*. Constr. בְּרִיחָה. Targ. Esth. VIII, 17.

**בְּרִידוֹתָהּ** f. (v. preced.) *cheer*. Sabb. 30<sup>b</sup> מִלְּחָה דְּבִי something humorous. Ber. 55<sup>a</sup> בְּרִידוֹתָהּ מִפְּסוּחָהּ לִיהָ its very cheerfulness frustrates it (the good dream).

**בְּרִינְיָה** m. (contr. of בְּרִינְיָה) prop. *court-house*, in gen. *government's building, public building, treasury*. Ber. 56<sup>a</sup> וְכ' דְּמִלְּחָה וְכ' ed. (Mss. בְּרִינְיָה, בְּרִינְיָה q. v.) the king's treasury shall be broken into. [Perl. Et. St. p. 25 refers to Pers. *divân* which, however, seems of too late an origin for the Talmudic date, v. Cycl. Brit. 9<sup>th</sup> ed. s. v. Divan.]

**בְּרִיל** (comp. of בְּרִי, דִּי, a. ל. = h. בְּרִיל) *as to what refers to—whence; on account of, for the sake of, in order that*. Targ. O. Gen. VI, 3; a. e.—Lev. R. s. 28, end אֲזַל בְּרִיל he went for (the sake of getting) a bath. Y. Kidd. III, 64<sup>a</sup> וְכ' דְּלֹא יִכְפּוֹר וְכ' in order that he may not deny his owing a cup. Yoma 75<sup>b</sup> וְכ' רַבָּא וְכ' (v. Rabb. D. S. a. l.) through the merit of the teacher is the scholar supported.—בְּרִילִי, בְּרִילִי &c. on my, thy account &c. Targ. O. Deut. III, 26; a. e. (Y. בגלל; b. h. לְמַעַן).

**בְּרִילָה** f. (בְּרִיל) *separation*. Tanh. Mishp. 17 ב' לִשְׁנֵי ב' an expression meaning 'creating a partition'.

**בְּרִין** by right, v. בְּרִין.

**בְּרִינִין, בְּרִינִין** m. pl. (h. בְּרִינִים; v. בְּרִיד, בְּרִיד) *fictions*, whence *lying oracles*; transf. *conjurors*. Targ. Is. XLIV, 25. Targ. Lev. XX, 27; a. fr.

**בְּרִיק**, v. בְּרִק.

**בְּרִיקָה** f. (בְּרִיק) *search, examination, test*. Pes. I, 1. Y. ib. I, beg. 27<sup>a</sup> ב' בְּרִיקָה דִּיחָהּ search (after leavened bread) made in day-time is a (valid) search. Kil. IX, 7; a. fr.—Num. R. s. 9 רִידִיהּ לִבִּי referring to his search; i. e. intimating that the test by the 'bitter waters' (v. סִינְאָה) will also affect him (the adulterer) (Sot. 28<sup>a</sup> לִידִיעָה).—*Pl.* בְּרִיקוֹת; esp. *cross-examinations of witnesses as to minor circumstances*; v. תְּקִירָה. Snh. V, 2 (40<sup>a</sup>); a. fr.

**בְּרִיקוֹתָהּ** f. ch. same, esp. *examination of slaughtered animals* as to the condition of the lungs &c., v. בְּרִק. Hull. 48<sup>a</sup> וְכ' לִיהָ לִיהָ no examination will avail them to make them permitted; (ib. 46<sup>a</sup> בְּרִיקָה). Ib. 10<sup>b</sup> וְכ' מְצִידִי declares an examination (of the slaughtering knife) necessary &c.; a. e.

**בְּרִיקָנָה** m. (v. בְּרִיק Pa., end) *detective, police officer*. Taan. 22<sup>a</sup> אֲנִי ב' Ms. M. (ed. וְזִדְקָנָה, v. וְזִדְקָנָה). [The description of that officer's doings proves the correctness of the version of Ms. M.]

**בְּרִיתָהּ** pr. n. *B'ditha*, name of a canal of the Euphrates, v. שְׁוִמְבְּרִיתָהּ. M. Kat. 11<sup>a</sup> כּוּרִי ב' (read 'בב', Alf. בפִּסְמִבְרִיתָהּ) in the B'ditha the fish were laid dry. [Var. בְּרִיתָהּ, בְּרִיתָהּ, v. Rabb. D. S. a. l. note 300.]

**בְּרִל** (v. בְּרִיד, v. בְּרִיד II) *to separate, divide, distinguish*; (neut. v.) בְּרִל *to keep aloof*. Pes. 87<sup>b</sup> וְכ' בְּרִל with-draw thyself from (touching) her. Y. Hag. II, 78<sup>b</sup> top בְּרִל מִן הַתְּרוּמָה in order that he may be careful in handling T'rummah. B. Mets. 59<sup>b</sup> it seems to me that the colleagues hold themselves aloof from thee (i. e. thou art excommunicated). Ib. 89<sup>a</sup> ב' to separate (with a tool) dates which stick together (emp. Rashi a. l.); Y. Maasr. II, 50<sup>a</sup> top חֲבֵרִיל pains will stay away from him; a. fr.

**חִיף** (b. h.) *to sever, set apart, distinguish*. Hull. 21<sup>b</sup> מְבַרֵּל וְאִינוּ מְבַרֵּל he nips the bird's neck but must not sever a limb or cut with his nail deeper than required (Lev. I, 17). Ib. I, 7 חִיף הַמְּבַרֵּל בֵּין וְכ' He who established distinctions between (the) sanctity (of the Sabbath) and (the) sanctity (of the Festivals); a. fr.—2) (denom. of חִיף or חִיף) *to recite the benediction Hammabdil* on the exit of the Sabbath or Festival, *to say Habbalah*. Ibid. חִיף מְבַרֵּלִין what formula must you use (at the exit of the Sabbath and the simultaneous beginning of a Festival)? a. fr.—Part. Hof. מְבַרֵּל *separated, distinguished*. Num. R. s. 10 beg. מְבַרֵּלִים are different from the doings of other nations. Naz. 7<sup>a</sup> מִזֵּי מִזֵּי are separated one from another. Tosef. Peah III, 5; a. fr.

**בְּרִיל, בְּרִיל** ch. 1) as h. Kal. (neut.) Hull. 116<sup>b</sup> בְּרִילִין

'we abstain from them. Ib. לא בדילי וכ' do not abstain; a. e.—2) (as foreg. Hif. 2) *to say Haddalah*. Erub. 40<sup>b</sup> hast thou said Hadd. . . . אין בדילנא yes, I have &c.

בִּדְן, v. בִּדְן.

בִּדְסִין, v. בִּדְסִין.

בִּדְקָ (b. h. בִּדְר, v. בִּדְר) *to split, break into, penetrate*. Keth. XIII, 9 הנה הופה בִּדְקָ the removal to a better residence (and style of living) penetrates (the body and creates disease); v. ib. 110<sup>b</sup> בִּדְקָ וְכ' what does *bodek* mean? Answ. As it is expressed by Samuel . . . , a change of the mode of living (v. וְכָר) is the beginning of abdominal disease.—Esp. 1) *to search, examine, investigate, try*. Sot. V, 1 as well as the water בִּדְקָ tries her (eventually makes her sick), so does it try him (the adulterer). Pes. I, 1 את הוֹמֵץ בִּדְקָ leavened bread is searched after (for the sake of removing it). Ib. 9<sup>b</sup> בִּדְקָ (בִּדְקָ) a house which has been searched. Snh. III, 6 אֵת הַזֵּדִים בִּדְקָ the witnesses are cross-examined. Ib. IV, 5; v. הִרְשָׁה. Sabb. 139<sup>a</sup> בִּדְקָ בִּדְקָ investigate the doings of the Israelitish judges. Keth. VII, 8 הוֹא בִּדְקָ he has her examined (as to bodily soundness) by his female relatives. Ib. 75<sup>b</sup> אֵל אֵל . . . דְּקָ the presumption is that nobody will drink out of a cup, unless he has examined it (will not marry a woman before ascertaining her physical condition). Kidd. IV, 4 must investigate her family records up to four mothers &c. Ib. 5 בִּדְקָ מִן וְכ' no family records are searched beyond the altar, i. e. the ascertained fact of a person's admission to priestly services is sufficient evidence of unblemished descent for marriage purposes. Nidd. 30<sup>b</sup> וּבְדָקָ וּמִצָּאָן (read וּבְדָקָ וּמִצָּאָן) they (the scholars) examined (made a post mortem examination); Tosef. ib. IV, 17; Bekh. 45<sup>a</sup>; a. fr.—2) *to tend, cure* (plants), esp. *to cover with earth or manure*. Tosef. Shebi. I, 12; Y. ib. IV, 35<sup>b</sup> bot.

*Nif.* בִּדְקָ *to be examined* &c. Y. Gitt. I, 43<sup>b</sup>; IX, end, 50<sup>d</sup> הַשֵּׁם בִּדְקָ the report was traced. Nidd. V, 6 נִדְרֶיהָ בִּדְקָ her vows are subject to examination (to find out whether she knows the import of a vow); a. fr.

בִּדְקָ, בִּדְקָ ch. same; 1) *to split, burst, break into*. Hull. 105<sup>a</sup> הוֹא צִיטְרָא דְּבִדְקָ וְכ' (דְּבִדְקָ) he saw that a sewer had burst into his field (inundating it); v. בִּדְקָ. —2) *to examine, espy; to test*. Targ. Judg. XVIII, 2; a. fr.—Yeb. 65<sup>a</sup> אִיבְדִּיקָ נִפְשָׁאִי I will test myself (as to my virility). Y. Ned. II, 37<sup>b</sup> bot. הֵפָה בִּדְקָ הֵפָה Hefa wanted to sound his knowledge. Taan. 21<sup>b</sup>; a. fr.—3) *to cure the body by means of a purgative*. Ned. 50<sup>b</sup> הוֹא בִּדְקָ purged himself with &c.; a. e.—Part. pass. בִּדְקָ *tested, sure, known*. Y. Sot. V, 20<sup>e</sup> bot. לא בִּדְקָ was unknown to me (I had not experienced). Taan. 23<sup>b</sup> לא בִּדְקָ (not בִּדְקָ) ye are unknown to me (as to your honesty).—*I am sure, I know*. Pes. 111<sup>b</sup> בִּדְקָ בִּדְקָ I am sure you do not know (Ms. M. בִּדְקָ לִי, Ms. 2 Oxf. בִּדְקָ, v. Rabb. D. S. a. l. note). \*Hull. 32<sup>a</sup> בִּדְקָ בִּדְקָ

Ar. Var. (ed. בִּדְקָ) I was not so familiar with my uncle that I should have asked him.

*Pa.* בִּדְקָ *to discover* (by sorcery), *to find out secrets*. Targ. O. Gen. XLIV, 5; 15 . Cmp. בִּדְקָא.

בִּדְקָ (b. h., preced.) 1) *breach, defect*.—2) *attendance, repair*. Y. Pes. VIII, 36<sup>a</sup> top. Tem. I, 6 הִבְּ בִּדְקָ (II Kings XII, 8) keeping the Temple in repair. Y. Pes. VIII, 36<sup>a</sup> top. Tem. I, 6 הִבְּ בִּדְקָ (Mish. קִרְבָּנוֹת) offerings for the Temple repair, opp. to (Mish. קִרְבָּנוֹת) objects dedicated for sacrifices. Ibid. VII, 1; a. fr.—*Pl.* בִּדְקָ, constr. בִּדְקָ. Sabb. 32<sup>a</sup> בִּדְקָ בִּדְקָ breaches through which death enters, i. e. sins for which one is visited with death; v. בִּדְקָ.

\*בִּדְקָ ch. same, *defect, sin*. Targ. Y. II Num. V, 19 these waters searching לִבְּ הָאֵלֶּיךָ the defect. [Probably a corrupt reading.]

בִּדְקָ, בִּדְקָ m. ch.=h. בִּדְקָ 1) *breaking into, freshet, bursting dam*. B. Mets. 66<sup>b</sup> וְכ' אִתָּא בִּדְקָ a freshet came and overflowed &c. B. Bath. 41<sup>a</sup> וְכ' אִתָּא בִּדְקָ a freshet swept his field (taking away the fence). Hull. 105<sup>a</sup> בִּדְקָ Ar. a channel caused by a freshet, v. בִּדְקָ. Snh. 7<sup>a</sup> strife is likened וְכ' (דְּמִיָּא) to an inroad made by a burst (of water), once entering it widens more and more; a. fr.—*Pl.* בִּדְקָ, בִּדְקָ. Erub. 21<sup>a</sup> דְּשִׁיזִי בִּדְקָ where freshets are of frequent occurrence.—2) *breach, defect*. Targ. O. Gen. XLII, 9 (הִרְוָה). Targ. II Kings XII, 6sq.—*Pl.* Targ. Lam. I, 8 בִּדְקָא her shortcomings (h. בִּדְקָא). [B. Bath. 61<sup>a</sup> בִּדְקָ, v. בִּדְקָ.]

\*בִּדְקָ, Pi. בִּדְקָ as following. Ruth R. to II, 15 הוֹא בִּדְקָ scattered coins. [Prob. to be read מְבַדְקָ or מְבַדְקָ.]

בִּדְרָ (בִּדְרָ; cmp. בִּדְר, v. בִּדְר) 1) *to scatter, strew*.—*Pa.* בִּדְרָ same, also, *to distribute freely*. Targ. Ps. LXVIII, 31; a. fr.—Hull. 54<sup>a</sup> וְכ' אִי בִדְרָ לֵה סָמָא if a powder is strewn upon its wound, it may recover; [Rashb. to B. Bath. 74<sup>b</sup> quotes וּבְדָרָ לְקִיטְמִיָּה וְכ' Gitt. 56<sup>b</sup> and scatter ye his (my) ashes over seven waters. Y. Ber. IX, end, 14<sup>d</sup> בִּדְרָ when people gather (are willing to listen to instruction), distribute (teach); when people scatter (throw religion away in neglect), gather in (live in retired study). Cant. R. to VIII, 9 גְּרִמִּיכֹן בִּדְרָ ye (do not stand in crowds).—Part. pass. בִּדְרָ *scattered*. Y. M. Kat. III, 81<sup>d</sup> top מְבַדְקָ מְבַדְקָ there are more than those (twenty four cases) scattered in Mishnah and Boraitha. Sabb. 20<sup>a</sup>, v. infra.—2) *to shake* (in a sieve). Targ. Amos IX, 9. [Ibid. מְבַדְקָ, prob. מְבַדְקָ.] Cmp. בִּדְרָ.—3) *to tread olives*. Targ. Mic. VI, 15 (perh. בִּדְרָ?).

*Ithpa.* אִתְּבַדְרָ, אִתְּבַדְרָ; *Ithpe.* אִתְּבַדְרָ *to be scattered, to disperse*. Targ. Is. XXXIII, 3; a. fr.—Sabb. 20<sup>a</sup> קִנִּים מִבְּדָרִין (v. Rabb. D. S. a. l. note 300, ed. מְבַדְרִין) loose staves in the stove will fall apart (and may require stirring). Lev. R. s. 6 and the denars began מִבְּדָרִין to be scattered. Gitt. 33<sup>b</sup> לִיבְדָרִי אִתְּבַדְרָ (not אִיבְדָרִי) let them disperse (so as not to be found together). Snh. 8<sup>a</sup> bot. בִּדְרָ and they (the judges) dispersed.—Denom. בִּדְרָ, בִּדְרָ.

בְּרֵסִין, v. בְּרֵסִין.

בְּחָא, בְּחָח, v. בְּחָי.

בְּחָדִי, v. חָדִי.

בְּחָדִי, בְּחָדִי f. (b. h.; בְּחָדִי) *chaotic condition*; always with חָדִי. Gen. R. s. 2; a. fr.

בְּחָדִי=בְּחָדִי Ber. 45<sup>a</sup>; a. fr. (Ms. M.).

בְּחָדִי ch.=בְּחָדִי with, in them. Pes. 72<sup>b</sup>; a. fr.; v. חָדִי.

בְּחָדִי, v. בְּחָדִי.

בְּחָדִי, v. בְּחָדִי.

בְּחָדִי f. (בְּחָדִי) *confusion*. Targ. Prov. XXVI, 21 ed. Wil. (Ms. בְּחָדִי; oth. ed. כְּחָדִי).

בְּחָח, בְּחָח, בְּחָח (b. h.; בְּחָח, cmp. בּוּא, to be broken into; to gasp; to burst forth, v. בּוּא, v. Ges. Hebr. Dict. s. v.) to be stirred up, confounded, in disorder. —Gen. R. s. 2, beg. חָח וּבְחָח; ib. fem. וּבְחָח bewildered and confounded.

\**Hif.* חָח to clear (the field), cmp. בְּחָח. Y. Sabb. VII, 10<sup>a</sup> top חָח בְּחָח (read חָח בְּחָח) (read חָח בְּחָח) (read חָח בְּחָח) you may clear thickets (in the Sabbath year); v. בְּחָח Pi.

בְּחָח ch. same. Part. בְּחָח, fem. בְּחָח *chaotic*. Targ. Y. II, Ex. XII, 42. Targ. Y. Gen. I, 2.

\*בְּחָח, Targ. Prov. II, 7, read סְבָרָא (as in Pesh.) or שְׂבָרָא=ed. Wil. שְׂבָרָא.

בְּחָח f. (בְּחָח) *haste*. Ezra IV, 23. Targ. Ex. XII, 11; a. e.

בְּחָח, בְּחָח (בְּחָח) *bright, distinguished*. Targ. Cant. VII, 3; a. e.

בְּחָח, בְּחָח m. (בְּחָח; b. h. בְּחָח) *white, white spot* (cloud).—*Pl.* בְּחָח, בְּחָח. Taan. 7<sup>b</sup> (ref. to Job XXXVII, 21) אֲפִי בְּשָׁעָה שְׁחֻמְנִים עֹמְדִין בְּחָח וְכִי Ms. M., even when the clouds stand in white spots, there comes a wind &c.; edit. שְׁחֻמְנִים בְּחָח בְּחָח the sky is made (to appear) full of white clouds.

בְּחָח, pl. בְּחָחִי same. Targ. Job XXXVII, 21 בְּחָח בְּחָח white clouds without giving rain &c.

בְּחָח, v. בְּחָח.

בְּחָח (b. h.; בְּחָח, v. בְּחָח) to hurry, be excited, anxious. Part. pass. בְּחָח *excited, pressed*. Pes. 11<sup>a</sup> sq. אִם בְּחָח man is excited when his property is at stake. Ib. 72<sup>b</sup> בְּחָח זְמַנּוֹ his time (for doing the thing) is pressed (it cannot be postponed). Yoma 85<sup>a</sup>, a. e. בְּחָח עַל מָוֹת anxious to save his dead relative from the fire.

*Pi.* בְּחָח to agitate, frighten. Y. Yoma VI, 43<sup>e</sup> bot. בְּחָח לְמָה אַתָּה מְבַחֵלִינִי why dost thou agitate us.

*Hithpa.* a. *Nithpa.* חָח, חָח to be excited, confounded. Num. R. s. 14 (ref. to *tibbahl*, Koh. VIII, 3) חָח אֵל חָח be not intimidated by his wrath, Ib. חָח לֹא הָיָה מְשִׁירָה he was not carried away by her (tempting) actions. Ib. חָח מִפְּנֵי חָח he was not confounded on account of his being alone in the house. Pesik. R. s. 36 חָח חָח were in commotion and alarm.—

*Part. Hof.* חָח, or Pual חָח *confounded, hard to pronounce or remember*. Gitt. 14<sup>b</sup> חָח אֶרְבֵּי שְׁמוֹתֵיהֶן מִבְּרִי חָח Ar. (ed. חָח) their names are bewildering, beginning with Arda, Arta, Phile.—[Deut. R. s. 9 חָח מִבְּרִי, read חָח his mind is confused, he cannot collect himself for prayer.]

חָח, חָח ch. same.—*Pa.* חָח 1) to be precocious, inconsiderate, hasty. Targ. Koh. V, 1; a. e.—2) as h. Piél. Targ. Job XXIII, 16; a. fr.

*Ithpa.* חָח, *Ithpe.* חָח 1) to be hurried, to hurry. Targ. Esth. II, 9.—2) to be agitated. Targ. I Sam. XXVIII, 21; a. fr.—Y. Keth. I, 25<sup>a</sup> is it possible that the whole town חָח was excited on account of Naomi?

חָח f. (b. h.; חָח) *suddenness, sudden calamity, shock*. Y. Bicc. II, 64<sup>d</sup> top; S'mah. III, 9 חָח מִיָּד לְשָׁנִים מִיָּד חָח death after two days' sickness is a shocking death. —Y. B. Mets. II, end, 8<sup>d</sup> חָח חָח a rending of garments חָח which is not done under the influence of the first shock (after the sad news) is considered as if not performed at all.—*Pl.* חָח. Num. R. s. 11; Tanh. Naso, 10 חָח חָח as a forced duty and in a hurried manner; a. fr.

חָח (חָח?) m. (denom. of next w.) *cattle-driver, cattle-raiser, driver*. Deut. R. s. 3 חָח חָח and the driver (leader of the ass) was with him. \*Y. Ned. XI, end, 42<sup>d</sup> חָח חָח חָח my stable-man (a gentile) has seduced me. Ib. חָח חָח (not חָח) (do you believe) the stable-man's connection with thee has no restrictive consequences? [V. Noda Bihudah, 2<sup>nd</sup> ed., Eb. Haéz. Nr. 12.] Gen. R. s. 86 חָח (Yalk. Gen. 145 חָח, prob. חָח).—*Pl.* חָח, חָח. Y. Pes. I, 27<sup>b</sup> (in gen. *servants*). Cant. R. to IV, 4 (play on חָח Deut. VII, 14) there shall be none barren (of knowledge) among thee, שְׂבָח חָח even among your cattle drivers; Deut. R. s. 3; a. e.; Gen. R. s. 32 חָח (corr. acc.)—Y. Maasr. II, 50<sup>a</sup> bot. חָח חָח (not חָח) give the drivers (field laborers) oranges to eat; [Erub. 53<sup>b</sup> חָח in diff. connection].

חָח f. (b. h.; חָח, *Æthiop.* to be dumb; בְּחָח, v. בְּחָח) *cattle, quadruped domestic animal* (mostly of the horned race); in gen. *dumb beast*, opp. to man. Gen. R. s. 20 חָח חָח domestic animals, wild beasts, and birds; a. fr.—חָח חָח (of the bovine race); חָח חָח (sheep, goats &c.). Bekh. 8<sup>a</sup>; a. fr.—חָח חָח, v. חָח, חָח &c.—*Pl.* חָח Gen. R. s. 86; a. fr.

חָח m. (b. h.; Coptic p-she-mau, *water-ox*, Ges.) in Rabbin. lit. *B'hemoth, a legendary animal* reserved for the righteous in the hereafter; cmp. לְיָחֵן. Lev. R.

s. 22 in place of the forbidden animals from which you here abstain, אֵלֶּךָ בְּהִרְרִי אֵלֶּךָ (I shall give you in the hereafter) 'the b'hemoth on the thousand mountains' (Ps. L, 10). Ib. s. 13 בְּהִרְרִי אֵלֶּךָ b'hemoth a. leviathan are the game of the righteous &c. Ib. בְּהִרְרִי אֵלֶּךָ b'hemoth shall attack the leviathan with his horns &c.

**בִּהָק** (b.h.in בִּהָק; v. בהִי, v. בהִי) *to shine with a pale light, be white, glisten*. Bekh. 45<sup>b</sup> בִּהָק one glistening (with unsteady eyes, *albino*), diff. fr. לבן white-complected.

*Hif.* בִּהָק (1) *to shine, be bright*. Y. Pes. I, beg. 27<sup>b</sup> top בִּהָק when the candles burned brightly. Ib. מְבִהָקִים; Gen. R. s. 31 מְבִהָקִים (of glistening jewels). Ib. s. 40 בִּהָק the whole land of Egypt was brightened by her (Sarah's) beauty; a. fr.—2) *to brighten, make bright*. Snh. 100<sup>a</sup>—Part. Hof. מְבִהָקִים *distinguished, prominent*. Kidd. 33<sup>a</sup> הַמְּבִהָקִים when his teacher is a distinguished scholar. Gitt. 11<sup>a</sup> מְבִהָקִים names of a distinctly gentile character (which Jews do not assume). [Sifra Thazr. ch. I מְבִהָקִים, read with R. S. to Neg. I, 1 מְבִהָקִים, v. מְבִהָקִים.]

**בִּהָק** ch. same. *Af.* אֲבִהָק *to shine*. Targ. II Sam. XXII, 13.

**בִּהָק**, v. בִּהָק.

**בִּהָקָא** (pl. בִּהָקִי, f. = h. בִּהָקָא. Targ. Y. I, II Lev. XIII, 2; XIV, 56; a. e.

**בִּהָקָא** m. (בִּהָק) *one afflicted with bohak* (Lev. XIII, 39), *one having an eruption* resembling leprosy, v. בִּהָק. Gen. R. s. 98 בִּהָקָא one who is a bahakan is hot-tempered. *Pl.* בִּהָקִי. Ib. (ed. בִּהָקִי) (ref. to Gen. XLIX, 7) he let rise among them a large number of bohakanin (hot-tempered men). V. next w.

**בִּהָקִי** m. same, *one full of whitish pustules*. Ber. 58<sup>b</sup> Ms.M. (ed. בִּהָקִי plur.). Fem. בִּהָקִיָּה. Meg. 24<sup>b</sup> בִּהָקִי one whose hands are &c.

**בִּהָר** (b. h.; v. בהִר, v. בהִר; cmp. preced. ws.); *Pi.* בִּהָר or *Hif.* בִּהָר *to shine brightly, be glossy*; trnsf. *to make one's self conspicuous, to boast*. Lev. R. s. 15; Tanh. Thazr. 11 *bahereth* (Lev. XIII, 2) that is Yavan (Græco-Syria) שְׂרָרָהּ (or שְׂרָרָהּ) that lorded it over Israel by her decrees; v. בִּהָר. —[*Pi.* בִּהָר *to make clear*. Pesik. R. s. 33, v. בִּהָר.]

**בִּהָר** ch., Shaf. שְׂרָרָהּ q. v.

**בִּהָרָא**, v. בִּהָרָא.

**בִּהָרָקָא**, v. בִּהָרָקָא.

**בִּהָרָה** f. (b. h., בִּהָרָה) *bright white spot on the skin*, eventually one of the symptoms of leprosy. Neg. I, 1 *bahereth* means an intensively bright spot (sparkling) like snow. Ib. II, 1 בִּהָרָה an intensely bright spot appears faint on the skin of a Germanus (Teuton), and the faint spot appears bright on a Cushite;

(Sifra Thazr., Neg. ch. I, ed. Weiss כִּכְ, כִּכְ; Yalk. Lev. 551 גִּרְמָה, corr. גִּרְמָה; a. fr.—*Pl.* בִּהָרָה. Neg. VII, 1. Ib. VIII, 6; Tosef. ib. III, 12.

**בִּהָרָה**, **בִּהָרָה**, **בִּהָרָה** ch. same. Targ. O. Lev. XIII, 2; a. e.—*Pl.* בִּהָרָה. Ib. 38; 39. V. בִּהָרָה.

**בִּהָרָה** (v. בהִר, v. בהִר) (=h. בִּהָר, cmp. רִיץ a. רִיץ) 1) *to be confounded, abashed, ashamed*. Targ. O. Gen. XLIX, 8; a. fr.—Y. Shek. I, beg. 45<sup>d</sup> (in Hebr. phraseol.) הֵן נִקְרָא וְלֹא נִבְהָרָה (Bab. ed. נִבְהָרָה ... נִבְהָרָה) can we read this and not feel ashamed? Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top, if I rise among the righteous, I may not feel ashamed. Ib. לֹא נִבְהָרָה I may not feel ashamed of my doings? Y. Kidd. IV, 65<sup>c</sup> top בִּהָרָה they are ashamed of one another. Y. Orl. I, 61<sup>b</sup> top בִּהָרָה is ashamed to look at him. Lev. R. s. 31 בִּהָרָה yet are not ashamed (to worship them).—2) (=בִּהָרָה) *to be bewildered*. Keth. 62<sup>a</sup> (prov.) a woman used to abortion (or loss of children through death) בִּהָרָה is no longer besides herself (when it reoccurs; Ar.: is not ashamed).

*Pa.* בִּהָרָה, *Af.* אֲבִהָרָה 1) *to put to shame*. Targ. Ps. XIV, 6. Ib. CXIX, 116; a. e.—Y. Shebi. IV, 35<sup>b</sup> bot.; Y. Maas. Sh. V, beg. 55<sup>d</sup> לִיהָרָה וּמִבְהָרָהּ לִיהָרָה and bend the tree down as if in shame, in order that it may bear fruits (cmp. Sabb. 67<sup>a</sup> 'that people may pray for it'). Y. Kil; Y. Keth. I, c. if I rise among the wicked בִּהָרָה I may not put (them) to shame.—2) *to frighten, confound*.—Y. R. Hash. II, 58<sup>a</sup> bot. לֹא בִהָרָהּ וְכִי בִהָרָהּ thy Master's children (the Israelites).

*Ithpa.* אֲבִהָרָה, *Ithpe.* אֲבִהָרָה, contr. אֲבִהָרָה *to be put to shame*. Cant. R. to II, 5 וְהָיָה מִחֲבֵרָהּ וְהָיָה אֲבִהָרָה and he felt ashamed and went away. Y. Sabb. VI, 8<sup>c</sup> top מְבִהָרָהּ she is ashamed.

**בִּהָרָה**, **בִּהָרָה**, **בִּהָרָה** f. (h. בִּהָרָה; v. בהִר, v. בהִר) *shame, disgrace; nakedness* (=h. בִּהָרָה). Targ. Job VIII, 22; a. fr.—Snh. 102<sup>b</sup>; Gen. R. s. 49 בִּהָרָה elders of disgrace, v. אֲשָׁמָה. Hull. 56<sup>b</sup> בִּהָרָהּ their shame (diseased condition) has been revealed. Targ. II Chr. XXXII, 21 בִּהָרָה.

**בִּי**, v. בִּי.

**בִּזָּא** (b. h.; v. באִזָּא, v. באִזָּא; cmp. preced. ws.); *Pi.* בִּזָּא or *Hif.* בִּזָּא *to enter into, split, insert*; v. בבִּזָּא; *to be vacant, clear*, v. באִזָּא; *to be disordered*, v. באִזָּא 1) *to enter, come*. R. Hash. I, 2 בִּזָּא those come into the world, i. e. mortals. Hull. 54<sup>b</sup> בִּזָּא be welcome!—Tanh. Vaëra 14; Midr. Till. to Ps. LXXXVIII, 47, a. e. (play on בִּזָּא ibid.) בִּזָּא it (the locust) comes, encamps [rests], and plucks. Y. Shebu. VIII, 38<sup>c</sup> top, a. e. בִּזָּא שְׂבָא may (evil) befall me, if—; cmp. אֲבָרָה; Koh. R. to X, 8 וְכִי יִבָּא אִי (evil) befall me, if—; with בִּזָּא (b. h. with בִּזָּא) *to have sexual connection*. Kerith. I, 1; a. fr.—3) with לִידִי or לִידִי *to fall into the power of*.—Aboth II, 1 לִידִי and sin will have no power over thee. Yoma 86<sup>b</sup> וְכִי לִידִי (not באִזָּא) he had the power (the chance)

to commit a sin &c.; Kidd. 39<sup>b</sup>; a. fr.—וּרְאֵה come and see (I will prove). Yoma l. c.; a. fr.

*Hif.* מְבִיא 1) *to bring, carry*. Gitt. I, 1 וְכִי הֵבִיא he who brings (as a messenger) a letter of divorce from abroad; a. fr.—2) *to offer*. Bicc. I, 1; a. fr.—3) *to draw an object toward's one's self*, opp. הוֹלִיךְ, v. הִלָּךְ. Hull. II, 3 הָדִילְךָ וְלֹא הָרָה he put the knife out (in slaughtering) but did not draw it backward; וְלֹא הָרָה or drew it toward himself but did not then move forward; a. fr.—4) *to bring about, produce, cause*. Aboth I, 17 מְבִיא begets sin; a. fr.—5) *to lead, procure admittance*. Ab. Zar. 20<sup>b</sup> Torah מְבִיאָה לִידֵי וְכִי (v. supra) leads to careful conduct &c. Ib. 18<sup>a</sup> מְבִיאָה לִי wilt thou procure me (promise me) admittance into the world to come?; a. fr.

בְּיָאָנָא, v. בּוֹאָנָא.

בּוֹאָנָא, v. בְּיָאָנָא.

בּוֹבִיָא I m. (Syr. *bubia sartago*, P. Sm.; prob.=בי. a. fr. softened through assimilation, cmp. אֶפְרַיִם a. fr. *a frying pan*, sometimes used as a *coal pan* containing the coal over which things are roasted. Pes. 30<sup>b</sup> (Ms. M. 2, Ms. Oxf. Ar. and old ed., v. Rabb. D. S. a. l. note 10); Zeb. 95<sup>b</sup> (Ms. R. 1 מְבִיאָה, corr. בִּר; Ms. K. בּוֹבִיא). Sabb. 29<sup>a</sup> he threw the date stones לְבִיבִיא Ms. M. a. Ar. (Y. Bets, IV, 62<sup>c</sup> לְבִיבִיא, v. Rashi to Sabb. l. c.) into the pan. [Editions vary betw. בּוֹבִיא a. בּוֹבִיא.]

בּוֹבִיָא II, f. *image*, v. בְּבִיָאָה.

בּוֹבִיָא, Lam. R. to II, 2, v. בִּרְבָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא *the word reversed*. Sabb. 104<sup>a</sup>.

בּוֹבִיָא, Targ. II Esth. IV, 1 בּוֹבִיָא אֵינִן, Var. פּוֹגִיָא, read פּוֹגִיָא נְעִמִי א', or פּוֹגִיָא נְעִמִי א' (ἐπιτάγματα, διατάγματα) *commands, ordinances*; v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא, pl. בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא c. (denom. of בִּד V) *a mat of reeds*. [The best versions, however, read בּוֹבִיָא q. v.]

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא pr. n. m. *Bohāyon*. Pes. 57<sup>a</sup> (Ms. M. בּוֹבִיָא); Tosef. ib. II (III), 20 (Var. בּוֹבִיָא, v. בּוֹבִיָא).

בּוֹבִיָא m. (b. h.; בחק) *white scurf*. Neg. I, 5. Sifra Thazr., Neg., ch. X.

בּוֹבִיָא ch. same. Targ. O. Lev. XIII, 38 (ed. Berl. בּוֹבִיָא).

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא (b. h., בּוֹבִיָא, v. בּוֹבִיָא) 1) *to tread upon*, whence *despise*. Aboth IV, 3 בּוֹבִיָא אֶל חֲדָרֵי בֵּי despise not &c.—2) *to divide*; v. בּוֹבִיָא.

בּוֹבִיָא ch. same; 1) *to plunder, ransack*. Targ. Gen. XXXIV, 27; a. fr.—Esth. R. to I, 10 (play on בּוֹבִיָא ibid.) plunder his house.—2) *to tread*. Ib. (play on בּוֹבִיָא ibid. as if from בּוֹבִיָא, cmp. בּוֹבִיָא and בּוֹבִיָא) tread and shatter (v. Targ. Esth. a. l.; cmp. בּוֹבִיָא). [Most of the forms may be derived fr. בּוֹבִיָא.]

בּוֹבִיָא m. *the Buzite*. Targ. Job XXXII, 2; 6.

בּוֹבִיָא m. (בּוֹבִיָא, בּוֹבִיָא) *plunderer*. Pl. בּוֹבִיָא. Yalk. Jer. 281 (Lam. R. introd. R. Yits. 1 בּוֹבִיָא).

בּוֹבִיָא (בּוֹבִיָא) f. (v. בּוֹבִיָא) *contempt, contumely*. Targ. Ps. CXIX, 22.—V. בּוֹבִיָא II.

בּוֹבִיָא m. (b. h.) prop. *aversion, sickness*, hence (cmp. *a certain stage in the growth of the fig* (intermediate between פִּגּוּל and צִמּוּל), *when its head becomes white*; trnsf. *the stage of female puberty* intermediate between childhood (יְלֻדוּת) and full womanhood (בְּגִירוּת)). Nidd. V, 7 the Scholars have introduced figurative terms for the stages of womanhood: paggah, bohāl &c.; v. בּוֹבִיָא. bohāl means the days of maidenhood. V. בּוֹבִיָא.

בּוֹבִיָא pr. n. m. *Buta*, father of Baba, v. בּוֹבִיָא II.

בּוֹבִיָא m. (בּוֹבִיָא) *bright spot* (cloud, v. בּוֹבִיָא). Targ. Job XXXVII, 21 (Ms. בּוֹבִיָא).

בּוֹבִיָא m. (v. preced.) *spark* (blossom of light, cmp. h. בּוֹבִיָא).—Pl. בּוֹבִיָא, B. Mets. 85<sup>b</sup> בּוֹבִיָא דִּנְיָ מַחֲיִיָא וְכִי בּוֹבִיָא (ed. ... בּוֹבִיָא, corr. acc.) two sparks came forth and struck the eyes of &c. Ber. 58<sup>a</sup> שֵׁשׁ וּנְפִקִי בִּדְנִי וְכִי בּוֹבִיָא Ar. ed. Koh. (Ms. M. בּוֹבִיָא וּנְפִקִי בִּדְנִי, omitted in ed., v. Rabb. D. S. a. l. note) R. Sh. spoke a word, and there came forth sparks and blinded him.

בּוֹבִיָא m. pl. (בּוֹבִיָא) *the poor (broken ones)*. Gitt. 37<sup>a</sup>; v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא, v. בּוֹבִיָא.

בּוֹבִיָא f. (בּוֹבִיָא; cmp. בּוֹבִיָא) *flower-bud of the caper tree, capers*. Ber. 36<sup>b</sup> לְפִרְחָא דְּבִרְיָ וְאִיקָיִים Ar. (ed. ... לְפִרְחָא דְּבִרְיָ וְאִיקָיִים) the blossom of the caper was cut off, but the bud survived. [Ib. 58<sup>a</sup> בּוֹבִיָא דְּנִירָא Ms. M. read בּוֹבִיָא, v. בּוֹבִיָא].—Pl. בּוֹבִיָא, Hull. 59<sup>a</sup> בּוֹבִיָא seven blossoming capers (Rashi: stones of the caper

fruit). Y. Maasr. IV, end, 51<sup>c</sup> בר' . . . מרימין to remove the buds. [Y. Pes. I, beg. 27<sup>a</sup> באילין ביטחא v. בטיטא.]

**בוטלנא** m. (בטל) 1) *idleness*. Targ. O. Ex. XXI, 18 (being incapacitated).—2) *indemnity for loss of time*. Ib. v. 19. V. בטיטא.

**בוטמא** m. (בטם) 1) *terebinth (fruit and tree)*, *pistacia terebinthus* (v. Sm. Ant. s. v. Tereb.). Targ. O. Gen. XXXV, 4; a. e.—*Pl.* (Hebr., fr. בושמא). Y. Kil. I, 27<sup>a</sup> bot. ו'ב' הלויין ו'ב' ו'ב' nuts and terebinths combined produce pistachio.—Chald. בושמא. R. Hash. 23<sup>a</sup> אלונים ב' אלונים ed. (Ar. אלונים ב'; Gen. R. s. 15 אלונים ב'; B. Bath. 80<sup>b</sup> בושמא, Ms. M. בוטמא, v. אפון, I.—2) *pistachio (tree or nut)*. Shebi. VII, 5 Ar. s. v. אלה (ed. בושמא); v. next w.—*Pl.* בושמין. Targ. O. Gen. XLIII, 11 ed. Berl. (oth. ed. a. Y. בוטמין).

**בוטמא** I m. (b. h. בושמא, בטן, v. next w.) 1) *to be hollow, swell*, v. Ges. H. Dict. s. v. *pistachio (nut or tree)*. Shebi. VII, 5 Ms. M. a. Y. ed. (Bab. ed. בושמא, v. preced.; Tosef. ib. V, 11 בושמא;—*Pl.* בושמין. Targ. Y. (a. O. some ed.) Gen. XLIII, 11; v. preced. B. Bath. 80<sup>b</sup>; v. preced.

**בוטמא** II m. (בטן) *swollen belly, swelling*. Lev. R. s. 18, end; Num. R. s. 7.

**בוטמא**, v. בושמא I.

**בוטמא** pr. n. *Batanæa*, town and district east of the Jordan, reputed for large commercial fairs (קריין). Y. Ab. Zar. I, 39<sup>d</sup>; Gen. R. s. 47 בושמא. Cmp. בושמא (b. h.) a. בושמא.

**בוטמא** Pesik. R. s. 10, read בושמא; v. בושמא.

**בוטמא**, v. בושמא.

**בוטמא**, v. בושמא.

**בוט** ch. (b. h.; v. בוט, בור, v. בוט) *to run to and fro, be agitated*. Part. בוש, f. בושא. Gen. R. s. 87, beg. (expl. בוטא חיה וטעא Ar. (ed. בוטא חיה וטעא, corr. ace.) she runs about (revelling) &c. Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) (read:) therefore we are now in trouble. And they wept &c. Ruth. R. s. 3 (before I, 18) קל בושא בושא (read בושא) the sound of people running in excitement (on business).

**בוטא**, v. בושמא.

**בוטא** m. (בוט; v. P. Sm. I 526 sq.) 1) *the weaver's shuttle*; 2) *the spider*. Succ. 52<sup>a</sup>; Snh. 99<sup>b</sup> של ב' חוט the thread of the shuttle [or spider-web]. [Snh. I. c. בוטא, Mss. vary betw. בוטא a. בוטא q. v.]—[3] *coal-pan*, v. בוטא.—Cmp. בוטא.

**בוטא** m. (v. preced.; r formative, cmp. חליטא) *the weaver's clue*. Sabb. 96<sup>b</sup> ed. a. Ar. (Ms. M. בוט, Ms. Oxf. בושמא, Ar. Var. בוטא).

**בוטלן**, Y. Shek. VII, beg. 50<sup>c</sup>, v. בושמא.

**בוטא** m. (Syr. בוקלא; בכנ, בקל, v. בקל) 1) *a club, a stripped smooth pole, bar*. Erub. 102<sup>a</sup> ב' קאמרת (Ar. ed. Koh. בכנא) you speak of a club (with a handle used as a door-bar).—*Pl.* בושמא. B. Kam. 93<sup>b</sup> it says (in the Mish.), 'If one robbed pieces of wood and made utensils out of them' ב' דהיינו ו'ב' Ar. (ed. ב' with one ב, Ms. H. בריכאני) it means that he made them into clubs, that is 'he polished them'.—2) esp. *a club (with handles) used as a pestle for crushing olives &c.* Sabb. 77<sup>b</sup> (playful etymology) בוטא ב' ואמנה (Ar. ed. Koh. בוטא) it is called *bukhana*, 'come and I shall strike'. Y. Bets. I, 60<sup>c</sup> bot. and concerning a club, for he pounds with it; Y. Sabb. XVII, 16<sup>b</sup> top במכונה (read בבוכנה). Nidd. 38<sup>b</sup> I am ב' דפולא ו'ב' an iron pestle which breaks the copper mortar. Bets. 14<sup>a</sup> ב' (Ar. ed. Koh. בכ').—Transf. *the rib resting in the pelvis, hip-joint*. Hull. 52<sup>a</sup>, v. אטיחא.

**בוטא** f. h. (preced.) *the peduncle (or upper stem)* deeply seated in the Ethrog (like the rib in the pelvis). Succ. 35<sup>b</sup> בושמא, expl. פושם.

**בוטא** I m. (בכר) 1) = h. *first-born*. Targ. Ex. XII, 29; a. fr.—Hull. 44<sup>b</sup>; a. fr.—B. Bath. 126<sup>b</sup> ב' סכלא (h. foolish (wild) first-born, i. e. a first-born by his mother but not by his father (having no privileges):—*Pl.* בושמא. Targ. Ps. CXXXV, 8; a. e.—Fem. בושמא. Ber. 6<sup>a</sup> ב' ב' a first-born cat whose mother is a first-born.—[2] = h. *first fruits*. *Pl.* בושמא. Targ. Y. I Deut. XXXIII, 14. (Targ. Y. II בושמא.)

**בוטא** II f. (v. preced.) *the first, i. e. lowest layer* in the clay dam; v. אטיחא. B. Mets. 103<sup>b</sup>.

**בוטא** (פפריא) *בוטא* (Ar.) (m. pl.?) f. (baccar, baccaris; βάχαρις=βάραρον; v. Sm. Ant. s. v. Asaron, Löw Pfl. p. 370) *baccar*, an aromatic plant supposed to be *hazewort* or *spike-nard*. Shebi. VII, 2 (Ms. M. בוטא). Tosef. Kil. III, 12 בורכיר ed. Zuck. (oth. ed. בורכיר, בורכיר).

**בוט** I *to mix*, v. ביל. [Y. Snh. X, 27<sup>d</sup> ב' קום read ב' קום.]

**בוט** II (v. preced. a. ביל) 1) *something kneaded together, a handful, ball, lump*. Sabb. 67<sup>b</sup>; 128<sup>b</sup> ב' של מלח ב' מאורו המין a handful (fodder) of the same species; v. infra.—*Pl.* בושמא, v. next w.—Gen. R. s. 13 של אדמה ב' clods of moist ground. Num. R. s. 2 sand is thrown into the fire ומוציא בולים and he brings it out as lumps (of glass); v. בולא.—2) *fodder*. Lev. R. s. 22 (expl. בול הרים Job XL, 20); Tanh. Pinh. 12.

**בוט** III (prob. fr. נבל) *Bul*, the biblical name for the eighth month (Marheshvan); v. מרחשון. R. Hash. I, 56<sup>d</sup> bot. (etym. of בול) ו'ב' שחלה נבלה the leaves decay and the ground is cloddy; v. preced.—Tanh. Noah 11, the month is named *bul*, ו'ב' לבחמור ו'ב' the



month when cattle is given mixed fodder from what is in the house; Pesik. R. s. 7.

בּוֹלֵי v. בּוֹלְאוֹת.

**בולבוימס** m. (corrupt. of βουλευτής) *senator*. Y. Taan. IV, 69<sup>a</sup> **בולבוימס** (corr. acc.) archont or senator; v. **בולבוימס**.—*Pl.* **בולבוימס**. Gitt. 36<sup>b</sup> sq. (explain. פרסם בולבוימס (prob. a Babyl. corruption of πρὸς βουλῇ βουλευτῶν) before the council of senators. Ib. 37<sup>a</sup> (as if two words) **בולבוימס** bulé are the rich, buté (as if fr. בטש, play on עבש) the poor (broken ones).

**בולבוס** m. (βολβός, bulbus) in gen. *bulbous root*, esp. *bulbus*, a delicious kind of *onion*, or *musk-hyacinth*. — *Pl.* בולבוסין (בולב). Y. Dem. II, 22<sup>e</sup> bot. (ed. בולבסין, corr. acc.). Ukts. III, 2 בולבסין Var. in Ar. s. v. בולבסין (ed. בולסין; כלוסין; Maim: ענב אלזיב = *Solanum nigrum*, v. Löw Pl. p. 296 a. 393). [Gen. R. s. 41 ברבוס some ed., read: בולבוס.]

בּוֹלִיּוֹמִים, בּוֹלִיּוֹמַס, בּוֹלִיָּמַס, corr. (incorr. m. (βουλευτής, v. בולבוס) *senator, councilman*. Gen. R. s. 76 this one is rich (ענברית) (Yalk. Dan. 1064 בולבוס, corr. acc.) let us make him a senator (to ruin him, v. ארבונוס). Koh. R. beg. בולבוס (corr. acc.); Cant. R. beg. בולבוס.—Sifrē Deut. 309 בליבוס, בליבוס, corr. acc.; Yalk. ib. 942 בליבוס, corr. acc.—*Pl.* בּוֹלִיּוֹן, בּוֹלִיָּמַס, שִׁפְרָא . . ., שִׁפְרָא . . . Y. Hag. II, 77<sup>d</sup> bot. Lam. R. to II, 2. Ibid. בולבוס (ל) לאבא, read בולבוס (ל) לאבא, v. ארבונוס. Y. Peah I, 16<sup>a</sup> בולבוסה רציפורין the council of Sepphoris. Lev. R. s. 11 אלו הבולבוסים (read שין . . .). Y. Sabb. XII, 13<sup>e</sup> bot.; Y. Hor. III, end, 48<sup>e</sup> בולבוסא family heads entitled to seats in the Bulē of Sepphoris.

בולבוס v. בולבסין.

בִּלְדָּר. v. בּוֹלְדָּר, בּוֹלְדָּאָר.

בולגריה, v. בולגריה.

**בַּיִלָּם v. בְּוֵלָם.**

**בִּלְמִיָּתָא** f. (בלט, v. בלל; P. Sm. 533) *crumbling, corrosion, being worm-eaten*. Targ. Job XLI, 19 ב' קִיסָא (read רב) worm-eaten wood. Targ. Prov. XXV, 20; XII, 4 Ms. (ed. מְלִיטִיָּתָא, Pesh. בל).

\***בִּילִי** I pr. n. pl. *Buli* (prob. the assembly building of the Senate in Sepphoris, cmp. **בִּילְבִּסְס** end). Y. Shek. VII, 50<sup>c</sup> bot. (Bab. ed. **בִּילִי**, oth. **בִּילִירָא**, ed. Just. 'ב'; v. Rabb. D. S. a. l. p. 62, note 30); Y. Taan. I, 64<sup>a</sup> bot. **כְּנִישְׁתָּא דְּב'** assembly (or synagogue) of B.—Y. Ab. Zar. III, 43<sup>b</sup> bot. **צִלְמָא דְּב'** (ed. Krot. **דִּכ'**) a statue (idol) in front of the Bulé(?).

**בולִי** II f. (βουλή) *council, assembly*, esp. *senate, city council*. Y. Peah I, 15<sup>c</sup> top ב'פני כל ב' שילו in the presence of the whole council over which he presided; Y. Kidd. I, 61<sup>b</sup> top. Ib. ב'פטר, v. פטרבולים. Y. Yoma I, 39<sup>a</sup> top בולִי (corr. acc.). Y. M. Kat. II, 81<sup>b</sup> וכ' להזכירך לב' אם הם if they have mentioned (nominated) thee for the *bulē*,

let the Jordan be thy neighbor, i. e. hide thyself in the bushes near the Jordan. Ib. **לְחַפְּסֵי מַב'** to be exempt from serving in the *bulē*; Y. Shn. VIII, 26<sup>b</sup> top. Gen. R. s. 6 וְיִרְמֹס ב' senate and people (*senatus populusque*). Ex. R. s. 15 כֹּלֵם וְכֵן יִרְמֹס וְכֵן (כֹּבֵל) and so did the people and so the senate. Gitt. 37<sup>a</sup>, v. פְּבִלְבִּיטֵס. — *Pl.* בִּלְבָּאֵר, בִּלְבִּיטֵס. Y. Ned. III, 38<sup>a</sup> top; Y. Shebu. III, 34<sup>d</sup> bot. כ"ר twenty four city councils, i. e. cities or districts having their own councilmen; [Tanḥ. Vayikra 7; Matt. 11:12] אֶלְפִים עִירֹת [ב']; Pesik. R. s. 22 אֶלְתִּית (בִּלְבָּאֵר). Gitt. 37<sup>a</sup>.

בולבטים v. בוליונאים, בוליומס

בִּירְגִין, v. בּוֹלִימִין.

ב.ו.ל.י.ס. v. בוליס, בולים

**בולמוס** m. (βούλιμος, bulimus) *ravenous hunger, bulimy*, esp. *faintness from fasting*. Yoma VIII, 6 (83<sup>b</sup>).  
Koh. R. to VII, 11 (some ed. incorr. בול . . .); a. fr.—  
Tnsf. עיריות ב' של *morbid carnal appetite, sexual passion*.  
Gen. R. s. 51; s. 41; a. e.

**בולס** (**בולוס**) m. (בלס); cmp. *ῥαλος, ῥελος*) *a shapeless mass, a glass-ball*. Num. R. s. 2 **בולס** ומוציא (v. **בול** II, some ed. **בוליס**). Y. Ber. I, 2<sup>d</sup> top **כלים** וסך (corr. acc.); Gen. R. s. 12 **מוצק כלים** (read: **וּסְךְ**, v. **Ar.**) casts a lense; v. **אֶנְיָן**.—Pesik. Par. p. 39<sup>b</sup> **לכם** גזורים כהרין; Pesik. R. s. 14; Yalk. Num. 759 **כ' צפוס כהרין**; perspicuous (clear) as crystal; cmp. Num. R. s. 19 **כהרין** a. Mat. Keh. a. l.

**בִּילָסָא** ch. same, esp. *glass-lump*, unshaped and prepared for casting into vessels. Sabb. 154<sup>b</sup> בְּבִילָסָא Ar. (ed. **בְּבִילָסָא**, read as Rashi a. Ms. **בְּבִילָסָא**, v. Rabb. D. S. a. l. note 1) what is meant here are glass lumps (which may be broken without loss).—**בְּבִילָסָא** **בְּבִילָסָא** *crystals* or *glass vessels*. Y. Kidd. I, 60<sup>e</sup> top ב' אֵילָן those glass vessels (what is the law concerning their division among heirs)? Ib. בְּבִילָסָא סִגְנִי . . . הָיִים (corr. acc.) thou art known to have plenty of glass vessels.

בֹּלְסִיף, v. בֹּרְסִיף.

בולבוס, Tosef. Kil. III, 12, v. בולפסין

בְּלִיקִים, Y. Taan. II, 66<sup>a</sup>, v. בּוֹלֵקִים

**פולרָא** m. (follis, follera; v. next w. a. Sm. Ant. s. v. Senatus) *follera*, name of a Roman land-tax, adopted by the Persians. B.Kam. 118<sup>b</sup> ב'ב וְכִרְמָא וּ' Ar. (ed. דבריא). Ms. בבולארא ו' Ms. מ. ארעא ו' וכרמא ר. בכולורא ואכרמא, corr. acc.) with reference to follera, annona and charge of the ensuing year.

**בִּזְלוֹרִין** m. (φολλερόν, S.) *obol*, a small coin. Cant. R. to I, 1 if one drops ב' סלע אי (Ar. ed. Koh. בלורין, ed. כילרין) a Sela or (even) a folleron. V. פִּזְלֵר.

בלורין Gen. R. s. 8, v.

בִּלְשָׁמַט v. בּוֹלְשָׁמַי

בַּלְיֹשֶׁת, v. בּוֹלְיֹשֶׁת.



by its shaft [by what oozes out of it, *מקישפיה*], i. e. the future scholar is recognized by his utterings in childhood. Succ. 56<sup>b</sup> a young pumpkin (now) is better than a large one (later); (differ. in Tosaf. a. l.); a. e.—*Pl.* *בוציניא*, *בוציני*. Targ. O. Num. XI, 5.—Ned. 66<sup>b</sup> (a misunderstanding of *בוציני* betw. a Babylonian husband and a Palestinian wife). Yoma 78<sup>a</sup> *בב' מצטנן* Ms. M. (ed. *ביונקא*) cooled his hands with young pumpkins.—Meg. 12<sup>a</sup> sq. (prov.) *ב' קארי וכו'* (Var. *ב' וכו'*; Sot. 10<sup>a</sup> *ב' קארי וכו'*) the husband between the old pumpkins, his wife between the young ones, i. e. a faithless husband makes a faithless wife.—\*3) (from its shape) *ב' דריחריא* (Rashi); *the pivot* (Rashi); *the hole* (socket) in the lower millstone (Ar.). Pes. 94<sup>b</sup> (Var. *סדנא*).

*בוציות*, *בוציותא*, v. *בוצ*.

*בוצל*, *בוצל* m. ch. (h. *בצל*, v. *בצל*) *onion*.—*Pl.* *בוצל*, *בוצל*, *בוצל*. Targ. Num. XI, 5.—Kidd. 62<sup>a</sup>; a. e.—Y. Shebi. II, 34<sup>a</sup> bot. *ב' בופריא וכו'* country onions which mature no seeds; Gen. R. s. 82, v. *בצל*. \*Ib. s. 95, end *ב'* peel the onions (i. e. take all we have); [the passage seems to be corrupt; the explanation beginning with *פ'* is a glossator's note].—Kidd. 62<sup>b</sup>; v. next w.

*בוצלנא* m. (v. preced.) *onion-like plants, leeks*. Kidd. 62<sup>b</sup>; v. *אגם* II.

*בוצנא* m. *linen garment*; pl. *בוצנין*, v. *בוצנא*.

*בוצצא*, v. *רממא*.

*בוצרא*, v. next ws.

*בוצרה* pr. n. pl. (b. h. *בוצרה*, v. *בוצר*) *Bozrah* (Fortress), an Idumean town, the home of several scholars. Y. Naz. VII, 56<sup>a</sup> bot.—Denomin.

*בוצרהא*, *בוצריה*, *בוצריה* m. of *Bozrah*. Y. Ned. VI, beg. 39<sup>c</sup>. Cant. R. to VII, 1. Lam. R. to IV, 20 *בוצרהא*.—Fem. h. *בוצריה*. Y. Bicc. III, beg. 65<sup>c</sup> a *Bozrah* fig.

*בוצרתא*, v. *בוצרתא*.

*בוקא* m. (cmp. *באבין*, b. h. *באבין* for which LXX, *βύκος*, *βίχος*; cmp. *בועא*, *בועין*) 1) *an earthen vessel, pitcher*.—*Pl.* *בוקי*. Ab. Zar. 37<sup>b</sup>, a. e. *ב' וכו'* hang not empty pitchers on R. N., i. e. do not pronounce him the author of such an absurdity; a. fr.—2) (fr. its shape) *hind leg, thigh*. Hull. 42<sup>b</sup>; 54<sup>ab</sup>; v. *אשמא*. [Ar. s. v. *בוכנא* quotes *פטם*.]

*בוקא ב' בית* pr. n. pl. *Beth Bukya*. Yeb. 84<sup>a</sup>.

*בוקיון* m. (*βουχίων*, *bucco*; v. Sachs Beitr. II, 121; Sm. Ant. s. v. *Atellanæ Fabulæ*) *bucco*, the clown in the *Atellanæ Fabulæ* of the Romans. Ab. Zar. 18<sup>b</sup>; Tosef. ib. II, 6 *ב' ומוקיון* (corr. acc.) *Bucco* and *Macchus*.

*בוקיננס* (or *בוקיננות*) corr. *בוקיננס*, *בוקיננס* f. pl. (*bucina*,

*βουάνη*) *bucina*, horns used in the Roman camps to proclaim the watches of the day and the night. Cant. R. to I, 12 he appointed over them (read: *בב' ושופר*) *קלאנין בב' ושופר* (v. Yalk. Cant. 983) criers with *bucina* and *Shofar*. Lev. R. s. 29; Pesik. Bahod. p. 152<sup>a</sup>; Yalk. Lev. 645; Num. 782; Ps. 840 (corr. acc.). [Midr. Till. to Ps. LXXXI, 4 *ספן יריים*, read *קרנות ב' וסלפינגין*.]

*בוקלסא*, *בוקלסא*, v. *בוקלסא*.

*בוקר*, v. *בוקר*.

*בוקרתא*, v. *בוקרתא* end.

*בזר* I ( *בזר*, v. *בזר*) *to be empty, waste, uncultivated*. Y. Dem. VI, 25<sup>b</sup> top *בזר א"י* in order that Palestine should not lie waste. Ib. *בזר ואל וכו'* (read as) Y. Ab. Zar. I, end, 40<sup>b</sup> *בזר* let them rather lie waste than rent them to a gentile.—Part. *בזר*, *בזר*. B. Mets. 101<sup>a</sup> *בזר* in order that the field may rather lie waste in his own possession; cmp. Y. l. c. [Rashi fr. *בזר* to be *clear and firm* in his possession, by buying it back from the gentile. R. Han., in Tosaf. a. l., *בזר*, *lying* waste in the gentile's possession; v. Rabb. D. S. a. l. note 90.] B. Bath. 168<sup>a</sup> *בזרה* [דאפרי] לא *צריכא* (Rabb. D. S. a. l. note) it means to say that even in the case of an unbroken field being rented, the tenant has to pay the scribe's fees; Rashi: even if the field will have to lie fallow for some time to come yet. [Cmp. part. fem. *בזרה* fr. *בזר*.]

*Hif.* *בזר* a. *בזר* (fr. *בזר*, or *בזר*) *to let lie waste; to neglect*. Arakh. IX, 1 (29<sup>b</sup>) *בזר* (דו') if he let it untilled. Ex. R. s. 27, end *בזר*. B. Mets. IX, 3 *בזר* (Y. ed. *בזר*). Gen. R. s. 82 *בזר* (בזר); Koh. R. to IV, 6 *בזר* (Pi.). *Pi.* *בזר* 1) same. Koh. R. l. c., v. supra. Ex. R. s. 32 (play on *בזר* in *אשרתך* Jer. III, 19) *בזר* *עצמיכם* ye neglected yourselves (mentally).—\*2) (denom. of *בזר* II or *בזר*) *to prepare a pitfall, to entrap*. Lev. R. s. 19; v. *בזר* 2).

*בזר* ch. as preced. Kal. Targ. O. Gen. XLVII, 19. —Part. *בזר*. Taan. 6<sup>b</sup> *בזר* *לא* the halls (academies) are not empty (oth. expl.: the gardens do not lie waste). Lev. R. s. 1, beg. he sees *בזר* (Var. *בזר*) his field waste (in the Sabbath year) &c.

*Ap.* *בזר* as preced. *Hif.*—B. Mets. IX, 3; Ib. 104<sup>b</sup> *אז* *בזר* if I should let it lie waste.

\**Ithepe.* *בזר* *to become empty (stupid)*. Targ. Jer. X, 14 (h. text *נבער*).

*בזר* II m. ch. (cmp. *בזר* I) 1) *something waste, wild-growing, whence weed, brier*. Targ. Is. VII, 23; a. e. (always with *בזר* q. v.; h. text *ושזר*).—2) (adj.) *coarse, indigestible*. *Pl.* *בזרין*. Koh. R. to I, 18 the one ate *בזר* coarse food.

*בזר* *to choose*, v. *בזר*.

*בזר* I m. (v. *בזר* I) *uncultivated, an uncultured person, mannerless, ruffian*. Aboth. II, 5; a. fr.—Mikv. IX, 6 *של* *בזר*, v. *בזר*.—*Pl.* *בזרים*. Num. R. s. 3, beg.

**בֹּר** II m. (rarely fem.) (b. h.; v. **בֹּר** I a. **בֹּר** I *pit*, *cistern*, often=**בֹּר**. Erub. II, 4 contrad. to **בֹּר**, v. ib. 18<sup>a</sup> **בֹּר** בחפירה 64<sup>a</sup> B. Bath. 64<sup>a</sup> **בֹּר** מכונסין . . . באר מים חיים *bor* means a pit or well gained by mere digging (without masonry), v. **בֹּר**. B. Kam. V, 5 (50<sup>b</sup>), a. fr. **בֹּר** ומצרה B. Kam. V, 5 (50<sup>b</sup>), a. fr. **בֹּר** a narrow pit (about ten hand-breadths deep), a lengthy ditch, and a spacious cavity. Y. Sot. II, 18<sup>a</sup>, v. **בֹּר**. B. Kam. 6<sup>a</sup> **בֹּר** וזכיה *bor* proves. Taan. 8<sup>a</sup>, v. **בֹּר**.—Transf. *obstacle, danger* (v. Ex. XXI, 33 sq.). B. Kam. 6<sup>a</sup> **בֹּר** המתגלגל *a moving danger* (e. g. a rolling stone).—**בֹּר** וסירה v. **בֹּר**.—**בֹּר** הגדול the Large Well, the Pilgrims' Well, names of cisterns in the Temple premises. Erub. X, 14; Midd. V, 4.—**בֹּר** ספינה the *tank* of sweet water in Alexandrian merchants. Ohol. VIII, 1; Sabb. 35<sup>a</sup>; a. e.—[Ib. 77<sup>b</sup> **בֹּר** דינקא v. **בֹּר** דינקא, *a receptacle for oil or wine in the press*. Maasr. IV, 1 **בֹּר** קטן like an oil tank on a small scale. Ab. Zar. IV, 8 **בֹּר** עד שירד לב until the wine comes into the tank.—**בֹּר**. B. Bath. 17<sup>b</sup>; a. fr.—**בֹּר**. 104<sup>b</sup> **בֹּר** הקרוי **בֹּר**, v. **בֹּר**.—[Y. Snh. I, 19<sup>a</sup> bot. **בֹּר** אני ובוראך I and thy Creator.]

**בֹּרָא** m. (b. h. **בֹּרָא**; **בֹּרָא**) *Creator*. Ab. IV, 22; a. fr. Y. Snh. I, 19<sup>a</sup> bot., v. preced.

**בֹּרָא** I m. ch.=h. **בֹּר** I. Targ. Prov. XII, 1; XXX, 2 (h. text **בֹּרָא**).—**בֹּרָא**. Ib. XXII, 3 Ms. a. ed. Ven. prob. a gloss for **בֹּרָא**. Lev. R. s. 18, beg. (opp. **בֹּרָא**).

**בֹּרָא** II m. (doubtful) 1) *little cavity, hole*. Sabb. 103<sup>a</sup> **בֹּרָא** לב **בֹּרָא** Ar. (ed. Koh. **בֹּרָא**, ed. **בֹּרָא** q. v.).—2) *female's pudenda*. Ib. 140<sup>b</sup> Rashi, Var. (prob. cler. error; ed. **בֹּרָא**, v. **בֹּרָא**).

**בֹּרְבִלִין**, v. **בֹּרְבִלִין**.

**בֹּרְגִס** (בֹּרְגִס) **בֹּרְגִס** m. (**בֹּרְגִס**, **בֹּרְגִס**) *burgus* (*burgus*) *little turret, isolated place of residence*, often used as a *station* for travellers (*castellum*; v. Sm. Ant. s. v. Mansio). Lev. R. s. 7 **בֹּרְגִס** לב **בֹּרְגִס** he arrived at the first station &c.; Pesik. Eth. Korb. p. 61<sup>a</sup> Ar. (ed. **בֹּרְגִס**, Yalk. Lev. 479, end **בֹּרְגִס**, corr. acc.). Midr. Till. to Ps. X, 1.—**בֹּרְגִס**. Y. Meg. IV, 75<sup>e</sup> bot. **בֹּרְגִס** he who takes lodging in &c. (contrad. to **בֹּרְגִס**).—Y. Erub. V, 22<sup>b</sup> bot. **בֹּרְגִס** מערות **בֹּרְגִס** on account of a connected Sabbath line by means of underground walks and of turrets; (Tosef. ib. VI (V), 8 **בֹּרְגִס**). Erub. 21<sup>a</sup> **בֹּרְגִס** the law as to stations in the neighborhood of towns eventually counted as outskirts for measuring Sabbath limits, cannot be applied to Babylon &c. Ib. 55<sup>b</sup> **בֹּרְגִס** שבתוכן Ms. M. (ed. **בֹּרְגִס**) and the station houses in the fields (containing provision and lodging rooms). Maasr. III, 7, v. **בֹּרְגִס**. Mekh. Yith. Bahod. 1 **בֹּרְגִס** ואת הבורגמין ואת הבורגמין (read **בֹּרְגִס**) ye are now forced to keep in repair the large and small stations for those going to the royal vineyards (prob. to be read **בֹּרְגִס** fortresses).—Lev. R. s. 37; Erub. 64<sup>b</sup>; Y. Ab. Zar. I, 40<sup>a</sup> bot. **בֹּרְגִס**, corr. acc.); Tosef. Pes. I (II), 27 **בֹּרְגִס** של **בֹּרְגִס** I am

one of those station guards. Lam. R. to I, 4 it does not read (the roads are in mourning) **בֹּרְגִס** (read **בֹּרְגִס** because they are not guarded with turrets and catapults. [Midr. Till. l. c. **בֹּרְגִס**, v. **בֹּרְגִס**].

**בֹּרְגִמִין**, v. preced.

**בֹּרְגִין**, v. **בֹּרְגִין** a. next art.

**בֹּרְגִנָה**, v. next w.

**בֹּרְגִנִי** m. (denom. of **בֹּרְגִין**) *keeper or resident of a station house*. Midr. Till. to Ps. X, 1 when it grew dark, **בֹּרְגִנִי** בא לי הבורגן (read **בֹּרְגִנִי** . . .) the *burgani* came to him. Ib. **בֹּרְגִנִי** . . . אצל **בֹּרְגִנִי** he turned back and came to the *burgani*. Y. Ab. Zar. IV, 43<sup>d</sup> **בֹּרְגִנִי** ed. Krot. (oth. ed. **בֹּרְגִנִי**, read **בֹּרְגִנִי** or **בֹּרְגִנִי** a station guardsman (*burgarius*) came to him.

**בֹּרְגִנָה**, v. preced.

**בֹּרְגִי** m. (*burgarius*) *castle-guard, station soldier*. Gen. R. s. 36; v. next w.—V. preced.

**בֹּרְגִיָה** f. (denom. of preced.) *station*. Gen. R. s. 36 Noah is called 'a man of the ground' (Gen. IX, 20) **בֹּרְגִי** as the *burgarius* is called by the name of the castle; (Yalk. Gen. 61 **בֹּרְגִיָה**, Ar. **בֹּרְגִיָה** . . . his station).

**בֹּרְגִתָא**, **בֹּרְגִתָא** pr. n. pl. *Burgatha, Barkatha*, a Galilean place north of Samaria; v. Neub. Géogr. p. 173. Y. Ab. Zar. V, 44<sup>a</sup>; Bab. ib. 31<sup>a</sup> **בֹּרְגִתָא**.

**בֹּרְדִיקָא** m. (*Parthicus, Παρθικός*) *scarlet-colored* (sub. *pellis, δέπμα*) *leather, scarlet-dyed dress*. Y. Keth. XII, 35<sup>a</sup> top **בֹּרְדִיקָא** לב **בֹּרְדִיקָא** dress me in scarlet (which is) neither white nor dark; Y. Kil. IX, 32<sup>b</sup> top **בֹּרְדִיקָא**; Gen. R. s. 96 **בֹּרְדִיקָא** דבריקא; ib. s. 100 **בֹּרְדִיקָא** מאנין דבריקא (for which Sabb. 114<sup>a</sup> **בֹּרְדִיקָא** Yalk. Job 924 **בֹּרְדִיקָא** Cmp. **בֹּרְדִיקָא** a. **בֹּרְדִיקָא**).

**בֹּרְדִיקָא**, **בֹּרְדִיקָא** Pes. 40<sup>b</sup>, v. **בֹּרְדִיקָא**.

**בֹּרְדִילָא**, **בֹּרְדִילָא** m. (a corrupt. of *flagellum*, cmp. *late Lat. burdillus*; cmp. *late Greek βουρδουλλίζειν*, Sachs Beitr. II, 88 note) *club, whip*.—**בֹּרְדִילָא** *blows, lashes*. Pesik. B'shall. p. 81<sup>b</sup>; Yalk. Ex. 225 **בֹּרְדִילָא** (corr. acc.; Mekh. B'shall. 1 **בֹּרְדִילָא**). Num. R. s. 13 **בֹּרְדִילָא** she beheld the rods and whips.

**בֹּרְדִים** m. (comp. of **בֹּר** a. **דִם**) [*well of blood*], *dysentery, bloody flux*. Ned. 41<sup>b</sup> **בֹּרְדִים** ואין מזכירין **בֹּרְדִים** (ברדס . . . **בֹּרְדִים**) we must not visit (one afflicted with) *burdam*, nor mention its (real) name. [Rashi quotes a vers. **בֹּרְדִים**].

**בֹּרְדִס**, v. preced.

**בֹּרְדִסִין**, v. **בֹּרְדִסִין**.

**בֹּרְדָקָא** Pes. 40<sup>b</sup>, v. **בֹּרְדָקָא**.

**בוֹרֵת** f. *fallow ground*, v. **בִּיר** I.

**בורות** f. (בור I) *emptiness, senselessness*.—דברי ב' un-  
meaning things, nonsense. Nidd. 69<sup>b</sup>; 70<sup>b</sup>.

**בוֹרִינָא** m. (a comp. of בור a. זינקא, v. זנק) *a leaping well*, i. e. *a well which springs forth periodically to disappear again* (v. Is. LVIII, 11). Sabb. 77<sup>b</sup> ed. in two words (corr. acc.; cmp. בּוֹרְדֵם; Ms. M. בור וינקא, corr. acc.), phonetic etymol. בור זה נקי *this well is empty*. [Syr. בור *ocrea*, בור זינקא *tiaa*, P. Sm. 586 sq., Nöld. Mand. Gr. p. 20 (cmp. בּוֹרִירִית, בּוֹרִפֶּרִי have nothing to do with our w.)]

\* **בוֹרְמִיָּא** m. (a corrupt. of verutum, βερύττα, S.) *spit*. Sabb. 146<sup>a</sup> בִּבְ לַמִּיבְרוּ to break open a barrel (of dates) by jamming a spit between the splices (Ms. M. קורבוי, Alf. ed. Cost. בּוֹרְמִיָּא). Snh. 27<sup>b</sup> קרא רב the handle of a burtya.

**בורי** *I trees which fail to thrive after transplantation.* B. Bath. 95<sup>a</sup> מקבל עליו עשר ב' למאה Ms. H. a. Ar. (ed. בוריות, בוריות, Ms. M. טראות ב' למאה corr. acc.) the owner must be prepared for ten failures out of one hundred trees planted (and has no claim on the contractor).

**בָּרִי**, **בְּרִי**. m. (v. בְּרִי) 1) *strength, health, normal condition.* Y. Gitt. VII, 48<sup>c</sup> bot. בְּרִי נשחך מתוך בְּרִי lost his speech while in his normal health (suddenly), opp. פירש מתוך חולי. Y. Nidd. I, 49<sup>b</sup>; Y. Keth. V, 30<sup>a</sup> bot. בְּרִי (ברִי) בורֵי the child ceased to suck while in normal health. Mekh. Mishp. N'zikin. 6; Y. Keth. IV, 28<sup>c</sup> top (expl. מַשְׁעֲנוֹ על Ex. XXI, 19 'on his own support') על בְּרִי restored to his former health. Mekh. l.c. 13 בְּרִי restored to his former health. Mekh. l.c. 13  
2) **אַשֶּׁר** **(אֲשֶׁר)** *certainly, evidence, assertion.* Y. Sot. I, 16<sup>d</sup> ברִיךְ עִמִּי stand by thy assertion (be not intimidated). Gen. R. s. 70 אָרוּזוֹ עַל בְּרִי they establish it (the law) on its strength, i. e. arrive at a final decision.

**בְּרִיָּה** I ch. same. Targ. O. Ex. XXI, 19 על בְּרִיָּה,  
v. preced.

\* **מִתְחַלֵּל** II f. (v. רי I; =h. הוֹצֵלָה. *reed-matting used for partitions, coverings* &c. [Var. **בִּדְרֵא**, against Syr. **בוריא** a. best Mss., v. **בִּדְרֵא** III.] Succ. 20<sup>b</sup> **בְּ** מסכנן **בְּ** Ms. M. 2 (ed. a. Ar. with **ד**, Ms. M. 1 **בְּ**) you may cover the festive booth with matting. Bekh. 8<sup>b</sup>. B. Mets. 67<sup>b</sup> **בְּדִירָא** ed. (Ms. **דְּרֵל בִּירָא**, v. Rabb. D. S. a. 1. note) dates spread on mattings. Erub. 8<sup>a</sup> an alley. **כִּרְיָךְ בְּ** (with **ד**, ed., Ms. M. with **ר**) surrounded by a partition of matting.—Ib. 102<sup>a</sup> **וְכִי כִרְיָךְ בְּ** go and fold the matting up (for the night), but leave a handbreadth of it spread.—Pl. **בִּירְיָא**. Succ. 1. c. Ms. M. **בוריָא** a. **בִּירְיָא** (Ms. M. 2 **בִּירְיָא**).

**בִּרְיָא**, v. **בִּרְיָא**, **בִּרְיָא**.

בֹּרֶק, v. בּוֹרֵיק.

**בֹּרִית** f. (b. h. בְּרִית, contr. of בְּהִרִית, בהר; v. בָּרַר)

a sort of soap, *lixivium*, Nidd. IX, 6. Sabb. IX, 5. Ib. 90<sup>a</sup>; Nidd. 62<sup>a</sup>, v. אֶהֱלָא אֶהֱלָא וְיִצְחָא II a. כְּבִירֵיתָא. Kerith. 6<sup>a</sup> כְּרִישִׁינָה ב' a borith won out of a leek.

בִּירִית, v. בּוּרִית.

בִּרְךָ, v. בִּרְךָ:

**פִּירְפָּא** *f. (v. בִּירְפָּא) something hollow, absurdity*; cmp. *אִיר* I. Keth. 63<sup>b</sup>; Hull. 88<sup>b</sup>; Shebu. 12<sup>b</sup> *מֵאֵי בִירְפָּא* this is entirely unfounded (or absurd). *מֵאֵי בִירְפָּא* wherein does its absurdity (or hollowness) consist? — [*בִּירְפָּא* *knee, shoot, v. בִּרְפָּא*].

בִּיפְרִיָּא, Tosef. Kil. III, 12 ed. Zuck., v.

בִּרְפִּייר v. בּוֹרְפִּייר.

בּוֹרֶכָא v. בּוֹרְכֵתָא

בִּירְלָא v. בּוּרְלָא

**בורלא** B. Kam. 113<sup>b</sup> Var., v. **בולקרא**.

בִּזְרֵהָ לֹא, v. בּוֹרְלֹדִידִי.

**פִּירְמָה** m. (פרם=ברם, comp. P. Sm. I, 616) *a wedge*.  
Lam. R. to III, 12, v. אַסְפִּירְסָה.

בִּיזָה v. בִּיזָה.

**בִּירְנִי** f. (Ἀβυρνίς, sub. ναῦς) *Liburnia* (ship), a light fast-sailing vessel. Targ. Is. XXXIII, 21; Yoma 77<sup>b</sup> (citation of Targ. 1. c.). R. Hash. 23<sup>a</sup>. B. Mets. 80<sup>b</sup> ג' כִּירְנִי לְבִי' an addition of three *khor* is a culpable overload for a large liburna. [Y. Kidd. I, 61<sup>a</sup> bot. בִּירְנִיָּה, v. גִּבְרִיָּה.] [Targ. Y. Gen. XXXVI, 2 בִּירְנִיָּה some ed., v. בִּירְנִיָּה.]

II בִּירְנִי pr. n. pl. *Burni*, a place near Lydda.  
 Snh. 32<sup>b</sup>.

בִּירְמִין, v. בִּירְמִינגְהָם. [Y. Ab. Zar. I, 40<sup>a</sup> bot., v. בִּירְמִינגְהָם.]

\***נַחַר ב', בּוּרְנִיץ** pr. n. *N'har* (canal of) *Burnits*,  
in Babylon. M. Kat. 4<sup>b</sup> ed. (Ms. M. בּוּרְנִיץ or בּוּרְנִיץ;  
oth. var., v. Rabb. D. S. a. l. note).

**בּוֹרְסָגְנִיּוֹת**, Cant. R. to II, 2, read פְּרוֹסְגִינִיּוֹת v.  
פְּרוֹסְאִינִיּוֹת.

**בִּרְסִיָּה**, Lam. R. to I, 5 Var., v. **בִּרְסִיָּה**.

**תַּנְנֵרִי (ברסי)** m. (βυρσεύς) *tanner*. Kidd. 82<sup>a</sup> (Ar. ברסי, ed. בורסקי q. v.) read: הגרע והבלין והב' אין ו' (v. 'Tosef. ib. V, 14; Kes. Mish. to Maim. M'lachim I, 6). Keth. 77<sup>a</sup> גורל ב' גורל א' a tanner on a large scale, טנן ב' on a small scale (who collects the excrements himself). Tosef. Kidd. II, 2; 4 בורסקי ed. Zuck. (Var. בורסי). Pes. 65<sup>a</sup>; Kidd. 82<sup>b</sup>; a. fr.—*Pl.* בורסיים. Succ. 51<sup>b</sup> Ms. M. (ed. שרשיים).

q. v. Kidd. 72<sup>a</sup>.

**בִּירְסִיּוֹן\*** m. (βυρσεῖον) *tannery*. Y. Sabb. V, 7<sup>b</sup> bot. עור מכורסנין (corr. acc.) hide from the tannery.

**בִּירְסִין, בִּירְסִין, בִּירְסִין** v. בִּירְסִין.

**בִּירְסִיָּה (בִּירְסִיָּה)** pr. n. pl. (Βόρσιππα) *Borsif*, a city near the site of Babylon, frequently identified with *Babel*. Snh. 109<sup>a</sup> (phonetic etymol.) **בִּיר שַׁפָּר** Ar. (ed. שַׁפִּיר, Var. שַׁפִּיר; Yalk. Gen. 62 שַׁפִּיר, Var. סַפִּיר, v. Rabb. D. S. a. l. note 5, a. Schr. KAT. p. 124; p. 278 sq.) an empty pit. Sabb. 38<sup>a</sup>, Gen. R. s. 38 (calling it Bolsif, by play on שַׁפִּיר, Gen. XI, 9). Ab. Zar. 11<sup>b</sup> **בִּיר נְבוֹ שַׁבְּבוֹרְסִין** ed. (Ms. M. **בִּיר נְבוֹ שַׁבְּבוֹרְסִין**, corr. acc.) the temple of Nebo in Bors. (v. Rabb. D. S. a. l. note). Kidd. 72<sup>a</sup> **פֶּרֶת דְּבוֹרְסִי** the Euphrates land near B.—Yoma 10<sup>a</sup> **פֶּרֶת דְּבוֹרְסִי** רְבוֹרְסִיָּה.

**בִּירְסִין** f. (βυρσεῖον sub. τέχνη) 1) *the tanning process, tannery*, [fr. (=בִּיר) *the tanner*; v. בִּירְסִי]. Sabb. I, 2 **לֹא יָבִיחַ לְבִיר** nor must one enter the tannery (to look after the process, shortly before Sabbath). Ib. 9<sup>b</sup> **הַתְּחִלָּה בִּיר** the beginning of the tanner's work. Ib. גְּדוּלָּה **בִּיר** a tannery on a large scale; v. בִּירְסִי. B. Bath. 21<sup>b</sup> **לֹא יָבִיחַ לְבִיר** nor to put up a tanner's workshop; a. fr.—2) *Bursiké*, a suburb of Tiberias. Cant. R. to I, 4.

**בִּירְצָא** v. בִּירְצָא.

**בִּירְקִי I** *morning star*, v. בִּירְקִי. Y. Yoma III, 1 Mish.; 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>a</sup>. V. בִּירְקָא.

**בִּירְקִי II**, **בִּירְקִי** pr. n. m. *Bor'kay*, an Amora. Y. Kidd. III, 63<sup>d</sup> bot.; a. e. Koh. R. to IX, 9; Yalk. ib. 979 **בִּירְקָא**.

**בִּירְקִיָּא**, Yalk. Job 924, v. בִּירְקִיָּא.

**בִּירְתִּידָה**, read קִרְתִּידָה.

**בִּירְתִּידָה**, Targ. Job XV, 33 some ed., read בִּירְתִּידָה v. בִּירְקִיָּא.

**בוֹשָׁה** (b. h.; בֹּהַ, v. בֹּהַ; (as adj.) m. *confounded, abashed, ashamed*. Zeb. 101<sup>a</sup> **וְכִי בֹשָׁה** he confessed and was not ashamed so as to say, 'I have not learned it', but he said &c.; ib.<sup>b</sup> (v. Rabb. D. S. a. l.).—Hag. 22<sup>b</sup> **בוֹשָׁה אֲנִי**—Tosef. Ohol. V, 11 **בוֹשָׁה** Kidd. 81<sup>b</sup> **בוֹשָׁה אֲנִי** she is too bashful to &c. Keth. VIII, 1 **אֲנִי בֹשִׁין** we are confounded (to find a reason); a. fr.—**בוֹשָׁה פָּנִים** (not **בוֹשָׁה**) *bashful, chaste*. Aboth V, 20.

*Pi.* **בוֹשָׁה** to *put to shame, insult, disgrace*. B. Kam. VIII, 1 **הַמְּבִיֵּשׁ אֶת הַיֹּשֵׁן** he who exposes a sleeping person to shame. Ib. **הַמְּבִיֵּשׁ וְהַמְּבִיֵּשׁ** he injured and exposed (a person at the same time). Ib. **הַכֹּל לְפִי הַמְּבִיֵּשׁ** all (the fine) according to the social position of the insulter and of the insulted. Succ. 53<sup>a</sup> **הַחֲבִיֵּשׁ וְכִי** happy our youth which casts no reflection on our old age; a. fr.

\**Hif.* **הִבִּישׁ** (comp. הִבִּיר fr. *to trouble, spoil*. Tosef. B. Kam. V, 12 ed. Zuck. (Var. **הִבִּישׁ**, v. **הִבִּישׁ**, as Mish. V, 3).

*Hithpa.* a. *Nithpa.* **הִתְבִּישׁ, הִתְבִּישׁ** to *be put to shame, be exposed, insulted; to be bashful*. B. Kam. l. c. Ned. 20<sup>a</sup>.

Num. R. s. 15 **וְהִתְבִּישׁ הָרַב** he felt ashamed (to offer the king common accommodations) and hid &c. Ib. **וְהִתְבִּישׁ**; a. fr.

**בוֹשָׁה** f. (b. h.; preced.) *shame*. B. Bath. 75<sup>a</sup> **אֵי לָהּ** Oh, for that shame! Zeb. 113<sup>a</sup>. Y. Shebu. VII, 38<sup>a</sup> **תֹּפֵי הֶבֶר** in order that they should be ashamed of each other (to swear falsely). Y. Ned. V, 39<sup>b</sup> **תֹּפֵי הֶבֶר** in order to make reparation for putting his neighbor to shame; a. fr.

\***בוֹשָׁה** a word in a charm formula, supposed to mean *night*; v. **בוֹשָׁה**. Sabb. 67<sup>b</sup> (Ms. M. **בוֹשָׁה**).

**בוֹשָׁלָה** f. (בשל) 1) *warm and moist* (of a fresh stripped hide). Sabb. 79<sup>a</sup> **הָרֶחַק בְּבוֹר** Ar. (ed. בבִּישוּלָה, early ed. בבִּישוּלָה, v. Rabb. D. S. a. l. note) there a fresh hide is meant (not dry enough for the first process of tanning).—2) *Pl. ripened fruits*. Ber. 40<sup>b</sup> **בִּיר כִּמְרָא** Ar. (ed. **בִּיר כִּמְרָא**) figs ripened by shrinking (placed in the ground, Ar., overripe through exposure to the sun; Rashi).

**בוֹשָׁר**, v. sub. בִּירְסִין.

**בוֹשָׁה, בִּישָׁה** f. (בוֹשָׁה; (freq. with פָּנִים) *shame, insult; bashfulness, chastity*. Ber. 32<sup>a</sup>; a. fr.—Keth. 67<sup>b</sup> **בוֹשָׁה** the shame of a woman (in remaining single).—Transf. (sub. דָּמִי) *indemnity for exposure*. B. Kam. VIII, 1 sq. Ib. 85<sup>b</sup> **בִּיר דִּקָּה לִיה** an indictable insult (without physical injury) is (e. g.) spitting in one's face. Y. Yeb. VI, 7<sup>b</sup>, a. fr. **בִּיר הֶבֶר** *pudenda*. Lev. R. s. 14 במקום בִּישָׁה near her pudenda.

**בוֹת**, v. בִּירְסִין.

**בוֹתָא**, v. בִּירְסִין.

**בוֹתָא, בִּירְסִין**, v. בִּירְסִין.

\***בוֹתְנִיָּס, בִּירְסִין** (?) pr. n. m. a. pl. *Bothneas*, founder of Sidon. Targ. I Chr. I, 13 (Var. **בוֹתְנִיָּס**). Targ. Y. Gen. X, 19 **בוֹתְנִיָּס**, h. text **בוֹתְנִיָּס**).

**בוֹתְנִיָּא, בִּירְסִין, בִּירְסִין, בִּירְסִין** pr. n. = h. *Bashan*, country East of the Jordan; comp. **בוֹתְנִיָּא**. Targ. Y. II Dent. XXXII, 14. Ib. Ia. II, XXXIII, 22. Targ. Ps. LXVIII, 23 (some ed. 'כ').—Y. Maasr. IV, 51<sup>b</sup> bot. **בוֹתְנִיָּא**. Y. Maas. Sh. IV, beg. 54<sup>d</sup> **בוֹתְנִיָּא** (corr. acc.). Y. Peah I, 16<sup>a</sup> (read: **בוֹתְנִיָּא**, v. **בוֹתְנִיָּא**—V. **בוֹתְנִיָּא**).

**בוֹתְנִיָּא**, Targ. Job XV, 33 **בוֹתְנִיָּא** Ms. a. Regia, read **בוֹתְנִיָּא**, v. בִּירְסִין.

**בוֹתְנִיָּא**, v. בִּירְסִין.

**בוֹתְנִיָּא I, II**, v. בִּירְסִין I, II ch.

**בוֹתְנִיָּא**, v. בִּירְסִין.

\***בוֹתְנִיָּא** m. pl. (v. **בוֹתְנִיָּא**, **בוֹתְנִיָּא**) *clefts, breaches*. Snh. 95<sup>a</sup> **נִפְקַח לְשִׁמּוֹר** (Var. **לְשִׁמּוֹר**, v. Rabb. D. S. a. l. note) he went out to fill up breaches, v. **לְשִׁמּוֹר**. [Oth. opin. **בוֹתְנִיָּא** name of a place; Yalk. Sam. 155 **בוֹתְנִיָּא**, ed. Salon. **בוֹתְנִיָּא**, v. Rabb. l. c.]

**בִּזְזָא** m. (בז) *plunder, spoil, ill-gotten goods*.—*Pl.* **בִּזְזָא**. Cant. R. to VII, 7 (expl. נבזיירך Dan. V, 17) **בִּזְזָא** thy ill-gotten goods; you are plunderers, sons of &c.

**בִּזְזָא** (Pilp. of בז, v. **בִּזָּא** II, a. b. h. **בִּזָּא** in H. Dict.) 1) *to divide, distribute*. Tosef. Meg. IV (III), 21 אין אדם 1) *to divide, distribute*. Tosef. Meg. IV (III), 21 אין אדם (honors) must take none to himself. B. Bath. 142<sup>a</sup> a convert died **בִּזְזָא** and Israelites divided his property among themselves (he having left no legitimate heirs).—2) *to give away liberally, to give charity on a large scale*. Keth. 50<sup>a</sup> **בִּזְזָא** אל **בִּזְזָא** he who wants to be liberal, must not give away more than &c. Ib. **בִּזְזָא** ו**בִּזְזָא** קטנים כתבו ו**בִּזְזָא** (ref. to the order of three traditions concerning minors, transfer of property and charity, related ib. 49<sup>b</sup> sq.). B. Bath. 11<sup>a</sup> **בִּזְזָא** שבוזו וכ' who gave away to charities his own and his father's treasures; a. fr.—3) *to spend unnecessarily, squander*. Gen. R. s. 80. [4] *to divide spoils, to plunder*, v. **בִּזָּא**, **בִּזְזָא** &c.]

**בִּזָּא** ch. same; 1) *to shatter*. Esth. R. to I, 10; v. בז ch.—2) *to give away, to squander*. Targ. Koh. III, 22 למה בז? why should I waste money in doing charity?—Keth. 67<sup>b</sup> **בִּזָּא** he gave away (on charity) half of &c. Y. Sot. III, 19<sup>a</sup>, a. e. **בִּזָּא** was squandering the estate.—3) (v. בז) *to treat lightly*. Y. Ter. XI, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top (read:) [בביתיה] וכולא מן הדין שמשא **בִּזָּא** and all this discussion arose from that servant [in R. Ammi's house] dealing lightly with sacred property.

**בִּזָּא**, Y. Sabb. II, 4<sup>d</sup> top, v. preced.

**בִּזְזָא**, v. **בִּזָּא**.

**בִּזְזָא** m. pl. [breakers], name of messengers from Sodom [or Edom]; a word in a charm formula. Sabb. 67<sup>a</sup> (ed. בז, v. Rabb. D. S. a. l.).

**בִּזְזָא** Sabb. 67<sup>a</sup>, a word in a formula of incantation; v. preced.

**בִּזְזָא**, v. next w.

\***בִּזְזָא** m. (Pers. bázwân, bázbân, Perl. Et. St. p. 117) *collector of bridge toll*. B. Bath. 167<sup>a</sup> Ar. (ed. בז; Ms. M. בז; for oth. var. v. Rabb. D. S. a. l. note).

**בִּזָּא** m. (בז, comp. פִּתְּכָא) *that which is divided off, whence sheaf, bundle*. Hull. 52<sup>a</sup> straw **בִּזָּא** (Ar. ed. Koh. **בִּזָּא**) made into bunches.

**בִּזְזָא** Y. Kidd. I, 60<sup>b</sup> top (ed. Krot. כוזיירא, v. **בִּזְזָא**).

**בִּזָּא**, v. בז.

**בִּזָּא** m. (בז) *robber, plunderer*. *Pl.* **בִּזְזָא**. Gen. R. s. 1 **בִּזָּא** a nation of robbers.

**בִּזְזָא** ch. same. Targ. Prov. XXVII, 19.—*Pl.* **בִּזְזָא**, **בִּזְזָא**. Targ. Ps. XXV, 3. Ib. CXIX, 158; a. e.—Snh. 94<sup>a</sup> (ref. to **בִּזָּא** Is. XXIV, 16) until the robbers (of the Holy Land) shall have come and those that shall rob it from its robbers. Keth. 112<sup>b</sup>.—Lam. R. introd. (R. Yits. 1) **בִּזָּא** (some ed. **בִּזְזָא**, corr. acc.) what an affliction has come to us from the plunderers; v. **בִּזָּא**.

**בִּזָּא**, **בִּזָּא** m. (בז) *robbery, plunder*. Targ. Is. XXIV, 16.

\***בִּזְזָא** (בִּזְזָא) f. (v. **בִּזָּא**) *plunderer*. Targ. Ps. CXXXVII, 8 (Ms. בז; h. text **בִּזְזָא**). [Targ. Job XV, 21 **בִּזְזָא**, בזיירא, בזיירא, read **בִּזְזָא**.]

**בִּזְזָא**, v. preced.

**בִּזָּא**, v. **בִּזָּא**.

**בִּזָּא**, v. **בִּזָּא**.

**בִּזָּא** (b. h.; **בִּזָּא** to divide, comp. **בִּזָּא** II, **בִּזָּא** to distribute, to make spoil. Y. Macc. II, 31<sup>d</sup> bot. **בִּזָּא** made booty.—Part. pass. **בִּזָּא**, f. **בִּזָּא** robbed, illegitimately conquered. Gen. R. s. 1 **בִּזָּא** it is robbery what ye possess (ye have no title).

**בִּזָּא** I ch. (בז) same. Targ. Hos. VII, 9; X, 2; a. fr.—Esth. R. to I, 10, v. בז. Cant. R. to VII, 7 (prov.) take presents from an heir ליה **בִּזָּא** but not from one for whom they make spoil (king).

*Pa.* **בִּזָּא** same. \*Num. R. s. 12 **בִּזָּא** he robs (the youths of) the noon-day lessons (transl. **בִּזָּא** Ps. XCI, 6); v. **בִּזָּא**.

*Af.* **בִּזָּא** to cause to be plundered. Targ. Is. XXIV, 1 (בז) (Var. **בִּזָּא**).

*Ihpe.* **בִּזָּא** to be robbed. Ib. 3; a. e.—Ib. 16 **בִּזָּא** מתבזין.

\***בִּזָּא** II to be shy, v. **בִּזָּא**.

**בִּזְזָא**, Targ. Job XV, 21, v. **בִּזְזָא**.

**בִּזְזָא**, Targ. Ps. CXXXVII, 3, v. **בִּזְזָא** 2).

**בִּזָּא**, **בִּזָּא** (b. h.; **בִּזָּא** to tread, v. בז) *to tread upon, whence to despise, spurn, degrade*. Ab. d'R. Nath. ch. XXIX **בִּזָּא** את חבירו וכ' he who spurns his neighbor (rebuking him) for a sacred cause. Ib. **בִּזָּא** they make themselves contemptible (neglecting their appearance). Part. pass. **בִּזָּא**, f. **בִּזָּא**. Y. Sot. V, end, 20<sup>d</sup> שדירה **בִּזָּא** his prophetic gift was degraded (by him). Ruth. R. to I, 1 **בִּזָּא** ברבריו **בִּזָּא** he who becomes contemptible through his own words (in not practicing what he teaches). Cant. R. to VI, 5 **בִּזָּא** as the goat is despised כך **בִּזָּא** so were the Israelites made despicable at Shittim (through debauchery); a. fr.

*Pi.* **בִּזָּא** same. Ab. d'R. Nath. l. c. Y. Sot. l. c. he (Isaac) is called Buzi, **בִּזָּא** because he made all idolatrous temples appear contemptible (by his willingness to be sacrificed to the Lord). Gen. R. s. 30 (play on בז Job XII, 5) **בִּזָּא** they sneered at him. Snh. 65<sup>b</sup>

הַמְבִּינָה אֶת־וְכ' Aboth III, 11 thou hast insulted him. he who disregards the festive weeks (treating them as week days); a. fr.—*Part. Pu.* מְבִינָה, pl. מְבִינִין. Ab. Zar. III, 3 common vessels, opp. מְכֻבְּרִין ornamental; Tosef. ib. V (VI), 1 בזיין ed. Zuck. (Var. מְבִי); Y. ib. III, 42<sup>d</sup>; a. e.

*Hithpa.* הִתְבַּיְנָה *to be despised, humbled, exposed.* Y. Taan. II, beg. 65<sup>a</sup> you cannot compare one who humbles himself to one who is humbled by others. Keth. 97<sup>b</sup>. Ruth. R. to I, 1 אימרי ד'ת מְבִינִין וְכ' when are the words of the Law despised by the people? When the scholars make them contemptible (through their conduct); a. fr.

**בִּי** I ch. same. Targ. Prov. XIII, 13; a. fr.—Targ. Y. Lev. XVIII, 8 sq. (interchanging with Pa.) לא רבוי לא תפגע. Y. Hag. II, 77<sup>d</sup> bot. וְכ' despise not the children of thy Master (thy fellow-creatures).—*Part. pass.* בִּי, f. בִּינָה. Targ. Y. II Gen. XVI, 5.

*Pa.* בִּי same. Targ. Cant. VIII, 1; a. fr.—Gen. R. s. 63 וְכ' לא תפגע. Meg. 25<sup>b</sup> if one is ill-reputed בְּגִי מִלְּשׁוֹן יְשׁוּעָה you are permitted to show him your contempt with Gimmel and Shin (v. comment.).

• *Ithpa.* אִתְבַּיְנָה, *Ithpe.* אִתְבַּיְנָה, contr. אִתְבַּיְנָה *to be despised.* Targ. Y. I, Gen. XVII, 5 וְיִרְחַב אִתְבַּיְנָה (read וְיִרְחַב וְיִרְחַב).—Keth. 97<sup>b</sup> דְּרִיחָבָא that she (his wife) should be exposed to publicity in court. Ib. דְּלִיחָבָא that they (his heirs) should &c.

**בִּי** II (= בִּינָה q. v.) *to break, divide.* *Part. pass.* Pes. 110<sup>a</sup> בְּיָא דִּיקוּלָא בְּיָא ed. (Ms. M. 2 בְּיָא pl. v. Rashi a. l. a. Rabb. D. S. a. l. note) a broken basket.—*Num. R.* s. 12 וְכ' דְּרַחֵם בִּינָה for he breaks into (compels to interrupt) the lessons of the day (as a ref. to קטב, v. בִּינָה).

*Pa.* בִּינָה *to divide, change off.* B. Bath. 37<sup>a</sup> דְּבִינָה בְּיָא *to divide, change off.* B. Bath. 37<sup>a</sup> דְּבִינָה בְּיָא or דְּבִינָה בְּיָא read with Rashi בְּיָא or בְּיָא; v. Rabb. D. S. a. l. note) he divided the usufruct of each year betw. the trees of each division of the orchard (so as to have actually been in undisturbed possession of the entire orchard for three consecutive years).

\**Ithpe.* אִתְבַּיְנָה *to be divided, cut apart.* Targ. Job X, 1 אִתְבַּיְנָה Ms. Var. (ed. Vien. אִתְבַּיְנָה, Ms. אִתְבַּיְנָה; h. text נִקְטָה).

**בִּינָה**, v. בִּינָה.

**בִּינָה**, v. בִּינָה.

**בִּינָה**, v. בִּינָה.

**בִּינָה**, *contempt, disgrace.* Y. Ab. Zar. III, 42<sup>d</sup> בְּיָא דְּבִינָה a common vessel (v. Rashi Part. Pu.). Y. Sabb. XI, 13<sup>a</sup> top, a. fr. בְּיָא to treat disrespectfully. Y. Hag. II, 78<sup>a</sup> top בְּיָא conducted himself disgracefully. Snh. 47<sup>a</sup>; a. fr.

**בִּינָה** ch. same. Snh. 46<sup>b</sup> קבורה משום בִּינָה is burial required in order to prevent disgrace (to the dead and his relatives)? Ib. כל בִּינָה אִם מִשּׁוּם בִּינָה (read כל בִּינָה) if you say, burial is re-

quired in order to prevent disgrace, he has no such power (as to prohibit it by his last will). Ib. 45<sup>a</sup> [read:] בִּינָה (the prevention of) disgrace stands to man higher than bodily ease (absence of pain), i. e. one would rather suffer protracted agony than exposure; (Var. lect. v. Rabb. D. S. a. l. note 8); Sot. 8<sup>b</sup>.

**בִּינָה**, *place or means of detention, whence 1) prison.* Ber. 56<sup>a</sup> Ms., v. בְּיָא. Erub. 11<sup>b</sup> אֲבָבָא אֲבָבָא (in ed. last two words omitted) placed himself at the prison gate.—*Pl.* בְּיָא. Sabb. 32<sup>a</sup> (prov.) at the gate of shops (you have) many friends ..., אֲבָבָא בִּינָה (Ms. Oxf. אֲבָבָא) at the prison gate—no friends &c.—2) (pl. as a sing. noun) *lock, clasp, buckle.* Sabb. 57<sup>b</sup> what is *ist'ma*? Answ. בִּינָה. What is *bizyūnē*? Answ. בִּינָה. What imprisons the flying (curls), v. אִתְבַּיְנָה.

**בִּינָה**, II m. (בִּינָה, v. Nöld. Mand. Gr. § 119) *slit.* —*Pl.* בְּיָא. Ned. 56<sup>b</sup>; Snh. 20<sup>b</sup> a couch is called *mittah*, אֲבָבָא אֲבָבָא when the straps go in and out through slits (incisions in the boards), contrad. to אֲבָבָא; (Ms. M. emendation בִּינָה, Ms. M. בִּינָה; Ned. l. c. בִּינָה; v. Rashi to Snh. l. c.).

\***בִּינָה** m. *shy*, v. בִּינָה.

**בִּינָה** m. 1) (part. pass. of בִּינָה) *despoiled.* Targ. Is. XVIII, 3; 7 (h. text בְּיָא).—2) *sneerer.*—*Pl.* Targ. Ps. CXXXVII, 3 בְּיָא (Ms. בִּינָה, ed. Vien. בְּיָא).

\***בִּינָה** m. pl. (v. בזבז) prob. *distributors*, hence=בְּיָא (comp. אֲבָבָא) *vessels, dishes with handles.* Targ. Y. Ex. XXV, 29 בְּיָא Ar., בְּיָא Mus. (ed. בְּיָא).

**בִּינָה** a word in an incantation. Sabb. 67<sup>a</sup>, v. בזבז.

**בִּינָה**, v. בִּינָה.

**בִּינָה**, v. בִּינָה.

**בִּינָה**, v. בִּינָה.

**בִּינָה**, m. (בִּינָה, with format. בִּי; v. בִּינָה) *vessel, dish, censer* (b. h. כֶּסֶף). Tam. IV, 3 entrails בִּינָה which had been put in a vessel. Ib. V, 4. וְכ' הִיא בִּינָה in the larger vessel was the baz., filled to the brim with incense. Y. Yoma II, 39<sup>c</sup>; a. fr.—*Pl.* בְּיָא. Men. XI, 5; a. fr.—Num. R. s. 4 (expl. b. h. כֶּסֶף) censers.

**בִּינָה** (בִּינָה, בִּינָה) ch. f. same. Targ. Num. VII, 14; a. fr.—*Pl.* בְּיָא, בְּיָא, בְּיָא. Ib. IV, 7. Targ. Ex. XXV, 29; a. fr.

**בִּינָה**, v. בִּינָה.

**בִּינָה** f. (בִּינָה) *rent, part.* Targ. Koh. III, 7.—*Pl.* בְּיָא. Targ. Y. Ex. XIV, 21. [Hebr. בְּיָא, expl. בְּיָא in Rashi to Snh. 20<sup>b</sup>.]

**בִּינָה**, v. בִּינָה. Tosef. Ned. I, 3, read בְּיָא.



בִּזְקָה, בִּזְקָה, v. בִּזְקָה h. a. ch.

בִּזְקָה, בִּזְקָה (Pa. of בִּזְקָה, v. בִּזְקָה II) to scatter, to distribute by shaking (emp. בִּזְקָה Pa. 2). Sabb. 66<sup>b</sup> Ms. M. a. oth. (ed. לְבִרְזוּלִיּה let him shake it (the ant in the tube) to pieces and carry it off.

בִּזְקָה, v. בִּזְקָה.

בִּזְקָה (v. בִּזְקָה II; emp. בִּזְקָה, v. בִּזְקָה) to split, perforate, rend. Targ. Gen. XXXVII, 29 (ed. Berl. Pa.). Targ. Ps. LXXVIII, 13; a. fr.—Y. M. Kat. III, 83<sup>d</sup> top and rent them (his garments); Y. Snh. II, 20<sup>a</sup> top (corr. acc.). Lev. R. s. 6; Lam. R. to II, 17 (expl. בִּזְקָה ib.) He rent His purple (allowed the Temple curtain to be cut through by Titus).

Pa. same. Targ. Ps. LXXVIII, 15; a. e. (Var. Pe., v. supra).—Part. pass. מְבִזְקָה. Targ. Josh. IX, 4.—Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> top מְבִזְקָה his garments torn. Y. Kidd. I, 60<sup>a</sup> top וְהָיָה מְבִזְקָה בְּיָדָהּ and it (the wine botte) bursts in his hand; v. infra.

Ithpa. אִתְּבִזְקָה, Ithpe. אִתְּבִזְקָה, contr. אִתְּבִזְקָה to be split, rent. Targ. Num. XVI, 31; a. fr. Y. Ab. Zar. III, 42<sup>c</sup> top א' וְכִי הָיָה הַיָּם שֶׁל תִּבְיָה was split. Ib. II, 41<sup>c</sup> top אִתְּבִזְקָה אֶת-הַיָּם his wine bottle burst. Ib. V, 45<sup>a</sup> top אִתְּבִזְקָה בְּיָדָהּ, v. supra. Bekh. 36<sup>a</sup> שִׁפְחָהּ אִתְּבִזְקָה his lip was slit; a. e.

בִּזְקָה m. (b. h.; v. next w.) [shattering, splitting, lightning. Y. B. Mets. V, 11<sup>a</sup> top (citing the Mishnah) וְהִבְרִיקָהּ הָבָה [not רִבָּה] and lightning struck her (affecting her feet, v. אֲבִזְקָה).

בִּזְקָה (v. בִּזְקָה II; emp. בִּזְקָה) to break, crush. Erub. X, 14 (104<sup>a</sup>) בִּזְקָה מֶלַח וְכִי you may crush salt (lumps) on the steps (that the priests should not slip). Gen. R. s. 50, beg. (expl. בִּזְקָה חֲבֹס, Ezek. I, 14) כֹּה־הָיָה בִּזְקָה כֹּה־הָיָה as one who crushes pieces of peat in the stove (when the flames break forth).

\*Nif. נִבְזָקָה (emp. בִּזְקָה) to be split in flashes, to flash (used of the divine spirit). Gen. R. s. 26 נִבְזָקָה הָיָה הָרוּחַ הַקֹּדֶשׁ the spirit flashes in (seizes) one of man's limbs, . . . the entire body.

בִּזְקָה ch. same.—Pa. בִּזְקָה to cast (or shoot) a mass of fragments (as from a catapult). Snh. 108<sup>b</sup> בִּזְקָה עֵפָרָה he shot at them with dust and it turned into swords &c. \*B. Bath. 73<sup>a</sup> כִּי מְבִזְקָה אֶת-הַיָּרֵי וְהָיָה כִּי מְבִזְקָה אֶת-הַיָּרֵי אֶת-הַיָּרֵי אֶת-הַיָּרֵי and there was a flash as if one shot forty arrows of iron (v. Koh. Ar. Compl. s. v. בִּזְקָה, note 5).—Ed. וְהָיָה כִּי מְבִזְקָה אֶת-הַיָּרֵי like one scattering forty measures of mustard [from a confusion of which two versions the variants in Mss. a. in Ar. arose, v. Rabb. D. S. a. l. note.—Ar. כְּמִיבִזְקָה Ithpe.].

Ithpe., contr. אִתְּבִזְקָה to be broken. Yoma 22<sup>b</sup> how do you know that Bāzek (I Sam. XI, 8, v. next w.) is here used לִישְׁנָה דְּמִיבִזְקָה in the sense of being broken (a fragment of pottery); perhaps it is the name of a place? B. Bath. 73<sup>a</sup> Ar., v. supra.

בִּזְקָה m. (preced.) fragment, piece of pottery, pebble (testa). Yoma 22<sup>b</sup>, v. preced. Tanh. Ki Thissa 9 וְכִי what is bezek? Answ. he took a pebble &c.

בִּזְקָה, בִּזְקָה ch. same. Targ. Prov. XXVI, 8 Ar. (ed. נִיכְסָה, Ms. נִיכְסָה).—Pl. בִּזְקָה. Pesik. Shek. p. 18<sup>a</sup> when they were poor, בִּזְקָה בְּאֵילָיִן Ar. (ed. בִּזְקָה) they were counted with broken pieces of pottery, when rich with lambs (ed. reverse order); Num. R. s. 2 בִּזְקָה.

בִּזְקָה, Y. Kidd. I, 60<sup>b</sup> top, v. יִזְקָה III.

בִּזְקָה (b. h., v. בִּזְקָה) to strew, scatter. Kerith. 6<sup>b</sup> Ar. (ed. incorr. בִּזְקָה, v. Rashi a. l.) he scatters it, lest it may decay.

Pi. same. Part. pass. מְבִזְקָה. Sifra B'har ch. I אַבְל אַתָּה בּוֹצֵר מִן הַמֵּבֵר (ed. Ven. a. oth. (Var. חֲמוּסָה) but you may gather (in the Sabbath year) the grapes from (broken) branches lying scattered on the ground, opp. הַשְּׂמֹרֶת הַבָּרֶץ the vine seated in the ground (Y. Shebi. VII, 38<sup>b</sup> top (חֲמוּסָה).

בִּזְקָה ch. same. Pa. בִּזְקָה. B. Bath. 73<sup>a</sup>, v. בִּזְקָה.

בִּזְקָה, בִּזְקָה m. (= זֶרֶעַ, v. Nöld. Mand. Gr. p. 55) seed. Targ. Y. Gen. I, 11 sq. (O. זֶרֶעַ). Ib. v. 29. Snh. 93<sup>a</sup>, v. אֶסְפִּסְפָּה. B. Mets. 74<sup>b</sup> אֶסְפִּסְפָּה הַיָּרֵב the tenant furnishes the seed; a. fr. Erub. 53<sup>a</sup> בִּזְקָה Ar. (Mss. a. ed. בִּזְקָה, v. also Rabb. D. S. a. l. note 1); v. אֶסְפִּסְפָּה. B. Bath. 73<sup>a</sup>; v. בִּזְקָה.—Sabb. 140<sup>b</sup> נִקְרַט ב' וְכִי בִּזְקָה Ar. (ed. reversed order a. בִּזְקָה, Var. בִּזְקָה, a. בִּזְקָה, v. רַחֲסָה II) he (R. Hīda) took a (valueless) seed grain in one hand and a pearl in the other; the pearl he showed to them (his daughters), but he would not show them the seed grain until they were excited, and then he showed it (as an illustration of the folly of curiosity). [Ar., with a Var. בִּזְקָה, translates, a valueless pebble=בִּזְקָה q. v., which seems to be confirmed by the vers. בִּזְקָה read בִּזְקָה for בִּזְקָה) a fragment of an earthen vessel.] [Rashi's interpretation is grammatically forced and out of harmony with the natural reserve of a father towards his daughters.] [Ib. 103<sup>a</sup> לְבִידֵי דְקָרָא for (putting in) the seed of a pumpkin (Ar. לְבִידֵי, ed. Koh. לְבִידֵי, Ms. M. לְבִידֵי as a cavity for planting &c.).—Pl. בִּזְקָה. Hull. 51<sup>b</sup> דְּעִבְדֵי בִּזְקָה when the flax stalks have seminal vessels. Ib. 60<sup>b</sup> שֵׂדָה בִּידָהּ Ar. (ed. בִּזְקָה) he put seed into it.

בִּזְקָה, בִּזְקָה m. (collect. noun, v. preced.); pl. בִּזְקָה various seeds. Kidd. 39<sup>a</sup>. Hull. 60<sup>b</sup>; v. preced. Bets. 15<sup>a</sup> צִרְרֵי דְבִּזְקָה the folds (pockets) wherein the seeds are carried. Gitt. 68<sup>b</sup>.

בִּזְקָה f. (בִּזְקָה) disgrace. Targ. Job XII, 19.

בִּזְקָה f., v. בִּזְקָה.

בְּחֹרֶר m. (b. h. בְּחֹרֶר 1) chosen. Sabb. 105<sup>a</sup> (ref. to אֵל, Gen. XVII, 5) I have made thee אֵל a father of the nations, בְּחֹרֶר וְכִי I have made thee a chosen one among the nations. Gen. R. s. 76, beg.; a. fr.—2) young

*man, youth, unmarried.* Keth. 7<sup>b</sup>, opp. אֶלְמֹן.—Gen. R. s. 39 וּבְחֹלָה מִיֶּכֶן ב' a young man and a virgin on the one side (of the coin). Hag. 14<sup>a</sup>; a. fr.—Fem. בְּחֹרֶה. Gen. R. s. 71; a. e.—Pl. בְּחֹרִים, f. בְּחֹרִית. Num. R. s. 10, beg. לִבְ קוֹל וְכ' to the young (the strong) 'the voice of the Lord (at revelation) sounded with might', opp. חֲשִׁים; a. e.

בְּחֹרִית, v. בְּחֹרֶה.

בְּחֹרֶה Targ. Y. I, Num. XXI, 27 (28), some ed., read בְּחֹרֶה, v. בְּחֹרֶה.

\*בְּחֹרֶה (cmp. בָּחַן) *to look out, be cautious.* Lam. R. to I, 16 beg. אֵילִין דְּבָחִין וְכ' (expl. in a. gloss אֵילִין דְּבָחִין) the cautious did not go out.

בְּחֹרֶה m., בְּחֹרֶה f. (בָּחַר) 1)=h. בָּחַר, בְּחֹרֶה, *chosen, select.* Targ. II Sam. XXI, 6; a. e.—Pl. בְּחֹרִין. Targ. Ps. CV, 6; a. e.—Y. Snh. VI, 23<sup>c</sup> bot. רַמְנִין eighty select (young) men; Y. Hag. II, 78<sup>a</sup> top בָּחַר (corr. acc.).—Fem. בְּחֹרֶה. Targ. O. Ex. XIV, 7.—2) (cmp. בָּחַן) *tried, purified.* Targ. Ps. XVIII, 31; II Sam. XXIII, 31.

בְּחֹרֶה f. (בָּחַר) *selection, being chosen.* Y. Meg. I, 72<sup>d</sup> top וְכ' ב' שֶׁנ' וְכ' as the selection (expression of בָּחַר) used there &c.—בֵּית הַבְּחֹרֶה (also with omission of בֵּית) *the Temple of Jerusalem.* Snh. 20<sup>b</sup>; a. fr.—Y. Yoma I, 38<sup>c</sup> bot. וְכ' עֵדִיכֶם הַבְּחֹרֶה your witness, the Temple, shall prove it (Bab. ib. 9<sup>b</sup> בְּחֹרֶה).

בְּחֹרֶה f. ch. (v. preced.) *B'hirta* (selection), surname of the Talmudic treatise named Eduyoth or Ediyoth (עֵדִיּוֹת). Kidd. 54<sup>b</sup> bot.; Bekh. 26<sup>a</sup>.

בְּחָל I (b. h.; בָּחַל, cmp. בָּחַל s. v. בָּחַר) [1] *to be disordered, sick;* whence בָּחַל q. v.—2) (denomin. of בָּחַל) *to be in that stage of ripening when the fig is called bohal;* cmp. בָּאֵשׁ. Nidd. 47<sup>a</sup> (quot. fr. Maasr. I, 2) וְהָאֵשׁ מִשְׁבִּילֵהֶם figs are subject to tithes from the time they are called bohal, which R. . . defines, from the time their heads grow white.

בְּחָל, v. בָּחַל. Hif. בְּחָל same. Shebi. IV, 7 וְכ' בְּחָל (בְּחָל). Y. ed. ib. 35<sup>b</sup> bot.; Y. Maasr. I, 48<sup>d</sup> (בְּחָל) what is biḥ.? It (the fig) creates aversion (v. בְּחָל), as we read (Zech. XI, 8) &c. Maasr. I, 2 מִשְׁבִּילֵהֶם (Y. ed. (שְׁבִילֵהֶם), v. supra. [Omp. בָּחַר as to spelling in Talm. Y.]

בְּחָל II (=בָּחַל, v. Prov. XX, 21, cmp. preced.) *to hasten.* Pi. בְּחָל *to come early.* Mekh. Bo, Pisha, 2 וְכ' ed. Livorno (oth. ed. בְּחָל corr. acc.) when the ripening of grains came very early.

Hif. בְּחָל *to advance growth.* Y. Sabb. VII, 10<sup>a</sup> top שְׁחִירָא מְכֻחֵל (not שְׁחִירָא מְכֻחֵל) whatever is done for advancing the fruits. Ib. לְהַכְחִיל (ed. Krot. להַכְחִיל, corr. acc.).

בְּחָן (b. h.; בָּחַן, v. Ges. H. Dict. s. v.; cmp. בָּחַן s. v. בָּחַר) prop. *to distinguish, examine* (cmp. בָּחַן, hence *to try, probe* (of metals); *to find out.* Snh. 107<sup>a</sup> בְּחָנִי

try me.—Part. pass. בְּחָנִי. Pes. 87<sup>a</sup> בְּחָנִי Ms. M. (ed. v. Rabb. D. S. a. l.) thy tried servants. Ib. בְּחָנִי my tried servants. Yalk. Hos. 515; a. e.

Pi. בְּחָן *to inquire.* Yoma 73<sup>b</sup>; Shebu. 35<sup>b</sup> לֹא בִיחָנוּ they did not ask distinctly. Y. B. Kam. IV, 4<sup>b</sup> bot. שְׁבִי' for the court (appointing him guardian) inquires after his character.

Hif. בְּחָן *to distinguish.* Snh. 8<sup>b</sup> a. e. וְכ' in order to be able to distinguish between the ignorant and the willful transgressor. Yeb. 42<sup>a</sup>; a. fr.

בְּחָן ch. same. Targ. Koh. II, 6; a. fr.—Y. Maas. Sh. V, beg. 55<sup>d</sup> (read:) וְכ' דְּבָחִית לִיהּ by whom every Mishnah has been critically examined.

Ithpe. בְּחָן *to be tried, tested.* Targ. O. Gen. XLII, 15 sq. (Var. אֲבָחַר, v. Berl. Targ. O. II, p. 15).

בְּחָר (b. h.; בָּחַר, v. preced.) 1) *to try, examine;* v. infra.—2) (with ב) *to choose, select, prefer.* Tanh. Mishp. 11 thou didst prefer sufferings to poverty. Mass. Sofrim XIII, 9; a. e.—Part. Hof. בְּחָר *chosen.* Bicc. I, 3; a. fr. מִצְוָה מִן חֲמ' the most preferable way of performing a religious act. B. Kam. 78<sup>b</sup>; a. fr.—מ' מִן חֲמ' *the very best.* Y. Pes. VI, 33<sup>b</sup> top וְכ' מ' דְּוָחָה וְכ' for doing a thing (in the Temple) in the preferable way, you may set aside (the Sabbath law); for doing it in the best way, you dare not &c.; a. fr.

Pi. בְּחָר *to examine.* Pesik. R. s. 33 (ref. to אֲבָחַר Job XXIX, 25) וְיִבְחְרוּ שִׂיחִי וְיִבְחְרוּ I was in the habit of investigating and examining it; [ed. Fr. emends וְיִבְחְרוּ, v. בְּחָר].

בְּחָר ch. same; 1) *to try, test.* Targ. Jer. XVII, 10 (h. text בָּחַר); a. fr.—2) *to choose, select.* Targ. Ps. XXXIII, 12.—Part. בְּחָר. Targ. Job XV, 5 (not בְּחָר).—V. בְּחָר.

\*Af. בְּחָר *to pick out.* Y. Sabb. VII, 10<sup>a</sup> bot. כֹּד מְבָחַר when one picks out (the pieces of garlick) in the husks. Ib. כֹּד מְבָחַר (corr. acc.).

בְּחָרֶה f. (v. בְּחָר) *youth.* Tana d'be El. ch. XVIII.

בְּחָשׁ (בָּחַשׁ, v. בָּחַן) 1) *to search, examine;* v. next w.—2) *to stir, to go to the bottom of a thing* (v. P. Sm. 508). Ber. 38<sup>a</sup>; Sabb. 156<sup>a</sup>, v. שְׁחִירָא.

בְּחָשׁ ch. same; 1) *to search, examine.* Targ. Y. Gen. XXXIX, 11 לְמִבְחֹשׁ וְכ' to examine . . . the accounts.—Sabb. 152<sup>a</sup> אֲדִלָּא אֲבִידָנָא בְּחִשָּׂא I am searching for what I have not lost (of the aged man's unsteady walk and bent figure). B. Mets. 5<sup>b</sup> וְכ' עַד דְּב' until I may search and find it. Ib. 86<sup>a</sup> וְכ' בָּחֹשׁ אֲבִידָנָא (not בָּחֹשׁ, v. Rabb. D. S. a. l. note 90) search for him and find him. B. Kam. 97<sup>b</sup>. —2) *to stir.* Targ. Esth. I, 14.—Sabb. 30<sup>b</sup> בָּחֹשׁ בְּאֵילָנִי Ms. M. (v. Rabb. D. S. a. l. note) he shook the trees. Ib. 140<sup>a</sup>. Gitt. 45<sup>a</sup> וְכ' בָּחֹשׁ stirred a (hot) pot with their hands. Ib. 69<sup>b</sup> top.

בְּחָשָׂא m. (preced.) 1) *stirring ladle, pot-ladle.* Pes. 111<sup>b</sup> [read:] וְהָדָר בִּי כְּדָא דְּכִמְכָּא (v. comment.) 20\*

and he (the shadow-demon) looks like a ladle turning in a vessel &c.—\*2) *rakings, hot ashes*. Snh. 39<sup>a</sup> [read:] אוריברה ב' אוריברה she placed it (the roast) under the grate (in the ashes); (Ar. אוריברה קמיה בריחא she placed it before him with the raked ashes clinging to it; Yalk. Gen. 23 ב' בחשר, v. Rabb. D. S. a. l. note).—[בחשר, quot. in Ar. fr. Ab. Zar. (60<sup>b</sup>), ב' תורי ב', read ב' שחירא *arm-pit*; v. Y. ib. II, 41<sup>a</sup> bot.]

בָּטָא, v. בָּטִי.

בַּמְאֲרִיקִי, Ex. R. s. 11, read קַמְאֲרִיקִי.

בָּצִבּוּץ, בָּטָבִיט m. (v. next w.; emp. b. h. בִּזִּץ) *hemp*. Y. Ab. Zar. V, end, 45<sup>b</sup> בָּט; Bab. ib. 75<sup>a</sup> בָּצ; Nidd. 65<sup>b</sup>.—Tosef. Tohar. XI, 16 בצבץ.

בָּטָבִיט (Pilp. of בוט or בטט, v. בָּטִי) *to swell*.—*Hithpa.* אוריברה; *Nithpa.* נחפֿטבט *to swell, grow*. Tanh. Mishp. 9 as the bite of a snake is not felt until a swelling sets in, so is usury not felt until it has grown upon him (the debtor). Ex. R. s. 31 עד שמחפֿטבטת עליו until it has grown upon him (the debtor). Ex. R. s. 31 שמחפֿטבט, corr. acc.).

בָּטָרָא, v. בָּטִי.

בָּטָרָא, בָּטָרָא, v. בָּטִי.

בָּטָרָא m. pl. (בָּטִי)=h. בָּטָא II, אָבִטִי, *column-like receptacles* (of water). Lev. R. s. 25 (ref. to בטורא Job XXXVIII, 36, taking ב' as a radical letter, 'receptacles of wisdom') ב' בטורא what is battuhoth? Answ. *Bitvaya*. [Ar. reads בטורא, taking ב' as propos., v. Koh. Ar. Compl. s. v. טרייא, IV, p. 27. Mat. K. guesses at טרייא as a name of a bird, as parallel to שכורי.]

בָּטָרָא m. (בָּטִי, emp. Cant. VII, 3) *rounded sheaf, bunch*.—*Pl.* בָּטָרָא. Hull. 51<sup>b</sup>.

בָּטָרָא, v. בָּטִי.

בָּטָח (b. h.; בָּטִי, v. בָּטִי; emp. רָחַח) *to be at ease, without trouble, whence to trust*. Ber. 6<sup>b</sup> וְכ' לָבִטִּי וְכ' he ought to have trusted in the name of the Lord, but did not trust.—Part. pass. בָּטָח *assured*. Y. Naz. IV, end, 53<sup>c</sup>.—Lev. R. s. 31 שְׁגִוִּי ב' he may rest assured that &c.; a. fr.

*Hif.* הַבְטִיחַ *to assure, promise*. Ber. 17<sup>a</sup> הבטחה שד' the assurance which the Lord has given. Pesik. R. s. 1, beg. אֵלֶּם שְׁמֵרֵי הַמִּבְטְחִין וְכ' though those who gave the assurances, the prophets, are dead, but the Lord who promised (through them) is ever-living; a. fr.—*Part. Hof.* מְבִטָּח (=בָּטָח) *confident, sure*. Ber. 4<sup>a</sup> וְכ' I am sure that thou rewardest &c. Ib. <sup>b</sup> לִי may rest assured. Gitt. 58<sup>a</sup> מְבִטָּחִי=אֵלֶּם; a. fr.

בָּטָח I ch. same. Taan. 22<sup>b</sup> וְכ' אֵלֶּם since he trusts in idols.

*Af.* אָבִטִי=preced. *Hif.* Targ. Ruth II, 13.

*Ithpe.* אֶחְבֵּטֵה *to feel safe*. Targ. Jer. XII, 5.

בָּטָח II, אָבִטִי m. (בָּטִי, v. Ges.

H. Dict. s. v. בטח; emp. בָּטָח a hollow column-like receptacle of rain water near the house. [Maim., a projection in front of the window to stand upon in climbing.] Ohol. XII, 3 הבטח (Ar. Var. אבטח). Tosef. ib. XIII, 3 אבטי (ed. Zuck. אבטי, corr. acc.). [Cmp. פוּחִי for פוּחִי, IV for טפח V. בָּטָח.]

בָּטָח, בָּטָח m. (b. h.; בָּטִי) *trust, faith, hope*. Y. Ber. IX, 13<sup>b</sup> bot. ב' יש להם there is hope for them (that they will not be punished, if they repent before dying). Sabb. 139<sup>a</sup> ב' תלו בטחם they put their trust in &c. Men. 29<sup>b</sup>; a. e.

בָּטָח (בָּטִי) 1) (v. בָּטִי) *to swell, burst forth; to shine*. Denom. בָּטָח, בָּטָח.—2) (=בָּטָח, emp. בָּרַד) *to tread, to dash to pieces*. Denom. בָּטָח.—Cmp. בָּטָח.

בָּטָח, v. בָּטִי.

בָּטָח, בָּטָח (b. h.; בָּטִי) *to be hollow, to swell; v. בָּטָח, בָּטָח* 1) בטח, v. Ges. H. Dict. s. v.) *to talk inconsiderately, make hasty vows*. Erub. 64<sup>b</sup> (ref. to Prov. XII, 18) כל הַבּוֹטָה whoever vows or swears inconsiderately.—Denom. בָּטָח.

בָּטָח f. (v. preced.) 1) *bottom, bathing basin*; v. אָבִטִי. —2) *bottom, depth*. Gen. R. s. 68 Ar. (ed. אָבִטִי); s. 50; s. 86 (ed. בָּטִי); v. בָּטָח.

בָּטָח, בָּטָח pr. n. m. *Ben Battiah*, nephew of R. Johanan b. Zaccai, one of the leaders of the terrorists during the siege of Jerusalem by the Romans. Koh. R. to VII, 11; Lam. R. to I, 5; (Gitt. 56<sup>a</sup> אבא סקרא Kel. XVII, 12.

בָּטָח (בָּטָח) f. (בָּטָח) *cleft, grotto; ruins*. Gen. R. s. 31 דְּבִירָה ב' דְּבִירָה Ar. (ed. בָּטָח) in the grotto (or ruins) of Tiberias; emp. אָבִטִי. —\*Pl. בָּטָח. Y. Pes. I, beg. 27<sup>a</sup> בִּישְׁתִּיא דְּסוּרָא רבא (corr. acc.) the ruins of the large colonnade (of Tiberias); emp. Midr. Till. to Ps. XCIII, s. v. בָּטָח.

בָּטָח pr. n. m. *B'titay*. Y. Ber. V, 9<sup>c</sup> bot.

בָּטָח, v. בָּטָח; בָּטָח, v. בָּטָח.

בָּטָח m. (בָּטָח) 1) *loose, demoralized* (=הַמְצִיחַ). Targ. O. Ex. XXXII, 25 (h. text פָּרַע, v. Rashb. a. l.). —2) *idle, vain*. Pl. בָּטָח, בָּטָח. Ib. V, 9. Targ. Koh. V, 2. —3) *idle, resting*. Targ. II Esth. III, 3. —4) *invalid, void*, v. בָּטָח.

בָּטָח f. (בָּטָח; h. בָּטָח) *idleness, loss of time*. Keth. 105<sup>a</sup> ב' דְּמוֹכָא אָגֵר indemnity for loss of time. Ib. דְּמוֹכָא (in the case of) Karna, the loss of time was ostensible (i. e. all knew that the fee he took for judging was needed to indemnify him for his loss of time). Y. Ned. IV, 38<sup>c</sup> bot. בָּטָח שְׂכָר (in h. phraseol.) indemnity for their loss of time.

בָּטָח, v. בָּטָח.

בטינין, v. בטנין.

בטינתא, Targ. Jud. XV, 15, v. טינתא.

**בטל** I (b. h.; v. בטי) [to be hollow]; 1) *to be void, abolished, suspended; to cease to exist*. Keth. 103<sup>b</sup> בטלה קדושה sanctity of life ceased; [oth. opin.: the levitical law concerning the contact with a corpse was suspended in favor of Rabbi; v. Tosaf. a. l.]. Ab. V, 16 דבר בטלה ב' as soon as the (sensual) attraction disappears, love will disappear. Ib. 21 as if dead ויעברו מן העולם and passed away and disappeared from this world. Y. Meg. I, 70<sup>d</sup> top, a. e. בטלה מגלת הענין the *Scroll of Fasts* has been abolished (the festive commemorations enumerated therein are no more observed). Sot. IX, 9 (47<sup>a</sup>); a. fr.—2) *to rest from labor, be at ease, be idle*. Ab. IV, 10 אם בטלת מן ו' if thou choosest not to study the law, there will be many disturbances (excuses) to assist thee. Ib. I, 5 מד'ה בוטל he neglects the study of the Law; a. fr.

*Nif.* 1) *to be abolished, suspended*. Y. Meg. I, 70<sup>d</sup> bot. ערירין ל'בטל (= ל'היבטל) shall in future be abolished (neglected). Gitt. 32<sup>a</sup>, v. infra.—2) *to be excused, be exempt*. Ib. II, 16 thou art not a free man ממנו בטל so as to be exempt from life's duties.—3) *to remain single*. Gitt. IV, 5 (41<sup>b</sup>) יבטל shall he never marry?

*Pi.* 1) *to abolish, suspend, cancel, undo, neglect*. Ab. II, 4 בטל רצונך ו' set aside thy will for the sake of the Lord's will, in order that He may set aside the will of others (euphem. for *His will*) for the sake of thy will (withdraw evil decrees at thy prayer). Ib. IV, 9 המבטל ו' he who neglects the study of the Law on account of his wealth. Sot. IX, 10 (47<sup>a</sup>) בטל הוא אף הוא בטל he also abolished (the custom of) the wakers, v. טרר. Sabb. 63<sup>a</sup> מבטלה he (the observer of the Law) will cancel it (avert God's evil decree). Mekh. B'shall, Amalek, 2, v. אישטקוס. Macc. 24<sup>a</sup>. Ab. Zar. IV, 7 למה בטל why does He not destroy it (the objects of idol worship)?—Gitt. IV, 1 ל'בטל he can no longer annul it (his letter of divorce). Ib. 2 in former times a man could summon a court in a strange place and declare it (the letter of divorce which he had sent off) void. Ib. 32<sup>b</sup> דיבור ומבטל דיבור a word (declaration) comes and cancels a word.—Ab. Zar. IV, 4 (42<sup>b</sup>) אנדולטור (gentile) שלי ו' may (by mutilation &c.) cancel his own or his neighbor's idol (so that it is no longer subject to the law forbidding Jews to derive any benefits from idolatrous paraphernalia), but an Israelite cannot &c. Ib. ו' in cancelling an idol, one has at the same time cancelled its attachments; a. fr.—*to resign possession*, a legal fiction by which the carrying of objects on the Sabbath from one's own place to one common to several persons, may be permitted. Erub. VI, 7 מבטל את רשותו he (the brother who forgot to lay the Erub, v. טריב) must resign his share in the common property. Ib. 68<sup>b</sup> ומבטלך ו' you may resign your share to your neighbor, and then he may resign to you; a. fr.—*to renounce* (by declaration) the possession of anything leavened that may have remained

undiscovered in one's possession. Pes. 6<sup>b</sup> חבורק צריך ש'בטל after one has searched the house for leavened things, he must renounce (whatever he may have failed to find); a. fr.—*Part. pass.* מבטל, f. מבטלת. Erub. 69<sup>b</sup> רשותי מ' my possession be resigned to thee (for Sabbath purposes). Gitt. 32<sup>a</sup> if a recipient says, מ' 'this donation be void', ה'בטל 'shall be void', opp. to בטלה 'is a void one', i. e. has been annulled.—Eduy. I, 5; Gitt. 36<sup>b</sup>, a. fr. ב' יוכל ל' ו' no court can repeal (overrule) the decisions of another court, unless &c.—2) *to neutralize* an admixture of forbidden food &c. in a certain quantity. Hull. 108<sup>a</sup> ומבטלי מינו... and the portion of the mixture which is not its kind is prevailing and neutralizes the forbidden portion (as if did not exist at all); a. fr.—3) *to disturb, cause suspense, interfere with*. Erub. 63<sup>b</sup>; Meg. 3<sup>a</sup> ו' ye interfered with the daily offering; a. fr.—Ber. II, 5 ל'בטל ממנו ו' to suspend (shake off) the yoke of heavenly government even one minute.

*Hif.* ה'בטל *to cause interruption, to order suspension*. Succ. V, 5 ו' להבטיל את העם ו' to cause the people to cease working.

*Hithpa.* a. *Nithpa.* ה'הבטל, ה'הבטל *to be interrupted &c.*, v. Nif.—Tan. d'be El. I, 5; II, 3.

**בטיל** ch. same; 1) as h. Kal 1). Targ. Lam. V, 15; a. e.—Sot. 33<sup>a</sup> בטילה עבירות ו' the decree enforcing idol worship in the Temple has been repealed. Meg. Taan. XI on the twenty second (of Shebat) בטילה was the decree &c. revoked. Sabb. 139<sup>a</sup>, Snh. 98<sup>a</sup> אי בטלי R. Hash. 18<sup>b</sup> בטילה אדכרהא (Meg. Taan. VII ארנטיילה, read ארבה, v. ארפיהא; a. fr.—2) as h. Kal 2). Targ. Y. Ex. XVII, 1 [read:] דבטילו אריריהו when their hands were lazy &c.—*Part. pass.* בטיל *annulled; neutralized* (in a larger quantity, v. preced. Pi.). Hull. 100<sup>a</sup>, a. fr. (in Hebr. phraseol.) מין במינו לא ב' in a mixture of homogeneous things (of which one is forbidden) the rule of neutralization by quantity takes no effect. Ib. 99<sup>a</sup> ב' ברובה it is neutralized in any larger quantity (than the forbidden ingredient); a. fr.—Ib. 100<sup>a</sup> top ו'הבטיל, v. Ithpe.

*Pa.* בטיל as h. Pi. Targ. Ps. XXXIII, 10 (some ed. incorr. בטיל); a. e.—Erub. 66<sup>b</sup> ל'בטיל ל' to whom should he resign his right of usage (for Sabbath purposes)? בטילי shall he resign &c.? Ib. 67<sup>a</sup> מ'בטיל Pes. 6<sup>b</sup> ל'בטילה let him renounce it (the leavened thing). Ib. ו'בטילה בארבע let him renounce it at four hours of the day. Gitt. 36<sup>b</sup> א'בטליניה I would repeal it (that law). Ib. 32<sup>a</sup> דבטילי בטליה that he revoked it (the letter of divorce); a. fr.

*Al.* א'בטיל 1) = Pa. Targ. Y. Gen. VI, 7 א'בטיל I will undo (h. text אמחה); a. e.—2) = h. Hif. Targ. Is. XXX, 11 א'בטילינא make ye us free from tradition.

*Ithpe.* א'הבטיל, contr. א'הבטיל. 1) *to be abolished, removed, undone*. Targ. Job XVII, 11; a. fr.—Gitt. 32<sup>ab</sup> בטל has two meanings ד'בטל ומשמע ד'ל'בטיל it may mean 'it is void', and may mean 'be it declared void'. Hull. 100<sup>a</sup> ברובא ו'הבטיל (or ו'הבטיל) let it be neutralized

in the larger mixture; (why is it not &c.?)—2) *to be disturbed, to be forced to be idle*. Targ. Koh. XII, 3; a. e.

**בְּמִיל II, בְּמִיל** m. (preced. ws.) 1) *null, void; vain*. Gitt. IV, 1 הוא ב' is void (revoked); v. בְּטֵל Ithpe.; a. fr.—*Pl.* בְּטֵלִים, בְּטֵלִין, בְּטֵלִים *vanities, absurdities*. Ab. Zar. 16<sup>b</sup>; a. fr.—2) *idle, unemployed, not needed*. Shh. 21<sup>a</sup> one horse ב' וְהוּא when not needed (for war). Koh. R. to VI, 8.—*Pl.* as supra. Y. Meg. I, 70<sup>b</sup> bot. וְהוּא ב' עֲשָׂרָה בְּטֵלִין (where there are) ten men at leisure for attending Synagogue, v. בְּטֵלִין. Ber. 16<sup>a</sup> וְהוּא ב' provided they stop working. Ib. 17<sup>b</sup> ר' ח' ב' scholars have to abstain from work; a. fr.—Fem. בְּטֵלָה, בְּטֵלָה. Ab. V, 16, v. בְּטֵל I. Gitt. 32<sup>a</sup>, v. בְּטֵל I, Pi.; a. fr.

**בְּמִלָּה** f. (preced.) *vanity, idleness*. Keth. V, 5 ה'ב' המפנה ב' idleness leads to immorality. Ab. III, 4 who turns his mind to vanities. Y. Ber. VI, 10<sup>a</sup> bot. לְהוֹדִיר ש"ש ל' to pronounce the name of the Lord for no purpose.—Y. Keth. VII, 31<sup>b</sup> bot. ב' דְּבָרִים שֶׁל ב' use-less labors (as carrying water and pouring it out again). Gen. R. s. 91 ב' דְּבָרִים שֶׁל ב' irrelevant argument. Y. Naz. IV, 53<sup>b</sup> ה'ב' for no use. Kidd. 16<sup>b</sup> ב' שֶׁכֶּר compensation for interrupted labor; a. fr.

**בְּמִלּוֹן**, v. בְּמִלּוֹנָה.

**בְּמִלּוֹן** m. (בטל) *unemployed*.—*Pl.* בְּמִלּוֹנִים, בְּמִלּוֹנִין. Shh. 21<sup>b</sup> ב' סוֹסִים horses not needed for the army. Y. ib. II, 20<sup>c</sup>. Meg. I, 3 ב' עֲשָׂרָה ten persons having leisure; v. Y. ib. 70<sup>b</sup> bot.

**בְּמִלְנָא** ch. same; *idler, lazy; unemployed*. *Pl.* בְּמִלְנִין. Targ. Ex. V, 8; 17. בְּמִלְנִי. Pes. 51<sup>b</sup>; 55<sup>a</sup>; Ber. 17<sup>b</sup>.

**בְּמִלְנוּת** f., **בְּמִלּוֹן** m. (בטל) *idleness, loss of time*. Treat. Abad. ch. II בְּמִלְנוּתוֹ Sifré Deut. 118 בְּמִלְנוּתוֹ his idleness (during sickness),

**בְּמִין, בְּמִין** (v. בְּמִין) *to be pregnant*. Targ. Prov. XXV, 23.—Gen. R. s. 98 (play on *triyah*, Jud. XV, 15, as if *plā*, three) בְּמִין הָרִין she was going with two (making together three). Lam. R. to I, 1 רבתי (7 חר מאד) [Targ. Jud. XV, 15 בְּמִינָה, v. בְּמִינָה].

**בְּמִין** m. (b. h.; v. בְּמִין) *belly*. Nidd. 31<sup>b</sup>. Sot. 28<sup>a</sup> בְּמִין the belly of the adulterer; a. fr.

**בְּמִינָה** ch. f. same. Targ. Jud. XIII, 5; a. e.

**בְּמִינָה** *Botnai*, name of a bird. Hull. 63<sup>a</sup>.

**בְּמִינָה**, v. בְּמִינָה I.—*Pl.* בְּמִינִים, v. also next w.

**בְּמִינוֹן** m. (בטן) a musical instrument, a sort of *bag-pipe*; (oth. opin.) *cittern fastened around the body*; (oth. opin.) *workingman's pinafore*. Kel. XV, 6 (Ar. בטנים, oth. vers. בְּשִׁינִין, בְּשִׁינִין, v. Ar. Compl. ed. Koh. s. v.).

**בְּמִנִּי** *Botni*, name of a bird. Hull. 63<sup>a</sup> (diff. fr. בטנאי).

**בְּמִנִּית** pr. n. *Botnith*. Pes. 57<sup>a</sup> Abba Saul ben B.

**בְּמִנִּיתָא\*** **בִּי ב'** (prob. a geogr. term) (a hen) of *Be Botni*. B. Mets. 86<sup>b</sup> בִּי ב' a black hen &c. [Rashi פִּנְיָה *fattened*; Ar. s. v. זָגָה, Var. ברפִּנְיָה; Ms. M. פִּנְיָה; ברפִּנְיָה; Ms. R. 2 ברפִּנְיָה; v. Rabb. D. S. a. l., Koh. in Ar. Compl. l. c.]

**בְּמִנִּין**, v. בְּמִנִּי.

**בְּמִנְיָה** (בְּמִנְיָה) m. (= עֲשָׂרָה, v. עֲשָׂרָה) *space for spanning one's hand around an object*=h. תְּפִיסָה or תְּפִיסָה. Hull. 50<sup>b</sup>.—*Pl.* בְּמִנְיָה. Ib. 76<sup>a</sup> (ed. 7 for 7, as B. Mets. 39<sup>b</sup> עֲשָׂרָה for עֲשָׂרָה). [Differ. of opin. as to measure: *one finger* or *four fingers*.]

**בְּמִשָּׁה** (v. בְּמִשָּׁה 2) *to tread; to kick, knock down* (with one's foot), *crush*. Targ. Y. I, Ex. XXIV, 10.—Sabb. 116<sup>b</sup> ה'ב' אָרָא הַמָּרָא וְלִשְׁרָא the ass (offered to the judge as a bribe) came and knocked the (gold) lamp over. B. Kam. 62<sup>a</sup> ה'ב' בְּכַסְפָּה ד'ב' who kicked the money box aside so that he threw it into the river.

*Pa.* בְּמִשָּׁה *stamp*. Targ. II, Esth. III, 8.—B. Kam. 99<sup>a</sup> he hired him לְבַשְׂתִּי (Rashi a. Ms. R.) for stamping; v. בְּמִשָּׁה.—Transf. *to treat with contempt, sneer at*. Targ. Y. Num. XIV, 9.—Erub. 54<sup>a</sup> top. \*Shebu. 30<sup>b</sup> בִּישָׁה וְאִשְׁמִיָּה (Ms. F. only . . אִשְׁמִיָּה) he insulted the ignorant man and made him stand up; v., however, בְּמִשָּׁה.

*Ithpa.* בְּמִשָּׁה *to be stamped in, mixed up*. Targ. Y. I, Ex. XXIV, 10.

**בְּמִשָּׁה**, v. בְּמִשָּׁה.

**בִּי** (= I) *in, with, at*. Targ. Y. Num. XXII, 28 בִּי הָרִיָּה at that time. Targ. Cant. I, 9; 13, 14 (ed. Vien. (בהרִיָּה).—2) (= בין) *between, among*. Sot. 10<sup>a</sup>; Meg. 12<sup>a</sup>; v. בְּמִינָה.—Sabb. 109<sup>b</sup> בִּי מִלְלִי (Ms. (בִּי) between the embers; a. fr. שְׁמִשָּׁה (=h. during sunset. Ber. 43<sup>b</sup> קִדּוּשׁ דְּבִי ש' the Kiddush said on Friday night. Keth. 103<sup>a</sup> כָּל בִּי ש' every Friday night.—3) (= בִּי II) *son of; v. בְּרִי*. Y. Ber. IV, 7<sup>c</sup> bot.; a. fr.—4) (= בִּי III) *house of, school of; home, place of &c.* Targ. Job VII, 9; a. e.—... ר' חנני (sub. חנני) a student of the school of R. ... taught. Hull. 42<sup>a</sup>; a. fr.—Ab. Zar. 6<sup>b</sup> בְּרִי ר' (Ms. M. בְּרִי) in (the Boraitha) of the school of R. O.—Yeb. 21<sup>b</sup> רבתי אימא רבתי one of the family of the grandmother (whether mother's or father's mother). Ib. רבתי of the grandfather's family; דודי one of the uncle's relation.—the Boraitha of Be Rab (Sifra). Hull. 66<sup>a</sup> (v. Rashi a. l.); a. fr.—רבני *college*. Ber. 17<sup>a</sup>; a. fr. [For other compounds with בִּי, v. respective determinants.]

**בִּיָּה, בִּיָּה, בִּיָּה** (בִּיָּה) f. (via, late Gr. βία) *highway, road*. [As regards the import, in the Roman government, of the office of commissioner on highways, v. Sm. Ant. s. v. Via.] Y. Hag. II, 77<sup>c</sup> bot.; Midr. Till. to Ps. CXIV, beg.; Yalk. ib. 794; Gen. R. s. 12 (corr. vers. by comparison) מְדִינָה וּמְדִינָה there is not a district (place) which has not an officer appointed over its highways; v. אַגְרִיקוֹס a. אַגְרִיקוֹס. Ib. do not read בִּיָּה

שמו but שְׁמוֹ (Y. l. c. כִּי יָה corr. acc.) (the overseer of) *via* (the maintenance of the world's roads) in His name; cmp. מְקוֹם. [For βίᾱ force, v. בִּירָא II.]

**בִּיאתוֹ II** f. (b. h. **בָּאָה**, **בּוֹא**) 1) *coming in, entrance*. Men. 4<sup>a</sup>; Sifra Metsor. Neg. ch. IV, Par. 7 (ref. to **וּשְׁב**, Lev. XIV, 39 a. **וּבָא**, ib. 44) **בִּי** (on the same rule applies to his coming the second time and to his entering (after a week). Cant. R. to II, 6 (ref. to **בִּיהָ** . . . , Deut. VI, 10) (on the door post to the right) of thy coming from the street to thy house. Yoma 86<sup>b</sup> **כְּבִי** oh, that the going out (of office) be (as pure) as the coming into! Ib. sq. **בִּי כִצִּיָּא** oh, that the coming home (from court) be (as sinless) as the going out (for holding court)! B. Mets. 107<sup>a</sup> **בִּי לִשְׁלוֹם** Y. Naz. VII, 56<sup>d</sup> top, a. fr. **בִּיָּא הַמִּקְדָּשׁ** entering the Temple. Yoma 53<sup>b</sup> **בִּי רִיקְנִיהּ** entering (the Holy of Holies) without incense, i. e. needlessly.—**בִּיָּא שֶׁמֶשׁ** *sunset*. Ber. 2<sup>a</sup> **וּבִי שֶׁמֶשׁ** the sunset of his last day of levitical uncleanness prevents him from &c., i. e. is indispensable for his permission to eat T'rumah, v. **מִתְּרִי** a. fr.—**בִּיָּאוֹת**. Kidd. 37<sup>b</sup> **וּבִי נֶאֱמָר** bibl. passages mentioning entrance into the promised land; a. fr.—2) (v. **בִּיָּלָה**—**בּוֹא**) *coition, connection*. Kidd. I, 1; a. fr.—**בִּיָּא עֵרֵוָה** incestuous connection. Y. Yeb. II, 3<sup>e</sup> bot.; a. fr.—**בִּי מִצְוָה**, v. **מִצְוָה**.—**בִּי** as supra. Kerith. II, 3; a. fr.—Cant. R. to IV, 12 **שְׁרֵי בִי** two ways of &c.

בָּהֶם v. בִּיָּאם \*

פליא v. ביארי

**בִּיר** *pipe, gutter, canal.* Erub. VIII, 10 (88<sup>a</sup>). Ab. Zar. III, 4. Gen. R. s. 12 פרוחה על פתחו its water-spout over its entrance. Ib. מַנְסֵי בִּירוֹ man's spout(nose). Ex. R. s. 36 ב' מִצָּה he strikes against a gutter; a. e.—Pl. בִּירִים, בִּירִין. Y. Hag. II, 77<sup>d</sup> bot. ב' בִּמְקוֹם on a place where there were sewers; Gen. R. s. 1.—Ex. R. s. 6 גִּרְהֵם ב' cleaning sewers. Koh. R. to I, 2 בִּבְרִינָן (corr. acc.)—ביבוח. B. Kam. 6<sup>a</sup>; 30<sup>a</sup>.

**יִבְיָהּ** ch. same; *duct, underground walk*. Y. Taan. IV, 68<sup>d</sup> וַיָּבִיאוּ אֵלָיו מִן הַיָּבִיָּה; (Lam. R. to II, 2 עֲלֵילָהּ) he came up to him from the duct of the besieged fortress.—[Lam. R. to I, 5 וַיִּבְיָהּ, v. יִבְיָהּ.]

בִּיבִי v. בִּיבֵא

**בִּבְיֹן** pr. n. m. Y. Gitt. VII, 48<sup>d</sup> ב' ר', read as Y.  
B. Bath. VIII, 16<sup>c</sup> top, בִּבְיֹן.

בִּרְיִי (vive) *long live!* Lam. R. to I, 5 וְכִּי  
Ar. (read דְּרִימִי, *vive domine imperator*) *long live my*  
*lord the Emperor.* [Ed. וְיִבְרַא מֶמְּאִר אֶפְלִטָר, Syriac, corr.  
בִּרְיִי.]

**בְּרִי, בִּינְיָא, בִּינְיָ** pr. n. m. (b. h., v. Ezra II, 11; Neh. VII, 16) *Bebai*. Shek. V, 1 **בְּרִי**; Yoma 23<sup>a</sup> **בְּרִי**. Ib. 34<sup>b</sup> **רַב רְבִי** R. B., an Amora. B. Bath. 36<sup>b</sup>; a. e.—[Y. Maasr. V, 52<sup>a</sup> **בְּרִי** בעל, read **בְּרִי** q. v.]

\* **בִּיבְנֵי** m. (= בִּי בְנֵי, v. בְּנֵי) *bath-house*. Y. Ter. VIII, end, 46<sup>c</sup>; (Gen. R. s. 63 בִּי בְנֵי). Y. Sabb, VIII, end, 11<sup>c</sup> בִּי גֵוִי in (the water of) the bath house.

**בִּיבָר** m. (vivarium, βιβάριον) *vivarium*, an enclosure in which live game, fish &c. (also wild beasts) are kept. Snh. 39<sup>a</sup> לֵב לַעֲדִירָהּ must be thrown into the vivarium. Ib. שְׂדֵהָ וְכ' they throw him &c. but they (the beasts) did not eat him. Bets. 24<sup>a</sup>; a. fr.—*Pl.* בִּיבָרִים, בִּיבָרִין, בִּיבָרִיא. Ib. III, 1; a. fr. V. בִּיבָרִיא.

ביבר, Hull. 127<sup>a</sup>, read בי ברי, v. פיראי.

**בִּיבְרִיָּא** *m. pl. (pl. of vivarium, v. בִּיבְרָא)*  
*animals kept in the vivarium, game.* Pesik. R. s. 16;  
 Pesik. Eth Korb. p. 58<sup>b</sup>; Yalk. Num. 777; Kings 176;  
 Koh. R. to II, 7 (corrupted צִיב, רִיב, &c.; expl. פִּרְבְּרִים  
 אֲכִסִּים I Kings V, 3 *chosen, fattened*) *various kinds*  
*of game (deer &c.) from the vivarium.* V. בִּרְבִּיָּא, end.

בִּלְ- v. בִּיד-

**פִּי־דָא**, Pi. of פִּדָּא.

**בִּידָא** m., **בִּידָר** f. (בִּידָר I; cmp. בִּידָר) *fiction, false report, information*. Y. Sot. IX, 23<sup>a</sup> bot.; Y. Yeb. XVI, 15<sup>a</sup> בִּידָר וְיֵאָחֲזִירוּ כֻלְהוֹן מִן בִּי and they were all taken prisoners owing to the information against them. [Rabad Seder hak-Kabb. a. other chroniclers have erroneously וְיֵאָחֲזִירוּ חֲכָמֵינוּ וְיֵאָחֲזִירוּ חֲכָמֵינוּ, read . . . בִּידָר or בִּידָר.]

בְּהֵרָא, v. בִּידֵהרָא, בִּידֵהרָא.

בִּיִּדִיר, v. בִּיִּדִיר.

**בִּיהַלְתָּ** f. ch.=h. בְּהִלָּה. Targ. O. Lev. XXVI, 16;  
a.e. (ed. also בְּהַלְתָּ).

**בִּיְהוֹנָה** f. (בהת) *shame*. Targ. II Chr. XXXII, 21,  
constr. בִּיהוֹנָה; v. בִּהְיָא.

פֿרידמא, v. ביורא

**בִּינָה, בִּינְנָה, בִּינָה** f. (בין) = פִּינָה  
*understanding. Targ. Prov. II, 3; a. fr.*

**פִּתְחָא** *f.* **פִּתְחָא** *m.* **I. פִּתְחָא** 1) *rent, cleft.*  
 Lev. R. s. 19 Ar. **לָמָּה הָרִיז רִישָׁא הָרִיז ב'** (ed., v. אֵלִים.  
 אחרי ליה ררי **פִּתְחָא**.—*Pl.* **פִּתְחָא**. B. Bath. 74<sup>a</sup>; Snh. 110<sup>a</sup> ררי  
 Ar. he showed him two clefts in the ground (ed.  
 . . . הוא פִּתְחָא דסליק. Ar. ed. pr. Var. הוא ררי פִּתְחָא  
 (Ms. R. בורחא, v. Rabb. D. S. a. l. note) I saw  
 a cleft out of which smoke rose.—2) *ruin, destruction.*  
 Targ. Is. LX, 18 (h. text פִּתְחָא); v. next w.

**בִּזְיָא** II m., **בִּזְיָא** f.=h. *dividing; plunder, spoil*. Nah. III, 1. Targ. O. Ex. XV, 9; a. fr.—Lam. R. to II, 13 **בִּזְיָא** in Arabia they call spoil (**בִּזְיָא**) *āditha* (with ref. to אֵיבָר *ib*). Comp. **בִּזְיָא**. [Targ. Is. LX, 16 (h. text שָׁד) ; v. preceded w.]—Tnrsf. **בִּזְיָא** *robbed woman*. Midr. Till. to Ps. I, 2 **בִּזְיָא** *he was robbed*. **בִּזְיָא** *this poor robbed woman*; Yalk. Num. 750 (incorr. vers.).

**פִּינָא** III m. (פִּינָא f. בוז), cmp. פִּינָיִי; cmp. שָׂד, שָׂדָה  
feeder, whence *pap*, *breast*. Targ. Y. Num. XI, 8 (*brisket*,  
v. בִּינָא; h. text לָשָׂד, cmp. שָׂד).—Y. Kil. I, 27<sup>b</sup> top לִישָׁה

cursed be the breast which nursed such a man.—*Pl. ביזנא* Targ. Job XXI, 24 בִּיזוֹי (Var. בִּיזוֹי).—Gen. R. s. 5 לִיזְשִׁין ב' וְכ' v. supra; Pesik. Zakh. p. 23<sup>b</sup> (Ar. sing.). Y. Hag. II, 77<sup>d</sup> bot.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא** f. (b. h. בִּיזָנָא; בִּיזָנָא) *spoil*. Num. R. s. 13, end בִּיזָנָא *spoil* made at the Red Sea, בִּיזָנָא made in Egypt; a. e.—*Pl. ביזנא*. Lam. R. to II, 13 (ref. to אֶיךָ ib.; emp. בִּיזָנָא s. v. בִּיזָנָא II) וְכ' (II) בִּיזָנָא how often did I give you the spoils of your enemies.

**בִּיזָנָא**, v. בִּיזָנָא. **בִּיזָנָא** m. (בִּיזָנָא) *rending, rent*. Targ. Joel II, 13. —[בִּיזָנָא, v. בִּיזָנָא.]

**בִּיזָנָא**, v. בִּיזָנָא. **בִּיזָנָא** m. (II) *rag, wreck*. Gen. R. s. 30 old rag (contemptuous designation of an old man).

**בִּיזָנָא** f. (v. בִּיזָנָא III) *brisket*. Gen. R. s. 34 Ar. וכבדו ב' רִיסקוס נאה (ed. דורון נאה, which is the interpret. of our w. in Ar.).—[The orig. vers. prob. read נאה נאה בבִּיזָנָא נאה with a fine brisket on a fine plate; v. Yalk. Gen. 60; Ps. 697.]

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא** m. pl. (II, ל format.) *cuts, rents*, whence *disconnected outskirts* of a community. B. Bath. 68<sup>b</sup> (expl. שִׁירִיחַ בִּיזָנָא? What is bizlé? v. פִּיסקִי בִּיזָנָא, v. שִׁירִיחַ בִּיזָנָא (read שִׁירִיחַ בִּיזָנָא); Y. ib. IV, 14<sup>e</sup> bot. שִׁירִיחַ בִּיזָנָא (read שִׁירִיחַ בִּיזָנָא).

**בִּיזָנָא** (בִּיזָנָא) m. (בִּיזָנָא) *rent, split, cleft*. Ab. Zar. 70<sup>a</sup> ברשא ב' דִּירָא there was a crack in the door. Cant. R. to IV, 14 (Koh. R. to X, 18 בקִּיעָה v. אֶלִּים; Lev. R. s. 19, v. בִּיזָנָא I.—*Pl. ביזנא*. Taan. 21<sup>b</sup> דִּירָא בִּיזָנָא Ar. s. v. כִּסִּילָהָא (ed. קרנא דִּירָא בִּיזָנָא, Ms. M. v. Rabb. D. S. a. l.), v. בִּיזָנָא. Num. R. s. 18 אֶזְלִי וְחֻזְאִי חֲרִי ב' בִּיזָנָא. Snh. 110<sup>a</sup>, v. בִּיזָנָא I.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא** pr. n. pl. *Bez'tha* (contr. of Olive-town), near Pumbeditha. Erub. 52<sup>a</sup> [ב] ב' חָמָא שְׁבִירָתִי [ב] ב' חָמָא שְׁבִירָתִי (ed. בצִינְתָא; Ms. M. חָמָא שְׁבִירָתִי read בְּבִי ב' חָמָא; Ms. O. חָמָא שְׁבִירָתִי; v. Rabb. D. S. a. l.) my central point for Sabbath distances be in B.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא**, Y. Shebu. III, 34<sup>d</sup> bot., read בִּיזָנָא.

**בִּיזָנָא** I (βῆτα) *Beta*, second letter of the Greek Alphabet. Shek. III, 2. Y. ed. (Bab. בִּיזָנָא corr. acc.).

**בִּיזָנָא**, v. בִּיזָנָא. **בִּיזָנָא** m. (בִּיזָנָא) *vain, useless talk*, ref. to vows and oaths which neither benefit nor injure any-

body; ב' שְׁבוּעָה a useless oath, contrad. to שְׁבוּעָה a false oath or one asserting something impossible. Shebu. III, 9sq. Ib. 49<sup>b</sup>; B. Mets. 36<sup>a</sup> an oath imposed in court אין ב' שְׁבוּעָה does not come under the law of vain oaths (as to sacrifices). Ib. שְׁבוּעָה ב' erroneous statement without legal consequences, oppos. to כְּפִירָה מִמֶּנּוּ whereby somebody lost money. [Y. Naz. I, beg. 51<sup>a</sup> שְׁבוּעָה, read שְׁבוּעָה.]

**בִּיזָנָא**, v. בִּיזָנָא. **בִּיזָנָא** m. (בִּיזָנָא) *interruption, loss of time; abrogation; relinquishment, renunciation*. Kidd. 33<sup>a</sup> קִימָה ב' rising (in honor of an elder &c.) which causes no interruption of labor.—neglect of the study of the Law. Sabb. 32<sup>b</sup>; a. fr.—Men. 99<sup>a</sup> sq. פְּעֻמִּים שְׁבִיטָה sometimes the neglect of the Law is its establishing. Sabb. XVI, 1 בִּיזָנָא ב' neglect of lectures (through reading at home). Y. Peah IV, 18<sup>b</sup>, a. e. loss of time to the poor (when compelled to wait for their share in the crop).—Erub. 66<sup>b</sup> ב' רְשׁוּת ב' v. בִּיזָנָא Pi.—Y. Gitt. IV, 46<sup>a</sup> top, a. fr. פְּרִיָּה וְרִבִּיָּה ב' neglect of marital life.—Y. Ab. Zar. III, 43<sup>d</sup> bot. ב' יֵשׁ לָהּ can be cancelled, v. ib. IV, 4 s. v. בִּיזָנָא Pi.—Pes. 4<sup>b</sup> ב' בְּעִלְמָא וְכ' a mere relinquishment of possession would be sufficient; a. v. fr.

**בִּיזָנָא**, v. בִּיזָנָא. **בִּיזָנָא** ch. same. Targ. Prov. XV, 22.—Ab. Zar. 53<sup>b</sup>.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא** f. (בִּיזָנָא) *pregnancy, growth of the embryo*. Lam. R. to I, 1 רְבִיחָא (6 חֲדָר מֵאָר) רְבִיחָא איִלֵּין וְרִחֵי רִב' דִּילִידָהָא (strike out one of the two terms).

**בִּיזָנָא**, v. בִּיזָנָא. **בִּיזָנָא** m. (בִּיזָנָא) *stamping, fulling*. B. Kam. 99<sup>a</sup> (בִּיזָנָא) ב' וְכ' for every stamping manipulation one M'ah.—*Pl. ביזנא* Ib. (Var. לְבַטְשִׁי).

**בִּיזָנָא**, v. בִּיזָנָא.

**בִּיזָנָא** I (via), v. בִּיזָנָא.

**בִּיזָנָא** II, **בִּיזָנָא** f. (βῆτα) 1) *force, act of violence, extortion, wrong*. Gen. R. s. 93 (play on בִּי, Gen. XLIV, 18) thou passest violence over us (thou treatest us unjustly). Ex. R. s. 20 וְכ' do I ever wrong any creature? Deut. R. s. 2 (play on בָּאָה Ez. VIII, 5) Oh, this great wrong in this world, v. infra. \*Y. Ned. III, 38<sup>a</sup> כִּיזְמוּרִי בִּיזָנָא ... כִּיזְמוּרִי בִּיזָנָא (read כִּיזְמוּרִי בִּיזָנָא) to do a favor perforce (ref. to an invitation accompanied with a vow in case of refusal).—2) interj. (=h. וִי) *woe! help!* Yoma 69<sup>b</sup> וְכ' woe, woe, it is this (the tempter) that destroyed the Temple &c. Yeb. 97<sup>b</sup> וְכ' ב' ב' מֵאָר וְכ' woe, woe over the brother who is &c. Lev. R. s. 17, end (play on בָּאָה, v. supra) ב' ב' חֲרִיבָא woe, woe, that the stranger dislodges the owner (idolatry in the Temple).

**בייבא**, v. בייבא.

**בייבון**, read בייבון, v. בייבון.

**ביידא**, v. בייבא.

**ביידה** 1) *road*, v. בייבא; 2) *wrong*, v. בייבא.

**ביידן**, v. בייבון.

**בייכא** m. (denom. of בייבא; comp. סבכחא, סבכחא *net, head-dress*. B. Bath. 146<sup>a</sup> 'small presents', 'small presents' v. בייבא; comp. Ar. s. v. ייבא (ed. בייבא, Ms. M. בייבא, Ms. H. בייבא, comp. comment. ב' כגון ב' v. Koh. Ar. Compl. s. v.) said R., This means e. g. a net or a cap.

**בייל**, v. בייבא.

**ביילון**, Tosef. B. Mets. IX, 14, v. בייבא.

**ביין**, v. בייבא ch.

**בייר**, **בייר**, **בייר**, v. בייבא I h. a. ch.

**בייר** m. (denom. of בייבא or בייבא, comp. בייבא Pi. 2) *superintendent of the well* in rural communities. Shebi. VIII, 5 ו'כ' אין נורוין לא לב' ו'כ' (out of the money realized from the fruits of the Sabbath year) you must not pay the well-master &c.; but you may pay the well-master a fee for giving you water to drink. Tosef. B. Mets. IX, 14 ו'כ' ו'כ' (Y. ib. beg. 12<sup>a</sup> ed. Krot. ו'כ', corr. acc.) the well-master, the bather &c. when collecting their fees from the owner (individually), may attach only the owner's share in the produce. Ib. VIII, 11<sup>d</sup> top למישאל מירי מחבריה <sup>b</sup> [Bab. ib. 97<sup>b</sup> read מביירא ch.].

**בייר** m. (denom. of בייבא) *untilled, waste ground*. Targ. Deut. XXI, 4 (virgin land, h. text איירן).—Targ. Is. XXVIII, 25. Targ. Jer. XII, 13 בייבא (!).—Lev. R. s. 1, beg., v. בייבא ch.

**ביישוני**, v. בייבא.

**ביישיא**, Y. Bets. I, 60<sup>e</sup> bot., read ביישיא.

**ביישן** m. 1) *bashful, chaste; chaste person, bashful man*. Ned. 20<sup>a</sup> ב' בארם שהיא ב' it is a favorable indication in a man that he is bashful. Ab. II, 5 ו'כ' he who is ashamed (to ask questions at school); a. e.—*Pl.* ביישני, ביישני. Yeb. 79<sup>a</sup>. Y. Snh. VI, 23<sup>d</sup> ביישני (?); Num. R. s. 8; Midr. Sam. ch. XXVIII; Midr. Till. to Ps. I.—2) v. ביישן.

**ביישני**, **ביישני**, v. ביישן.

**בייחא**, v. בייבא I.

**בייחוס**, v. בייבא.

**בייחות** f. pl. (denom. of בייבא) *animals lodged* (at certain seasons) *in sheds within town-limits*. Bets. V, 7 (40<sup>a</sup>, Ms. M. בייחור); Sabb. 45<sup>b</sup>; a. e.

**בייכא** m. (v. בייבא) name of a spider. Tosef. Par. IX (VIII), 6 ed. Zuck. (Var. מייבא corrupt, R. S. to Toh. IX, 2 מייבא).

**בייכור**, v. בייבא.

**בייל** h., Hif. דויביל *to mix*, v. next w.

**בייל** ch. (comp. b. h. בייבא) *to mix, knead*; trnsf. (comp. גרס, גרס) *to study thoroughly*. Men. 65<sup>a</sup> (play on בלשן, Neh. VII, 7; comp. ודריש) בייבא... he studied languages and explained them.

**\*Pa.** same; trnsf. *to discuss*. Y. Ab. Zar. III, 43<sup>a</sup> (read בייבא) he who reads in the Mish. (III, 5; v. בייבא Hif.) *obit*, means, Let us discuss the subject.

**בילגה**, **בילגה** (b. h.) pr. n. m. *Bilgah*, chief of a priests' division; whence, fem. (sub. משפחה) name of a priests' division, v. בייבא. Succ. V, 8 ו'כ' the Bilgah division at all times distributes its shares of the show-bread in the Southern part of the Temple courts. Ib. 56<sup>b</sup>; Tosef. ib. IV, 28 בייבא ed. Zuck.

**בילדון**, Targ. Y. II Num. XII, 7, v. בייבא.

**בילח** f. (= בייבא, fr. בלל, comp. בייבא Lam. I, 8; *thorough mixture, even distribution of mixed objects*. Zeb. 80<sup>a</sup> ו'כ' a mixture is considered evenly distributed in all its parts. R. Hash. 13<sup>b</sup> ו'כ' none of the mixtures named is a real mixture (of even distribution), except wine and oil (being liquid). Hull. 83<sup>b</sup>, a. fr. ו'כ' wherever from the proportions and properties of the mixture a perfect fusion is possible, the real act of mixing thoroughly is not indispensable.

**בילווה**, Targ. Job XXXVIII, 37, v. בייבא.

**בילון**, Bekh. VII, 1, v. בייבא.

**בילוניא**, v. בייבא.

**בילוס** or **בילוס**, Y. Sabb. VII, 10<sup>b</sup> bot. משיח ב' (Var. ב'), read משיח ב' [Read the passage as follows: הון דאגין גירקורין שרי זיפוח שרי משרין חייב משום לש—all of which belongs to line 26 fr. bottom]

**בילמי**, Pesik. R. s. 21, read בילמי, v. בילמי. [Read: דא behold, I created for thee thy company; thou and thy neighbor (were made) in my image &c.]

**בילן**, Bekh. 43<sup>b</sup> Ar., v. בייבא; Kel. XX, 6 Ar., v. בייבא; Targ. Y. Gen. XXV, 25 Ms., Lev. a. oth., v. בייבא.

**בילני**, v. בייבא.

**בילפמ**, v. בייבא.

**בילק** (Ar. בילק) pr. n. m. *Billak*, in conjunction with בילק, fictitious names for *any men* (similar to our 'Tom, Dick & Harry'). Hull. 19<sup>a</sup> ו'כ' I know no Billak and no Billak (I know of no authorities or individual opinions), I only know a tradition. Snh. 98<sup>b</sup> (margin in Ms. M. בילק) shall H. a. B. (any persons indiscriminately) enjoy it?

**בילקאווה**, Sifré Deut. 36, read בילקאווה, v. בייבא.



בולגריה, v. בילרין.

בַּלְתִּיךְ v. בִּילְתִּיךְ.

**בִּימָא**, Ab. Zar. 16<sup>b</sup>,=next w.

**בִּימָה** f. (cmp. בַּמָּה) elevated stand for public meetings (for speakers, readers, holding court &c.). Sot. VII, 8. Succ. 51<sup>b</sup>. Ab. Zar. I, 7 (ib. 16<sup>b</sup> בימא). Gen. R. s. 76 as if seated על ב' וְעַל upon the platform and holding court. Lev. R. s. 13 וְנִרְאוּ כְּאִילוּ מִצֵּט ב' and gives itself the appearance as if holding court (giving the form of legality to robberies). Gen. R. s. 37 שֶׁל רֹשֶׁץ ב' the court of injustice (Rome).—Koh. R. to I, 8 (Ab. Zar. 16<sup>b</sup> גִּדּוּם; Toscf. Hull. II, 24 במה); a. fr.—Pl. (of בימא) בִּימָתוֹ B'shall p. 84<sup>a</sup> (Ms. O. כסאות; Tanh. ed. Bub. B'shall. 5 לוחותיו (wooden) platforms.—בימות. Meg. 32<sup>a</sup> 'גוללים (מס. M. והבמה; Y. ib. III, 73<sup>d</sup> בימיה ולוחיון the tablets (in Synagogues, prob. used for announcements) and the raised seats (for readers or distinguished persons to speak from). [Ar. s. v. במית, ref. to Meg. l. c., explains, לוֹחֵתוֹ the board-covers of books, עמוד wooden stands (עמוד) for exhibiting the Torah scrolls during the services; another opinion quot. in Ar.: לוֹחוֹת the blank margins between the columns of the scroll, במית the upper and lower as well as the front and back margins; cmp. איריא a. לבנה.] [A derivation of our w. fr. ḥṭṭā is excluded, because the sing., in that case, would be בימא or בימא a. the pl. ברִימָתוֹ or ברִימָתין.]

**בִּימָס, בִּימָס** m. (an adaptation of βωμός, treated in inflection as a cacophemism=**בִּימָס** v. Tosef. Ab. Zar. V, 6, quot. bel., emp. **בִּימָס**, Ch. **בִּימָס**, **בִּימָס**, **בִּימָס**) *pedestal of idolatrous statuary*. Ab. Zar. III, 7 a stone originally hewn לְבִי for an idol's pedestal. Tosef. ib. V (VI), 8 שֶׁנֶּפֶס a broken bomos, (contrad. מִזְבֵּחַ); Bab. ib. 53<sup>b</sup> bot. **בִּי אֲנֹכִי** a bomos is made of one stone, an altar of several. Tosef. ib. VI, 10; a. fr.—[Y. B. Mets. X, end, 12<sup>c</sup> **הַעֲלֵה עַל גְּבִי בִי** read **בִּימָס**.]—**בִּימָס**, **בִּימָסִית**, **בִּימָסִיאוֹת**, **בִּימָסִיאוֹת** Ab. Zar. IV, 6 (53<sup>b</sup>) **בִּימָסִית** (v. Rabb. D. S. a. l., Mish. N. **בִּימָסִית**) pedestals temporarily put up for the reception of princes (governors). Ib. 54<sup>a</sup> **בִּימָסִיאוֹת** בשָׁעָה הַשְּׁמֶרֶת Ms. M. (v. Rabb. D. S. a. l. note) idolatrous pedestals (or altars) erected during (the Hadrianic) persecution, **אֵעָ"פ שֶׁהָשְׁמֶרֶת** although the persecution has been repealed, they (the Romans) have not cancelled these altars; v. **בִּימָסִית** Pi.—Gen. R. s. 53, a. e. (some ed. **בִּימָסִית**) altars. Tosef. Ab. Zar. V (VI), 6 **בִּימָסִיאוֹת** ed. Zuck. (Var. **בִּימָסִית**). [Ab. Zar. V, 7 (16<sup>a</sup>) **בִּימָסִיאוֹת**, **בִּימָסִיאוֹת**, read with Ms. M. a. Ar. **בִּימָסִיאוֹת**.]

**בִּימִי** pr. n. m. *Bimi*=אֲבִימִי. Y. Ber. IX, 14<sup>a</sup> top  
 ב' אֲדָא read: אֲדָא ב' ב'; Y. Taan, I, 64<sup>b</sup> top ב' אֲבִימִי  
 (אֲבִימִי); v. Frank, M'bo p. 62<sup>a</sup>.

בַּאֲרִיץ, Yalk. Ps. 670, v. בִּימִיךְ

v. בִּימָסִיּוֹת, בִּימָסִיאוֹת, בִּימָסוֹת, בִּימָס.  
בִּימָס.

**בִּימָסָא** ch.=h. בִּימֹס. Ab. Zar. 53<sup>b</sup>.

**בִּין, בִּין** (b. h.;  $\sqrt{\text{בה}}$ , v. ברא) to pierce, split, penetrate; whence, to discern, understand; v. Hif.

\* *Polel* בּוֹלֵן (emp. בִּין) *to cause to penetrate, to saturate*. Sifra Vayikra, N'dab., Par. 12, ch. XIV (ref. to Lev. II, 13) יָכֹל from *bammelaḥ* I might judge, 'thou must thoroughly saturate it, תִּמְלַח therefore it says, 'timlah' (thou shalt strew). Men. 21<sup>a</sup> (quoting Sifra l. c.) מֵאֵי רַבּוּתוֹ what does the word *l'bonnehu* mean? Said R. B. U. יָכֹל יִתְבַּנֵּן חֶבֶן ה"ק (taking ר as radical, as if imperat. of a verb תִּבְנֶן, denom. of תִּבְנֶן) it means, I might suppose, he must mix it up like straw in clay (v. infra). Said A. to him יִתְבַּנֵּן מִיֵּבֶעַי לֵיהּ if so, then it ought to read (in the Sifra) *yithbannenu* (third person). But said A. (taking it fr. בָּנָה) יָכֹל יַעֲשֶׂנוּ כְּבִנְיָן I might suppose, he shall heap the salt upon it like a building (a pile). Said R. to him, יִבְנֶנוּ מִיֵּבֶעַי לֵיהּ then it ought to read *yibnennu*. But said R. (you must correct the Sifra so as to read) יָכֹל תִּבְנִינֶיהּ (corr. תִּבְנִינֶיהּ) thou shalt make it savory . . . . טַעַם כְּבִנְיָנָה יִתֵּן בִּי יָכֹל he shall put a taste into it as does understanding into a man, v. טַעַם. [Yalk. Lev. 454: מֵאֵי יִתְבַּנֵּנוּ . . . יָכֹל יִתְבַּנֵּנוּ חֶבֶן וַיִּשֶׂם . . . חֶבֶלֶט: מֵאֵי יִתְבַּנֵּנוּ . . . יָכֹל יַעֲשֶׂנוּ כְּבִנְיָן . . . אֵ"ה יִבְנֶנּוּ מ"ל . . . יָכֹל תִּבְנִינֶיהּ . . . יָכֹל תִּבְנִינֶיהּ . . . יָכֹל יִתֵּן בִּי טַעַם בְּבִנְיָנָה. —Ar. ed. Koh.: . . . יָכֹל יִתְבַּנֵּנוּ . . . יָכֹל יִתֵּן בִּי טַעַם בְּבִנְיָנָה. . . . יָכֹל יִתְבַּנֵּנוּ (דָּרָבָה בְּמִלָּה) חֶבֶן בְּטַעַם . . . מֵאֵי תִבְנִינֶיהּ יִתֵּן בִּי טַעַם, correct: יָכֹל יִתֵּן בִּי טַעַם.]

*Hif.* \*1) הוֹבִיר (cmp. הוֹבִיר, s. v. פִּיר) (denomin. of בִּיר) *to mediate, to be interpreter.* Ab. Zar. III, 5 (45<sup>a</sup>) אֵינִי לַפִּיר (v. Rabb. D. S. a. l. note 8) let me be thy interpreter (let me explain what you mean) כָּל מִקוֹם וְכ' (the words עַל הָרִים וְכ', Deut. XII, 2, are explanatory) wherever thou findest a high mountain &c., know there must be an idol. [In the version אֵינִי אֹדִירָא הוֹבִיר וְכ' אֵינִי, is used as a part. of a verb הוֹבִיר, denomin. of בִּיר, to act as a mediator or interpreter.] 2) הִבִּיר (b. h.) *to perceive, make intelligible, esp. to find analogies* (between two cases). הִבִּיר דְּבַר מִחוּץ דְּבַר *prop.* to bring out one thing from between another, i. e. *to form a conclusion by analogy.* Sabb. 31<sup>a</sup> הִכְנִיחָהּ וְכ' hast thou cultivated thy mind to conclude &c. (ref. to דִּיעָה Is. XXXII, 6). Snh. 93<sup>b</sup>; a. fr. Hag. II, 1 (11<sup>b</sup>) חֲכָמִים מְבִינִים מִדַּעְתּוֹ (not וּמִבִּינָה, v. Rabb. D. S. a. l. note) a student able to speculate by himself, a thinker.—Ib. 13<sup>a</sup> אֲבָן בְּהַשְׁמַל הוֹבִיר דְּהִיא speculated over the hashmal (Ezek. I, 27); a. fr.

*Hithpo.* a. *Nithpo.* נִתְּבוֹן, נִתְּבוֹן *to understand one's self, to be careful, to reflect.* B. Kam. 27<sup>b</sup> לְהִתְּבוֹן בְּדַרְכֵּי to look around on roads (to be prepared for something in their way against which they might strike). Gen. R. s. 34 כְּתִיב נִתְּבוֹן יִיבֵן כְּתִיב the word יִיבֵן (he built, Gen. VIII, 20) may be read *vayaben*, i. e. he reflected, argued.

**בִּין, בִּין** ch. same; v. infra.—*Pa.* בִּיַּן, בִּיַּן *to teach, make wise*. Targ. Ps. CXIX, 27. Targ. Job XXXII, 8. Ib. v. 9 רִיבֵינִי רִיבֵינִי, explain the law (ed. Vienn. רִיבֵינִי, *Pe., understand*).

*Ithpe.* אִתְּפֵי to reflect upon, to understand. Targ. Job XXXII, 12. Ib. XXVIII, 23; a. fr.

*Ithpol.* אֲחֻזָּה *to be considerate, cautious.* Lam. R. to I, 16, beg., v. בְּחָזֶה:

**בין** m., only in constr. **בין**, ביתר- (b. h.; preced., comp. **בין**, **בין**) *something split*, or *placed between*; prep. *between, among*.—**בין אין בין** there is no difference *between*. . . and . . . Meg. I, 5; a. fr.—**בין השמשות** (abbr. **ב'ש**) *at twilight, dusk*; v. **ב'י**. Ab. V, 6; a. fr.—**ב' . . . ב' . . . ב' . . . ב'** *both . . . as well as both*. . . . B. Kam. IV, 3; a. fr.—**ב'י**. Yeb. 23<sup>a</sup> **ב' אומרים לו וכו'** whether the law says to thy father . . . or &c. Koh. R. to VII, 11 **בין ויר לזה וכו'** owing to the difference *between* *vay* (woe) and *vah* (ah), R. J. escaped.—**בין דברים שפניו לבינה** (the husband) and her (the wife). Ned. 79<sup>b</sup>; a. fr.—**בין**, **בין**, **בין** (for **בין**) *between two, among, amid*. Gen. R. s. 4 **בין** **בין** **בין** in the very centre. Y. Ber. II, 5<sup>b</sup> top. Y. Maasr. I, beg. 48<sup>c</sup> **בין** **בין** **בין** take from what is *between* the two, i. e. qualifications common to both; a. fr.—Constr. **בין**. Nidd. 67<sup>b</sup> **בין** **בין** **בין** intervening *between*; a. fr.

בין ch., usu. pl. בֵּינֵי ch. same. Targ. Gen. I, 6; a. fr.—Hull. 114<sup>a</sup>; Sabb. 132<sup>b</sup> מִבֵּינֵיהֶם from between the two (from both cases combined) it may be concluded.—אֵיכָּא בֵּינֵיהֶם מֵאָר (abbr. מ"ב) wherein do they differ? אֵיכָּא בֵּינֵיהֶם (abbr. א"ב) they differ as to . . . B. Mets. 15<sup>b</sup>; a. v. fr.—בֵּינֵי וּבֵינֵי a) *in the meantime*. Yeb. 71<sup>b</sup>; a. fr.—b) *the difference between* (these and other goods). Bets. 7<sup>a</sup>; a. fr.—Hull. 47<sup>a</sup> ב' וּב' הוּא אֶחָד א case (of an abnormal lobe) between the normal lungs. [Targ. Am. IX, 9 מִבֵּינָהּ, Var. מִבֵּינָהּ, read מִבֵּינֵיהֶם from between its meshes.]

**בִּינָה** I, **בִּינָה** f. ch.=h. בִּינָה. Targ. Ps. XLIX, 4.  
Targ. Job XII, 12; 13; v. בִּינָה.

\* **פִּינָא** II m. (v. P. Sm. 519) *tamarisk*, (comment.: *willow*). Gitt. 68<sup>b</sup> שׁוּרְבִּינָא וּב' (perh. a tautography of שׁוּרְבִּינָא?).

III m. (פִּיךְ, comp. פִּינָא) *a thin thing, hair*; בִּינָא (comp. נִימָא) *leech*. Pl. בִּינֵי. Gitt. 69<sup>b</sup>. [Sabb. 67<sup>a</sup>, v. פִּינָתָא I a. II.] Comp. פִּינִירָא.

**בִּינָה** f. (b. h.; בִּין) *intelligence, wisdom*. Nidd. 45<sup>b</sup> (play on יִבֵּן, v. בִּין Hithpa.) the Lord has given to woman  
**בִּינָה** greater (earlier maturity of) judgment. Ber. 10<sup>a</sup>  
**בִּינָה** במקום at the place of understanding (near the heart);  
 a. fr.

**בִּינּוּנִי** *m. (בין) central, mean* (between extremes), *average*. Y. Sabb. I, 2<sup>d</sup> bot. לֹא לֶחֶם וֶחֱמוץ neither wet, nor dry, but between the two (moist). אִישׁ אֶחָד a man of average strength. Y. Ber. I, 2<sup>c</sup> bot.; a. fr.—Sot 42<sup>b</sup> ב' אֲרֵי הַמִּדְּבָר the middle betw. his brothers (the third of five). —*Pl.* בִּינּוּנִים, בִּינּוּנִים. Lev. R. s. 30 הַמִּדְּבָר people of the middle class, opp. גְּדוּלֵי; Koh. R. to IX, 7 הַבִּינְיָנִים Tanh. Emor 22 בְּרִינִי (corr. acc.). R. Hash. 16<sup>b</sup> ב' those between the very good and the very bad; a. fr.—Fem. בִּינּוּנִית. Gitt. V, 1, a. fr. (sub. שדה) a field of average fertility; betw. עֵרֵית a. עֵבֵרֵית.—Y. Taan. I, 64<sup>d</sup> bot. חֶבֶן the intermediate rainy season.—Y. Ber. V, 9<sup>c</sup> bot.

there are three things of which too much or too little is obnoxious **יפה ויכונותיהן** but a reasonable quantity good. Kel. XVII, 7; a. fr.—*Pl.* **ביתונות**. Ib. 10 ב' היו were mean eubits; Y. Shek. VI, 49<sup>d</sup> **הוא בכנייתו** (corr. acc.). Y. Sot. VIII, 22<sup>c</sup> bot. **בכנייתו** (corr. acc.).

**בִּינּוּתָא** f.=בִּינָא I. Targ. II Esth. I, 2, beg. **בִּינּוּת לִיבָא**.

**בִּינְזָה** pr. n. m. *Binza*. Bets. 28<sup>b</sup> (Ms. M. בִּינְזָה; v. Rabb. D. S. a. l. note).

ch. בֵּינָה v. בִּינָה

**בִּינִי** pl. of בִּינָה III, a. of בִּינְיָה.

**בִּינִיִּים, בִּינִין, בִּינִיין** m. pl. (בין) *intervals*, empty spaces between the rows of vine. Y. Kil. IV, 29<sup>c</sup> top (R. S. to Kil. IV, 5 ביניים). Ib. beg. 29<sup>a</sup>, v. בִּרְמִין. Omp. בַּתוּרֵא.

פִּינֵרֶן v. בִּינֵרֶן, בִּינֵיירֶן

**בִּינְתָּהּ** f. (comp. **בִּינָה** III; P. Sm. 520) *binitha*; 1) a small fish (collect.). B. Kam. 19<sup>b</sup> חמרא דאכל ב' an ass that swallowed fish (something unusual). B. Mets. 79<sup>b</sup> bot. אכרסה חקלא ב' according to the size of its belly is the weight of fish (if you buy by weight, have the belly first removed; diff. in Ar.). Ib. 59<sup>b</sup> bot. (prov.) if one has a hanged one in his family, say not in his presence ב' חקל hang the fish up; Yalk. Ex. 349 **בִּינְתָּהּ** (corr. acc.); ib. Lev. 617 **בִּינְתָּהּ**. Gitt. 69<sup>b</sup> (masc. l) דבר ב' ר' let him take fish and roast it in the smithy.—Bets. 28<sup>a</sup> שב **בִּינְתָּהּ** (Var. **בִּינְתָּהּ** pl., **בִּינְתָּהּ**, v. Rabb. D. S. a. l. note 9). —2) name of a worm. Macc. 16<sup>b</sup> דבר כרבה ב' (Ms. M. **מִנְתָּהּ**) a worm found between cabbage. [Sabb. 139<sup>b</sup> ב' some ed., v. **צִינְתָּהּ**.]—3) *hair*; v. **בִּינְתָּהּ** II.

\* **בִּינְכָה** transp. of **בִּירְכָנָא** = **כֶּנָּא**, v. **כֶּנָּא** a. **כִּנְרָהָא**. Cmp. Syr. **בִּינְכָנָא** = **בִּירְכָנָא** P. Sm. 465; 471.

\***בִּינְכִי**, Y. Taan. III, 66<sup>c</sup> bot., read **בִּינְנָא** (?).

פֵּיז, פֵּיז, v. פֵּיז, פֵּיז, פֵּיז.

**בִּינְיָא** *understanding*, v. **בִּרְיָא** I.

**בִּינְתָא** I f. collect. noun, or בִּינְתָא pl. (v. בִּינְתָּה) *the inside part*, whence *the kernel* of seeds. B. Bath. 18<sup>b</sup> bot. בִּבְבִּי as to the grains (of mustard). Gitt. 69<sup>b</sup> יְנוּדְרֵי מִבְּבִי let him guard against swallowing the seeds. Sabb. 67<sup>a</sup> בִּינְתָּא כִּמְנָא Ms. M. (ed. בוּרִי) cumin seeds.

**פִּינְתָא II** (פִּינְתָא Ar. s. v. פִּין 2) f. (v. פִּינְתָא III) *thread, a single hair*, (collect.) *hair*. Targ. Jud. XX, 16 פִּינְתָא שְׂעֵרָא.—Sabb. 140<sup>a</sup> מִבְּדֵי דְרֹאשִׁי from the hair of my head. Naz. 39<sup>a</sup> דְּבִי עֵקֶבָא the root of the hair; דְּבִי רִישֵׁי the top of &c.—Yoma 69<sup>b</sup> בִּינְתָא אֲשֶׁמֶת בִּי וְכִי (Ms. M. בְּנִיתָא) a hair of his beard fell out. Ber. 8<sup>a</sup> כְּמִשְׁחַל בִּי וְכִי (ed. בְּנִיתָא) as easy as taking a hair out of the milk.—*Pl.* פִּינְי. Sabb. 67<sup>a</sup> seven cumin seeds (v. preced.) and מִדְּרִיקָא וְשֶׁבַע פִּינְי seven hairs from the beard.—פִּינְתָא. Targ. Job IX, 17 חֹשֶׁבִי בִי (h. text שְׂעֵרָא !).

בִּינָה. v. בִּינָה.



**ביצעה**, pl. **ביצעי** *morsels*, v. **ביצעי**.

**ביצעי**, **ביצעי** *ditches*, v. **ביצעי**.

**ביצעה**, v. **ביצעה**.

**ביקא**\* m. (בקק) *incisions in muddy ground*. Sabb. 147<sup>a</sup> bot. Ar. s. v. פלם (Ms. O. בוקא, ed. פיקא, v. פילומא).

**ביקוע**, **ביקוע** m. (בקע) 1) *splitting, chopping*. Kel. XIII, 3 ב' *that part of the spade (or shovel) which is used for chopping*. Ib. XXIX, 7; Y. Meg. I, 71<sup>b</sup> top ב' *an axe for chopping*, opp. של ניכוש (a hoe) for weeding; Y. Ned. IV, beg. 38<sup>c</sup> בקעי של קוררום (corr. acc.)—2) (v. **בקע**) *trimming the (olive) tree*. Sifra B'har, beg.

**ביקור** m. (בקר) 1) *examination, investigation*. Pes. 96<sup>a</sup>; Arakh. 13<sup>b</sup>; Men. 49<sup>b</sup> ב' טעון requires examination (as to physical defects). Hull. II, 3 (32<sup>a</sup>) ב' כרי as much time as the examination (of the slaughtering knife) requires; ib. 9<sup>a</sup>; [ib. 32<sup>a</sup> חכם של חכם, read ביקור חכם or ביקור חכם]. Kerith. 11<sup>a</sup> (ref. to **בקה** Lev. XIX, 20) בב' *she must first be examined (whether she can endure the punishment required by law)*.—2) *visiting (the sick)*, *visit*. Ned. 39<sup>b</sup> ב' חולים אין וכ' the duty of visiting the sick knows no limits (of time or rank). B. Mets. 30<sup>b</sup>; a. fr.

**ביקורת**, **בק'** f. (b. h. **בקה**, v. preced.) 1) *examination, assessment*. **בקה** a public announcement inviting buyers to examine the property assessed, i. e. *an announcement of public sale*=**בקה**. Keth. XI, 5 (99<sup>b</sup>); a. fr.—V. **בקה**.—2) (b. h. *punishment*). Kerith. 11<sup>a</sup> (ref. to Lev. XIX, 20) ב' *there shall be bikkoreth, this teaches that she shall be lashed*. **בקה** *how do we know that this bikkoreth has the sense of chastisement?* Answ. **בקה**... Rashi (ed. בקריא) she shall have the Bible verses read to her (as customary when chastising in court, v. Macc. III, 14); oth. homilet. interpret. **בקה**, v. preced. [Tosef. M. Kat. II, 11 **בקה** ed. Zuck., v. **בקה**.]

**ביקא** f. (vicia, βίχιος) *vetch*. Y. Maasr. V, end, 52<sup>a</sup>. Tosef. ib. III, end **ביקא**. Y. Hall. IV, 60<sup>b</sup> **ביקא**.

**ביקעי**, Y. Ned. IV, beg. 38<sup>c</sup>, v. **ביקעי**.

**ביקרא**, Ab. Zar. 28<sup>b</sup>, v. **ביקרא** II.

**ביקרא**, v. **ביקרא**.

**ביר** m. (= **ביר**) *son*. Targ. Y. Ex. I, 15; a. e.—Ber. 5<sup>b</sup>; B. Bath. 116<sup>a</sup> this is the bone (tooth) ב' *of the tenth son (that died)*.—Pl. constr. **בירי**. Targ. Y. Num. XXXIII, 31 sq. **בירא** (h. text. **בירי**).

**בירא**, **בירא** c. ch. 1) = **בירא**. Targ. Gen. XVI, 14; a. e. Ber. 56<sup>a</sup>. Ms. M., thy goods will be sought for like something fallen into a well (i. e. thy business will thrive; diff. vers. in ed. a. Mss., v. Rabb.

D. S. a. l. note). Sabb. 66<sup>b</sup> **בירא** Dyer's Madder, as a remedy, has fallen into the pit (is not practiced). B. Kam. 92<sup>b</sup> (prov.) ב' *cast no stone into a well out of which thou once didst drink (never despise what once benefitted you)*.—Hull. 106<sup>a</sup> **בירא** a little gutter fed by a well.—Pl. **בירי**, **בירי**. Targ. Gen. XXVI, 15; a. e.—2) (= h. **ביר**) *pit, hole*. B. Mets. 85<sup>a</sup> ב' *the cavity (created by the taking out of a radish) stood full of water*; [Ms. M. **בירא** ב' *like a well*; v. Rabb. D. S. a. l. note].—Pl. as above. Targ. Gen. XIV, 10 (h. text **בירא**); Gen. R. s. 42.—Snh. 7<sup>a</sup> (prov.) ב' *seven pits are open for the righteous man (and he escapes), and one for the evil-doer (into which he falls)*. Sabb. 110<sup>b</sup>.—3) **בירא** pr. n. pl. *Bera* (prob. ident. with **בירא** 2, a), native place of R. Simlai. Y. Taan. II, 65<sup>d</sup> bot. **בירא**; Y. Meg. I, 72<sup>c</sup> bot. **בירא**; Koh. R. to III, 14 **בירא** (corr. acc.).

**בירא**, **בירא** m. (v. next w.) *of Bera*, surname of Ulla. M. Kat. 26<sup>a</sup>; a. fr.—Y. Meg. II, 73<sup>b</sup>; Y. M. Kat. III, 83<sup>b</sup> bot. **בירא**.

**בירא**, **בירא**, **בירא** f. (denom. of **בירא**, **בירא**) 1) *watering station*, esp. in Palestine for Temple pilgrims.—Pl. **בירא**, **בירא**, **בירא**. Erub. II, 1; a. fr. Y. ib. 20<sup>b</sup> top **בירא** (read **בירא** ולא **בירא**) for watering stations but not for cisterns; v. Bab. ib. 18<sup>a</sup>.—2) pr. n. pl. *Bera* or *Beri*; a) in Galilee. Yeb. 83<sup>b</sup>. B. Mets. 84<sup>b</sup> **בירא** the inhabitants of B. (Ms. M. **בירא** בני **בירא**). Y. Pes. IV, 30<sup>d</sup> top. Y. Shebi. VI, 36<sup>c</sup> top **בירא** (a border-town); (v., however, Hildesh. Beitr. z. Geogr. p. 21).—b) *B. or Be-B.* in Babylon, native place of Ulla, R. Dostai, a. oth. Ab. Zar. 40<sup>a</sup>. Erub. 56<sup>a</sup> **בירא** *the ascents between Bera* a. Narash. Sot. 10<sup>a</sup> **בירא**. Erub. 45<sup>a</sup> **בירא**. [Hull. 127<sup>a</sup> **בירא**, read **בירא** **בירא**.]

**בירבלין**, read **בירבלין**.

**בירא** f. (b. h.; **בירא**, as **בירא** fr. בלל; emp. **בירא**) *cut off, surrounded*, whence 1) *castle, fort*. Gen. R. s. 39; a. fr.—2) *a group of buildings forming one residence*. B. Bath. 61<sup>b</sup> **בירא** a house in a large residence (court). Bets. 25<sup>a</sup> **בירא**; (ib. 24<sup>a</sup> **בירא**); v. **בירא** I, 2.—3) (= **בירא** **בירא**, I Ohr. XXIX, 1; 19) *the chosen Divine residence, Temple*. Zeb. 119<sup>a</sup> **בירא** does it not require a chosen residence (Deut. XII, 18)? Y. Pes. II, 35<sup>a</sup> top **בירא** כל **בירא** the whole Temple mount is named **בירא**; Pesik. R. s. 14. Zeb. XII, 5 (104<sup>b</sup>) **בירא**; v. Gem. a. l.—Yoma 9<sup>b</sup> **בירא** your witness is the Second Temple (which has not been rebuilt; Y. ib. I, 38<sup>c</sup> bot. **בירא**). Ed. VII, 3 **בירא** (Ms. M. **בירא**) Fort Haffaya (?).—Pl. **בירא**. Bets. 24<sup>a</sup>, v. supra. Zeb. 119<sup>a</sup> **בירא** there are three Divine residences, Shiloh &c. Ch. **בירא**.—Denom. **בירא**.

**בירא**, Y. Pes. IV, 30<sup>d</sup> top, read **בירא**, v. **בירא**.

**בירא**, **בירא** f. pl. *cypress trees*; sing. **בירא**, v. **בירא**.

**בירוזלן** m. (βερύλλιον) *beryll*, a precious stone. Targ. Job XXVIII, 16. Ib. 18 (some ed. בירוצין q. v., Ms. Var. (פירוצין). Targ. Y. II Ex. XXVIII, 19 בירוזלן (corr. acc.). V. בירלָא.

**בירוס** m. (birrus, βίρρος) *birrus*, a travelling cloak, v. בִּרְסִין. Tosef. Meg. IV (III), 30 כידום (corr. acc.).

**בירוז, בירוזן** m. (ביץ) *heaping, crowding*. Pl. the quantities which remain, when filling from a brimful measure into smaller ones. Y. Shek. IV, 48<sup>a</sup> bot. ב' goes to the collection of &c. Ib. בירוצי לה the remnants of the overflow of liquids, ב'יבש those of dry things emptied over.

**בירוצין\*** m. ch. (Æthiop. אבן ברר, v. Ges. H. Diet. s. v. בִּירִישׁ) *chrysol*. Targ. Job XXVIII, 18; v. בירוזלן.

**בירור, בירור** m. (ברר) 1) *clearness, correct sense*. Yalk. Ps. 658 ב' של הלכה (cmp. בורי) the true sense of the law.—2) *Pl. בירורין, ב' arbitration*. B. Mets. I, 8, a. e. ב' documents referring to the choice of arbiters, v. קומפרימיסין; [anoth. opin. ib. 20<sup>a</sup> טענותא records of evidences, minutes of court proceedings].—3) *exact account of wine measures*, whence, *the surplus in the shopkeeper's wine account* arising from measuring quickly and not allowing the wine to settle in the measures. Bets. III, 8 (29<sup>a</sup>) ed. (properly omitted in Ms. M., v. Rashi a. l.; Var. in Rashi Ms. בירוצי. Ib. 29<sup>a</sup> three hundred *gereb* (v. גרב) of wine מב' חמ' from the surplus found in his account.

**בירוזלן**, v. בירוזלן.

**בירי**, v. בירי [Hull. 139<sup>b</sup>, v. I.]—ביראי.

**ביריא** I, v. ביריאה a. ביריאה.

**ביריא II** m. pl. (βίρρια, pl. of βίρρος) *birrus*, a kind of cloak, v. בִּרְסִין. Y. Kil. IX, 32<sup>d</sup> top quoted in R. S. to Kil. IX, 7 (ed. בריה, corr. acc.).

**ביריאה**, v. ביריאה.

**ביריא, ביריאה** f. *creature*, v. בִּרְיָה.

**בירינא, בירינא** m. *palace-guard*, v. בִּרְיָן.

**בירי**, v. ביראי.

**בירי** pr. n. m. *Biryi*, an Amora. Y. Ter. X, 47<sup>b</sup> bot. (Hull. 98<sup>a</sup> ביריים). Y. Pes. II, end, 29<sup>c</sup> (Asheri to Pes. II, s. 13, quotes ביראי).

**בירייה**, v. ביריאה.

**ביריים**, v. בירי.

**בירייתכון**, Y. Snh. II, 20<sup>a</sup> top, read בירייתכון, v. ביריאה.

**בירישא** pr. n. pl. *Beresha* (prob. Baris), in the territory of Ruben. Targ. Y. Num. XXXII, 37 (h. text (קרייתם).

**בירית** or **בירית** f. (בִּרְיָה, cmp. בִּרְיָה) *something cut out; ring, hoop*. Tosef. Kel. B. Mets. V, 7 כל הבורית שהורה ed. Zuck. (Var. בירית, בירית) every thing cut in circular form is clean (not susceptible of levitical uncleanness), except the hoop of the plough (cmp. תרית ibid.).—Esp. *knee-band, garter*. Sabb. VI, 4. Ib. 63<sup>b</sup> ב' of the Mishnah is the Biblical אצטרופה. Y. ib. VI, 8<sup>b</sup> כל שדיא וכ' ב' it is called *birith* when single, *l'balim*, when the two bands are coupled with a chain. [Ar. ed. Koh. ב', oth. ed. בִּרְיָה. Cmp. Assy. *birātu* chain, Schr. KAT 542.]

**בירכתא, בירכתא**, v. בִּרְכָא.

**בירכתא** *knee, shoot*, v. בִּרְךָ.

**בירלָא, בירלָא** m. (βήρυλλος) *beryll*, a precious stone, prob. the *Chrysoberyll* or *yellow emerald* (h. שָׁהָם). Targ. O. Ex. XXVIII, 9; 20; a. e.—Targ. Cant. V, 14 (some ed. בִּרְלָא).—*Pl. בירלָא*. Targ. Esth. I, 4.—V. בירוזלן. —Targ. Y. Ex. XXXIX, 13 בירלָא חלָא sand-colored beryll. Ib. (I) XXVIII, 20 ובירלָא חלָא, prob. to be read בירוזלן (corr. acc.). [Ex. R. s. 38, end בירלָא, prob. a corrupt. of our w., cmp. LXX].

**בירם** pr. n. pl. *Biram*, also called *Beth Baltin*. R. Hash. 23<sup>a</sup>, a signal station for announcing the New Moon (betw. Syria and Mesopotamia, Neub. Géogr. p. 354). Kidd. 72<sup>a</sup>.—Snh. 108<sup>a</sup> ויענא רבדי דב' Ms. M. (ed. ויענייה, corr. acc.) the Great (hot) Spring of B.; v. Hildesh. Beitr. z. Geogr. p. 29, note 206.

**בירנין**, v. בירנחא.

**בירנית** f. (b. h.; denom. of בִּרְיָה) 1) *castle, palace*. Pes. 118<sup>b</sup> (Ms. M. 2 ביריה).—*Pl. בירניות* Ibid. (description of Rome; v. Rabb. D. S. a. l. for Var. Lect.).—2) (cmp. בִּרְיָן) *a palace-woman, court-lady*.—*Pl. as supra*. Lev. R. s. 19 וכ' ב' דושיב ב' (Yalk. Kings 249 נשים ב') he placed court ladies in Jerusalem (forced them to leave home and serve at the palace); ב' what is meant by (why are they named) biraniyoth? ב' בירין ציידן וכ' he laid a trap for them, he caught them (ensnared them).

**בירנחא** ch.=preced. 1). Targ. Esth. I, 2 (h. text (הבירה); a. fr.—*Pl. בירנחא*, בִּרְיָן; constr. בִּרְיָנָה. Targ. Ps. XLVIII, 4 (h. text ארמון). Targ. Am. III, 9 בִּרְיָנָה באשדור (I). —Targ. Y. Lev. XXV, 29 בִּרְיָנָה masc. (some ed. בִּרְיָנָה) *fortified places*.

**בירצא** m. (ברץ) *brim*. Pl. בִּרְצִיָא. Ab. Zar. 74<sup>b</sup> (some ed. אביר) and sealed the kegs on their brims. [Gitt. 69<sup>b</sup> בירצא, some ed., v. בִּרְצִיָא.]

**בירקא** pr. n. pl. *Birka*, in Babylon. Kidd. 72<sup>a</sup>, v. בִּרְקָא.

**בירקא**, Ab. Zar. 28<sup>b</sup> ב' פחילחא, v. בִּרְקָא II, 2.

**בירקא** f. *well*, v. בִּיר.

**בִּירְתָא** f. ch.=h. בִּירָה. Ezra VI, 2. Targ. II Esth. IX, 6, v. בִּירְתָא; a. e.—Freq. as pr. n. pl. *Fort*. Y. Ber. II, 5<sup>a</sup> top בִּירְתָא וְכ' the royal fort of Bethlehem; (Lam. R. to I, 16, end בִּירְתָא עֲרִבָא. Pesik. Shim. p. 117<sup>a</sup>; Yalk. Jer. 263 כִּי שָׁמָּה (read בִּירְתָא) when a capital declines, it is still called the Capital.—Sot. 38<sup>b</sup> דְּשִׁיחֹרִי בִּי (בִּירְתָא) the Fort of Shihori. Y. Ab. Zar. V, 44<sup>d</sup> בִּירְתָא סִירִיקָה (Bab. ib. 31<sup>a</sup> בִּירְתָא סִירִיקָה (not בִּירָה; Ms. M. סִירִיקָה) Fort Sirikah in Samaria. Kidd. 72<sup>a</sup> דְּסִירָא בִּי; ib. דְּרִידָה בִּי Ms. Oxf. (ed. only בִּירְתָא) opprobrious by-names of Babylonian places (v. Graetz *Messene*, in Progr. of Bresl. Jew. Semin. 1879); a. fr. [Y. Peah VII, 20<sup>a</sup> bot. דְּרִידָה בִּי, v. בִּירְתָא. —[Pl. בִּירְתָא (?). Targ. Prov. I, 21, prob. to be read בִּירְתָא streets, v. Nöld. Mand. Gr. p. 17.]

**בִּירְתָא** m. pl., v. בִּירְתָא.

**בִּירְתָא** f. (v. preced. art.) of *Birtha*.—Pl. בִּירְתָא. Y. Pes. III, 30<sup>a</sup>, v. קִבְּרִיּוֹת.

**בִּישָׁא** I, **בִּישָׁא** m. (v. באיש) *bad, wrong* (of persons and deeds); also *ill, sick*. Targ. Gen. VI, 5; a. v. fr.—Lev. R. s. 22 (prov.) וְכ' טַב לָבָּא when thou hast done good to a bad man, thou hast done evil (to thyself). B. Kam. 115<sup>a</sup> הָנֵן הָנֵן הָנֵן Hanan, the bad man.—B. Mets. 75<sup>b</sup> bot. דְּב' בִּישָׁא he who fares badly in one place; a. fr.—Pl. בִּישָׁא, בִּישָׁא. Targ. Gen. XIII, 13; a. v. fr.—בִּישָׁא freq. *the sick*. Koh. R. to IV, 6 וּמְפִלְגָא לָבָּא and distributes (the apples) among the sick.—Y. Bets. I, 60<sup>c</sup> bot. מְבַקְרָא בִּישָׁא (not בִּישָׁא) to visit the sick.—Fem. בִּישָׁא, בִּישָׁא. Targ. Gen. XXXVII, 20; a. fr.—Ib. VI, 5, a. fr. בִּישָׁא constr. —Sabb. 129<sup>a</sup> מִי בִּי מִי can bad be good? Y. ib. XIV, 14<sup>c</sup> bot. טַב לְבִישָׁא (vinegar is) good for a sore, but bad for a sound tooth. Lev. R. s. 33, beg. from it (the tongue) comes the good וּמִינֵהּ and from it the evil; a. fr.—Pl. בִּישָׁא, בִּישָׁא, בִּישָׁא. Targ. Gen. XXVIII, 8 (ed. Vien. O. בִּישָׁא, corr. acc.); a. fr.—Snh. 7<sup>a</sup> happy is he who hears (himself insulted) and keeps silence הַלְפִידָה בִּישָׁא (corr. בִּישָׁא, v. Rabb. D. S. a. l. note 7) a hundred evils pass by him (he escapes &c.); a. fr.

**בִּישָׁא** II, **כְּפָר בִּי** pr. n. pl. *K'far Bish*, prob. *Capharabis* in upper Idumaea. Lam. R. to II, 2; Gitt. 57<sup>a</sup>.

**בִּישָׁא**, **בִּישָׁא**, **בִּישָׁא** f. (I בִּישָׁא) 1) *bad quality*. Targ. Jer. XXIV, 2; a. e.—2) *wickedness, evil*. Targ. O. Gen. XXXI, 52; a. fr.—Sabb. 156<sup>a</sup> לָבָּא one quality on the bad side; לָבָּא all bad. Lam. R. to I, 1 (רִבְרָא) בִּישָׁא עֲבָדִית וְכ' (not בִּישָׁא) have I done wrong that I &c.? Pesik. Zakh. p. 24<sup>b</sup> [read twice:] לְבִישָׁא (בִּישָׁא, ed. Tanh. Ki Thetse 6 בִּישָׁא, ed. Bub. ib. בִּישָׁא) to repay the bad man his badness. B. Kam. 115<sup>a</sup> מְפִרְסָם לָבָּא notorious for vice.—Men. 52<sup>a</sup> מְבִישָׁא of our shortcomings they speak to them. Ab. Zar. 65<sup>a</sup> בִּישָׁא the eye which desires to see your misfortune. Keth. 25<sup>b</sup>; Macc. 5<sup>b</sup> בִּישָׁא לִרְא' he turned around and looked at R. E. with displeasure; Pes. 53<sup>b</sup> בִּישָׁא . . . הוא בִּישָׁא (Ms. M. 2 a. Oxf. בִּישָׁא, v. Rabb. D. S. a. l. note 400).

—Y. Taan. III, 66<sup>c</sup> bot. וּמִדִּינָתָא אֵלֶּיָּא בְּבִישָׁא and the city perishes in wickedness (by pestilence).

**בִּישָׁא**, **בִּישָׁא**, v. בִּישָׁא.

**בִּישָׁא**, v. בִּישָׁא.

**בִּישָׁא**, v. בִּישָׁא. —Pesik. R. s. 21, read בִּישָׁא, v. בִּישָׁא.

**בִּישָׁא** (בִּישָׁא) pr. n. pl. (contr. of בִּירָה שָׁאן, v. שָׁאן) *Beshan* (Scythopolis), in Galilee. Y. B. Mets. X, 12<sup>c</sup> top בְּנֵי בִישָׁא the dwelling houses of B.—Pes. 50<sup>b</sup> בִּישָׁא (Ms. Oxf. בִּישָׁא, Ms. M. בִּישָׁא).

**בִּישָׁא** (בִּישָׁא) m. (v. preced.) 1) *inhabitant or native of Beshan*. Meg. 24<sup>b</sup> (ed. בִּישָׁא, Ms. M. בִּישָׁא, corr. acc.).—Pl. בִּישָׁא. Y. Ber. II, 4<sup>d</sup> bot.; (Meg. I. c. אֲנָשִׁי אֲנָשִׁי).—Ch. בִּישָׁא. Y. Meg. III, beg. 73<sup>d</sup>.—2) *beshani*, name of a species of olives. Peah VII, 1 an olive called בִּישָׁא (Ms. M. בִּישָׁא) beshani. Y. ib. 20<sup>a</sup> top אִיתָּא דְּבִישָׁא וְכ' some would say, it means really a beshani (named after Beshan), others would derive its name from the fact (v. בִּישָׁא) that it shames its neighbor (trees by its richness). [Oth. opin. a dry olive, not used for manufacturing oil.]

**בִּישָׁא**, v. בִּישָׁא.

**בִּישָׁא** m. (v. preced.) *fleshy, stout*.—Pl. בִּישָׁא. Keth. 61<sup>a</sup>.

**בִּישָׁא**, v. בִּישָׁא I fem., a. בִּישָׁא.

**בִּית** *Beth*, the second letter of the Alphabet. Y. Sabb. XVI, 15<sup>c</sup> top; a. fr.; v. אֱלִיָּהּ.—Y. Ned. III, 38<sup>a</sup> bot. בִּית הָרִי the Beth (in בִּיתֵּי Gen. XXI, 12) intimates two, a son that is destined to inherit two worlds. Lev. R. s. 19 כֹּהֵן בִּי אִם אֲרֹחַ עֲשֶׂה בִי if thou changest the Beth into a Kaf; a. fr.—Pl. בִּית. Sabb. 103<sup>b</sup> one must not write . . כֹּהֵן (Ms. M. בִּית) the Beths so as to be taken for Kafs.—Chald. בִּית. Cant. R. beg.; a. fr. [Shek. III, 2 Mish. ed. בִּית, read בִּישָׁא.]

**בִּית**, **בִּית**, inf. בִּית (sec. r. of בִּית) *to go in, lodge, pass the night*. Dan. VI, 19. Targ. Gen. XXXII, 22; a. fr.—Pes. 107<sup>a</sup> בִּית מִוֹת (Dan. I. c.) he went to bed without tasting food. Snh. 95<sup>a</sup> (prov.) וְכ' if punishment is procrastinated, punishment is gone. Taan. 24<sup>b</sup> בִּישָׁא בִּישָׁא go ye all to bed fasting. Pes. 42<sup>a</sup> מִיָּא דְּבִישָׁא (Chald. transl. of the ambiguous מִיָּא שְׁלֵמָה) water kept in vessels over night. Ber. 60<sup>b</sup> בִּישָׁא בִּישָׁא he slept in the open field. Snh. 63<sup>b</sup>.—Ib. 109<sup>a</sup> top לְמִיבָּרָא בִּישָׁא he wanted to stay over night; a. e.—Part. בִּישָׁא. Targ. Is. LVIII, 5.

**בִּישָׁא** same. Erub. 73<sup>a</sup> (opp. to taking meals).

**בִּישָׁא** *to keep over night, postpone burial*. Snh. 47<sup>a</sup> בִּישָׁא לִיהָ לְמָרָא dare one postpone the burial of the dead?

**בִּית** m. (b. h.; cmp. preced.; v. Ges. H. Dict. s. v. as to various etymological attempts), constr. בִּית, pl. בִּיתִּים. 1) *house, household, home*. Yoma 11<sup>b</sup> לִדְרִידָה

*bayith* means a building intended for a dwelling. Ib. מי שמיירד בירו לו (Var. v. Rabb. D. S. a. l. note) he who devotes his house (its contents) to himself exclusively (unaccommodating); Arakh. 16<sup>a</sup> מי שמיירד וכו' the host breaks the bread, and the guest says the blessing. Tosef. ib. IV, 14 בע"ה של home-made (bread), opp. גלוסקין; Y. ib. VI, 10<sup>b</sup> bot.—Sabb. I, 1 בע"ה the donor, opp. עני the recipient. Gen. R. s. 22; a. v. fr.—בן ב' *inmate, attendant*. Ab. I, 5; a. fr.—פסול חב' the degraded (slave) of the house. Gen. R. s. 70.—2) Esp. (חב') *the Temple*. בפני חב' in days when the Temple exists, חב' בפני חב' when it does not exist. Hull. V, 1; a. fr.—שני חב' or *the Second Temple*. Cant. R. to VIII, 9; a. fr.—חב' Temple Mount, v. חב'—3) *school, college*, (collect.) *disciples*; Hillelites &c. Bets. I, 1; a. fr. Treat. Sofrim IV, 1 וכו' ב' those of the house of &c. [Y. Shebi. II, 33<sup>d</sup> bot., a. e. רבית, usu. רבי, v. בן].—4) *body*. Ber. 44<sup>b</sup> וכו' לוי לוי that human body (Rashi: stomach) is to be pitied where vegetables are a constant guest (being the only food).—5) *wife*. Yoma I, 1 וכו' בירו חו' 'his house'—that means his wife. Ib. 13<sup>a</sup> בירו חו' but this one (designated for him in case of his wife's death) cannot be called 'his house'. Sabb. 118<sup>b</sup>; a. fr.—6) Euphem. *pudenda; marital intercourse*. Y. Sabb. IX, 12<sup>a</sup> top; Mikv. VIII, 4 ביהא אר' she had intercourse. Ib. כברה את חב' she washed &c. Y. Sot. I, 16<sup>c</sup> bot. אסורה לבייתה is forbidden to her husband. Nidd. 5<sup>a</sup> מחזמה לבייתה she hastens to perform her marital duty. Y. ib. I, beg. 48<sup>d</sup>. Cmp. חדר—7) *store-house, store-room*. ב' חב' wood-room; חב' straw-magazine; in compounds (for which see the respective determinants), e. g. בוקיא Beth-Bukya &c.—9) (anat.) *limb, organ*, in compounds (v. supra 8)), e. g. חבליעה oesophagus, &c.—10) *shed* for plants, *covering*. Shebi. II, 4 (pl.). Y. ib. 33<sup>d</sup>.—Y. Sabb. VII, 10<sup>a</sup>.—11) in compounds, denoting *receptacle, cover* &c., e. g. חרין *inkstand*. Tosef. Kel. B. Mets. IV, 11; *sleeve*, v. חרין II, &c.—Men. 34<sup>b</sup>, a. e. *cases of the T'fillin*.

*Chief compounds:* 1) *paternal home, family*. Snh. 38<sup>a</sup> א' א' ברר אבות שני ב' א' hereditary land-tenants; B. Bath. 46<sup>b</sup>.—2) *priest's division*. Taan. II, 6; a. fr.; v. אגוש pl.—3) *origin of a law, rule* &c.; cmp. II. Cant. R. to II, 4 של חלכה ב' א' the origin (principle) of a legal rule. Midr. Till. to Ps. CIV, 29 wherever the root רעש is used, it means cessation of government, ואידח, meaning) of all of them? (Answ. Jer. LI, 29). Lev. R. s. I, beg. שלחן וכו' א' from the chief passage (Hagg. I, 13 'Haggai, the messenger' &c.) we learn that prophets are called messengers (or angels).—*court* (abbr. ב"ד) בית דין. the Great Sanedrin of seventy one members. Snh. I, 5. Y. ib. 19<sup>a</sup> bot.; a. fr.—court of an odd number of judges. ב"ד שוקל of an even number of judges. Snh. 3<sup>b</sup>.—א' בית דין a permitting court, opprobrious name of a court too lax

in religious affairs. Y. Gitt. VII, 48<sup>d</sup> top; Y. Nidd. III, 50<sup>d</sup> bot.—[For all other compounds not self-evident, v. respective determinants.] בית חר' v. ביתר. Gen. R. s. 12 ביתר של עולם, שלי.

**ביתר** I, **ביתר**, **ביתר** ch. 1) same. Targ. Ex. XII, 3; a. v. fr.—Meg. 16<sup>a</sup> ווי מב' ווי woe inside, woe outside! Gen. R. s. 32 קלקלחא ב' קלקלחא that house which is a ruin (a Samaritan's designation of the Jerusalem Temple). Y. Snh. I, 18<sup>c</sup> דלרע חב' that house down there (Rabbi's college); Y. R. Hash. II, 58<sup>a</sup> bot. בירח בירח—Yeb. 109<sup>b</sup> דמי דביירחא דמי for his (the trustee's) house is like his (the neighbor's) own house (he is familiar with the interior); a. fr.—Pi. בתי, בתי, בתי. Targ. Ex. I, 21; a. v. fr.—B. Bath. 61<sup>b</sup> sq. Ib. 67<sup>a</sup>, v. בתי. Ber. 6<sup>a</sup> the case of T'fillin, v. preced. [Playful etymol. ב' אירב בה. Sabb. 77<sup>b</sup>.]—2) *night-lodging*. Gitt. 57<sup>a</sup> לאושפיה לא ירחבי ב' לאושפיה a house as a lodging for strangers (Lam. R. to II, 2 מקבלא אכסניא).

**ביתר** II f. (=h. ב' bath, a measure. Targ. Is. V, 10. Targ. Ezek. XLV, 11; a. e.—Pl. בתי, בתי. Ib. 14. Targ. I Kings VII, 26.

**ביתר** night-bird, v. באת.

**ביתר**, v. בית.

**ביתר** pr. n. m. (Boṭṭhus) *Boëthus*;

1) the founder of a sect similar to that of the Sadducees, named *Boëthusians*. Ab. d'R. Nath. ch. V.—2) father of one Martha or Miriam, a rich woman in the days of the siege of Jerusalem by Titus. Gitt. 56<sup>a</sup>. Lam. R. to I, 16 מרים; Y. Keth. V, 30<sup>b</sup> bot. מרים.—3) B. ben Zonin. Y. B. Mets. V, 10<sup>b</sup> top; a. fr.—4) R. B.—Y. Erub. VI, 23<sup>c</sup> bot.

**ביתר** m. *Boëthusian*, v. preced. Sabb. 108<sup>a</sup> שאל אור' 2 (Mass. Sof. I, 2 שאל אור' corr. acc.) a Boëthusian asked. Tosef. Yoma I, 8 (Yoma 19<sup>b</sup> צדוקי).—Pl. בתי, בתי, בתי. Men. X, 3. Y. Yoma I, 39<sup>a</sup> bot. בתי חב' (for which ib. a. Bab. Yoma l. c. חצרוקים); Tosef. l. c. [Ar. ed. pr. בית סין, בית סין, read as one w., like Tosef. l. c. Var.]

**ביתר**, v. ביתר.

**ביתר**, v. ביתר.

**ביתר** f. (בית) *dwelling*. Targ. Job XXX, 23 Ms. (Var. a. ed. קבורה).

**ביתר**, Tosef. Yoma I, 18, Var. for ביתר.

**ביתר** pr. n. pl. (prob. a contr. of ביתר *Bithter* (Βιττήρα), known as *Bettar*, a town in Southern Palestine, renowned as the centre of the Bar-Kokhba revolution against Hadrian. [As to its situation, v. Neub. Géogr. p. 130; Graetz Gesch. der Jud. IV, 168]. Gitt. 57<sup>a</sup> כרך ב' the Fortress of B.—Y. Taan. IV, 69<sup>a</sup> top. Lam. R. to II, 2; IV, 18; a. fr.—Y. Ber. I, 3<sup>d</sup>, a. fr. ב' חרוגי those killed in the Bar-Kokhba revolution (whom Hadrian would not allow





בְּקִיָּה, v. בְּקִיָּה.

\*בִּכְיָן, m. (preced. ws.) *weeper*. Targ. Esth. II, 21 (Esth. R. ib. בְּרִבְרִי).

בִּינָן *then*, v. בִּין.

בְּכִיר m. h. a ch. (b. h. בְּכִירָה; בכר) *early, first-ripening*, opp. אַפִּיל or לקיש. Snh. 18<sup>b</sup> וְכִי וְלִקִּישׁ אִם בִּי וְכִי when the early and the late seeds blossom simultaneously &c.; Y. ib. I, 18<sup>c</sup> bot.; Y. R. Hash. I, 58<sup>b</sup> bot. (corr. acc.). Gen. R. s. 61; Koh. R. to XI, 6 (ref. to Koh. ib.) זָרַעְתָּ אִם בִּי if thou hast sown in the early season. Ib. רִבְּ the early seed. Ib. to VII, 26 וְכִי לִקִּישׁ לַשִּׁטָּה בִּי (read לִלְכִּי) the latest of the robbers is the first to be hanged.—Fem. h. בְּקִירָה. Y. Taan. I, 64<sup>a</sup> bot. וְכִי the early rain sets in on the third (of Marheshvan), v. בִּינוּנִי. [Y. Sot. III, 19<sup>a</sup> top וְכִי, v. תְּאִינָה בִּי, v. תְּאִינָה בִּי.—Pl. בְּקִירָה. Y. Dem. I, beg. 21<sup>c</sup> (Tosef. ib. I, 3 בְּקִירָה). Y. R. Hash. I, 56<sup>d</sup> top אֵלֶּי הֵב those are the early-bearing sheep; (Y. Shek. III, beg. 47<sup>b</sup> תִּבְכּוּרוֹת, corr. acc.).

בְּכִירוּתָא, f. ch. = h. בְּכִירָה (2). Targ. Gen. XXV, 31 (ed. Berl. בְּכִי); a. fr.—Ber. 7<sup>b</sup> לְבְכִירוּתָא זֶבֶן he (Esau) sold his birthright; ib. בְּכִירוּתָא שִׁקְלִי בכירוותיה Ms. M. (read וְיִהְיֶה לְיוֹסֵף (Reuben's) birthright was taken from him and given to Joseph (v. Rabb. D. S. a. l. note). Sot. 13<sup>a</sup> נָדָה דְּזִבְיָנִי though I sold my birthright, have I ever sold my plain heir's right?

בְּכִיחָא (בְּכִיחָא) f. ch. (= h. בְּכִיחָה, v. בְּכִיחָה) *weeping, mourning*. Targ. Gen. L, 4. Targ. Deut. XXXIV, 8 (Y. בכורח; a. e.—Gen. R. s. 15, end, Ar. (missing in ed.); Pesik. Ronni p. 142<sup>b</sup>; v. אֲלִיחָא.

בְּכִלּוּפְסִין, v. בְּכִלּוּפְסִין.

בְּכִנָּא, v. בְּכִנָּא.

בְּכַר (b. h.; v. בְּכַר, v. בְּכַר, comp. בְּכַר) [*to break forth*], *to be early*. [Kal prob. not used.]

בְּכַר 1) *to be early, produce first fruits*. Tanh. Vayhi 14; Gen. R. s. 99 (פִּירוּתָא) has early crops, opp. מִלְקֶשֶׁת, מִלְקֶשֶׁת. [Ib. end מִפִּירוּתָא read מִכְבִּירִין, v. בְּכַר.—2) *to bear for the first time* (of animals). Bekh. I, 3 sq. בְּכַרָּה that never before had given birth; a. fr.—3) (neut. v.) *to be first in ripening*. Bicc. III, 1 and sees רִאשִׁית שֶׁבְּכַרָּה a fig which is first ripe, אֲשֶׁכֶּל שֶׁבִּיכָר a cluster of grapes which &c. Y. Maasr. I, 49<sup>a</sup> top וְכִי, v. מְשִׁיבֵי צִמְיָא, v. צִמְיָא. Ib. מְשִׁיבֵי בְּנִית, v. בְּנִית. Ib. מְשִׁיבֵי בְּנִית (v. בְּנִית as to spelling). —4) (b. h.) *to recognize as first-born* (בְּכִיר). B. Bath. 130<sup>a</sup> sq.

Hif. הִבְכִּיר same. Bekh. III, 2 הַמְבְּכִירִית those animals which have given birth for the first time.

Hithpa. הִתְבְּכַר *to hasten*. Yalk. Gen. 161 שְׂדֵה מִתְבְּכַר שְׂדֵה מִתְבְּכַר, v. supra.

בְּכַר ch. same.—Pa. בְּכַר 1) *to produce, mature*. Targ. Y. Deut. XXXIII, 14 וְכִי דִמְבְּכָא which his land pro-

duces.—2) *to recognize as first-born*. Targ. O. Deut. XXI, 16.

Hithpa. הִתְבְּכַר *to be dedicated as the first-born*. Targ. O. Lev. XXVII, 26.

בְּכַרָּא, v. בְּכַרָּא I, 2.

בְּכַרָּא, v. בְּכַרָּא.

בְּכַרָּא, v. בְּכַרָּא.

בְּכַרָּא, v. בְּכַרָּא.

בֵּל (b. h.; comp. בְּלִי, v. Ges. H. Dict. s. v.) *not, frequ.* used, in connection with a verb, in the sense of a *prohibitive law*. Erub. 100<sup>a</sup> עֹבֵר עַל בֵּל הִגֵּר he transgresses the law which says 'thou shalt not diminish therefrom' (Deut. XIII, 1). Pes. III, 3 וְכִי בָּל יִרְאֶה וְכִי שְׂמוֹחִים עָלָיו בָּל יִרְאֶה וְכִי concerning which we are cautioned by the law prohibiting leavened things to be seen or to be found (Ex. XIII, 7; XII, 19); a. v. fr. [Our w. is also applied to Bible texts in which בָּל appears.]

בֵּל pr. n. *Bel*, the Babylonian deity. Ab. Zar. 11<sup>b</sup> בְּבֵל the temple of Bel in Babylon.

בְּלָא m. (contr. of בְּהַל, comp. בְּאֵלִי) *care, anxiety*. Dan. VI, 15.

בְּלָא, v. בְּלָא.

בְּלָא m. *destroyer*, v. בְּלָא.

בְּלָא *to be worn out*, v. בְּלָא.

בְּלָא, v. בְּלָא *without*, v. בְּלָא.

בְּלִיּוֹת, f. pl. (of בְּלִי; בְּלִי) *outworn garments*. Keth. V, 8 וְכִי בְּלִיּוֹתָא she wears her winter clothes in their outworn condition in the summer. Ib. 65<sup>b</sup> the entirely outworn clothes (= שְׂחִיקִים Mish. l. c.); a. fr.—2) *the woman's right to claim compensation for the wear or ruin of the things which she brought along as her property* (v. מְלִיגָה, a. בְּרִיז). Yeb. X, 1 וְכִי... nor can she claim compensation for used or spent property (but may take the things in what condition they are, v. comment.). Keth. XI, 6.—[Y. ib. V, 30<sup>b</sup> bot.; XI, 34<sup>a</sup> bot., as in Mish. ib. 7 בְּלִיּוֹת.]

בְּלִיא, Ned. 91<sup>b</sup> Ar., read with ed. בְּלִיא.

בְּלִיא m. pl. *those of* (the family or town of) *Bela*, in Babylon, (prob. a nickname). Kidd. 70<sup>b</sup>; v. בְּלִיא.

בְּלִיּוֹת, f. pl. (b. h. בְּלִיּוֹת, v. בְּלִיּוֹת) *fragments, rags*. Succ. 15<sup>b</sup> sq. בְּלִיא כְּלִים torn pieces of garments. Ib. V, 3; a. e.—Hull. 107<sup>b</sup> זִמְרוֹת בְּלִיא fragments of wine bags.—Kel. XXVII, 5 וְכִי בְּלִיא נֶפֶשׁ (leather) pieces from a winnow or sieve.

בְּלִיא ch. same. Targ. Jer. XXXVIII, 11; a. e.

בְּלִיא, v. בְּלִיא.

בְּלִיא, read בְּלִיא.

**בִּלְבֵּל** (Pilp. of בלל or ביל; cmp. בחל) *to mix up; to disarrange, upset, disturb*. Bekh. 38<sup>b</sup> (expl. חבלל, Lev. XXI, 20) דבר המבלבל וכ' something which disturbs the arrangement (of the white and the black) of the eye. Snh. 108<sup>a</sup> אמר ובלבל את וכ' (Var. ופזר) he upset the bridal canopy. Sot. 46<sup>b</sup> לא בילבלה לא did not disturb the town (by pillaging, removing the inhabitants &c.). Y. B. Kam. IV, end, 4<sup>c</sup> one struck him fatally and the other came and made him senseless (accelerating his death).—Part. pass. מְבִלְבֵּל, f. מְבִלְבֵּלָה. Succ. 22<sup>a</sup> סוכה מ' a festive booth the covering of which is disarranged, v. הֵבֵל. [Pesik. R. s. 4 נרבלבל v. כִּלְבֵּל.]

**בִּלְבֵּל** ch. same. Targ. O. Gen. XI, 9. Targ. Is. XXVIII, 28 וּמְבִלְבֵּל and mixes up (the grain with the chaff, h. text וּמְבִלְבֵּל; a. e.—Part. pass. מְבִלְבֵּל. Bekh. 44<sup>a</sup> because they (the white and the black of the eye) are mixed up, v. preced.—Denom. מְבִלְבֵּלָה *mixture of white and black* (h. הֵבֵל, v. preced.). Ibid. (Ar. ed. pr. מְבִלְבֵּל).

**לְבִלְבֵּל** contr. לְבִלְבֵּל *to be disturbed, mixed up*. Hull. 26<sup>b</sup> מִיִּבְלְבְּלֵי they (water and wine) mix well. M. Kat. 9<sup>b</sup> לְבִלְבֵּל פְּרוּרִים thy table (meals) be disturbed (by the noise of children).

**בִּלְבִּסִּין**, בִּלְבִּסִּין, v. לְבִסִּים a. לְבִסִּים.

**בִּלְבָּקִי**, בִּלְבָּקִי, v. לְבָּקִי.

**בִּלְגָּ**, Deut. R. s. 9 דעו מובלגת, read מובלגת, v. בִּלְגָּ, end.

**בִּלְגָּה**, v. בִּלְגָּה.

**בִּלְגָּ**, Yoma 88<sup>b</sup> וצעי ב' אהרודור ed. (Ms. M. 1 פלאגי; 2 a. Ar. פלוגי; Ms. Oxf., Yalk. Deut. 959 Ms. לגי, v. Rabb. D. S. a. l. note), take ב as servile letter, v. לִיגָּה.

**בִּלְדָּר**, בִּלְדָּר, m. (veredarius, βερδάριος, with change of liquida) *courier*. Y. Taan. IV, 68<sup>c</sup> bot. נפק ביום ולילה נפק could the courier go in one day and night from Jerusalem to Tyre? Gen. R. s. 10. Ib. s. 78; a. e.—*Pl.* בִּלְדָּרִין, בִּלְדָּרִין, Esth. R. to I, 8 הכתבים והב' (strike out either of the two, v. Pesik. Shek. p. 14<sup>a</sup>, Cant. R. to III, 4). Ib. ושלח בילדארין והחזיר וכ' and sent couriers (after them) and had the letters brought back.

**בִּלְדָּרִין** pr. n. pl. (a corrupt. of Brundisii, Βρενδίσιον) *Brundisium*, a port in Calabria, Italy. Erub. IV, 1 (41<sup>a</sup>); 43<sup>a</sup> Ms. M. (ed. פלנדריסין, Var. פלנדריסין, פלנדריסין, פלנדריסין; v. Rabb. D. S. a. l. notes). Cmp. בִּלְדָּרִין.

**בִּלְהָ**, v. בִּלְהָ.

**בִּלְוִי** f. a *tax* (cmp. Assyr. *biltu*, v. Schr. KAT Gloss. II, s. v. ובל). Ezra IV, 13; a. e.—B. Bath. 8<sup>a</sup> expl. *capitation tax*; Ned. 62<sup>b</sup>. Gen. R. s. 64; Esth. R. introd., v. פְּרִיבִּירִין.

**בִּלְוִיָּה** (?) pr. n. m. *Balvati*. Arakh. 11<sup>a</sup>.

**בִּלְוִיָּה** f. (בלסם=בלום) *drinking of spiced wines*, whence (cmp. בָּסָם) *frolic, carousal*.—*Pl.* בִּלְוִיָּהּ. Lev. R. s. 12 וידו שם שרי ב' (Yalk. Jer. 320 בלומיה) two excessive rejoicings took place at the same time. [Num. R. s. 10 a. Midr. Prov. to ch. XI have צדולה.]

**בִּלְוִיָּה** m. (בלט) 1) *acorn, nut*.—*Pl.* בִּלְוִיָּהּ, בִּלְוִיָּהּ. Men. 63<sup>a</sup> בִּלְוִיָּהּ דיונים Grecian nuts (nut-ben; v. Sm. Ant. s. v. Balanus).—2) *oak*. *Pl.* as above. Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15, expl. אֶלְוִיָּהּ (v. next w.)—3) (v. Sm. Ant. s. v. Porta) *peg placed in the door-bars* when quite home in the socket. Pesik. R. s. 6 if the gate-bars were wanting *אחר* ב' only one peg.—*Pl.* as above. Ibid.—4) *key-bit*. Y. Sabb. VIII, 11<sup>b</sup> bot. כלוט (corr. acc.); v. הָהָה.

**בִּלְוִיָּה**, בִּלְוִיָּה ch. same, *oak*. Targ. Y. II, Gen. XXXV, 8 (h. text אֶלְוִיָּהּ); a. e.—*Pl.* בִּלְוִיָּהּ, בִּלְוִיָּהּ.—Targ. Ezek. XXVII, 6.—R. Hash. 23<sup>a</sup> Ar. (ed. בוטמי a. בלוטי transposed; v. בוטמי); B. Bath. 80<sup>b</sup>.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה** m. (בלל) 1) *mixed up*, v. בִּלְלָה.—2) *cloudy*. B. Bath. 147<sup>a</sup>, v. בְּרוֹרִי.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה**, Cant. R. to I, 10; Yalk. Cant. 983 בלוינה, read בִּלְוִיָּהּ, v. לִינִיָּה a. לִינִיָּה.

**בִּלְוִיָּה** m. (אֶלְוִיָּהּ, v. בִּר אֶלְוִיָּהּ) *poles for carrying burdens to market*; cmp. אֶלְוִיָּהּ I, 2.—Y. Dem. II, 22<sup>c</sup> bot. בִּלְוִיָּהּ when buying from the retailer's stand, opp. directly from the garden.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה** f. (בלע, v. בִּלְוִיָּהּ) *vortex, gulf*. Snh. 108<sup>a</sup> ב' בִּלְוִיָּהּ דגדור (Ms. O. בִּלְוִיָּהּ דגדור, v. Rabb. D. S. a. l. note 300) the gulf of G.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה**, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה** pr. n. f. *B'luria* (Valeria). R. Hash. 17<sup>b</sup>, a proselyte. Cmp. בִּרְוִיָּהּ.

**בִּלְוִיָּה**, בִּלְוִיָּהּ, Gen. R. s. 28; Yalk. Zeph. 566, v. בִּלְוִיָּהּ.

**בִּלְוִיָּה**, בִּלְוִיָּהּ, read בִּלְוִיָּהּ f. (balnearia) *bath-house*. Gen. R. s. 8; Yalk. Gen. 13 וראוה ב' אתה מושלכ' [Ab. Zar. 18<sup>b</sup>, v. בִּלְוִיָּהּ.]

**בִּלְוִיָּה** f. (בלר, בל, v. בלל) *something twisted*, whence 1) *chain, rope or wreath* (v. P. Sm. I, 532 בלורא=h. מעשה 22<sup>a</sup>).

מקשה, a. בלוּרְיָהּ vincula jugi).—*Pl.* בְּלֻרְיָהּ. Gen. R. s. 28; Yalk. Zeph. 566 ב' של זהב (Gen. R. l. c. some ed. בְּלֻרְיָהּ) thick gold chains (as translation of יָרֵךְ, Job XXII, 20). —2) *plait* or *locks*, esp. the long hair worn by the Roman and Greek youths of the upper classes and offered to the gods on arriving at puberty (v. Sm. Ant. s. v. *ἀόμη*). Ab. Zar. I, 3 יוֹם תַּגְלַחַת וְזָכוּ וּבְלוּרְיָהּ the day of shaving his (the gentile's) beard and cutting his locks (v. Maim. a. l.). Ib. 29<sup>a</sup>. Tosef. Sabb. VI (VII), 1. Deut. R. s. 2 וְכִי תִפְשֶׁהָ he who grows a wig does so for none but an idolatrous purpose. Lev. R. s. 23; a. fr.—Snh. 82<sup>a</sup> תִּפְשֶׁהָ he seized her by her plait.

**בְּלוּרִיתָ** ch. same, *woman's plait*. Targ. Y. I Num. XXV, 6 (ref. to Snh. 82<sup>a</sup>, v. preced.).

**בְּלוּשָׁה** m. (בלש) *search, examination.* Targ. Ps.  
LXIV, 7.

בְּלוֹשָׁה, בְּלוֹשָׁה, v. בְּלוֹשָׁה, בְּלוֹשָׁה.

בְּלוֹזְמָא v. בְּלִזְמִירָה

\***בַּלְח** (cmp. b. h. בלה in בַּלְחָה, a. בַּחַל, *Hif.* הַבְּלִית *to be unsteady, dazzle.* Y. Pes. I, beg. 27<sup>a</sup>.)

לְחֹדֶר, v. בְּלָחֹדֶר.

**בָּלַט** (*balat*, v. *בִּלְלֵי*; cmp. *פִּלַּט*, *פִּלַּט*; cmp. Assy. *to live*, Schr. KAT gloss. I, II) 1) (neut. v.) *to stand forth, project; to be cut in relief*, opp. שָׁקַע *to sink, be engraven*. R. Hash. 24<sup>b</sup> טבעה שְׁרוּחָמָה בֹּלֵט Ms. M. (ed. incorr.) a ring whose seal is cut in relief; Y. Ab. Zar. III, 42<sup>c</sup> bot. Gitt. 20<sup>a</sup>sq. Sot. III, 4 עֵינֶיהָ בֹּלֵטוֹת her eyes protruded; Num. R. s. 9.—Yoma 54<sup>a</sup> דוּחָקִין וּבֹלֵטִין pressing forth and protruding (from behind the curtain); a. fr. —2) (act. v.) *to drive forth, beat*. Y. Sabb. XII, 13<sup>d</sup> בְּבִילַט וְכִּי מִקוֹם הַחֹבֵר when he beats out the place of writing, opp. חֹקֵק.

**בָּלֵט** ch. same. Part. pass. **בָּלֵיט**. Targ. II Chr. V, 9.  
Hull. 45<sup>b</sup> **בָּלֵיטֵן** ib. 76<sup>a</sup> **בָּלֵיטֵי** protruding sinews, opp.  
**בְּלוּי** sunk in the flesh, indistinguishable.

קירינתי (Cant. R. to II, 15, בְּקִרְיָתוֹ, read, בְּלִמְוֹרָא מכללת ויראטיה עתידים מן ב' דא דיתתו וירשודר זה ששיתם אחריהם, read, acc. to intimation in comment. Mat. K., as follows: קירינתי ותייטרון הנה' מוציא אסירים בכשרות (the passage through the Red Sea and the coming of the noble Egyptians afterwards) was like the order of the kyngion (the actors in the fights of the arena) and the theatron (the spectators), as it says (Ps. LXVIII, 7), 'He leadeth forth the captives with their outfits', and then come the spectators, as we read (Ex. XIV, 28), 'who came after them into the Sea.'

בלי, Y. Ned. III, 38<sup>a</sup> top, v. בריכסין.—Pesik. Bahod.  
p. 107<sup>b</sup>, v. פילי.

**פָּלַח** (b. h.;  $\sqrt{\text{בל}}$ , v. בָּלַל; comp. נִבַּל) *to be crumbled; to be worn out, to fail, decay, perish.* Koh.

R. to I, 4 בֹּלֵהָ it (the generation of man) decays (dies out), אֵינֶה בֹּלֵהָ it (the earth) does not grow old. Taan. 9<sup>a</sup> (play on בֹּלֵהָ בְּלִי דִּי Mal. III, 10) עַד שִׁבְלֵהוּ שְׁתוּחֵיכֶם עַד מְלוֹמֵהוּ until your lips grow tired from saying, It is enough; (Y. ib. III, 66<sup>d</sup> bot. שִׁבְלֵהוּ, v. בִּקְלָה; a. fr.—Part. pass. בִּלְיָ *outworn*. Pl. בִּלְיָיִם. Midr. Till. to Ps. XXV, 1.

*Pi. בָּלָה* to wear out, outlive, survive. Lev. R. s. 4 וְכִּי הִנּוּשׁ מִבָּלָה the soul survives the body. Ib. s. 19 (play on בָּלָה, I Sam. II, 2) אֵין לְבִלְהָה there is none to outlive thee. Koh. R. I. c.; Cant. R. to V, 15 one erects a building וְאֵרַר מִבָּלָה אֵרֶר (not מִבְּלָה) and another man ruins it. Shh. 105<sup>v</sup>, v. בָּלֵעַם.

*Nif.* נִבְּלוּ, *Nithpa.* תִּבְּלוּ to become outworn, fade away. Esth. R. introd. עֲרִירָיו לְהִבְלוֹ (Gen. R. s. 42 לְבִלּוֹת) are destined to decay. Deut. R. s. 7, תִּבְּלֵנִי (the garments) were worn out. B. Mets. 87<sup>a</sup> הַבֶּשֶׂת לִי הַזֶּה her body was withered. B. Bath. 146<sup>a</sup> לִבְלוֹת עֲשׂוּרָיו made to be used up.

**בְּלֵה**, **בְּלֵא**, **בְּלֵי** I, ch. same. Targ. Deut. VIII, 4; ib. Y. XXIX, 4 בלמֵי, Var. בלמו, read בלה; a. fr.—Lev. R. s. 19 בלה טוֹלוֹ all goes to ruin. Ber. 5<sup>b</sup>, בְּקֵא. Ib. 6<sup>a</sup>. Bekh. 9<sup>a</sup> ואֵזְלוּ וּבָלוּ they failed and went to destruction. Ab. V, 22 הֵיוּ וְקָלָה סִיבֵי grow old and frail in it (the study of the Law).—[Targ. Ps. LXII, 11; XCI, 2 Ms., v. בְּלֵי I.]

*Pa.* פֶּלִי as preced. *Pi.*—Targ. Is. III, 15; a. e.—*Ab.* Zar. 20<sup>a</sup> that this beauty עפרא ב' dust will destroy.—Part. pass. f. מְפִלִּיא. Lev. R. s. 33 (interpret. בלה נאפרי Ezek. XXIII, 43) Aquila translates παλαιὰ πόρνη (old harlot), דוּחָא מְפִלִּיא ed. (Ar. גִּיירִיא, דוּחָא מְבִלִּיא) which means, a wasted harlot (wasted through fornication).

\*בְּלִי II m. pl. constr. (preced., emp. בְּלִיָּים, בְּלִיָּאוֹת rotten pieces of (wood). Targ. Is. XLIV, 19 (h. text בְּלִי, v. Rashi a. l.; Var. יִבְלִי).

**בְּלִי** (b. h., v. preced. ws.) prop. *destruction, naught*; *not*; ~ בְּלִימָה. Ber. 44<sup>b</sup> בָּשָׂר מִב' if without meat.

פּוֹלֶבֶטֶס v. בליומוס

\* **בִּלְיוֹנָא, בִּלְיוֹנָא** m. (בלי, formed like בוֹיֵנָא [*destruction*],) a cacophem. for idolatrous *phylactery*, *amulet* (v. Sm. Ant. s. v. Amuletum). ב' רִגְשֹׁפְנָא (Ar. בִּלְיוֹנָא) *an amulet (stone) set in a ring*. Gitt. 57<sup>a</sup> עַד רִמְתָּהּ ב' וְכ' so that the stone of a ring could be distinguished (as to shape, legend &c.) at a distance of a mile (from the illuminated town). Ib. 58<sup>a</sup> נִקְטְרֵי ב' וְכ' (Yalk. Lam. 1242 בִּלְיוֹנָא, בִּלְיוֹנָא) they took an amulet (believed to effect the begetting of healthy and handsome children).

בְּלִיּוֹת, v. בְּלִיּוֹת.

בְּלִיָּתָא, v. בְּלִיָּתָא

**בְּלִילָה** f. (בלל, v. בִּילָה) *mixing, mixture*. Y. Maas. Sh. II, 53<sup>c</sup>; Y. Dem. V, 24<sup>a</sup> top בְּלִילָה אֵין בָּהּ אֶלֶּה וְכ' (an even distribution) applies only to wine or oil. Men. III, 2 וְכ' בְּלִילָתָה עֲבָה וְכ' the one forms a thick mixture (one *Log* of oil to one *Issaron* of flour), the other forms a loose mixture (three *Log* to one *Issaron*).—*Pl.* בְּלִילוֹת. Tosef.

Dem. II, 7; Men. 18<sup>b</sup>; Hull. 132<sup>b</sup> הַבְּ the priest's mixing the offerings (Lev. II, 5; a. fr.).

**בְּלִים** part. pass. of בָּלַם.

**בְּלִימָה (בְּלִי מָה)** f. (b. h., v. בָּלַי) [nothing,] air (fr. Job XXVI, 7). Num. R. s. 14 עֶשֶׂר סְפִירוֹת ב' (some ed. בלי מה) the ten heavenly spheres (cmp. Sepher Yetsir. beg.). Ex. R. s. 15 עַל אֹרֵי הַעֵלָם עַל ב' he rested it (the upper story, the sky) on the atmosphere, on b'limah (Tanh. Haye 3 האויר על הארץ).

**בְּלִינוֹם**, Pesik. R. s. 42, read בְּלִינוֹם.

**בְּלִינִי**, v. בָּלַי.

**בְּלִינִירִין**, Y. Snh. X, 29<sup>a</sup> top, read בְּלִינִירִין.

**בְּלִיסְמוֹרִי**, v. בְּלִיסְטָרִי.

**בְּלִיסְמִין**, Cant. R. to II, 14, read כְּלִיסְמִין; cmp. Ex. R. s. 21.

**בְּלִיסְמָרָא (בְּלִיצְמָרָא)** f. (ballistra, βάλιστρα) catapult, a war engine for throwing stones, or (b. manualis) for arrows. Lam. R. to II, 2 אֲבֵי אֲבֵי stones thrown from the catapult. Y. Sot. VIII, 22<sup>b</sup> bot. בְּלִיצְמָרָא שֶׁלָּחַן; (Mekh. Bsh. s. 2 בְּלִיסְמָרָא, pl.; Yalk. Ex. 232 בְּלִיסְמָרָא, read בְּלִיסְמָרָא) the hail stones correspond to the catapults in the warfare of men. Pesik. R. s. 17; Pesik. Vayhi p. 67<sup>a</sup> בְּלִיסְמָרָא (corr. acc.). Pesik. R. s. 29—30 (p. 139<sup>b</sup> ed. Fr.) אֲבֵי הָאֲבֵן בְּלִיסְמָרָא (read אֲבֵן הָאֲבֵן). Lam. R. introd. (R. Josh. 2) אֲבֵי בְּלִיסְמָרָא (read אֲבֵן . . .); a. fr.—Pl. בְּלִיסְמָרָא. Yalk. I. c., v. supra. Tanh. Bo 4; Shof'tim 14. Mekh. I. c. Midr. Till. to Ps. XVIII.

**בְּלִיסְמוֹרִי (בְּלִיסְטָרִי)** m. (ballistarius, βαλιστάριος) attendant of the catapult, also archer. Hull. 60<sup>b</sup> הֲיָא ב' הִיא . . . was Moses a hunter or an archer (to have known the nature of animals so well)?

**בְּלִיסְפִּימִי**, v. בְּלִיסְפִּי.

**בְּלִיעָה** f. (בלע) 1) *swallowing, gluttony*. Num. R. s. 14 (play on בָּלַע Gen. XXXVI, 32) he sold his birth-right בְּלִיעָה to satisfy his gluttony.—בְּלִיעָה aso-phagus. Toh. I, 1; a. fr.—2) *vortex*, v. בְּלִיעָה.

**בְּלִיעִי**, **בִּי ב'** m. (=h. בְּלִיעָה, v. preced.) *gullet*, whence (cmp. וְשֵׁשׁ) *straits* (prob. *Scylla and Charybdis*). Bekh. 9<sup>a</sup>.—Snh. 110<sup>c</sup> בְּלִיעִי דְקָרָה (corr. acc.) the chasm created for Korah.

**בְּלִיעֵל** m. (b. h.) *availing nothing, wickedness*. Snh. 111<sup>b</sup> (playing on עֵל ב' עֵל וְכ' means sons who shook off the yoke &c.

**בְּלִיעָתָא** f. ch. (=h. בְּלִיעָה) *swallowing*, Targ. Y. I Num. XXVI, 11, constr. בְּלִיעָתָא.

**בְּלִיצְמָרָא, בְּלִיצְמוֹרָא**, v. בְּלִיסְטָרִי.

**בְּלִיקוֹם**, v. בְּלִיקָם.

**בְּלִירָא** f. (בלי) *rag, shred*. Sabb. 134<sup>a</sup>. Hull. 8<sup>b</sup> ב' צִירִי ב' a shred of a curtain (soft rag). Kidd. 48<sup>b</sup> ב' צִירִי ב' tied up in a rag.—Pl. בְּלִירָא. Yeb. 120<sup>a</sup> (some ed. בְּלִירָא).

**בְּלִל** (b. h.; בל; a) sec. r. of ביל, ביל, ביל, comp. ב' ב' to *penetrate, break through*, v. בלט; b) ב' ב' to *crumble, soften*, cmp. ב' ב' in בלט, נבל, בלי, v. בל; c) ב' ב' to *mix* (with oil), *knead, stir*; to *mix fodder*. Zeb. XIV, 3 (112<sup>b</sup>) הַבִּיָּל the priest who kneads the meat-offering with oil, v. בְּלִיָּה. Dem. V, 5 בולל ונוטל (strike out ונוטל in Bab. ed., Ar. Var. בריר) he mixes the fruits and takes the tithe. Y. B. Kam. IV, beg. 4<sup>a</sup> לְבָלֵל to mix up (coins in a bag.) Y. R. Hash. I, 56<sup>d</sup> bot.; Tanh. Noah 11, v. ביל III; a. fr.—Part. pass. בְּלִיל, f. בְּלִיָּה. Snh. 24<sup>a</sup> (play on בבל) ב' ב' mixed up (confused) in Bible study &c. [Y. Yeb. VIII, end, 9<sup>d</sup> קריבה בבלל read בְּבָלִיל] V. בְּבָלִיל.

**בְּלִל**, **Hof.** *to be mixed*. Y. Maas. Sh. II, 53<sup>c</sup>, v. חֶפְזָן. Men. XII, 4 (108<sup>b</sup>; 18<sup>b</sup>) ששים נבללין sixty measures of flour can be thoroughly mixed; v. בְּלִיָּה. Ib. יכולים יבוללים—Y. Shek. VI, 49<sup>d</sup> bot. אש מִיִּבְלָלָה באש fire mixed with fire.—[Y. Taan. III, 66<sup>d</sup> bot. עד שִׁיִּבְלָלָה וְכ' until your speech shall become confounded from repeatedly saying, Enough; v. בלי.] Y. Ber. VI, 10<sup>a</sup> top (play on בל) ב' ב' all blessings shall be kneaded together—*Pilp.* בְּבָלִיל.

**בְּלִם I** (b. h.; denom. of בָּלַם, בלל, fodder-bag, nose-bag, muzzle) *to muzzle, restrain*. Yalk. Num. 743 (read in place of בָּלַם וְכ' (כדו בלום וְכ' משה) פרו בָּלַם לעמו של משה יכול הוא לָבַלָם צפירי של אהר משה the mouth of the people of Moses is tied up (we dare not talk), but can he tie up (disable) the nail of any of them (the Canaanites)? Hull. 89<sup>a</sup> (play on בְּלִימָה, Job XXVI, 7) שְׂבוּלִים who restrains himself in strife (refrains from violence, keeps silence &c.).—2) part. pass. בָּלִים (cmp. אָלָם) *unfit for use, lame, sore, swollen, closed by a tumor*. Bekh. 40<sup>b</sup> ב' one whose mouth is swollen (one opin. in Rashi: *shrunk*); רגליו מְבִיָּמָה (Pu.) one whose feet are swollen (*shrunk*). Ib. 43<sup>b</sup> ב' דוּמָמוּ Ar. (ed. בילם, corr. acc.) whose nose is obstructed.—Gitt. 67<sup>a</sup> ב' אִיצֵר a packed treasury of knowledge; v. בָּלָם.—Part. Pu. מְבִיָּמָם, v. supra.

\***Hif.** *to restrict*. Y. Hag. II, 78<sup>a</sup> bot. ובלבר שִׁיבָלִים *provided that* (when cutting &c.) he does only as much as is needed for his dough for the offering; [Tosaf. to Hag. 17<sup>b</sup>, s. v. אלא, cites שִׁיבָלָה עיסוֹ, v. בָּלָה.]

**בְּלִם II** (v. preced.; cmp. Syr. בלמא *halter*) *to attempt to get rid of the halter; to kick, strike* (of an unruly horse). Pesik. Zakh. p. 24<sup>b</sup> (ref. to Ps. XXXII, 9) thou puttest a bit on him בָּלָם וְהָאֵל and he strikes. Ib. לַגְבִּירָה וְהָאֵל (strike out לָא, as Tanh. ed. Bub. Ki Thetse, 6 a. Yalk. Ps. 719) you come near him and he strikes; Tanh. Ki Thetse, 6; Yalk. Deut. 938, Ps. I. c. (with var. vers.).

**בְּלָם** ch.=h. בָּלָם I.—1) Part. pass. בָּלִים *tied, mute*. Targ. Is. XXXII, 4; a. e. [Targ. Y. Deut. XXIX, 4; v. בָּלִי I.]—2) (cmp. כרך) *to put meat between bread, wrap up*. Hull. 107<sup>b</sup> ב' לִיה אִמְצָא wrapped up a piece of meat for him (v. Tosaf. a. l.).

**בַּלְמָא** \* m. (preced.; v. בַּלֵּם) *halter*, trnsf. *guard*, *protection of the borders of a field*, as fences &c.; cmp. אַפְסָרָא. B. Mets. 103<sup>b</sup> וְכִּי וְכִי whatever is essential for guarding the limits, the landlord must provide. [Ms. M. בְּלִמָּא, Ar. בַּלְמִי, v. בַּלְמָא.]

**בַּלְנִי** m. (βαλανεύς) *bathing master*, *bathing attendant* (who receives a small coin as fee, cmp. אוֹלְיָרִי. Shebi. VIII, 5; v. בַּיִיר. Y. B. Bath. IV, 14<sup>c</sup> bot. מקום הַבְּלָנִי the bathing master's station (the income therefrom); a.fr.—*Pl.* פְּלָנִין. Sabb. IV, 2 קִירֵיהֶם הַבְּלָנִי the beams whereon the bathing masters are stationed.

**בַּלְנָא**, **בַּלְנִי**, **בַּלְנִי** ch. same. Lev. R. s. 28 אַחֲרֵיכֶם בַּלְנִי he went after a bather. Ib. וְסָפֵר אַחֲרֵיכֶם he has become a bather and hair cutter; Esth. R. to VI, 10 (בִּלְנִי); Pesik. R. s. 18.

**בַּלְנִימָא**, Sifra B'har Par. 5, ch. VII (Yalk. Lev. 666 גְּלוּגְדָּקָא, v. לְקַטִּיקָא a. גְּלוּגְדָּקָא, v. בַּלְנִימָא.

**בַּלְנִי**, **בַּלְנִי**, v. בַּלְנִי.

**בַּלְנִי** m. pl. (balnea, balineæ) *bath*, *bathing*. Y. Ber. VI, 10<sup>c</sup> bot. כְּדֵרִין דְּשִׁרִי חֲמֵרָא בְּרִינִי (read בַּלְנִי) as if one drinks wine after bathing (for medicinal purposes, when the wine which he drinks after meal cannot be considered as a continuation of the draught taken before meal; v. אֲלִינִיטִיר II). Y. Maas. Sh. IV, 54<sup>d</sup> bot. as much as one will ask (for the fruits left over) on a hot summer day בְּרִינִי after bathing time (when he is anxious to sell).—\*Denom. בַּלְנִיטִיר f. pl. (=balnearia) *bathing apparel*. B. Bath. IV, 5 (67<sup>b</sup>, Bab. ed.) וְאֵת הַבְּלָנִי (Var. וְאֵת הַבְּלָנִי q. v.).

**בַּלְנִידִיא**, Y. Sabb. VI, 8<sup>b</sup> bot., transl. of רַעֲלוּת Is. III, 19, read בַּלְנִידִיא.

**בַּלְנִי** (בַּלְנִי) 1) constr. בַּלְנִי m. pl. (balnearia) *bathing apparel*, *bathing utensils*. Y. Kil. IX, 32<sup>a</sup> bot.; Y. M. Kat. III, 82<sup>a</sup> נְשִׁים בְּנִיטִיר women's bathing clothes; Sabb. 147<sup>b</sup> בַּלְנִי (some ed. בַּלְנִי, corr. בַּלְנִי); Tosef. Kil. V, 16 בַּלְנִי (corr. acc.).—2) *bath-house*, v. בַּלְנִי.—V. בַּלְנִי.

**בַּלֵּם** 1) (בַּלֵּם, v. בַּלֵּם) *to mix with all sorts of things*, *to mix indiscriminately*. Part. pass. בַּלְמִי, f. בַּלְמִיטָא. Sabb. 76<sup>b</sup> עִיסָה בְּלִיטָא a dough of unsifted flour (with bran &c.). B. Bath. 58<sup>a</sup> אֹצֵר בְּלִיטָא a store room of mixed things (lumber room).—Gitt. 67<sup>a</sup> בְּלִיטָא a mind full of all kind of knowledge (oth. vers. בַּלֵּם, v. בַּלֵּם).—*Pl.* בַּלְמִיטִין. Mikv. IX, 5 utensils soaked with a mixture of colors (stains from use), opp. נִקְיִים shining, polished.—2) (cmp. בַּלֵּם) *to rot*. Gen. R. s. 28 אֹצֵר בַּלְמִיטָא store of spoiled fruits.

**בַּלְמִיטָא**, v. בַּלְמִיטָא.

**בַּלְסָמוֹן**, **בַּלְסָם** m. (בַּלְסָם, with inserted ל=ר; hence βάλσαμον which was readopted as בַּלְסָמוֹן; cmp. בַּלְסָמוֹן. Balsam, aromatic gum. Gen. R. s. 91 (interpr. צִירִי בַּלְסָמוֹן).

קָטָה the gum of the balsam tree.—Targ. Cant. VII, 14. Lev. R. s. 31; Cant. R. to I, 15; a. e. Cmp. פַּלְסָמוֹן a. אַפְרָסְמוֹן.

**בַּלְסָפְרִימָא** f. (βλασφημία) *blasphemy*. Y'lamd. to Num. XXVIII, quot. (בַּלְסָפְרִי) in Ar.—Tanh. ed. Bub. Tol'doth 21 בַּלְסָפְרִי (corr. acc.).

**בַּלְסָפְרִימִיטִין**, read בַּלְסָפְרִימִיטִין (βλασφημισην) *he blasphemed*. Y'lamd., ref. to I Kings XXI, 13 quot. in Ar. (interpret. בַּרְךְ).

**בַּלְסָתָרָא**, v. בַּלְסָתָרָא.

**בַּלֵּעַ** (b. h.; v. בַּלֵּעַ, v. בַּלֵּעַ) *to absorb*, opp. פִּלֵּט; *to swallow*, *consume*. Y. Shek. VI, 49<sup>c</sup> bot. . . . בַּלֵּעַ שְׂרָפָה the flame absorbs a portion of the oil, and so do the wood and the kettle. Hull. 110<sup>b</sup> the liver when boiled with other meat בַּלֵּעַ פִּילְטָה gives out (blood) but absorbs nothing from the other pieces. Y. Sabb. XIV, 14<sup>d</sup> top; Tosef. ib. XII (XIII), 9 but he may sip vinegar and swallow it (opp. פִּלֵּט to spit it out). Y. Ter. VIII, 45<sup>b</sup> bot. הַלֵּעֹס כְּבִלְעִי what is chewed is to be considered as swallowed. Hull. 71<sup>a</sup> בְּלִיעָה an unclean object (food) that has been swallowed.—Snh. 110<sup>a</sup> הַבְּלִיעִין those (of the band of Korah) that were swallowed up. Kel. IX, 6, v. הַרְבֵּן; a. fr.

*Nif.* בַּלֵּעַ *to be swallowed*; with בֵּין, *to be absorbed*, *disappear*. Sot. 36<sup>b</sup>; Tanh. Vayigg. 4; Yalk. Gen. 150 (interpret. the name Bela, Gen. XLVI, 21) שֵׁן בֵּין הָאֲדָמִיּוֹת for he (Joseph) has disappeared among gentiles. Gen. R. s. 94; Yalk. l. c. שֵׁן בֵּין הָאֲדָמִיּוֹת he disappeared to me.

*Hif.* בַּלֵּעַ *to cause swallowing*, *to make absorb*. Ex. R. s. 33 לִקְרִיתָהּ תִּבְלַעְתָּ thou mad'st (the earth) swallow Korah. Ber. 24<sup>b</sup> מְבַלְעִי בְּשִׁלְיוֹ he hides the spittle in his cloak; Y. Sabb. VII, 10<sup>b</sup> top. Hull. 113<sup>a</sup> מִכָּךְ דָּם בִּאֲבָרִים causes the blood to remain in the meat (prevents it from flowing out).—Trnsf. *to sell something in connection with other things, in a lump, in the bargain*. Bekh. 31<sup>b</sup> מְבַלְעִי וְכִי he sells it (the meat) in the bargain with the hide &c. B. Mets. 64<sup>a</sup>; B. Kam. 118<sup>b</sup> one who robs his neighbor וְהָ לִי בַחֲשָׁבוֹן and makes up for it implicitly on settling his accounts. V. הַבְּלִיעָה.

*Hof.* בַּלֵּעַ *to be swallowed up*; *to mingle with*, v. supra Nif.—Part. מְבַלְעֵם. Ber. 31<sup>b</sup> מִיֵּשֶׁבֶת מִיֵּשֶׁבֶת mixing with people, expl. לֹא אֵרוֹךְ וְכִי neither very tall &c. (of average qualities). Erub. IV, 6 בֵּיתוֹ בֵּין בֵּיתוֹ his property is enclosed between theirs (reaches into the limits of each). Y. ib. IV, 21<sup>d</sup> bot. עִירֵי הַבְּלִיעֹת *inland-towns*, opp. border-towns. Y. B. Bath. VII, 15<sup>ed</sup> בִּתְּלֵי שָׂדֵי fields which are enclosed by others belonging to the same estate.

*Hithpa.* בַּלֵּעַ *to be swallowed up*, *to disappear*. Midr. Till. to Ps. XIX, beg. מִן הַבְּלִיעַ he disappears from the world (forfeits his life).

**בַּלֵּעַ** ch. same. Targ. Ex. VII, 12; a. fr.—Hull. 111<sup>a</sup> בַּלֵּעַ כִּי הִיכִי דְּפִלְטָה הִיכִי as it gives out, so does it again absorb; a. fr.—Part. pass. בַּלְעִיטָא, בַּלְעִיטָא. Ib. בְּלִיעָה דְּמָא filled with blood.—Snh. 110<sup>a</sup> בְּלִיעִי דְּקִרְחָא, v. בְּלִיעִי.—

Transf. to receive blows (comp. ספג). Men. 7<sup>a</sup> מַאֲבִי בִלְעִי 7<sup>a</sup> Men. 7<sup>a</sup> I received many blows at the hands of Ab. over &c. Arakh. 22<sup>a</sup>. Ber. 56<sup>a</sup>.—Targ. II, Esth. III, 7 בִּלְעִין אֵינֶן they are swallowed up (bound to be destroyed) by my hand.

Af. אַבְלַע, as h. Hif. Hull. 67<sup>b</sup> לִי אַבְלַע let me swallow them (put them in my mouth). Men. 17<sup>a</sup>, v. infra. B. Mets. 64<sup>a</sup> וְאֵל לִי בְחֻשְׁבוֹן v. preced. Hif.

Ithpe. אֵיבְלַע, אֵיבְלַע—as h. Nif. 1) to be swallowed up, to disappear. Targ. Y. Gen. XLVI, 21 מִיָּדוֹ he was swallowed up (disappeared) from his side; v. preced. Targ. Josh. VI, 5 וְכִי יִרְבֹּלֶע shall sink into the ground beneath it; a. e.—Y. R. Hash. II, 58<sup>a</sup> bot. אֵיבְלַע מִן קִימִי (the moon) disappeared from his sight.—2) to be given to eat; transf. to be taught. Ber. 24<sup>b</sup> לִי מִלְרֵא אַבְלַעֲתָא v. Rabb. D. S. a. l. note) this I have been taught in the school of R. &c.; (Men. 17<sup>a</sup> וְכִי אֵבְלַע לִי וְכִי this has R. H. taught me).

בלע m. (preced.) 1) absorption, natural loss, leakage. B. Mets. III, 8 (40<sup>a</sup>) בִּלְעָא a Log and a half is a reasonable leakage (absorbed by new vessels); a. e.—2) pr. n. m. (b. h.) Bela; v. בִּלְעָא a. בִּלְעָא or בִּלְעָא (comp. בִּלְעָא) a nothing, a mote. Tanh. Vayak. 7 (ref. to בִּלְעָא Num. IV, 20) הָיָה שְׂדֵהָ נֹפֵל בְּעֵינַי (Num. R. s. 5 הָיָה עֵינַי) as much as a mote which enters one's eye.

בלע m. swallower, glutton. Num. R. s. 14; v. בִּלְעָא. Snh. 105<sup>a</sup>, v. בִּלְעָא.

בלעה, בלעא ch. m. (comp. בִּלְעָא) the thing swallowed, choking fit. Y. Ab. Zar. II, 40<sup>d</sup> אֲהֵן בִּלְעָה שְׂרִי in a choking attack it is allowed (to apply remedies on the Sabbath) Ib. לִיהָ הָיָה חֲדָה had a choking fit; Koh. R. to X, 5 בִּלְעָה חֲדָה לִיהָ חֲדָה to get out what he had swallowed.

בלעין, Y. Dem. III, 23<sup>b</sup> מְדוּסָר לִבִּי read בִּלְעִין=בִּלְעִין, v. בִּלְעָא.

בלעם (b. h.) pr. n. m. Balaam, the gentile prophet of the Pentateuch. Snh. 105<sup>a</sup> עִם בִּלְעָא Ar. (Var. in Ar., a. ed. בִּלְעָא) devourer (destroyer) of the people; other homilet. etymology ibid. עִם שִׁבְלָה he ruined the people (through debauchery; Rashi:—בִּלְעָא). Gen. R. s. 65. Ab. V, 19 (as type of false teachers); a. fr.

בלעם (לעם, בלם with intens.; comp. Ithpe. וְאֵיבְלַע to be choked, to choke. Y. Ter. VIII, 46<sup>a</sup> וְאֵיבְלַע וְאֵיבְלַע (corr. acc.).

בלצא pr. n. m. Baltza. Ex. R. s. 29 אֶת בִּי שָׂאֵל בִּי אֶת בִּי אֶת בִּי אֶת בִּי [prob. to be read בִּלְעָא=אֶת בִּי, comp. Y. Ber. IX, 13<sup>c</sup>; Midr. Till. to Ps. XVIII; CIV end].

בלק, v. בִּלְקָא.

בלק (b. h.) pr. n. m. Balak, King of Moab. Ber. 7<sup>a</sup>. Num. R. s. 20; a. fr.

בלקמירין, בלקמורין, רין, בלקמירין, בלקמורין (col-lectarius), and בִּלְקָמִירִין (χαλακταριος).

בלקיא, v. בִּלְקָמִיא.

בלרא, v. בִּלְרָא.

בלרין, v. בִּלְרִין.

בלריון, v. בִּלְרִיוֹן.

בלריות, v. בִּלְרִיּוֹת.

\*בלרין, Ab. Zar. 18<sup>b</sup> בִּלְרִין וְבִלְרִין Ms. M. (ed. only בלורין; Y. ib. I, 40<sup>a</sup> מִלְרִין מִלְרִין, added in Ms. M. l. c. as בלרין לִיבְרִין (בלרין וְבִלְרִין Yalk. Ps. 613 בלרין וְבִלְרִין) corruption of לִיבְרִין (liberales, sub. ludi, or liberalia) Bacchanalian games (v. Sm. Ant. s. v. Dionysia). [The preceding בלרין or לולרין must prob. be read לורין ludi.] V. סגולרין.

בלש (בל, v. בלל 1) \*to hack and break the clods of earth (v. בול II; v. Sm. Ant. s. v. Raster). Lev. R. s. 36 on setting a vine וְכִי בִלְשִׁין אֲרֹרָה (read אֲרֹרִין) you first break them (the large stony clods) under it and then you plant it. Omp. אַבְלִישָׁא.—2) (law) to search (for concealed goods &c.) to hold a visitation. Denom. בִּלְשִׁין &c.—3) (milit.) to patrol. Midd. I, 7 וְכִי לְבִלְשִׁין to patrol the Temple.

בלש ch. same; to search, examine. Targ. O. Gen. XXXI, 35; a. fr.

Pa. same. Targ. Is. XXII, 5 מִבְּלִשִׁין (ed. Vien. מִבְּלִשִׁין Af.); a. e.

Ithpa. אַבְלִישָׁא, Ithpe. אַבְלִישָׁא to be searched, ransacked. Targ. Ob. v. 6, quot. B. Kam. 3<sup>b</sup>; a. e.

בלושא, בלשא m. ch. (v. next w.) searcher; constable. Nidd. 52<sup>a</sup> וְכִי שָׂדֵר בִּי שָׂדֵר he sent a constable and forced her to leave her (second) husband.—Pl. בִּלְוִשִׁין. Targ. Zeph. I, 12; a. e.—Ber. 44<sup>a</sup> בִּלְוִשִׁין Ar. a. Ms. F. (ed. בִּלְוִשִׁין).

בלשיר, בלשיר m. (בלש) detective, investigator, searching tax-commissioner, constable. Y. Dem. VII, 26<sup>a</sup> מִקֵּץ בִּי (not מִקֵּץ) the commissioner's pointed staff (with which he searches). Y'lamd. to Gen. XXXVIII, 1 quot. in Ar. וְכִי בִלְשִׁין the constable delivers the prisoner over to the executioner.—Pl. בִּלְשִׁין. Kel. XV, 4 חֶבֶץ, v. supra.—Y'lamd. to Num. XXIII, 7. [Var. in Hai Gaon בִּלְשִׁין.]

בלשפת pr. n. pl. Belshafat (contr. of בלשפת), a staple town in Susiana (Khazistan), Syriac name Beth-Lapetha=Ahuaz (Neub. Géogr. p. 380). Taan. 22<sup>a</sup> בִּי לִפְתָּ בִּי לִפְתָּ (Var. בִּילְשָׁפִת, v. Rabb. D. S. a. l. note 8). B. Mets. 73<sup>b</sup> בִּילְשָׁפִת ed. (Ar. בִּילְשָׁפִת, Ms. H. בִּילְשָׁפִת; B. Bath. 98<sup>a</sup> בִּילְשָׁפִת ed. (Ar. בִּילְשָׁפִת; Ms. M. בִּילְשָׁפִת; Var. בִּילְשָׁפִת, v. Rabb. D. S. a. l. note). [Yohāsin s. v. בִּילְשָׁפִת: בִּילְשָׁפִת.]

בלשת, בלשת f. (בלש) reconnoitring troop, quartermaster's division, marauders. Bets. 21<sup>a</sup>; Tosef. ib. II, 6. Ab. Zar. V, 6 (Y. ed. בִּילְשָׁת). Y. ib. 45<sup>a</sup> top בִּילְשָׁת וְכִי בִּילְשָׁת means when the troop comes in peace,

or when it comes with hostility. Sabb. 145<sup>b</sup> ed. בר, Ar. בל.

**בית ב' בלתי, בלתי, בלתי** pr. n. pl. *Beth-Baltn* &c., v. בלתי. R. Hash. II, 4 (22<sup>b</sup>; Ms. M. בלתי; v. Rabb. D. S. c. l. note). Ib. 23<sup>a</sup> bot. ב' מאי בית ב' (Ms. M. 1 בלתי, 2 בלתי, Ms. L. בלתי) what is B. B.? Answ. ברים.

**במגנימין**, Y. R. Hash. I, 57<sup>b</sup>, כהנא ב', prob. to be read: כהנא ב' אפומנימין (ἀπομνημονεύματα) like *the minutes* of the court proceedings, opp. to preced. דיין, read דיין (δίκη, pl.).

**ספר ב' במדבר** m. *the fourth book of Moses* (*Numeri*). Gen. R. s. 3; a. e.—רבו ב' the fourth book of Midrash Rabbah (Num. R.).

**במה** f. (b. h.; prob. fr. *בוא*) *entrance, gathering place, ascent* (cmp. b. h. *מבוא* a. *מצלה*); esp. *Bamah*, name of the legitimate altars prior to, and of the illegitimate after, the establishment of a central sanctuary (at Shiloh) and of the Temple at Jerusalem; *temporary* or *improvised altar*; v. Zeb. XIV, 4—8.—Meg. I, 10 גדולה ב' national altar; ב' קטנה local altar (during their period of legitimacy); Tosef. Zeb. XIII, 17 sq.; a. fr.—*Pl.* במות Zeb. l. c. Ib. 114<sup>b</sup> בשעת דירור הב' at the period when bamoth were permitted. v. supra; a. fr. [Meg. 32<sup>a</sup> הלוחות והב' v. *בימה*.] Cmp. *בימה*.

**במוסא**, v. *במסא*.

**במורא**, v. *במרתא*.

**במיסמאות**, Midr. Thron. Salom., Beth-Hammidr. ed. Jellinek V, 2, read *בימוסא*, v. *בימוס*.

**במסא\*** m. ch.=h. *altar, high-place*. [Targ. Y. II, Deut. XXXII, 13 *במסא*, read *במרתא*.]—*Pl.* *במסא*, *במסא* (*במסא*) *idolatrious places of worship*. Targ. II Chr. XIV, 4; a. e.

**במרוח**, Cant. R. to VII, 10 some ed., read *במרוח*.

**במרתא** f. ch.=h. *במה*. Targ. I Kings III, 4; a. e.—*Pl.* *במרתא* (*במרתא*). Targ. ib. 2; a. e.—[Targ. II Chr. XI, 15 *במרתא*.]

**בן** m., constr. בן (b. h.; *בנה*) *offspring, son, child*. שבוע הב' the male child's week, a disguise for *circumcision day*, adopted during the Hadrianic persecutions. Snh. 32<sup>b</sup>; Y. Keth. I, 25<sup>c</sup>; a. e.—ישוע הב' a disguise for *son of David*. B. Kam. 80<sup>a</sup>.—ש. ב' the son of, v. של. descendant of holy men. Ab. Zar. 50<sup>a</sup>; a. e.—*Pl.* *בנים*, constr. בני. Ab. III, 14 *בנים* chosen children of God. Gen. R. s. 82 *בנים* children (followers) of the Law.—Transf. *belonging to, fit for* &c.; e. g. בני גולה those belonging to the colony of exiles, Babylonians &c.; בני גליל Galileans; בני אכילא things fit to be eaten &c. [For such compounds as are not self-evident, see the respective determinants.] בני פיקרין, v. *בניפיקרין*.

**בני**, v. *בני*.

**בנאה** m. (contr. of *בנא*) 1) *bather*. Targ. II, Esth. VI, 12 Ms. (ed. *בנא*).—2) pr. n. m., v. *בנאי* II.

**בנאי** m. h. a. ch. (בני) *builder, mason*. B. Mets. 118<sup>b</sup>; a. fr.—Y. Hag. II, 77<sup>b</sup> top ב' אומנייה דרין this boy's trade should be that of a builder. Sabb. 156<sup>b</sup> ב' וסדור ו' (shall grow to be one) who builds and destroys, destroys and builds (restless). Ib. 115<sup>a</sup>; a. fr. V. אגריכל. [V. *בנאים*, *בנאי*.]

**בנאי II, בנאה**, a. *בנאי* (= רב ב') pr. n. m. *Bannai, Bannaah, Rabbannai*, name of an Amora. Keth. 50<sup>b</sup>. Ber. 38<sup>b</sup>. [Ib. 55<sup>b</sup> Ms. M. נהוראי. B. Mets. 2<sup>a</sup>, a. e. Ms. M. רבינא, v. Rabb. D. S. a. l. note.]

**בנאין, בנאים** m. sing. a. pl. (contr. of *בנאים*) pr. n. m. *one of becoming conduct, refined, a cultured person*; opp. בור; (cmp. Sabb. 114<sup>a</sup> top, as to a scholar's duty to pay attention to dress). [For oth. opin., v. Sachs Beitr. II, 199; Frankel Monatsschr. 1846, p. 855.] Mikv. IX, 6; Sabb. l. c. ו' של ב' ו' the garments of a Banna'im, if stained with pitch on one side cannot be immersed for levitical purposes before the stain is removed (because their owner is more fastidious). Tosef. Mikv. VI (VII), 14 (where גדולה a. קטנה refer to the stain; as to correct vers. v. R. S. to Mikv. l. c.). Sabb. l. c. ב' מאי what does B. mean? Answer: ו' אלו ו' it means the scholars who are engaged in building up the world (of civilization) all their lives (as if fr. *בנה*). Ib. (dresses of the B.) אלו ו' are the court-garments imported &c., v. *אילרין*.

**בנאיתא**, v. *בנייתא*.

**בנאחין**, pl. of *בנאח*.

**בנוי** m. *builder*. *Pl.* *בנוי*. Yoma 10<sup>a</sup> ב' ב' shall the builders (of the Temple, the Persians) be delivered into the hands of the destroyers (the Romans)?

**בנות** pl. of *בן*.

**בנה, בני** (b. h.; sec. r. of *בין*) [*to combine*,] *to build*. Sabb. XII, 1 *בונה* he who builds (on the Sabbath). Ib. 102<sup>b</sup> *בונה* (isguilty) because it is one of the labors classified under 'building'; a. fr.—Metaph. *to educate, train*. Ber. 64<sup>a</sup> (ref. to Is. LIV, 93) *בניה* אלא *בניה* read not *banayikh* (thy children), but *bonayikh* (thy builders, trainers); v. *בנאים*.—Ex. R. s. 23 (play on b'noth, Cant. I, 5) *בניה* the authorities directing the building of Jerusalem; v. Pi.—Hull. 78<sup>b</sup> *בנה* אב *בנה*. [Tosef. Par. VII (VI), 4 *בנאי* ed. Zuck., v. *בנה*.]

*Nif. בנה* 1) *to be built up*. Y. B. Bath. III, 14<sup>b</sup>, a. fr. *בניה*, *בניה*.—2) (denom. of *בן*) *to get children*. Gen. R. s. 71.

*Nithpa. בנה* (denom. of *בן*) *to be adopted, naturalized*. Pesik. R. s. 43 *בניה* בירשאל they became full Israelitish citizens.

*Pi. בנה* *to lay out, plan a city, determine its limits*. Ex. R. l. c. the Great Sanedrin held sessions *אורה* (not *אורה*) and determined the limits of Jerusalem; v. Snh. I, 5.—Part. Pu. *בניה* *cultivated; built* (of human

stature), *well-proportioned*. Keth. 112<sup>a</sup>; Sot. 34<sup>b</sup> דִּירָהּ it (Hebron, in spite of the rocky nature of its soil) was seven times better cultivated than Zoan (one measure of its land yielding as much as did seven measures of the soil of Zoan). Ib. 42<sup>b</sup> (play on *benayim*, ISam. XVII, 4) מִבְּלִי מִבְּלִי his build was without blemish.

**בְּנוּיָה**, v. בְּנוּיָה.

**בְּנֵי בְּנֵי** ch.=h. בְּנֵי. Targ. Deut. XXV, 9 (יְהוֹנָדָּה); a. fr.—Part. בְּנֵי. Targ. Gen. IV, 17.—M. Kat. 10<sup>b</sup> מִבְּנֵי to erect; a. e.

*Ithpe.* אֶחָדָה as h. Nif. 1) a. 2). Targ. I Kings III, 2; a. fr.—Targ. Gen. XVI, 2; a. e.—Y. Ber. II, 5<sup>a</sup> מִבְּנֵי will be rebuilt; a. e.

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה** pl. (benignae, sub. interpretationes, opp. durae, v. Harper's Lat. Dict. 1882) *favorable side, mitigating circumstances*. Ab. Zar. 4<sup>a</sup> אֶחָדָה ב' שְׁלֹחַם ed. (Ms. בְּנֵי; Ar. בְּנֵי, taking ב for a servile letter as do the commentaries) I shall search for what can be found in their favor.

**בְּנֵי אֶחָדָה** I m. ch.=h. בְּנֵי, *builder*. Y. Yoma III, 40<sup>c</sup>; Y. Gitt. VII, 48<sup>d</sup> bot.; Y. B. Bath. VIII, 16<sup>c</sup> top אֶחָדָה ב' a builder of the law (forming ingenious conclusions).—Pl. בְּנֵי. Y. Ber. IX, 13<sup>a</sup> top; v. אֶחָדָה.

**בְּנֵי אֶחָדָה** II pr. n. m. *Bannayah*, an Amora. Y. Peah I, 15<sup>b</sup> bot.; a. fr. (Bab. B. Bath. 57<sup>b</sup> אֶחָדָה, v. אֶחָדָה II).

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה**, Y. Shek. VI, 49<sup>d</sup> top, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה** f. pl. (בְּנֵי; cmp. אֶרֶב, אֶרֶב a. denom.) *net-work, veils, curtains* &c. Ber. 61<sup>a</sup>; Sabb. 95<sup>a</sup>; Erub. 18<sup>a</sup>; Nidd. 45<sup>b</sup> שֶׁכֶּן בְּכָרְכִי הָיִם קוֹרֵי לְקַלְעִיָּהָ ב' (v. Rabb. D. S. a. l. for vers.) at the sea-towns they call all net-works *binyatha*; Koh. R. to VII, 2 בְּנֵי אֶחָדָה (Var. בְּנֵי אֶחָדָה).

**בְּנֵי אֶחָדָה** m. (b. h.; בְּנֵי) 1) *building, structure; erection*. Succ. 51<sup>b</sup> בְּנֵי אֶחָדָה מִי שֶׁלֹּא רָאָה בְּהִמָּהּ whoever has not seen the Temple in its finished state, expl. ibid. בְּנֵי אֶחָדָה the Herodian Temple (Ms. M. מִי שֶׁלֹּא רָאָה בְּהִמָּהּ; v. Rabb. D. S. a. l. note).—אֶחָדָה, v. אֶחָדָה.—Sabb. 102<sup>b</sup> בְּנֵי אֶחָדָה such kind of labor belongs to builders' work. Ib. בְּנֵי אֶחָדָה it looks like builders' work; a. fr.—אֶחָדָה, v. אֶחָדָה. 2) *human frame, skeleton*. Ohol. II, 1 רִיב בְּנֵי אֶחָדָה the greater portion of a corpse as to size of limbs, contrad. to מִי שֶׁלֹּא רָאָה בְּהִמָּהּ the larger as to the number of joints and limbs.

**בְּנֵי אֶחָדָה** ch. same. Targ. Koh. III, 3; a. e.

**בְּנֵי אֶחָדָה** m., **בְּנֵי אֶחָדָה** f. (בְּנֵי) *sour; angry, sad*. Pl. בְּנֵי אֶחָדָה; f. בְּנֵי אֶחָדָה. Targ. Y. Gen. XL, 6 (O. בְּנֵי אֶחָדָה). Targ. Prov. XXV, 23. [Y. Shek. IV, 48<sup>b</sup> bot. בְּנֵי אֶחָדָה, read: בְּנֵי אֶחָדָה, v. בְּנֵי אֶחָדָה ch.]

**בְּנֵי אֶחָדָה**, Y. Keth. XII, 35<sup>a</sup> ב' . . . חֲמִנִי, v. חֲמִנִי.

**בְּנֵי אֶחָדָה** (בְּנֵי אֶחָדָה) m. (beneficium, *beneficium*, *beneficium*) *favor, grant, esp. the rights of a privileged person concerning the protection of his character*. Tanh. Korah (ed. Bub.) addit. 2 (cmp. Tanh. ib. 8) מִלְּפָנֵי הַמֶּלֶךְ (corr. acc.) this is to be compared to a sponsor of the King's daughter who claimed satisfaction of the King on the ground of his privileges. He said to the King אִם אֵינְךָ רוֹבֵעַ בִּי שְׁלִי if thou wilt not stand up for my privileges &c.; Num. R. s. 18 בְּנֵי אֶחָדָה (corr. acc.).

**בְּנֵי אֶחָדָה** m. pl. (beneficiarii, *beneficiarii*, *beneficiarii*) *the commander's attendants, orderlies*. Sifrè Deut. 317 (בְּנֵי אֶחָדָה) בְּנֵי אֶחָדָה corr. acc.; Yalk. Deut. 944 אֵלֶּיךָ ב' שְׁלֹחַם those are their (the Roman) *beneficiarii*.

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה** m. pl. (בְּנֵי, v. בְּנֵי) *cavities dug around the vine to receive the water*,=h. בְּנֵי אֶחָדָה. M. Kat. 4<sup>b</sup>.

**בְּנֵי אֶחָדָה** pl., v. בְּנֵי אֶחָדָה.—[V. also בְּנֵי אֶחָדָה]

**בְּנֵי אֶחָדָה** (sec. r. of בְּנֵי, v. בְּנֵי) *to ferment, get sour; trans. to be angry, agitated*. Dan. II, 12. Targ. Y. Gen. XL, 2. Targ. Esth. II, 21 בְּנֵי אֶחָדָה (ed. Vien. בְּנֵי אֶחָדָה, corr. acc.). Ib. IV, 17 וְנִסְסָה וְנִסְסָה (ed. Vien. וְנִסְסָה, corr. acc., h. text וְנִסְסָה); v. בְּנֵי אֶחָדָה.—Part. pass. בְּנֵי אֶחָדָה, v. בְּנֵי אֶחָדָה. Denom. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה** m. (preced.) *anger, ill-humor*. Targ. Job XVI, 10 (Ms. בְּנֵי אֶחָדָה, some ed. בְּנֵי אֶחָדָה).

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה** f. pl. (בלְּנֵי; cmp. *balniat* for *balniat*, S.) *bathing apparel*. Gen. R. s. 45 וְנִסְסָה (Ar. בְּנֵי אֶחָדָה, some ed. בְּנֵי אֶחָדָה) buckets and bathing apparel did she make her carry &c.; Yalk. Gen. 79 סְנֵי אֶחָדָה (corr. acc.).

**בְּנֵי אֶחָדָה** f. pl. ch. same. Y. B. Kam. VII, end 6<sup>a</sup> אֶחָדָה נִסְסָה I will carry his bathing clothes (i. e. I will be his servant; cmp. B. Mets. 41<sup>a</sup>; Erub. 27<sup>b</sup>; Snh. 62<sup>b</sup>).

**בְּנֵי אֶחָדָה**, Y. Kil. IX, 32<sup>b</sup> top, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה**, pl. of בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה**, Y. Snh. VII, 25<sup>d</sup>, v. בְּנֵי אֶחָדָה ch.

**בְּנֵי אֶחָדָה**, v. בְּנֵי אֶחָדָה.

**בְּנֵי אֶחָדָה**, Pesik. R. suppl. (p. 197<sup>a</sup> ed. Fr.), v. בְּנֵי אֶחָדָה.



בסבסטי, Num. R. s. 10, v. סבסטי.

בס"ג a mnemotechnical device, representing ג'המה, חסרון, חסרון, חסרון, Hull. 42<sup>ab</sup>.

בסג, Lam. R. to III, 7 של ערבייא (Yalk. a. l. prob. to be read: *the locking up* of Jerusalem by the Arabs, v. ib. to I, 5.—[For רומייהם של פרסיים ibid., read רומייהם.]

בסומא m. (בסם) *sweet-meat, delicacy*.—Pl. בסומי. Erub. 82<sup>b</sup>; Meg. 7<sup>b</sup> וכ' ריוחא לבי' וכ' Ms. M. (ed. sing., Var. in ed. בסומא, בסומא) for delicacies there is always room (appetite). V. בשום.

בסוס, read בסיס.

בסורחא, בסורחא, v. בשור.

בסורה f, pl. בסורות (בסר) *first-ripe fruits, first priestly gifts*. Keth. 16<sup>b</sup> כוס של ב' Ar. (ed. בשורה), expl. חבית של בסורות Y. ib. II, 26<sup>b</sup> top (ed. בשורות). Krot.

בסומא\* m. pl. (βέστια, pl.=vestes) *garments*. Num. R. s. 7 כלים וכ' [Prob. our w. was a gloss to כלים.]

בסא, בסא (v. בסם) *to trample upon*; hence (with ב-) *to despise*; v. בצי I; cmp. בנש.

לא מבסי לא ברומי (v. בסר) *despise* neither a Roman of low standing &c.; (Gen. R. s. 63 (לא רבון) \*2) (Arab. *to drive, instigate*. Gen. R. s. 79, end, heard an Arab say to his neighbor מה את מבסא בי' וכ' (some ed. מב', corr. acc.) why art thou driving me? and he meant to say מה את מבסא בי' (v. מבסא) why wilt thou force me?—from which they learned the meaning of מבסא, Mal. III, 21.

בסיא (Ar.), בויסיא m. (v. preced.;=h. *in-difference, willful negligence*. Targ. Y. Ex. XXII, 8 בכי' (corr. acc.). Y. B. Mets. V, 10<sup>b</sup> bot. ב' if the animal died through negligence; Tosef. ib. V, 10 בבסיא ed. Zuck. (Var. בכ'). B. Kam. 116<sup>b</sup> בכ' (Var. בכ'; Ms. M. בבסיא).

בסיג, v. בסיג.

בסילוגוס, בסילוגוס, read בסילוגוס.

בסיליאוס (βασιλέως, Genit. of βασιλεύς); v. בסיליאוס. Y. R. Hash. I, 57<sup>a</sup> bot., v. אגריפוס.

בסיליון 1) m. (βασιλειον, τὸ) *royal seat, palace*. Y. Snh. II, 20<sup>c</sup> וכ' רידיה על ב' מלכא יתיב על ב' (read ב') the King sits in his palace, and thou sayest thou art the King?—2) (genit. of βασιλεια, τὰ) *of the palace, or of the royal affairs*. Gen. R. s. 93 פטרון ב' (πάτρων τῶν βασιλείων) *superintendent of* &c.

בסיליוס, בסיליוס m. (βασιλεύς) *king*. Y. Ber. IX, 12<sup>d</sup> bot.; Gen. R. s. 8 (corr. acc.).

בסילקי (בסלקי) f. (βασιλική, sub. στοά) *basilica, a building with colonnades* for holding courts, also *meeting place for merchants, exchange, forum*. Yoma 25<sup>a</sup>

was built in the style of a large basilica (semicircular). Tosef. Succ. IV, 6 (describing the Alexandrian Synagogue); Succ. 51<sup>b</sup>. Gen. R. s. 68 וכ' עילים לב' וכ' one goes up to the basil. and finds the King holding court. Ex. R. s. 15; Tanh. Haye 3 וכ' perhaps he wanted me to wait for him near the basilica (on the forum). Esth. R. to I, 3. Toh. VI, 8; Tosef. ib. VII, 12; a. fr. [Y. B. Bath. IV, 14<sup>c</sup> bot. בסלקי, v. בסלום.]—Pl. בסילקאות. Ab. Zar. 16<sup>b</sup> חן וכ' there are three kinds of basilicas, for Kings (holding court), for baths, and royal treasures (τὸ βασιλικόν, sub. ταμεῖον, S.). Tosef. Ohol. XVIII, 18 selling wheat שלהן בב' in their (the gentiles') exchanges. [Lev. R. s. 34 בסלקי, read בסלקי.]

בסם, v. בסם.

בסומא, בסומא m., f. (בסם) *sweet, boiled, ripe*, whence 1) (Var. בסים, בסים, בסים) *sweet, pleasant, well-seasoned* &c. (=h. ערב). Targ. Ps. CXLI, 2 (h. text ערב, translated in both senses); a. fr.—Keth. 104<sup>a</sup> top which lies high and whose air is pleasant (temperate). R. Hash. 21<sup>a</sup> וכ' (Ms. M. 2 margin כמה ב' כמה; v. Rabb. D. S. a. l. note 80) how well tastes the food of the Babylonians on the day when in Palestine they observe the Day of Atonement! B. Mets. 60<sup>a</sup> לא דודה ב' (the wine) was not good. Ib. 69<sup>b</sup> that there is good and bad wine. Ber. 56<sup>a</sup> ב' thy wine will be good.—Pl. בסמין, fem. בסמין (נעימות, נעימים, as h. נעימים). Targ. Y. Num. XXXIII, 28 sq.; a. e.—V. בסמין. 2) (cmp. חלא) *fermenting, sour*. Y. Maas. Sh. IV, 55<sup>c</sup> top this man's (thy) wine shall turn sour (ferment); v. בסין. Lam. R. to I, 1 וחד רבסים (7 חד מארינס) and one bag with sour wine. Ib. רבסימא חסים the dripping of the sour wine bubbles. Ib. (חד כוחאי) and it will all turn sour.

בסמא, בסמא m. (v. preced. 2) *fermenting wine, wine turned into vinegar*. Lam. R. to III, 40 דעליר ב' רסימא חמיע Ar. (ed. מירין בסמא חמיע read רסימא חמיע when the endive (the cabbage) is bitter, the fermenting wine turns sour (sin begets sin). Cant. R. end, if the vineyard is cut before its time, אפ' even its vinegar is not good.

בסימא f. same. Y. Pes. III, beg. 29<sup>d</sup> formerly.... the wine (in Judæa) never turned sour, and they put in barley to make it sour, whence it was called אפ' Southern vinegar (fermentation,=h. תרומין האדומי).

בסומא f. (בסם) *sweetness*. Targ. Ps. XXVII, 4; a. e.

בסומיא m. pl. (בסם;=h. תנשים) *embalming process*. Targ. Y. Gen. I, 3.

בסין\* m. pl. (בנס) *vinegar*. את מינסב חסין וצבע בב' thou wilt take lettuce and dip in vinegar. [Prob. בסים.]

בסם, v. בסם.

בסם m. (ביס, בסם; formed like עציץ) *anything to tread upon; footstool, stand, base* (=b. h. כן). Kel.

XI, 7, הַפֶּרֶחַ וְהַבֵּן the bud (receptacle of the candlestick) and the stand. Lev. R. s. 25; Cant. R. to V, 15 like a column which has ב' מַלְמָנָן וְכ' a base beneath &c.; Tanh. B'har 1. Y. Ab. Zar. III, 42<sup>d</sup> top ב' בְּשִׂימָה עֲלֵיהֶן when there is upon them (the idolatrous emblems) no stand (indicating that they were intended for practical use). Ib. כּוֹס בָּסִיס לְדִרְקוֹן וְכ' (corr. acc.) if the cup serves as a stand for the dragon (idolatrous emblem), it (the cup) is forbidden; a. fr.—Trnsf. (in Sabbath law) *whatever is subservient to another object*, e. g. the case in which a book is kept, the table upon which a lamp is placed. Sabb. 117<sup>a</sup> ב' לְדִבֵּר הָאִסּוּר subservient to an object which must not be handled on the Sabbath; a. fr.—V. בְּסִיסִית, בְּסִיסִי.

**בָּסִיסָא** f. ch. same. Targ. I Kings VII, 30; a. fr.—Y. Sabb. XVII, 16<sup>b</sup> top ב' דִּירָהּ its (the delphica's) pedestal. Y. Succ. V, 55<sup>b</sup> bot. *whatever (structure) stands isolated being one hundred feet high* ב' וְכ' requires a buttress (in the shape of an ascent) of thirty three cubits on each side.—Pl. בְּסִיסָא. Targ. I Kings VII, 27; a. e.

**בָּסִיסִית, בָּסִיסִי** f. (=בָּסִיס; בָּסִיס) *foot-stool, base, stand, step*.—Pl. בְּסִיסָא Ar. בְּסִיסִיָּה, בְּסִיסִיָּה Kel. XXIV, 6 שלש בָּסִי הֵן (Ar. בְּסִי) there are three stands, one before the bed (step) &c. Num. R. s. 10, beg. בְּסִיסִיָּה, v. בָּסִיס.

**בָּסִיר** m., **בָּסִירָא** f. 1) (בָּסִי) *contemned, contemptible*. Targ. Ps. XV, 4; a. fr.—Pl. בְּסִירִין, fem. בְּסִירִין. Targ. Mal. II, 9; I, 12. Targ. Jud. IX, 4, v. בְּסִירָא II.—2) *ripening*, v. בָּסִיר II.

**בְּסִירָא** f. (preced.) *contempt*. Targ. Ps. CXXIII, 3.

**בָּסִלְקִי**, v. בָּסִלְקִי.

**בָּשִׂם** (בָּשִׂם, בָּשִׂם, comp. בָּשִׂם, *to boil, ripen, be warm, ferment*) *to be sweet, pleasant, pleasing*. Lam. R. to I, 9 יֵרֶב לָךְ וְיִבְשֶׁם לָךְ may (the sacrifice) be sweet unto thee (Moloch), may it be pleasing unto thee. Gen. R. s. 85 יֵרֶב לָכֶם יְבוּשֶׁם וְכ' (Yalk. Gen. 144, Josh. 35 יְבוּשֶׁם) may (the wine you drank) be sweet to you, may it well agree with you.—Denom. בָּשִׂם.

**בָּשִׂם**, **בָּשִׂם**, **בָּשִׂם** *to make a person look well*, esp. (denom. of בָּשִׂם) *to perfume with oil* &c. Ex. R. s. 23 a bride מְקֻשְׁמֵת אִתָּהּ וּמְקֻשְׁמֵת אִתָּהּ is adorned and made handsome (her toilet is attended to).—Part. pass. מְקֻשְׁמֵת, f. מְקֻשְׁמֵתָא, *perfumed, sweet* &c. Num. R. s. 20 מְקֻשְׁמֵתָא in full toilet. Tosef. Ber. VI (V), 5 it is not becoming for a scholar מְבֻשֶׁם מְבֻשֶׁם to go out with perfumed oil on his head; Ber. 43<sup>b</sup> מְבֻשֶׁם. B. Bath. VI, 3 מְבֻשֶׁם sweet wine (guaranteed as not sour). [Pesik. R. s. 21 בָּשִׂם. Ruth. R. beg. בָּשִׂם, read בָּשִׂם, v. בָּשִׂם.]

**בָּשִׂם**, **בָּשִׂם**, **בָּשִׂם** 1) *to perfume one's self with oil* &c. Gen. R. s. 17.—2) *to become exhilarated, to feel the wine*. Koh. R. to XI, 9 אָכַל וְשָׂתָה וְרָחַץ he ate and drank and felt well.—3) *transf. to grow better, improve*. Gen. R. s. 67, end וְעָלָה עָלָיו his character grew better (play on בשמית Gen. XXVI, 34).—[Ib. s. 66 נִחְבְּשָׁם הַעֲוֹלָם, v. בָּשִׂם.]

**בָּסִם** ch. same. Targ. Ex. XV, 25; a. fr.—Part. pass. בָּסִים, v. בָּסִים.

**בָּסִים** 1) *to sweeten, season*; *transf. to make happy, to delight*. Targ. Y. Num. XVIII, 19. Targ. Ps. CXIX, 122; a. e.—Succ. 51<sup>a</sup>; Arakh. 11<sup>a</sup> קָלָא לְבָסִים to sweeten the sound (by means of instrumental accompaniment).—2) *to embalm*. Targ. Y. Gen. L, 2; 26.—Part. pass. בָּבִסִם. Targ. O. XXX, 25.

**בָּסִים**, **בָּסִים**, **בָּסִים** 1) *to be sweet, well-seasoned, prepared*. Targ. Job XXIV, 20. Targ. Y. Ex. XXX, 25 מְקֻבְּשִׁים; a. e.—2) *to be embalmed*. Targ. Y. Gen. L, 3.—3) *to be cheerful, feel the wine*; comp. בְּלִיָּקָא. Snh. 38<sup>a</sup> כִּיִּן רָאִיבִים כִּיִּן when they were feeling the wine. Sabb. 66<sup>b</sup>. B. Bath. 73<sup>b</sup> bot.—Meg. 7<sup>b</sup> מִדִּירָיִב אִינֵשׁ לְבָסִים v. Rashi a. l.) one must cheer himself up with wine &c. Ib. אִיבִים they were feeling the wine (v. Rabb. D. S. a. l. note). [Targ. Cant. II, 5 אֲרֻבִּים, v. בָּסִים.]

**בָּסִים** m. (preced.) *dealer in, or manufacturer of, spices, perfumes* &c.; *druggist*. Kidd. 82<sup>b</sup>. Tosef. ib. II, 2; 4. Y. Ber. IX, 13<sup>c</sup> bot. B. Mets. 56<sup>b</sup> if one sells his (cancelled) notes לְבָּ to a druggist (for wrapping paper); a. fr.—[Tosef. Ber. VI (V), 8 ed. Zuck. בָּשִׂם.]—Pl. בָּסִים, בָּסִים, v. בָּסִים. Sabb. 81<sup>a</sup>.

**בָּסִמָּא**, v. בָּסִמָּא.

**בָּסִם** (sec. r. of b. h. בָּסִם) *to tread, stamp, pile up*. Ukts. I, 5 stalks of eatable plants (straw &c.) שְׂבִסְסִין בְּגֵרִין which the owner packed in the barn; Succ. 14<sup>a</sup> בָּסִסִין what does this *b'sasan* mean? R. . . says מִשֶּׁ ב' he really stamped them (threshed); R. . . says הִרְרִיב אֹתָן he untied them (for the purpose of piling the stalks closer by treading upon them). [Pesik. Haḥod. p. 45<sup>a</sup>; Pesik. R. s. 15 בָּסִסִין, read with Num. R. s. 11 בָּסִסִין, v. בָּסִים.]

**בָּסִים** (denom. of בָּסִים) *to establish firmly, to found, to put on a secure basis*. Cant. R. to I, 9 וְיָמִי ב' הָעוֹלָם and who gave the world a firm basis? (ibid. VII, 1; Ruth. R. beg.; Pesik. R. s. 21 בָּסִים, corr. acc.).—Part. pass. מְבֻסָּם *firmly established*. Num. R. s. 15; Tanh. B'haal. 11 לְמַעַן מִבְּנֵי הַמֶּלֶךְ (not מְבֻסָּם) His throne is firmly established above, when Israel &c.

**בָּסִים**, **בָּסִים** *to be firmly established, to rest safely*. Num. R. s. 12 after the Sanctuary was erected הָעוֹלָם נִחְבְּשָׁם the world became firm. Ib. as soon as they made a third leg for the table (v. מְבֻסָּם), it stood firm; Tanh. Trum. 9. Gen. R. s. 66 נִחְבְּשָׁם הָעוֹלָם (corr. acc.); Yalk. Ps. 811.

**בָּסִים** ch. same. Part. pass. בָּסִים *based, firm*. Targ. Cant. V, 15.

**בָּסִים** as preced. Pi. Targ. II Chr. III, 3.

**בָּסִים**, **בָּסִים** as preced. Nithpa. Targ. Cant. II, 5 (not אֲרֻבִּים).

**בָּסִסִית**, v. בָּסִסִית.

**בָּסִר** I (בָּסִר, v. בָּסִר) *to tread upon*; *transf. (v. בָּעֵץ) to condemn (with על); to be overbearing (with ב)*. Ex. 23<sup>a</sup>.

R. s. 42, end כִּי דִּיתָה בּוֹסְרָה עָלַי so did she slight me. Ib. s. 3 beg.; s. 45 וְכִי בּוֹסֵר דּוּמָא עַל וְכִי he will treat his prophetic mission lightly. Tanh. Ekeb 1 בָּסְרָתִי בָּרֵן have I become overbearing because I observed thy commands? (Tanh. ed. Bub. 2 כַּפְרָרִי, v. note a. l.). Ib. Mikkets 10 בּוֹסֵר עֲלֵיהֶן לֹא תִהְיֶה בּוֹסֵר בְּשַׁעַר וְכִי be not haughty in happiness, so as to refuse to pray. Ib. (ed. Bub.) Emor 29 בּוֹסֵר עֲלֵיהֶן; Tanh. ib. 20 (some ed. בּוֹדֵר, corr. acc.) thinks lightly of them.—Part. pass. בָּסְרִי, fem. בָּסְרָה *contemptible*. Tanh. Sh'moth 11.

*Pi.* בָּסְרִי same. Ex. R. s. 1 וְכִי עֲלִיהָ (some ed. וְכּוֹפֵר) and he despised it (idolatry). Tanh. Ekeb 1 some ed. בִּיסְרָרִי, v. *supra*.

**בִּסְר** ch. same. Targ. Ps. LXIX, 34; a. fr.

*Pa.* בָּסְרִי same. Targ. O. Num. XV, 31 ed. Berl.; a. fr.; [in ed. sometimes בָּשֵׁר].—Targ. I Sam. XI, 12 מְבַסֵּר בֵּר נֶשׂ דַּאֲמִיָּה spoke sneeringly.—Y. Ber. II, 5<sup>c</sup> bot. מְבַסֵּר לִיהָ one whom his mother (Palestine) despises and his stepmother (Babylon) honors; v. אֵם. Y. Snh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> מְבַסְרֵיהֶן בַּעַל מְבַסְרֵיהֶן read בָּסְרֵיהֶן (he wanted to despise them (reject their authority)).

**בִּסְר** II (בִּסְר, v. בָּסֵם) *to begin to boil, to be in the first stage of ripening*; v. next w.—Denom. בּוֹסֵר, בּוֹסְרָה. —Transf. (v. בָּשֵׁר) *to be glad*. Gen. R. s. 34 end (play on לב בָּשֵׁר, Ezek. XXXVI, 26), [read as] Yalk. Gen. 61 לב בָּשֵׁר a heart rejoicing in the good fortune of his neighbor.—V. בָּשֵׁר.

**בִּסְר** ch. same. 1) Part. בָּסְרִי m., בָּסְרָה f., pl. בָּסְרִין *in the early stage of ripening*. Targ. Y. Ex. IX, 34 בָּסְרִין . . . סַעֲרִיָּא Ar. (ed. כַּסְרִיָּא . . . סַרְתָּא, read בָּסְרִין; h. text אַבִּיר).—2) *to be cheerful*; v. בָּשֵׁר.

**בִּשְׂרָה**, **בִּסְרָה** *flesh*, v. בָּשֵׁר.

**בִּסְרִיָּא**, Pesik. Bahod. p. 154<sup>b</sup>, read בִּסְרִיָּא.

**בִּסְרָנוּתָא** f. (בִּסְר I) *contempt*. Targ. Job XII, 21; a. e.

**בִּסְרִיָּר** (read בָּסְרִי) m. (vestiarius, σεστιάριος S.) *the keeper of the (royal) wardrobe*. Pesik. R. s. 10.

**בִּסְרָקָא** (בּוֹסֵר) m. (reduplic. of בּוֹסֵר=בּוֹסֵק; cmp. Mand. עֻקָּא=עֻקָּא, Nöld. Mand. Gr. p. 62; Syr. בִּיסְרָא=jug, P. Sm. 520) *jug, pitcher*; cmp. בָּזֶךְ. Hull. 49<sup>b</sup>.

**בִּסְרָקָא**, v. בָּסֵר.

**בַּעַט**, v. בַּעִי.

**בַּעֲתָא**, v. בַּעֲתָא.

**בַּעֲבוּעַ** m. (v. next w.) *casting bubbles, bulging, bulge*. Mikv. X, 4 (of garments dipped in water until they are soaked through) וַיִּנְדְּוּ מִבַּעֲבוּעֵין and cease from bulging. T'bul Yom II, 8 שְׂבֻחַבִּיָּהּ בִּי (an imperfection in an earthen jug) *a protuberance*.

**בַּעֲבֵעַ** (Pilp. of בַּעֲבֵעַ; cmp. בַּעֲבֵעַ) 1) *to cast bubbles, to form protuberances, to bulge*. Mikv. X, 4 שְׂבֻחַבִּיָּהּ עַד שֶׁיִּבְעֵבֵעַ.

until they (the garments dipped in water) form bulges; v. preced. Yalk. Sam. 157; Midr. Till. to Ps. XVIII, 3 (read:) שֶׁנֶּחֱמַשׁ שֶׁמֶן חֲמִשָּׁה מִבַּעֲבֵעַ וַיִּוֹרֵד עָלָיו the oil of anointment came bubbling down upon him.—2) *to struggle in the water, swim*. Y. Sabb. XIII, 14<sup>b</sup> top; Y. Sot. III, 19<sup>a</sup> top. וְכִי חִינִיק מִבִּי a child struggling in the river. Y. Yoma III, 41<sup>a</sup> וְכִי חִינִיק מִבִּי commenced casting up bubbles from under the ship (Bab. ib. 38<sup>a</sup> מְבַצְצֵר).

**בַּעֲבֵעַ** ch. (v. בַּעִי) *to ask entrance, knock at the door*. Lev. R. s. 21; Pesik. Ahare, p. 177<sup>a</sup> דוּמָא מְבַעֵב used to knock. [Ar. reads כַּעֲבֵעַ, quoting Lev. R. l. c. also for a Hebrew verb לַכַּעֲבֵעַ; Rashb. to Pes. 112<sup>a</sup> quotes יַנְעוּשׁ.]

**בַּעַד** (Arab.) *to keep off*. Imper. IV אַבְעֵד. Cant. R. to IV, 1 (ref. to מְבַעֵד ib.) לִי עֵרִבִי וְכִי it is Arabic; if one desires to say to one, Make room for me (or, Let me alone), he says אַבְעֵד לִי (some ed. מְבַעֵד).

**בַּעֲחָ**, v. בַּעִי.

**בַּעֲחָתָא**, **בַּעִי** f. (בַּעִי) *prayer*. Targ. Jer. VII, 16. Targ. II Sam. VII, 20; a. fr.—בַּבְּעֵי (in prayer) *I pray* (h. בַּי, נָא). Targ. Gen. XIX, 7. Ib. XLIV, 18; a. v. fr. [Targ. Ps. XLIII, 4, v. בַּבְּעֵי II.]

**בַּעֲדִי**, v. עוֹד.

**בַּעֲדִי** m. (בַּעֲדִי) 1) *treading grapes, or trodden grapes*. Targ. Is. X, 33; Targ. Joel IV, 13 (ed. בַּעֲדִי); Targ. Is. LXIII, 3 בַּעֲדִי.—2) *a kick with the foot*. Y. Taan. IV, 68<sup>d</sup> bot. וְכִי יָדָב לִיהָ דָּרִי he gave him one kick and killed him; Lam. R. to II, 2 בַּעֲדִי בְּרַגְלָהּ.

**בַּעֲדִי** (בַּעֲדִי) m. (בַּעֲדִי) *torch, fire* (h. לִפְתִּי). Targ. O. Gen. XV, 17 (Y. מְבַעֲדִי); a. e.—*Pl.* בַּעֲדִי. Targ. Nah. II, 5 בַּעֲדִי (ed. Vien.). Targ. Job XLI, 11; a. e.—B. Mets. 85<sup>b</sup> דַּאֲשָׁא בִּי (Ms. M. דוּרִי).

**בַּעֲחָתָא**, v. בַּעֲחָ.

**בַּעֲטָא** I (בַּעֲטָא, v. בּוּעַ) *to swell, bulge*. Midd. III, 8 marg. vers. (or בַּעֲטָא Nif.; text יַבְעֵט sing.) that the walls should not bulge.

**בַּעֲטָא** II (b. h.; בַּעֲטָא, akin to בָּעַט, *to trample, strike, kick*. Y. Yoma VIII, 45<sup>b</sup> top פִּרְדָּה אֶמֶל a mule kicked him. Ex. R. s. 30 כִּנְעֵלִי בִּי knocked against the prison door (burst it open). Ab. Zar. IV, 8 גַּר בַּעֲטָה a wine press packed with stamped grapes.—Transf. (with ב) *to resist, reject*. Sabb. 104<sup>a</sup>, v. אֲדִי.

*Pi.* בַּעֲטָא same. B. Kam. II, 1. דִּיתָה מִבַּעֲטָא if the animal kicked. Ber. 32<sup>a</sup>; a. e.—Transf. *to kick against, rebel, be contumacious*. Sot. 22<sup>a</sup>. Y. Ber. IX, 14<sup>b</sup> bot., a. e. בִּישְׁוֹרִין מִבַּעֲטָא bearing suffering with contumacy (instead of showing repentance). Pesik. R. s. 47; Yalk. Job 908 חֲדָל מִבִּי (sub. בִּישְׁוֹרִין) began to be contumacious (challenging the Lord).

**בַּעֲטָא**, **בַּעֲטָא** ch. same. Targ. Hos. IV, 16; a. e.—Y. Sabb. VII, 11<sup>a</sup> bot.; Y. Shek. III, 47<sup>c</sup> בִּי בִּיהָ rejected his authority.



בְּעִיר, v. בְּעַר.

**בְּעִירָא, בְּעִיר** ch. c. (b. h. בְּעִיר; בער; emp. also *grazing animal, cattle*. Targ. Gen. I, 24sq.; a. fr.—Y. B. Mets. II, 8<sup>b</sup> bot.; Lev. R. s. 27, a. e. *small cattle*; v. בְּרִיחָא.—Pesik. B'shall. p. 93<sup>a</sup> לי' ב' אַחֲרָן get an animal ready for me (for travel). Snh. 105<sup>a</sup> (in Hebr. dict., play on בעור).

בְּעִית, v. בְּעַת.

**בְּעַל** (b. h.; בע', v. בְּעָה, to enter into, take possession) [in b. h. to be master, protect;] to have sexual intercourse (both legal or illicit), to embrace a woman. Kidd. 9<sup>b</sup> וְכ' וְיִבְעֶלָה מַלְמֵד וכ' 'and he embraced her' (Deut. XXIV, 1), this intimates that woman can be acquired as wife by intercourse, v. בְּרִיחָא.—*lover, adulterer*, contrad. to בעל husband. Sot. V, 1, a. fr. לְבַעַל שָׂמָּה שְׂאֵסִירָה לְבַעַל as well as the woman suspected of adultery is forbidden to her husband (who must separate himself from her), so is she forbidden to the lover (who cannot marry her after leaving her husband). Yeb. 103<sup>a</sup> שֶׁבַע וְכ' that wicked man had seven sexual connections &c.; a. fr.—Part. pass. f. בְּעִילָה one no longer a virgin, opp. to בחוּלָה; married woman, opp. to אַרוּסָה, v. אָרַם. Keth. 10<sup>b</sup>; a. fr.—Pl. בְּעִילוֹת. Y. Kidd. I, 58<sup>b</sup> bot.; a. fr. נִישְׂאָרָה נִבְעֵלָה she had intercourse. Keth. 5<sup>a</sup> . . . נִישְׂאָרָה is married on the fourth day and embraced in the night of the fifth day of the week. Ib. 3<sup>b</sup> וְיִבְעֵל must first be surrendered to the (Roman) officer (jus primæ noctis); a. fr.—Masc. נִבְעֵל (of the hermaphrodite). Tosef. Bicc. II, 5; Y. Yeb. VIII, 9<sup>d</sup> bot.

**בְּעֵיל, בְּעַל** ch. same. Targ. O. Dent. XXI, 13; a. fr.—Keth. 6<sup>b</sup> לְמִיבְעֵל דְּבַעֵי because he is anxious to perform his marital duty. Ib. דְּבַעֵי דְּלֵא בְּעֵיל he is excited because he has not &c.; a. fr.

*Pa.* בְּעֵיל, part. pass. f. מְבַעֵלָה married, having had intercourse. Targ. Ruth I, 12; a. e.

*Ithpe.* אִיבְעֵלָה as preced. Nif. Yoma 19<sup>b</sup> כַּמָּה וְכ' (Ms. M. וְכ' אִיבְעֵלָה) and how many virgins have been seduced (to-day) in Nahardea!

**בְּעַל** m. (b. h.; preced.) 1) husband. Kidd. I, 1 and she becomes her own master through a letter of divorce or on the husband's death; a. v. fr.—2) the idol Baal. Y. Ab. Zar. III, 43<sup>a</sup> bot. גִּיּוּרָה ב' ראש גִּיּוּרָה the Baal was the phallus and had the shape of a bean [read יְכַאֲפִין].—3) [the fructifier.] rain (v. Taan. 6<sup>b</sup>; emp. Is. LV, 10). בְּרִיחָא a field sufficiently watered by rain and requiring no artificial irrigation. Tosef. M. Kat. I, 1 עֲרֵבָה שֶׁל ב' ב' Tosef. Succ. II, 7 שְׂדֵה (בִּירָה) שְׂדֵה (בִּירָה) a willow in a naturally watered field. Ib. Shebi. II, 4 ב' ב' (= בשדה של ב'), opp. של שֹׂקֵי. Num. R. s. 16 the Egyptian gods הם של שֹׂקֵי (read שקי) are gods of artificial drainage, but those of Canaan הם של ב' הם are gods of rain; (Tanh. Sh'lah 13, through misunderstanding, בעלי כח, שקי.—4) (mostly in compounds) owner of, master of, possessed of, given to &c.; e. g. אֲבִירָה ב' owner of a lost object; אֲגָדָה ב' master of Agadah, lecturer;

ב' הַשֵּׁם אֲנִי 86<sup>b</sup> Pes. 86<sup>b</sup> I am so named.—Pl. בְּעִילִים, בעלים owners; mostly as sing. owner. B. Mets. VIII, 1; a. fr. [Y. Dem. III, 23<sup>b</sup> bot. לְבַעֲלֵין, read לְבַעֲלֵין.]

Compounds: ב' מַדְּוִשְׁבוֹרָה He who knows man's thoughts. Snh. 19<sup>b</sup>.—Ib. בְּעִלֵי מ' those entertaining considerations (of fear), hesitating to do justice.—שיבֹּחַ ב' gray-haired. Ned. III, 8.—רְשׁוּבָה ב' repentant sinner. Succ. 53<sup>a</sup>; a. fr.—רְשׁוּבוֹת ב' a man of many objections or excuses. Gen. R. s. 20 beg.—[For other compounds, not self-evident, see the respective determinants.]

**בְּעֵלָא**, constr. בְּעֵל, בעל ch. same. 1) husband. Targ. O. Ex. XXI, 3; a. fr.—Taan. 6<sup>b</sup> וְכ' מִטְרָא the rain is the husband (fructifier) of the field; v. preced. 3).—2) Baal. Targ. Jud. VI, 25; a. e.—Pl. בְּעֵלָא. Ib. II, 11; a. fr.

**בְּעֵלָה** f. (preced.) mistress, owner &c. Gen. R. s. 52 (rendering בְּעֵלָה Gen. XX, 3, as though בְּעֵלָה her husband's mistress.—Compounds are mostly self-evident, e. g. בְּעֵלָה הַגֵּשׁ the woman receiving the letter of divorce;—אֲבִירָה ב' an animal of large build. Ber. 32<sup>a</sup>; v. בעל.

**בְּעַע** (v. בְּעָה; emp. בָּחַל) to be excited.—Af. אַבַּע to hurry. Targ. I Kings XXII, 9 מִיִּכְיָה א' מִיִּכְיָה h. text (מִיִּכְיָה) bring . . . quickly. Targ. Ezek. XXIV, 5.—Part. pass. מְבַעַע, מְבַעַע (מְבַעַע) quick. Targ. Deut. XXXII, 35.—Pl. מְבַעֲעִין. Targ. Num. XXXII, 17.

*Ittaf.* אֲחַבַּע to be in a hurry, be anxious. Targ. Ps. XXXI, 23 בְּאַחַבְעִיָּי Ms. (ed. בְּאַחַבְעִיָּי). Targ. II Kings VII, 15; Targ. II Sam. IV, 4, v. בְּעִי I.

**בְּעֵץ** 1) (dialectic for בעֵץ) to tread. Targ. Ps. XCI, 13 בְּעֵץ some ed. (oth. תַּבְעֵץ).—2) to wrap in tin, v. בְּעִין.

**בְּעִין** m. (emp. בִּינָה, v. עִבָּן a. אַבְצָא tin, plumbum album. Kel. XXX, 3 עֲשָׂא בִין ב' if he mended it either with &c. B. Bath. 89<sup>b</sup> (diff. fr. אַבְרָא, a. אַבְרָא, cassiterum, v. Sm. Ant. s. v. Plumbum). Men. 28<sup>b</sup>; a. fr.

**בְּעִין, בְּעֵצָא** ch. same. Targ. Ezek. XXII, 18. Targ. Y. Num. XXXI, 22 Ar. a. Levita (ed. קְסִיטְרָא, O. אַבְצָא).

**בְּעַר** (b. h.; בע', v. בְּעָה; emp. בָּאָר [to clear,] 1) to burn (act. a. neut.). Ex. R. s. 2 בּוֹעֵרָה אֵשׁ burning fire. Ib. כֶּשֶׂם שֶׁחֲסִמָּה בּוֹעֵר וכ' as the bush is burning &c. [Num. R. s. 9, end לְבִיעֵרִים בע', read לְבִיסֵרִים, v. לְבִיסֵרִים, Var. לְבִיסֵרִים].—2) to be empty. Denom. בְּעַר.—3) to eat up. Denom. בְּעִיר.

*Pi.* בְּעִיר 1) to clear, remove (out of existence or out of possession). Pes. 6<sup>a</sup> לְבַעֵר זִיקָה is bound to remove (the leaven by burning or otherwise); a. fr.—Shebi. VII, 7 חֲרִיב is bound to remove (dispose of the fruits of the Sabbath year in due time). [Num. R. s. 9 (p. 230<sup>b</sup> ed. Amst.) מְבַעֲרִים אֵז הַשֵּׁן, read with Yalk. Num. 708, Sifré Num. 11 מְבַעֲרִין; oth. vers. מְבַרְרִין, v. בְּרַר.] 2) to clear, eat up. B. Kam. 2<sup>b</sup> וְיִבְעֵר זֶה הַשֵּׁן 'and it clears' (Ex. XXII, 4) this refers to injury by the tooth (animal's eating). [3] (b. h.) to start a fire, enkindle. V. בְּעִרָה.]

*Hif.* **הַבְעִיר** to start or entertain a fire, to clear a field. Sabb. 20<sup>a</sup> (ref. to לא רבירו וכו' Ex. XXXV, 3) א"י... בכל 'in all your dwellings' thou art not permitted to start a fire; v. **הַבְעִירָה**. B. Kam. 60<sup>b</sup> **הַבְעִירָה** שֶׁהַבְעִירָהּ the fire which I set (to Zion). Ib. 55<sup>b</sup> (ref. to Ex. l. c. 5) ער only when he acts like the one setting fire (to clear the field, i. e. criminal negligence); a. e. *Hof.* **הוֹבְעִיר** to be rekindled, to burn again. Sabb. 37<sup>ab</sup>.

**בַּעַר** I, **בַּעִיר** ch. same. 1) to burn. Targ. O. Ex. III, 2 **בַּעִיר** ed. Berl. (oth. ed. **בַּעִיר**, Part). Targ. Is. LXII, 1. Targ. Ps. XVIII, 9; a. fr.—2) to remove; to dispose of. Pes. 5<sup>b</sup> וכו' **בַּעִיר** dispose ye of the leavened bread of the (gentile) soldiers (deposited with you). *Pa.* **בַּעִיר** to enkindle, ignite. Targ. Ex. XXXV, 3. Targ. O. Lev. VI, 5 (Mss. a. some ed. **בַּעִיר** Af.). *Af.* **בַּעִיר** same. Targ. O. Lev. VI, 5 (v. supra). \*Targ. Y. I Gen. XV, 17 **מִבְּעִיר** שְׁבִיבִין.

\***בַּעַר** II (cmp. **בַּעִיר** II) to open the mouth wide, to low (of oxen; cmp. פִּער). Targ. II Eth. I, 2 בוֹעֵרִין (some edit. גִּעֵרִין).

**בַּעֲרָה** f. (b. h.; **בַּעַר**) fire, conflagration. B. Kam. VI, 4 וכו' **בַּעֲרָה** אֵת הַבַּיִת he who sends out a deaf and dumb, an idiot or a minor with burning materials (live coal &c.) thus causing or ordering a conflagration. Ib. **בַּעֲרָה** אֵת הַבַּיִת he who starts a fire (himself). Ib. 60<sup>b</sup>, v. **בַּעֲרָה**.

**בַּעֲשָׁה**=**בָּאֵשׁ** to displease (in Targ. Y. II). Targ. Y. II Deut. XV, 10 (ed. Vien. באש). Ib. XXVIII, 54 **תִּבְעֶשׂ** (read **תִּבְעֶשׂ**); 56.

**בַּעַת** (b. h. **בַּעַת**, v. **בַּעַת**; interch. with **בָּרַח** q. v.) to startle. [Not used in Kal.]

*Nif.* **נִבְעַת** to be startled, frightened, confounded. Num. R. s. 18; Tanh. Korah 6 וכו' **נִבְעַת** Aaron trembled and was alarmed. Y. Shek. I, beg. Bab. ed. **נִבְעַת**, v. **בָּרַח**.

*Hif.* **הַבְעִירָה** to frighten, bewilder. Yoma V, 1 (52<sup>b</sup>) **הַבְעִירָה** in order not to alarm the people (by a long delay). Ib. 39<sup>b</sup> למה אתה מבעיר עצמך why wilt thou be the alarmer thyself (predicting thine own destruction; Ms. M. a. Yalk. Zech. 578 אר עצמך, incorr.; Ms. Oxf. בעצמך; Y. ib. VI, 43<sup>c</sup> bot. מבחלינו, v. Rabb. D. S. a. l. note).

*Hithpa.* **הִתְבַּעַת** to be agitated, excited. Y. Sabb. VI, 8<sup>b</sup> top שהוא מתבַּעַת for he is excited.

**בַּעִית**, **בַּעִת** ch. (v. preced.) to be excited. Nidd. 66<sup>b</sup> **בַּעִית** because she is excited (afraid of falling down).

*Pa.* **בַּעִית**, **בַּעַת** to frighten. Targ. Ps. XVIII, 5 (Ms. **בַּעִית** Pe.).—Keth. 77<sup>b</sup> לֵאמֹר מִבְּעִיתָ לִי lest thou frighten me. Hull. 53<sup>a</sup> sq. **בַּעִית** אֶחָדֶיךָ they frighten each other. Nidd. 66<sup>a</sup> **בַּעִיתָ** וְלֵךְ go and frighten her (by a sudden noise).

*Ithpe.* **אִתְבַּעִית**, **אִתְבַּעִית** to be afraid; to be agitated, anxious, in haste (cmp. b. h. חָרַד). Targ. I Sam. XXI, 2. Targ. Is. XXII, 4. Targ. II Kings VII, 15 **אִתְבַּעִיתוּהוֹן** בארבעותהון; v. **בַּעַת** a. **בַּעִי** I. Y. Ab. Zar.

V, 44<sup>d</sup> bot. **מִתְבַּעַת** and he is afraid (to touch the wine).—Meg. 8<sup>a</sup> **מִתְבַּעַת** מֵאֵין דְּמִיבְעִירָה when one is suddenly seized with fright. Ib. **מִתְבַּעַת** אֵיבְעִירָה. Keth. 106<sup>a</sup> **מִתְבַּעַת** לֵידָה בעורי לידה he ran anxiously to meet him; cmp. Targ. I Sam. l. c.; a. fr.

**בַּעֲתָא** I m. (preced.) terror.—Pl. **בַּעֲתָא**. Targ. Ps. LXXXVIII, 17, v. **בַּעֲתָא**.

**בַּעֲתָא** II f. (בעַת) urging, stimulation. Targ. Prov. XIII, 1; a. e. (h. text גִּעִירָה).—Ib. XVII, 10 some ed. **בַּעֲתָא**.

**בַּפָּה**, Y. Meg. I, 72<sup>a</sup> top, v. **בַּפָּה**.

**בַּצִּיר**, **בַּצִּיר** (בַּצִּיר=בַּצִּיר; cmp. **בַּצִּיר**) [to split, break through;] (cmp. **בַּצִּיר** I) to search, ransack. Targ. Prov. II, 4 (ed. Wil. רוצריה, read רוצריה). Ib. XXV, 27. Ib. XX, 27 (Var. בעריא).—Part. **בַּצִּיר** **בַּצִּיר**. Ib. XXV, 2.

*Ithpe.* **אִתְבַּצִּיר**, contr. **אִתְבַּצִּיר** to be searched, found out. Ib. 3. Ib. XXVIII, 12 **מִבְּצִיר**.

**בַּצִּירָה**, **בַּצִּירָה** m. (=h. **בַּצִּירָה**) swamp, pond. Targ. Job VIII, 11 (Var. ברסנא). Targ. Ps. LXXIX, 3 **בַּצִּירָה** **בַּצִּירָה** Ms. (ed. מריא).—Pl. **בַּצִּירָה**, **בַּצִּירָה**. Targ. Is. XIV, 23. Targ. Y. II Ex. VIII, 1 (ed. Vien. **בַּצִּירָה**). Targ. Ezek. XLVII, 11.

**בַּצְבוֹן** m. hemp, v. **בַּצְבוֹן**.

**בַּצְבוֹן** (Pilp. of בוֹץ or בַּצִּיר; v. **בַּצִּיר**) to break through, bubble forth, burst forth. Sot. 11<sup>b</sup>; Ex. R. s. 1 **בַּצְבוֹן** דוּרֵי מִבְּצְבוֹן וכו' they burst forth and came out of the ground. Keth. 111<sup>b</sup> the righteous (dead) **בַּצְבוֹן** will break through (the ground) and rise in Jerusalem.—Pes. 13<sup>a</sup> **בַּצְבוֹן** חֵמֶץ the leavened bread crumbled through the bag. Num. R. s. 18, end; Gitt. 56<sup>b</sup> **בַּצְבוֹן** דָּם מִבְּרִיחָה blood bubbled forth. Hull. 56<sup>a</sup> **בַּצְבוֹן** אם אם if the brains bubble through the hole in the skull.

**בַּצְבוֹן** ch. same. Hull. 46<sup>b</sup> **בַּצְבוֹן** אם אם if the lungs (on being put in water, or water being put on the diseased spot) cast bubbles when blown up.

**בַּצִּירָה**, **בַּצִּירָה** v. **בַּצִּירָה**.

**בַּצִּירָה**, **בַּצִּירָה** f. (b. h., **בַּצִּיר**; v. **בַּצִּיר**; cmp. **בַּצִּירָה**, a. **בַּצִּירָה** Ezek. XLVII, 11) channel, marsh, pond.—Pl. **בַּצִּירָה**, **בַּצִּירָה**. Par. VIII, 10. Tosef. Mikv. I, 14. Snh. 5<sup>b</sup> a teacher spoke of **בַּצִּירָה** the liquid of eggs, and the students understood **בַּצִּירָה** Ar. (Ms. F. **בַּצִּירָה**, ed. **בַּצִּירָה**, v. **בַּצִּירָה**). V. **בַּצִּירָה**.

**בַּצְוִצְרָה** f., pl. **בַּצְוִצְרָה** (reduplic. of **בַּצִּיר**)=גִּירָה a. **בַּצְוִצְרָה**; cmp. **בַּצְוִצְרָה**. Y. B. Bath. III, end, 14<sup>b</sup> (for which Tosef. ib. II, 17 **בַּצְוִצְרָה**). V. next w.

**בַּצְוִצְרָה** f. (reduplic. of **בַּצִּיר**; cmp. **בַּצְוִצְרָה**) a compartment surrounded with bars, balustrade, balcony. Midd. II, 5 וכו' **בַּצְוִצְרָה** and they surrounded the cell (לשכה) with a balcony so that the women could sit above, while

the men were seated beneath it; [Succ. 51<sup>b</sup> גִּזְזִיטָא, Ms. M. גִּזְזִיטָא; Tosef. ib. IV, 1 'שלש גז' [The variations גִּזְזִיטָא, גִּזְזִיטָא, v. Rabb. D.S. to Sabb. 96<sup>a</sup>, Erub. 78<sup>b</sup> notes, a. Ar. s. v. גִּזְזִיטָא, are clerical errors induced by assonance with the synonymous גִּזְזִיטָא. \*Eξώσπρα as balcony, for h. עליה, Symm. II Kings I, 2, is itself an adaptation of גִּזְזִיטָא.]

**בְּצֻרְיָהּ** f. pl. (בצר, v. preced.) *engines of siege or defence* (v. אֶהְלִיחַ). Pesik. Hahod. p. 47<sup>a</sup>; Shub. p. 163<sup>b</sup> (for Var. Lect., v. Bub. notes a. l.); Pesik. R. s. 15. Midr. Till. to Ps. II, end אֵי אֵי שָׂמָא אֶהְלִיחַ וְאֵי אֵי do I need camps and engines (for demolishing the world)?; Yalk. Ps. 623 צוּצְרִיחַ (corr. acc.). V. קִסְטְרִיחַ.

**בְּצֻרְתָּא** f. (b. h. בְּצָרָה, בְּצָרָה; בצר, v. preced.) *scarcity of provision, dearth*. Ab. V, 8 'וכ' ב' רעב של ב' רעב a famine in consequence of high prices, when some are hungry, others are satisfied, ב' רעב של מהומה ושל ב' a famine through political disturbances and through dearth. Gen. R. s. 33 ב' שנה a year of dearth. Taan. III, 1 'מכה ב' expl. ib. 19<sup>b</sup> a calamity which will produce dearth (want of rain in season).

**בְּצֻרְתָּא** (בְּצֻרְתָּא, בְּצֻרְתָּא) ch. same. Targ. Jer. XVII, 8 (ed. Wil. בְּצֻרְתָּא); a. fr.—Taan. 19<sup>ab</sup> 'וכ' ב' נדרא אנהרא when provision has to be imported on rivers (canals), it is called ב', when from one country to another it is called כפנא. Keth. 97<sup>a</sup>.—Pl. בְּצֻרְתָּא. Targ. Jer. XIV, 1 (some ed. בְּצֻרְתָּא).

**בְּצֻרְתָּא** (בְּצֻרְתָּא, בְּצֻרְתָּא) f.=h. בְּצָרָה, balcony (v. בְּצֻרְתָּא). Targ. Ezek. XLI, 13 sq.; a. fr.—

**בְּצֻרָה**, v. בְּצָרָה.

**בְּצֻרָה**, v. בְּצָרָה.

**בְּצֻרָה** I m. (b. h.; בצר, v. preced.) *vintage, harvesting*. Peah VII, 7; a. fr.—Y. B. Bath. III, 14<sup>a</sup> top 'וכ' ב' שנים ג' שנים three undisturbed grain crops, three grape harvests &c.; v. Bab. ib. 36<sup>b</sup>. V. בְּצֻרָה.

**בְּצֻרָה** II, **בְּצֻרָה** ch. m. (בצר, v. preced.) *diminished, small*; (adv.) *less, least*. Targ. Y. Gen. I, 16; a. e.—Snh. 108<sup>b</sup>. B. Mets. 21<sup>b</sup> 'וכ' ב' less than this; a. fr.—V. בְּצֻרָה.

**בְּצֻרָה** *to be less*, v. בצר.

**בְּצֻרָה**, v. בצר, end.

**בְּצֻרָה** f.=I. Sabb. 17<sup>a</sup> בשעת הב' when they are cut; a. fr.—Pl. בְּצֻרָה. B. Bath. 36<sup>b</sup> 'וכ' ב' שירבצור ג' ב' שירבצור v. בצר.

**בְּצֻרָה**, v. בְּצֻרָה.

**בְּצֻלָה** (בְּצֻלָה, v. preced.) *to peel; to split, branch off*. Lam. R. introd.; Koh. R. to XII, 7 (interpret. אֵם הַדִּיר. Ezek. XXI, 26) אֵם הַדִּיר (אֵם) an arm which branches off (direction post on the cross-road).

*Ithpe.* (denom. of בְּצֻלָה) *to grow bulbous*. Erub. 29<sup>b</sup>

top אֵם הַדִּיר (ed. Pesaro a. Ar. אֵם הַדִּיר, Var. אֵם הַדִּיר) the bulb has grown to the length of a span.

**בְּצֻלָה** m. (b. h.; v. preced.) *onion*. Nidd. 17<sup>a</sup>; a. fr.—Maasr. V, 7 (8) 'וכ' ב' של רכפה, expl. in Y. ib. 52<sup>a</sup> 'the stalk of which is pressed inward'; oth. opin. 'which has no acerbity', v. אֶרֶס.—Pl. בְּצֻלָה. Shebi. II, 9 'וכ' ב' חסריסם the summer onions; a. fr.—Ukts. II, 8 'וכ' ב' the leek-like sprouts, and the central sprouts of onions. Gen. R. s. 82 (ref. to Obad. 6) 'וכ' ב' קליפת (not בצליא) like peeling onions (laying bare Esau's shame).

**בְּצֻלָה**, v. בְּצֻלָה.

**בְּצֻלָה** pr. n. m. (b. h.) *Bezaleel*; 1) the artificer of the Tabernacle. Ber. 55<sup>a</sup>. Ex. R. s. 48; a. fr.—2) R. B., an Amora. Cant. R. to III, 11 'וכ' ב' ברכיה בשם ר' (Num. R. s. 12 בצלה; Pesik. Vayhi, p. 4<sup>b</sup> לוי; Yalk. Ex. 369 only בשם ר').

**בְּצֻלָה**, v. preced.

**בְּצֻלָה** pr. n. m. *Āle B'tsalim* (Onion Leaves). Y. Snh. VI, 23<sup>c</sup> bot.; Y. Hag. II, 77<sup>d</sup> bot. Miriam, the daughter of A. B. (prob. a nickname).

**בְּצֻלָה** m. (dimin. of בְּצֻלָה) *dwarf-onion, (pallacana)*. Kil. I, 3; v. Y. ib. 27<sup>a</sup>. [Maim.: *desert onion*.]

**בְּצֻעַ** (b. h.; בְּצֻעַ, v. preced.) 1) *to cut, break*, esp. *to break bread and say the blessing*. Hull. 7<sup>b</sup> מימיו ב' never said grace over a piece of bread which was not his own (never accepted an invitation). Ber. 46<sup>a</sup> 'וכ' ב' the host breaks the bread and the guest says grace after meal. Ib. 47<sup>a</sup> 'וכ' ב' he who is chosen to break the bread, must not begin to break until the Amen of those that respond (to the blessing) is finished; a. fr.—2) *to split the difference, to adjust, compromise*. Snh. 6<sup>b</sup> top לבצוע . . . . after the legal proceedings are closed, thou must not act as an arbiter in a compromise. Ib. אסור לב' the court is forbidden to attempt a settlement (you must let the law take its course). Ib. מצוה לב' it is a meritorious act to bring about a settlement. Ib. (before having formed an opinion the judge may say) וּבְצֻעַ go out and settle; a. fr.

*Pi.* *to adjust*. Y. Snh. I, 18<sup>b</sup> top דומבצע וזוטא the judge who settles a case is a sinner. Ib. לְבָצֵעַ (interch. with לבצוע). V. בְּצֻעַ.

**בְּצֻעַ** ch. same. 1) *to break*. B. Bath. 91<sup>b</sup> 'וכ' ב' ינוקא when a child broke apart a piece of St. John's bread. Sabb. 140<sup>b</sup>, v. בְּצֻעַ. 2) *to tear away, rescue* (comp. בצר). Targ. Job XXXIII, 18 יבצע Ms. (ed. ימנע).

*Pa.* *to break*. Targ. O. Lev. II, 6 (Var. בצע Pe.). [Y. Taan. IV, 69<sup>b</sup>; Y. Meg. I, 70<sup>a</sup> bot. מבצע (Cant. R. to I, 16 מצנעה) read: מנצב, מנצבה, v. נָצַב.]

**בְּצֻעַ** f. (בְּצֻעַ, v. preced.) *ditch, dike, pond*.—Pl. שתי בצעין ed. Zuck. Tosef. Snh. III, 4 'וכ' ב' שתי בצעין (read שתי בצעין); Shebu. 16<sup>a</sup> 'וכ' ב' שתי בצעין (read שתי בצעין); Ms. M. בצעין there were two ponds (reservoirs)

in Jerusalem, the upper &c. Sabb. 31<sup>a</sup> בין בִּצְצֵי הַמֵּיִם between the dykes (of the Nile). Snh. 96<sup>a</sup> בִּרְצֵעִי וְכ' Ib. 5<sup>b</sup>, v. בִּצְעָה.

**בִּצֵץ** (v. בצבץ) *to break through, divide; to ooze, trickle, drip*. Y. Pes. VII, beg. 34<sup>a</sup> כל העצים בוצצין משקין משקין all other sorts of wood (used for roasting spits) will drip moisture. Y. M. Kat. I, beg. 80<sup>a</sup>; Tosef. Mikv. I, 13 החרים בוצצין (ed. Zuck. בריצין) the mountains are trickling (sending the rain water into the rivers; cmp. preced.).

**בִּצֵק** m. (b. h.; בצק, *to break open, split*, v. Deut. VIII, 4; cmp. סֶדֶק a. denom.) *dough*. Pes. III, 2 (46<sup>a</sup>) ב' חֶרֶשׁ deaf dough, i. e. having no indications of rising (which makes it doubtful whether or not fermentation has set in); [oth. reading חֶרֶשׁ ב' hard and smooth as a potsherd]. Ib. 4; a. fr.—*Pl.* בִּצְקוֹת. Ib. 40<sup>a</sup>.

**בִּצֵר** (b. h.; *to cut*, v. בצע, *to cut grapes*. Pes. 3<sup>b</sup> one must cut grapes under the rules of levitical cleanness. Gitt. 57<sup>a</sup> אֵין כְּרִמְיוֹן וְכ' the gentiles held vintage in vineyards soaked with Israel's blood; a. fr.

*Nif.* 1) *to be cut*. Ex. R. s. 30, beg. שְׁרָגִיעַ עוֹנֵתָן *until their (the nations') time has arrived to be cut (ripe for punishment)*. 2) *to be cut off, diminished*. Tanh. Noah 18 וְכ' בִּצְצִירָם מִן הָעוֹלָם cut off from the world (destroyed). Gen. R. s. 38 יִבְצֵר מֵהֶם shall be denied them.

*Pi.* 1) *to cut off*, whence (cmp. גִּיר *to surround, fortify*. Part. pass. מְבֻצָּר. Y. Pes. VII, 35<sup>b</sup> bot.; Y. Shebu. VIII, beg., 38<sup>b</sup> גַּג מְב' a roof surrounded with railings, v. בְּצוּצָרָה.—Neg. I, 5 מְבֻצָּרָתָא an eruption surrounded with sound flesh; ib. X, 2 sq. מְבֻצָּר (of the hair in the flesh affected by the eruption). Deut. R. s. 1 (ref. to עִיר מְבֻצָּרָה Ps. LX, 11, a. מְבֻצָּר ib. GVIII, 11) *the city (of Rome) which is well fortified &c.*—2) *to diminish*. Ib. שְׂמִצְרָה וּמְבֻצָּרָה (Mat. K. מְבֻצָּרָה, Yalk. Ps. 779 מְבֻצָּרָה ch.) *the city which troubles and diminishes Israel*.

*Nithpa.* 1) *to be railed around, be set apart*. Meg. 14<sup>a</sup>; Snh. 110<sup>a</sup>; Num. R. s. 18 מְקוֹם נ' לָהֶם a place was set apart for them in Gehenna; Koh. R. to VII, 2.

**בִּצְרָה** (v. preced. a. next w.) *to be diminished*. Keth. 7<sup>b</sup> אִישׁ הַיּוֹם וְכ' רְבֻצָּרָה מִיּוֹם אֶחָד who has less than one day's (celebration of marriage with benedictions *at meals*).

**בִּצְרָה** ch. 1) (neut. v.) *to be cut, lessened; to be small; to want*. Ab. Zar. 9<sup>a</sup> כְּמַה בִּצְרָן (Rashi בצרין) how much is wanting yet? Targ. Prov. XIV, 28 בִּצְרָה עֲמָא the population is diminishing.—Hull. 42<sup>b</sup> בִּצְרָה לְהוּ הָאָהָרָה there is, according to him, one less (than the number stated); a. fr.—2) (act. v.) *to diminish, lessen*. Targ. Y. Deut. XIII, 1; IV, 2 (Var. תְּבֻצָּרָה Pa.). Targ. Job XV, 4.—Nidd. 65<sup>a</sup> לְהַבְצִיר לָהּ הָאָהָרָה לָא to allow her one night less; a. fr.

*Pa.* 1) *to cut off; to diminish, deduct*. Men. 37<sup>b</sup> הָאִישׁ הַיּוֹם וְכ' רְבֻצָּרָה מִיּוֹם אֶחָד he who cuts one corner of his cloak off.—Targ. Koh. III, 5. Targ. Deut. IV, 2, a. e., v. supra.—Ab. Zar. 9<sup>b</sup> וְכ' יִבְצֵר מֵהֶם we let him deduct therefrom forty

eight. B. Mets. 103<sup>b</sup> לֵךְ בִּצְרִי I let thee have it for less.—Denom. *one who uses the vowel letters sparingly*. Ab. Zar. 9<sup>a</sup> and as a mnemonical sign (for remembering when to add and when to deduct) וְכ' סִפְרָא ב' וְכ' the writer of Bible copies writes many words without the vowel letters (defective) which the Mishnah teacher writes *plene*.

**בִּצְרָה** m. (b. h.) 1) *crop, transf. means of support, (family-) trade*. Ex. R. s. 40, end מִיָּדוֹ בִּצְרֵהּ . . . one should never give up his trade; Pesik. R. s. 6, end מְחַלְקֵה בִּצְרֵהּ (Arakh. 16 אֲבוֹתָיו אֲבוֹתָיו). Ex. R. l. c. (insert Job XXII, 24—25 as text) the Lord says, I am your support, give ye never up your support (faith); but also the support of your fathers ye must not give up (labor) &c. Pesik. R. l. c. thou art our God וְכ' בִּצְרֵהּ and our support (ref. to Ps. XCV, 6).—2) *fort*. Ex. R. l. c. (ref. to Job l. c.; cmp. Targ.) שְׁנַעְשָׂה דְּמִצְרֵהּ He will be thy fortification. [Yalk. Deut. 811, v. בִּרְצִיר.]

בִּצְרָה, בִּצְרָה &c., v. בִּצְרָה.

**בִּצְרָה** pr. n. pl. *Betseth*, a Phœnician border-town (perh. identical with Bassa, Neub. Géogr. p. 22). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 9 (Var. בִּצְרָה; Hildesh. p. 34 בצץ).

**בִּקָּה** m., **בִּקְרָה** f. (בָּקָה *to enter into, search*, v. P. Sm. 573; cmp. בִּינְיָהּ a. *gnat*. Hull. 58<sup>b</sup> חֲלִי לִיָּהּ no gnat lives an entire day. Ib. חֲלִי לִיָּהּ they suspended on the gnat's proboscis sixty &c. Ib. חֲלִי לִיָּהּ the she-gnat quarrelled with the he-gnat, v. מְרִי.—*Pl.* בִּקְרָה. Succ. 26<sup>a</sup> ב' מְשֻׁבָּח on account of the gnats. Sabb. 77<sup>b</sup>, v. מְשֻׁבָּח.

**בִּקָּה**, **בִּקְרָה** (בָּקָה, v. preced.; cmp. בִּצָּה, a. *to search, investigate, examine, find out*. Part. Targ. Prov. XVII, 3 בָּקִי צִרְפָּא Bxt. (ed. נָקִי). Ib. XXIV, 12 בָּאִקְרִי Ms. (Bxt. a. oth. בָּצִי; corrupt. בָּאִקְרִי; h. text *בָּקִי* באבִּיךָ וְכ' (Yalk. Prov. 964 בָּקִיךָ) find out what thy father is doing now. Pes. 3<sup>b</sup> מֵאִי דִּינִיהָ Ms. M. (ed. בְּדוּקָה) find out his ways and manners. Gitt. 69<sup>b</sup> לִיבְקִי וְכ' let one search for the body of one who died on a Sabbath. Koh. R. to XI, 2 (read:) עַד דְּאִינֵן (strike out) בְּקִירִין חֲרִין חֲרִין וְכ' (strike out) בְּקִירִין חֲרִין חֲרִין while they were searching (for the grave), two serpents of fire &c.

בִּקְרָה, Y. Snh. VII, end, 25<sup>d</sup>, read בִּקְרָה.

בִּקְרָה, v. בִּקְרָה.

בִּקְרָה, v. בִּקְרָה.

בִּקְרָה, v. בִּקְרָה.

בִּקְרָה, v. בִּקְרָה.

**בִּקְרָה** m. h. a. ch. (בָּקָה) *expert, versed, familiar*. Targ. I Chr. XI, 11.—Kidd. 10<sup>b</sup> בְּחֻדְרֵי תוֹרָה well acquainted with the chambers (intricacies) of the Law; Y. Keth. V, 29<sup>d</sup> bot. ב' בְּחֻדְרֵי תוֹרָה. Snh. VII, 2 שְׁלֹא הִיָּה ב' בְּחֻדְרֵי תוֹרָה.



ב' the court was not versed in the law. Yoma 49<sup>a</sup>  
כלום אהר' an expert in medicine. Yeb. 102<sup>a</sup>  
ב' art thou acquainted with R. &c.?; Tosef. ib.  
XII, 11 ב' די לך ר' ed. Zuck. (read ר' די לך ב' as  
oth. ed.) was R. . . well known to thee? Keth. 6<sup>b</sup>; a.  
fr.—*P.* בקיאי, בקיאיין. Targ. I Chr. XII, 32 (Var.  
בקייען. Hull. 4<sup>a</sup> בא' (the Samaritans) are not so well versed  
in the details of the Law as &c. Gitt. 88<sup>b</sup>. Kidd. 30<sup>a</sup>  
אנן לא בקיאיין they (the ancients) were  
versed in Biblical orthography (in *defective* and *plene*),  
we are not.—*Fem.* בקיאיין. Hag. 5<sup>a</sup>. [Targ. Y. II Gen.  
XLIX, 12 בקיין בחלבה Ar., incorr., Levita in  
Tishbi בקיאיין; Y. I נקייין מן חלבא ]

בִּיקְנָא *vetch*, v. בִּקְנִיא, בִּקְנִיָּא

**בְּקִיעַ** I m. (בִּקְעָה; cmp. בִּצְעָה) *fissure, ditch*, esp. *small pond* for washing clothes. M. Kat. 8<sup>b</sup> גְּבֵרְתָּה וּבִּי, expl. as גִּירָה וּבִי גִירָה a large pond and a small pond. Tosef. B. Bath. I, 2. Ib. M. Kat. I, 9 בִּי . . . וְהִיא נִיִּבְרֵקֶתֶת a. B'kia are the same; Y. ib. I, 80<sup>d</sup> כָּל שֶׁהָיָה חֹשֶׁבֶת וּבִי any permanent cut in the ground is called **בְּקִיעַ** (*fissure*, a grave, wash-pond &c.). [Another opin. in Ar. אֲבָן בִּי=אֲבָן a *flat stone* whereon washers beat their clothes; Y. l. c. כָּל שֶׁהָיָה וּבִי any stone fixed in the ground is called a *b'kia*.—Ms. M. a. ed. Ven. נִבְקִיעַ, v. נִבְקִיעַ.]

ב' במומי 5<sup>b</sup> Snh. בקיָא=בקא=בקע (m. ch. **II בקיע**) an expert in judging bodily defects. B. Bath. 164<sup>b</sup> בקיע some ed. (Ms. M. בקי, F. פקיע).—*Pl.* בקיעי, בקיעין Targ. IChr. XII, 32 Var., v. בקי. Shebu. 42<sup>a</sup> פ' (פ' בקיָא, Ms. F.) the majority of the experts are supposed to be better versed (than the minority).

**בְּקִיעָא** m. (בקע) *that which is demolished by chopping.* Lev. R. s. 19, v. אֱלִים.

**בְּקִיעָה** f. (בקע) 1) *cleaving, cleft; that which is cloven, a log*. Pl. בְּקִיעוֹת. Koh. R. to II, 23 ב' שחי' ב' chop for me two logs; (Gen. R. s. 27 בְּקִיעוֹת, v. בְּקִיעָה). Koh. R. to X, 9; Gen. R. s. 55, end ב' שבקע וכו' as a reward for the two pieces of wood which Abraham chopped (Gen. XXII, 3).—2) *crossing, passing over*. Sabb. 101<sup>a</sup> בְּקִיעַת דגים the crossing of fish under the ship.

**פְּקִינָן** (כפר) pr. n. pl. *B'kūn*, (*K'far*) *P'kūn*, modern *Fukin*, a place in Southern Palestine between Lydda and Jabneh, residence of R. Joshua. Y. Hag. I, beg. 75<sup>d</sup>. Snh. 32<sup>b</sup>; a. fr.

**בְּקִיקָא** m. (בקק; comp. בקעא, *a broken piece, potsherd*. Pl. בְּקִיקִין. Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

קָלָאנִין ב', בוקיום וי' Cant. R. to I, 12 בקלאנִין  
 v. Yalk. ib. 983. v. סָלָן בבוק' וי'

\* **בִּיקְלָסָא, בִּיקְלָסָא** m. בקלס with ס intens., as בלס a. בלג; cmp. Syr. בוקלא P. Sm. 474;  $\sqrt{\text{ב}}$ , cmp. בעקא *club, shepherd's crook*. Gen. R. s. 38 קם נסב בקלסיה (or בקלסא) he stood up, took (his) crook and

broke the idols, ויחב בוקלא and placed the crook into the hand of the largest of them (Rashi בולקסא, corr. acc.).—*Pl.* בקלס, בקלס, (בוקלס). Zeb. 105<sup>a</sup> זה בקיט בר, בקיולס, קלס. Ar. s. v. בקלס. (בבוקלס); Rashi (ed. Ms. R. 1 בקיט, Ms. K. בקיולס) they seize it (the sacrifice to be burnt) with crooks (while standing outside).

**בָּקַע** (b. h.; בִּקְאָ, v. בָּקָא; 1) *to split, chop; to break through*. B. Mets. 99<sup>a</sup> בו' בָּקַע (ביִּרְקַע 47<sup>b</sup>) if he chopped wood with it. Gen. R. s. 55, end; Koh. R. to X, 9; II, 23, v. בָּקִיעָה. Ex. R. s. 21 אני בּוֹקֵעַ לָהֶם וכו' I am going to split the sea for them; a. fr.—Lam. R. to II, 2 בקעו בְּקֵצוֹ בְּרוּי־לִחְתֵּיהֶן broke through the lines of N.'s armies; Y. Taan. IV, 69<sup>b</sup> top בִּירוֹדוֹ לְחוּץ —2) *to cross, make a short cut, pass over*. Y. Pes. I, 27<sup>b</sup> bot. חָצַר שְׁחֻרְבִּים בּוֹקֵעִין a court which people use for crossing. Erub. 16<sup>b</sup>; Sabb. 101<sup>b</sup> (a low wall) בו' שְׁחֻזְרִימִם over which the kids pass; v. בָּקִיעָה.—3) (cmp. בָּצַעַץ) *to break through the ground*, esp. as a legal fiction for a levitical impurity the cause of which is underground, but which affects the things above and beneath. Ohol. VI, 6 נִטְמָא בּוֹקֵעָה הָאָרֶץ הַזֶּה וכו' the impurity breaks through the ground and rises, and breaks through and goes down; a. fr.—Koh. R. III, 16 דִּיהָ דְּהָס בו' וְשִׂילָה בו' אֵת הַצִּיר Midr. Till. to Ps. LXXXVIII, 45 בו' אֵת הַצִּיר break through (take root in) the rock; a. fr.

*Nif.* חסיפין נבקעין *to be split, to burst open*. Ib. ה' הספל *the door sells were burst before them*. Ib. באליו *the vessel went to pieces of itself*. Gen. R. s. 55, end וכן היה דורש *he was rewarded by the sea being divided before the children of Israel*. Hull. 14<sup>b</sup> שמה יבקע *the wine bottle may burst; a. fr.*

*Pi.* בָּקַע, בִּיקַע 1) *to split, chop, tear.* Kidd. 47<sup>b</sup>, v. supra. Y. Bets. I, 60<sup>a</sup> bot.; Y. Ab. Zar. II, 41<sup>c</sup> bot. שְׂרִיקָיו וְכ' (שבקעו) of whose flocks the wolves had torn more than &c. Bets. IV, 3 וְאֵין מִבְּקָעֵינוּ וְכ' one must not split woods (on Holy Days) etc. Sifrē Deut. 183 (ref. to Deut. XIX, 5) הֵעֵץ הַמְבִּקֵּעַ *the splitting* wood (the handle), opp. הָעֵץ הַמְחַבֵּעַ *the split* wood (the tree). Tanh. Vayetse 9 וְכ' chop thou &c.—Part. pass. מְבִקָּע. Ab. Zar. 65<sup>b</sup> מְבִקָּעוֹ grapes burst open.—2) *to jam in, wedge.* Sabb. 67<sup>b</sup> הַמְבִּקָּעִים (Rashi Var. מקבטת, Ms. M. בצים) one who squeezes egg-shells &c. (a superstitious practice; Tosef. ib. VI (VII), 18 כְּבוֹחַל . . . . הנחתם בצים).

*Hif.* חִתְּקוּץ 1) *to cut, clear*. Shebi. IV, 5 בורחם לחתקוץ he who cuts olive-trees down (in the Sabbath year) must not cover the stump with ground.—2) *to lead a line crosswise*. Y. Kil. III, 28<sup>d</sup> top לַחְתְּקוּץ רב to plant four rows across a valley from end to end.

*Hithpa.* הִתְפַּצַּץ *to be split; to burst, break.* Sifré Dent. 183, v. supra.—Sabb. XVI, 5. Cant. R. to VI, 4.

**בֵּקָע** m. (b. h.; בקע) [*a split*,] *beka*, a *weight* and a *coin*, equal to half a Shekel. Gen. R. s. 84; a. e.

בְּקֵצָה, v. בְּקֵצָה.

**בִּקְעָה** f. (b. h.; בקע) *cut, notch*, whence *valley, plane*; a group of fields; ~~פּ~~ **בִּקְעָה**; esp. a short cut for farm-

laborers &c. Toh. VI, 7, a. e. 'חב' בימות החמה וכו' the path through the fields in summer-time (when used by field laborers) is considered as private ground with regard to Sabbath laws, as public with regard to levitical purity. B. Bath. 61<sup>b</sup> when one sells ... a field גדולה בב' within a large group of fields (all belonging to the seller). Ib. (in a place) where they call 'ב' ולב' a field *sadeh* and an estate *bikah*; a. fr.—Trnsf. *an unguarded field, moral danger*. Erub. 6<sup>a</sup>; 100<sup>b</sup>; Hull. 110<sup>a</sup> וכו' מצא רב ב' Rab found an unguarded field and fenced it in, i. e. found people transgressing the law in ignorance and instituted preventive regulations.—Pl. בקעות. Gen. R. s. 98.—2) (constr.) בקעת pr. n. pl. *Valley of*—, as יריעאל ב', יריעם ב' &c., for all of which see the respective determinants.

בקעי, Y. Ned. IV, beg. 38<sup>c</sup>, v. בקיע.

בקעת f. (בקע) 1) *chip, piece of wood; log to be chopped*. B. Kam. 32<sup>b</sup> וכו' נחזה ב' a chip slipped out (of the carpenter's hand) and struck his face; Y. ib. III, end, 3<sup>d</sup>. Y. Macc. II, 31<sup>c</sup> bot. Y. Bets. IV, 62<sup>c</sup> bot. אין מכבין את חב' you must not extinguish the log; v. פסס. Sabb. 29<sup>a</sup> top; a. fr.—Pl. (cmp. pl. of בקעת) בקעיות. Hull. 37<sup>b</sup> אפי' חב' אפי' even if strong enough to bite wood. Koh. R. to III, 17 (a gloss expl. גזירין). Gen. R. s. 27, v. בקיעה.—2) dial. for בקעת q. v.

בקעי, בקעי ch. same. Targ. Y. Num. XIX, 6.

בקעת, בקעי f. ch.=h. בקעה. Targ. Gen. XI, 2; a. fr.—Pl. בקעתא.—Y. Shebi. III, 34<sup>c</sup> top, v. בקעתא.—Constr. בקעי, pr. n. *Valley of*.... Gen. R. s. 10; a. fr.

בקר (b. h.; בקע, v. בקע) *to enter into, to clear, split*; whence 1) (=בער) *to eat up*. Denom. בקר (=בעיר).—2) (=בער) *to break forth, shine*. Denom. בקר.

Pi. בקר (b. h.) 1) *to enter into, examine, search, distinguish* (cmp. בין). Keth. 106<sup>a</sup> מבקרי מומין those entrusted with the examination of sacrificial animals. Y. Bets. II, 61<sup>c</sup> top וביקרין ממוכן and had them examined (and declared free) from bodily defects. Hag. 9<sup>b</sup> אין אמן אמריים בקרו וכו' we do not say, Examine ye a camel, a swine &c. (i. e. only the deeds of distinguished persons are scrutinized); a. fr.—Part. pass. מבקר *examined and found fit*. Y. Ber. IV, 7<sup>b</sup> top מביקרין lambs which passed examination.—2) *to inquire after one's health, to visit the sick*. Ned. IV, 4 (38<sup>b</sup>). ונכנס לבקר and comes to see him. Snh. 68<sup>a</sup>; a. v. fr. [Ruth. R. to II, 15, v. infra.]

Hithpa. נחבקר, Nithpa. נחבקר 1) *to be examined*. Gen. R. s. 81 פנקסי נחבקה his account is examined (his sins visited); Tanh. Vayishlah 8 מתבקרה Gen. R. s. 84, read with Yalk. Gen. 141 פנקסי נחב' my account &c. 2) *to be visited, attended to*. Num. R. s. 18 as all sick persons מתבקרין are tended (by physicians).

Hif. נחבקר (Y. Dial. for נחבקר, v. נקר; v. next w.) *to give free, to resign ownership, to declare a property ownerless*. Y. Ned. IV, 38<sup>d</sup>; Y. Peah V, beg. 19<sup>b</sup> [read:] כיון כיון as soon as one declares a thing to be free, it has gone out of his control; Y. Dem.

III, 23<sup>b</sup> bot. הבקירו הבקר . . . ויצא . . . as soon as one gives a thing free and it has left his possession, his act is valid; a. fr. [Ruth. R. to II, 15 מבקר, מבדר, מבדר, מבדר; v. מבקר.]

Hof. *to be declared free, to be free*. Y. Peah VI, 19<sup>c</sup> top.—Part. מבקר Ib. 19<sup>b</sup> bot. שדי מבקרה וכו' (Tosef. Maasr. III, 11. מופ' . . . דורי) my field shall be free for one day &c.; a. e.

בקר ch. same.—Pa. בקר 1) *to search, examine*. Targ. O. Lev. XIII, 36; a. fr.—2) *to clear, glean*. Targ. Y. I Deut. XXIV, 20 (II חרב' read חבקרין, h. text חפאר).—3) *to let the herd graze* (cmp. בער), *to drive unmuzzled animals*. Targ. Y. Gen. XIII, 7.—4) *to visit the sick*. Targ. Y. Ex. XVIII, 20; a. e.—Y. Sabb. VI, 8<sup>c</sup> bot.; a. fr.—5) (=preced. Hif.) *to abandon, leave unclaimed, declare free*. Targ. Y. Ex. XXIII, 11 Ar. (some ed. וחפקר, read וחפקר). Y. Shebi. IX, 39<sup>a</sup> top ונבקרנה קומידון and I will declare it free goods in their presence. Ib. ונבקרין ליה and declare ye it free property.

בוקר, בקר m. (b. h.; v. בקר) *morning, early day*; metaph. *light, salvation*. Y. Taan. I, 64<sup>a</sup> top לצדיקים ב' לצידיקים a morning for the righteous, a night for the wicked. Ruth. R. to III, 13 בב' בעילם וכו' 'in the morning'—that means in the world which is all-good. Esth. R., introd. (ref. to Deut. XXVIII, 67) בבקרה של בבל וכו' in the morning (ascendancy) of Babel thou shalt say, Oh that her evening (downfall) would come! Gen. R. s. 21 (ref. to Dan. VIII, 14) לבקיעה בקרין וכו' when the morning of the (persecuting) nations shall become evening, and the evening of Israel morning; Tanh. ed. Bub. B'resh. 23. Mekh. Bo, s. 6 in order to define it: לבקרו של ב' at the very break of morning; Y. Ber. I, 2<sup>c</sup> top.—Pl. בקרים. Yoma 33<sup>b</sup> חלקרו לשני ב' divide the acts prescribed into two mornings, i. e. let another act be inserted between. Ber. 27<sup>a</sup> חלקרו לשני ב' take only one half of the morning hours. Y. Pes. V, 31<sup>d</sup> top בין הבקרים then it ought to have read there *ben hab-b'karaim* (as you read הערבים, Du.).

בקר m. (b. h.; v. בקר) *a beef*; (collect.) *oxen, cattle*. Sifra Vayikra ch. II, Par. 2 וכו' ב' בבדמה אלא ב' וכו' under *b'hemah* for offerings (Lev. I, 2) are meant only beeves and sheep; a. fr. ב' *young cattle, calf*. Ib.; a. fr.—רועי- *herders* (suspected of feeding upon other people's fields). Snh. III, 2 ב' נאמני עלי שלשה ר' (if one says) I have faith in (the arbitration of) three herders.

בקר m. (preced.) *neat-herd, cow-herd; cattle-driver*. Y. Bets. V, 63<sup>b</sup>, v. בקל.

בקר I ch. same. B. Mets. 42<sup>b</sup>.—Pl. בקרי. Sot. 48<sup>a</sup> זמרה זמרה the song of the drivers (at ploughing).

\* בקר II m., pl. בקרין (v. בקר, cmp. b. h. בער a. e. I) [empty,] *light-minded, thoughtless*. Targ. Jud. IX, 4 Ar. a. Kimhi (ed. בסירין).

בקר c. (בקר) *herd*. Targ. Y. Deut. VII, 13 בקרה ב' דיורי (h. text אלפיד חורין). B. Mets. 84<sup>a</sup> שגה אלפיד חורין

of oxen, (Var. פִּרְנָא, v. Rashia. l. a. Rabb. D.S. a. l. note 2). —*Pl.* m. בְּקָרִין, constr. בְּקָרִי. Targ. O. Deut. l. c.; Targ. ib. XXVIII, 4.—Fem. בְּקָרִין. Targ. Joel I, 18; Is. VII, 25.

**בְּקָרוֹת** f. (בְּקָר) *cattle-yard, cattle-farm, stock of cattle*. M. Kat. 12<sup>a</sup>; Tosef. ib. II, 11 בִּיקוּרָה (Var. בְּקִירוֹת (Var. בְּקִירוֹת); Y. Pes. IV, 31<sup>b</sup> top בְּקוּרָה. Y. Yeb. IV, 6<sup>a</sup> bot.; Y. Nidd. I, 49<sup>b</sup> top; Gen. R. s. 20 [read:] אֲנִשְׁוִינִים the herd of the estate of A. passed by and (some oxen) thereof covered the herd of Rabbi's estate; [perhaps the second בְּקוּרָה is to be read בְּקִירוֹת fem. pl. of בְּקָרָה; v. Var. lect. in l. c.]

**בְּקָרוֹתָא** I ch. same. Lam. R. to I, 9 וְהוּא בְּעֵנָא וְהוּא בְּקָרוֹתָא one is employed in the fold and one in the cattle-farm. Y. Snh. VII, 25<sup>d</sup> bot. גָּנֵב עֵגֶל מִן בְּקוּרָתָא וְכ' (corr. מן . . מן בְּקָרָה) he stole a calf from the yard and brought it to him.

**בְּקָרוֹתָא** II, **בְּקָרוֹתָא** f. (v. בְּקָרָא II) *levity, thoughtlessness*. Targ. Jer. XXIII, 32. Targ. I Sam. XVII, 28.

**בְּקָרָה**, v. בְּקָרָא.

**בְּקָשׁ** (b. h.; בָּקַשׁ, v. בָּקָא; corresp. to ch. בְּעִי); *Pi.* בְּקָשׁ, *to seek, desire, beg, ask*. Kidd. 65<sup>a</sup> וְכ' מִבְּקָשֶׁיךָ the court begs him to give her a letter of divorce, opp. to כוֹפֵרִין. Ber. 12<sup>b</sup> וְכ' בְּקָשׁוֹ לְקַבּוּעִי וְכ' they (the Rabbis) intended to insert the chapter about Balak &c. Gen. R. s. 84 ב' לִישָׁב וְכ' he intended to live in peace; a. fr.—רחמִים—to *pray* (for mercy), v. בְּעִי. Ber. l. c. B. Bath. 91<sup>b</sup>; a. fr. *Hithpa.* נִתְּבַקֵּשׁ, *Nithpa.* נִתְּבַקֵּשׁ *to be sought, to be hunted for* (by detectives); *to be summoned*. Taan. 29<sup>a</sup> בַּעַל הַחוּשָׁם (a disguised warning given to R. Gamliel) מִבְּקָשׁ the well-known man is wanted; v. חוּשָׁם. B. Mets. 86<sup>a</sup>, v. יִשְׁרָבָה.

**בְּקָשָׁה** f. (b. h.; preced.) *desire, prayer*. Ned. XI, 12 ב' בְּקָשָׁה in the way of a request (to give a divorce, v. preced.). Ber. 9<sup>a</sup>, a. fr. ב' אֵין נָא אֵלָא לְשׁוֹן ב' the word נָא in the Bible means prayer (I pray &c.). Ib. 57<sup>a</sup> תְּלוּיָהּ בְּקָשָׁתוֹ his prayer is held in suspense (its fulfillment is doubtful).—*I pray thee*, v. בְּעִי. Ib. 9<sup>a</sup>. Gen. R. s. 75 end; a. fr.—*Pl.* בְּקָשָׁתָא.

**בְּקָתָא**, **בְּיָקָתָא** f. (=בְּקָתָא, v. בָּקָא a. בָּקָא) *valley, short cut; group of fields*. Ber. 34<sup>b</sup> bot. I consider him arrogant מֵאֵן דְּמַצְלִי ב' (Ms. M. a. Ar. בְּיָקָתָא q. v.) who prays in a valley (where people pass by). Keth. 54<sup>a</sup>; 103<sup>a</sup> בְּבִיחִי וְכ' 'in my house' ('as long as you will spend your widowhood in my house'—the marriage contract reads) but not in my estate, i. e. she must be content to live in her late husband's house with his heirs, but she cannot claim a separate residence. [Comment. עֲקָרִי=בְּקָרִי house of my mistress, narrow house, i. e. when there is no room for her and the heirs, she loses her claims, v. Sabb. 77<sup>b</sup>, etymol. of ב' עֲקָרָא=ב' narrow place.]—*בר* (בַּר) one of the same rural community; *transf. of the same class or category; neighbor*. Men. 24<sup>b</sup> ב' כֻּלְהוֹ בְּנֵי ב' they all belong together. Meil. 17<sup>b</sup>

ב' בַּר of the same category.—Yeb. 84<sup>a</sup> ב' בַּר (ed. בְּקָתָא) a parallel case stated immediately after.

**בְּקָתָא**, v. בָּקָא.

**בַּר** I m. (b. h.; בָּרַר) [*empty, open*] 1) *uncultivated ground, forest, prairie*; opp. יִשְׁוִב. Kil. VIII, 6. Hull. 80<sup>a</sup> the ox of the prairie, *buffalo*. Ib. אֵיל הַבַּיְתָה forest ram. Y. Sabb. XIV, 14<sup>b</sup> bot. ב' חֲזִיר wild swine.—2) *clear, visible*, whence *the outside, surface*, opp. רִוּךְ. Yoma 72<sup>b</sup> a scholar חֲזִיר חֲזִיר whose inside is not as his outside (who is insincere); Ber. 28<sup>a</sup>. Y. Pes. VII, 34<sup>a</sup> bot. ב' רִוּךְ the inner parts of the Passover lamb must hang outside (not be put inside, v. R. Akiba in Mish. VII, 1); Mekh. Bo, 6 רִוּךְ וְכ' (read רִוּךְ בַּר); Pes. 74<sup>a</sup> R. Ish. called it ב' רִוּךְ Ar. s. v. רִוּךְ 2 (ed. רִוּךְ, Var. in Rashi a. Ar. חֲזִירָא q. v.).

**בְּרָא**, **בַּר**, **בְּרָא** ch. same 1) (=h. שָׂדֶה, רִצִּי) *forest, prairie &c.* Targ. Ps. L, 10sq. Targ. O. Gen. III, 1; a. e.—2) (adj.) *living in the forest &c., wild*. Targ. Ps. l. c. Var. (ed. . . .) woodcock (hen of the prairie).—3) *peel*. Ib. 139<sup>b</sup> ב' דְּרוּמָא the peel of garlic; [Rashi, expl. צֵלַע, must have read [אֲבָרָא].—4) (=h. חוּץ) *outside, outdoors, street*. Targ. Gen. XXXIV, 31 ב' נִפְקִית a prostitute, v. חוּץ II; a. fr.—Y. Kil. IX, 32<sup>b</sup> לֵךְ לְבֵר מֵאֵן who wants thee outside? (an intimation to leave the room). Snh. 62<sup>a</sup>; Sabb. 106<sup>a</sup>, a. e. go out and teach it in the street (i. e. your tradition is rejected).—חַנָּא a Tannai not recorded in the Mishnah, v. בְּרִיָּתָא. M. Kat. 17<sup>b</sup> (Rashi: בְּרִיָּתָא); B. Bath. 93<sup>b</sup> Ar. (ed. בְּרִיָּתָא); emp. בְּרִיָּתָא.—4) (prep. a. adv.) *outside, outside of, except, without*. Targ. O. Gen. XIV, 24; a. fr.—Ber. 38<sup>b</sup> ב' מִן דִּין וְכ' without this and without that, i. e. apart from these two arguments. Y. Erub. VII, end 24<sup>d</sup> וְכ' without his knowledge; a. fr.—Hull. 62<sup>b</sup> ב' מִינִיחָה and thy mnemonical sign (as to צִירָא a. צִירָא, the one being forbidden, the other permitted) be: keep aloof from it (בִּירָא).—*Transf. restriction* (everywhere except . . .), *proviso*. Succ. 45<sup>b</sup>; Snh. 97<sup>b</sup> who enter the heavenly courts ב' with certain qualifications (by special grant), *apart from, apart from*.—לְבֵר without any restrictions. Cant. R. to VII, 8 ב' מִיִּשְׂרָאֵל except the Israelites. Hull. 98<sup>a</sup> sixty one, ב' מִינָה the one (egg) included or excluded? B. Bath. 90<sup>b</sup> שְׁרוּתָא the sixth part (as an addition) is outside, i. e. to each five portions one is added, an addition of twenty percent, opp. מִלְּגִי. B. Mets. 53<sup>b</sup>, v. חֲמִשָּׁתָא.

**בְּרָא** II, **בַּר** m. ch. (b. h. בַּר poetic; בָּרִי) *son, offspring*. Targ. Gen. IV, 25; a. v. fr.—ב' שְׁמוּאֵל son of Sam.; . . . בְּרִיָּה son of . . . Ber. 3<sup>a</sup>. Hull. 11<sup>a</sup>; a. v. fr.—B. Mets. 110<sup>a</sup> . . . בְּרָתָא רַבָּא the son of the daughter of . . . Sabb. 116<sup>b</sup> וְכ' בְּרָתָא בְּרָא where there is a son, the daughter cannot inherit. Y. Shebi. IX, 39<sup>a</sup> bot. אִמָּה this nan's mother has born a son, i. e. she may be proud of him; Y. Ab. Zar. IV, 43<sup>d</sup> ב' לֵאמִימָה (not וְאִמָּה); a. v. fr.—*Pl.* בְּרִיָּין. Targ. Y. Ex. X, 9 (some ed.). Targ. Ps. CXXXVII, 5 Ms.] בְּרִיָּין, בְּרִיָּין.

Targ. Gen. V, 4 בְּנֵי וּבָנִים sons and daughters; a. fr.—Keth. IV, 10 (in a marriage contract) דְּכִרְיָא male issue, opp. בְּנֵי וּבָנִים, ib. 11.—Ber. 10<sup>a</sup> דְּמַעְלֵי ב' good children. Y. B. Bath. VIII, 16<sup>b</sup> bot. דְּחִינָא בְּנֵי דְּחִינָא (read בְּנֵי) if my children turn out well; a. v. fr.—בר בר, בר (not grandson. Esth. R. introd. (expl. וְנֹכַח בֵּר) (not son and grandson; a. fr.

*Fem.* v. בְּרָה. [The meaning of בר in compounds is generally the same as of בן a. בעל, e. g. אֲוִלְפָן a scholar, אֲוִדְרָא a diver, אֲמָנִיָא a maniac, אֲרַעָא a rational being, בר בירב, v. בִּיר. For compounds which are not self-evident, see the respective determinants.]

בֵּר III m. (b. h.; בר; v. בר I) *clear, bright, clean, pure*. Tosef. Kil. III, 6 (missing in ed. Zuckerm., v. Var. a. l.) בר שוֹמֵר who is clear and well-versed in &c. Num. R. s. 10 (ref. to בֵּר Prov. XXXI, 2, a. Ps. II, 12) the Law בר שוֹמֵר נְקִיָּא which is called *bar* (clear, pure, Ps. XIX, 9).—*Pl.* בְּרִים. Ib.

בֵּר IV, בֵּר m. (b. h.; v. בֵּר) [*sifted*] *grain*. Ber. 55<sup>a</sup> כְּשֵׁם שֶׁאֵין לֵבֵר בְּלֹא וֶבֶר as there can be no grain without straw, so there is no dream without idle things; Ned. 8<sup>a</sup>.

בְּרָא I *outside, forest* &c., v. בר I ch.

בְּרָא II, בְּרָא I *to create*, v. ברי.

בְּרָא II *son*, v. בר II.

בְּרִית, בְּרִיתָא m. (v. בר I ch. 1) *external, foreign, not belonging to*, opp. בְּרִיתָא. Targ. II Kings XVI, 18; a. e.—Y. Pes. VII, beg. 34<sup>a</sup> ב' רִנָּה, v. בר I ch.—Gen. R. s. 49; Yalk. Gen. 83 (interpret. חֲלִילָה Gen. XIII, 25) בְּרִיתָא it is foreign to thy nature; v. בְּרִיתָא. —*Pl.* בְּרִיתָא. Kidd. 33<sup>a</sup> ב' בְּרִיתָא the outer chambers of the bath-house. Hag. 5<sup>b</sup> ב' בְּרִיתָא the outer chambers of the heavens. B. Bath. 30<sup>a</sup> ב' בְּשׂוּקֵי in the market places abroad.—*Fem.* בְּרִיתָא, בְּרִיתָא. Targ. Ezek. XLII, 1; a. e.—Y. M. Kat. III, beg. 81<sup>c</sup>; Y. Ned. X, 42<sup>b</sup> top ב' אֲרֵצָה (=h. חוּץ לְאֶרֶץ) abroad; v. אֲרֵץ.—*Pl.* בְּרִיתָא, בְּרִיתָא. Targ. Prov. XXX, 4 ב' דְּאֲרֵצָה the extreme ends of &c.—2) (as noun) *street, open place, field*. B. Bath. 40<sup>b</sup> sit down בְּשׂוּקֵי Rashi (ed. בשׂוּקֵי) in markets and open places (i. e. in public). Hull. 43; 47<sup>a</sup>; 58<sup>b</sup> ב' דְּחִינָא the animals of the prairies, v. בר I ch.—Esp. בְּרִיתָא, בְּרִיתָא (sub. מִתְנִיחָא = h. מִשְׁנֵה דְּחִינָא) *Baraita* (or *Boraitha*), traditions and opinions of Tannaim not embodied in the Mishnah as compiled by R. Judah han-Nasi. [A collection of such Baraitas is found in the Tosefta (רִשְׁפִּתָא) which bears the nearest resemblance to the Mishnah and is called by that name in Talm. Y.—The B. in frequently called מִתְנִיחָא (Oh.) in contrad. מִשְׁנֵה (Hebr.), v. Num. R. s. 18 (ref. to Cant. VI, 8); Lev. R. s. 30.]—Sabb. 19<sup>b</sup>; Erub. 19<sup>b</sup>; a. e. e. מִתְנִיחָא ב' לֹא שְׂמִיעַ לִיה (comp. Sabb. 61<sup>a</sup>; Pes. 101<sup>b</sup> מִתְנִיחָא he did not know that Boraitha. Ber. 19<sup>a</sup>; a. fr.

בְּרִיתָא m. (v. preced.) = אֲבָרָא *outside*. Ab. Zar. 28<sup>a</sup> דְּקָאֵי זֶר ב' אֲבָרָא an external wound.—(Adv.) Zeb. 15<sup>a</sup> ב' לֵב נִפִּיק וֵבֶר the layman stands outside. Ib. לֵב נִפִּיק וֵבֶר does (the blood) run only outside (away from the altar) and not also inside (in all directions)?

בְּרִיתָא (b. h.) *in the beginning*, as a cosmological term (ref. to Gen. I, 1) *creation, primeval period, Nature, Universe*. Targ. Is. XXVIII, 29; a. e.—*from the beginning*. Ib. XLI, 4.—a) *creation*. Gen. R. s. 3; a. fr.—b) *cosmogony*, contrad. to מִעֲשֵׂה מִרְכְּבָה theosophy. Hag. II, 1; a. fr.—Y. Shebi. I, beg. 33<sup>a</sup> ב' שְׁבִי the Sabbath commemorative of creation, i. e. the regular weekly Sabbath, contrad. to Holy Days. [In later Hebr. ב' שְׁבִי the Sabbath on which the first section of the Pentateuch is read.]—Ber. IX, 2 ב' עֲשֵׂה (מִעֲשֵׂה) praised be the Author of creation—a formula of benediction for awe-inspiring natural phenomena; v. ib. a. Y. ib. 13<sup>c</sup> bot.—נִרְיָב from the six days of creation. Keth. 8<sup>b</sup> נִרְיָב since the world existed.—Tosef. Maasr. III, 14: a. fr.—Y. Taan. II, 65<sup>a</sup> bot. ב' מִי; Lam. R. to III, 40 ב' מִיָּמֵי primeval waters, *Ocean* &c. (v. Gen. I, 9 sq.).—*The Book of Genesis*. Gen. R. s. 3; a. e.—רְבִישׁ ב' *B'reshith Rabbah* (Gen. R.), name of the first book of the Midrash Rabbah.

בְּרִיתָא, v. בְּרִיתָא.

בְּרִיתָא, v. בְּרִיתָא.

בְּרִיתָא m. (contr. of בְּרִיתָא, *belonging to a school of an eminent teacher*, v. בר I 4) *B'rabbī, B'rībī*, title of scholars, most frequently applied to disciples of R. Judah han-Nasi and his contemporaries, but also to some of his predecessors, and sometimes to the first Amoraim, v. אֲמֹרָא. B. Mets. 85<sup>a</sup> ב' אֲמֹרָא he gave him the title of B'rabbī (a scholar of Rabbi Judah). Hull. 137<sup>a</sup> ב' דְּבִרְיָא (ref. to R. Yosé). Ib. 11<sup>b</sup> בְּרִיתָא; Macc. 5<sup>b</sup> רִבְנֵי גַמְלִיָּא (v. Rabb. D. S. a. l. note 100). Sabb. 115<sup>a</sup> בְּרִיתָא (Tosef. ib. XIII (XIV), 2; Mass. Sofrim V, 15 only בְּרִיתָא R. Gaml. son of R. Judah han-Nasi. Erub. 53<sup>a</sup> בְּרִיתָא רִבְנֵי אֲשֵׁרִיא (Ms. M. בְּרִיתָא, v. Rabb. D. S. a. l. notes 70; 80) R. O. scholar of Rabbi Jud. han-N.—Sifré Deut. 1, end יְהוּדִיָּה בְּרִיתָא (Yalk. ib. 792 only יְהוּדִיָּה). Y. M. Kat. III, 82<sup>c</sup> bot.; Gen. R. s. 100 אֲמֹרָא אֲמֹרָא a student (Amora) recited &c. Y. Sot. VIII, end, 23<sup>a</sup> ב' לִית רִבְנֵי [insert רִבְנֵי] not even a teacher or a student was exempt. [Snh. 17<sup>b</sup> בְּרִיתָא, read רִבְנֵי, read רִבְנֵי בְּרִיתָא.]

בְּרִיתָא m. (abbr. of בְּרִיתָא) *intimate, familiar*. Cant. R. to V, 15; Lev. R. s. 25 ב' אֲזִיל וּמַחְבִּיד ב' אֲזִיל (Cant. R. בְּרִיתָא, some ed.) he grows to be like an inmate of the house.

בְּרִיתָא, v. בר son, a. בר son.

בְּרִיתָא, v. בר son, a. בר son. Targ. Ps. CXIV, 1.

בְּרִיתָא (βαρβαροι, gen. pl. of βαρβαρος) *of the barbarians*. Lam. R. introd. (R. Josh. 2) ב' נְקִיָּא (read נְקִיָּא O conqueror of the Barbarians (Jews). Y. B. Mets. II, 8<sup>c</sup>, v. בְּרִיתָא.

בְּרִיתָא m. (βαρβαρος, babblers, Curt. Griech. Etym. p. 290) 1) *foreigner* (in a contemptuous sense), *barbarian*. Esth. R. to II, 21 דְּחִינָא this barbarian (Mordecai, contrad. to Coelesyrians as Greeks); Targ. Esth. ib. בכִּינָא.—*Pl.* בְּרִיתָא, בְּרִיתָא. Ex. R. s. 20. Lev. R. s. 11; a. fr.—2) *an inhabitant of Barbaria* (v. בְּרִיתָא). Gen.

R. s. 60 beg. כושי אחד או ב' אחד a Cushite or a Barbar; Cant. R. to II, 8 (for כושי read: כושי). Y. Succ. V, 55<sup>b</sup> top, v. next w.

**בַּרְבָּרִי** ch. same. *Pl.* בַּרְבָּרִי, בַּרְבָּרִי. Lam. R. to I, 16; IV, 19; Esth. R. introd. ער דאח מכבש ב' וכ' instead of subjecting the Barbarians (Germans, Britains &c.); Y. Succ. V, 55<sup>b</sup> top (Hebr. diction).—Lev. R. s. 22 ב' נקישתה ב' בַּרְבָּרִי. v. בַּרְבָּרִי.

**בַּרְבָּרִיָּא, בַּרְבָּרִיָּה, בַּרְבָּרִיָּה** f. (barbaria) *foreign* (not Roman) *country*, esp. 1) *Germania* *Barbara*; also *Britannia* (as hostile to Rome); 2) *East African coast, Azania*, v. בַּרְבָּרִי. Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 (for חוגרמה v. גרמניקיא.—Yeb. 63<sup>b</sup> מרמניא . . . אנשי ב' Ar. (ed. מרמניא, corr. acc.); Sifré Dent. 320 מבי ומשונס וממורמניא . . . ; Yalk. ib. 945 מבי those from Barbaria [Tunnes] and Mauretania [Britannia] who go naked &c. (v. Brüll, Trachten d. Jud. p. 4 sq.). Cant. R. to II, 8 לסמרמניה . . . אחד מכם גילה לב' . . . לומרמניה (Yalk. ib. 586 לברמניא . . .) one of you is exiled to B., another to Sarmatia [Britannia]. Midr. Till. to Ps. CIX.—Y. Shek. VI, 50<sup>a</sup> top; Gen. R. s. 23, end ב' כיפי the rocks of B. (Azania).—Ib. s. 75 ובני גרמניא —Ex. R. s. 18 a king whose son went to a foreign land (conquered province). Koh. R. to II, 7 (ref. to *barburim* I Kings V, 3) a bird &c. וב' came from B. every day. [Ib.; Pesik. R. s. 16; Pesik. Eth. Korb. p. 58<sup>b</sup>, ב' בַּרְבָּרִיָּא: ברבר. Ar. s. v. מייני, read with Ar. s. v. ברבר.]

**בַּרְבָּרִיָּה**, Y. M. Kat. III, 81<sup>d</sup> bot. חונין בב', prob. to be read בפַּרְבָּרִיָּס; cmp. Bab. ib. 17<sup>a</sup>.

**בַּרְבָּרִיָּא, בַּרְבָּרִיָּה**, v. בַּרְבָּרִי.

**בָּרָד** m. (b. h.; בר, v. בר) [*bright, white,*] *hail* (v. Ges. H. Dict. s. v.). Mikv. VII, 1; a. fr.—ב' אבן חב' block of *ice* (or hail stone). Ib.; v. next w.

**בָּרָדָא** I ch. same. Targ. Ex. IX, 18; a. fr.—M. Kat. 25<sup>b</sup> ב' hail stones. Ber. 18<sup>b</sup>; v. בָּרָדָא.

**בָּרָדָא** II (cmp. preced. a. אַשְׁלֵג *barda*, a cosmetic lotion used as a detergent, a mixture of aloes, myrtle and violet. Sabb. 50<sup>b</sup> (Ms. M., once, a. Ar. בר אדא, Alf. Ms. a. oth. ברדא; v. Rabb. D. S. a. l. note).

**בָּרָדָא** III m. (v. preced.) *barda*, name of an unclean bird. Hull. 62<sup>b</sup> (Ar. בר אדא).

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא**, Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדן), read בַּרְדָּלָא.

**בַּרְדָּלָא, בַּרְדָּלָא**, Ex. R. s. 38, end, read בַּרְדָּלָא.

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא** m. (cmp. b. h. בַּרְדָּלָא, *Bard'la*, surname of several persons. B. Mets. 10<sup>b</sup> אבא כהן ב' (Var. כהנא; Ms. M. בר דלא; Gen. R. s. 76, end; Y. Gitt. VIII, 40<sup>c</sup> top; (Y. Peah IV, 18<sup>a</sup> bot. בר דלא).—Succ. 26<sup>a</sup> (Ms. M. 2

רב אדא ב' v. Rabb. D. S. a. l. note); Gitt. 14<sup>a</sup> בר דלא בַּרְדָּלָא.

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא, בַּרְדָּלָא, בַּרְדָּלָא** (cmp. ברדלא pr. n. pl. *Bard'laya*, near Lydda (v. infra). Y. Erub. VI, 24<sup>a</sup> top אנשי בר דליה the inhabitants of B. Y. Shebi. II, 33<sup>d</sup> bot. רבדלליה of B. Y. Peah III, 17<sup>d</sup> bot. R. Jud. b. Pazi (for which Y. Meg. I, 71<sup>a</sup> רבדלליה); cmp. Y. Snh. I, 18<sup>c</sup> bot. where R. Jud. b. P. is mentioned as of Lydda. [Num. R. s. 13 ברדליא, some ed., v. בַּרְדָּלָא.]

**בַּרְדָּלָא, בַּרְדָּלָא** m. (παρδαλις, pardalis; παρδος, pardus; prob. of Semit. orig.; cmp. b. h. בַּרְדָּלָא *a spotted beast*, whence 1) (v. Sm. Ant. s. vv.) *leopard* or *hyena*, usu. in connection with נָפֶר. Snh. I, 4. B. Kam. I, 4 (expl. ib. 16<sup>a</sup> אָפָא q. v.). Bekh. 8<sup>a</sup>. B. Mets. VII, 9.—2) (prob.) *marten*, or *mariput* (Rashi: *pulois*); usu. in connection with חילקיה. Pes. 9<sup>b</sup>; Nidd. 15<sup>b</sup>; Ab. Zar. 42<sup>a</sup>; Tosef. Ohol. XVI, 13 ed. Zuck. ברדלה.

**בַּרְדָּלָא, בַּרְדָּלָא**.

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא, בַּרְדָּלָא** (m. pl. (a corrupt. of Brundusina, v. בַּרְדָּלָא) *Brundisian cloaks*, thicker than q. v. Kil. IX, 7. Y. ib. 32<sup>d</sup> top בַּרְדָּלָא. Tosef. Kel. B. Bath. V, 11 ברחסין ed. Zuck. (Var. ברחסין. V. בַּרְדָּלָא, ברחסין, פלגסין, פלגסין.

**בַּרְדָּלָא** (Parel of ברק, cmp. הרזק) *to penetrate, go from end to end; to bolt*. Targ. Y. II Ex. XXXVI, 33 (לברדק h. text לברדק).

**בַּרְדָּלָא** 1) fem. of בַּר.—2) v. בַּר.

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא**, Y. Hall. I, 57<sup>c</sup>, read בַּרְדָּלָא.

**בַּרְדָּלָא**, read בַּרְדָּלָא m. (ברד) *perforation*. Targ. Y. Num. XXV, 8 ב' באחר in the place of perforation (hole).

**בַּרְדָּלָא**, v. בַּרְדָּלָא, Koh. R. to III, 14 שמלאי רב'.

**בַּרְדָּלָא**, m. (ברד, v. ברד) *the neck* of an animal, so named from the benediction (בַּרְדָּלָא) which precedes the ritual slaughtering.

**בַּרְדָּלָא** pr. n. m. *B'rokhi*. Snh. 17<sup>b</sup> בר ב' Ms. M., Ar. a. oth. (ed. ברבי, corr. acc.).

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא**, v. בַּרְדָּלָא.

**בַּרְדָּלָא** I m. (dimin. of בַּרְדָּלָא; cmp. אַבִּינָא *dear little son, darling*. Pesik. B'shall. p. 83<sup>a</sup> (allud. to termination as if in Rubeni &c.) *as if one says, My own dear son, my features, my looks*; Yalk. Num 773; Cant. R. to IV, 12 (corr. acc.); [Ar. s. v. ברן, adds from his father (has he this).]

**בַּרְדָּלָא** I pr. n. m. *B'runa*, a Babyl. Amora. Ber. 9<sup>b</sup>; a. fr.

**ברוקא** I f. *smaragd*, v. ברקן.  
**ברוקא** II, **ברוקה** pr. n. m. *Baroka*, father of R. Johanan. Ab. IV, 4. Erub. VIII, 2; a. v. fr.

**ברוקא** III, **ברוקה** m. *morning star*, v. ברק a. ברק. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. I, beg. 57<sup>d</sup>.

\***ברוקלר** m. pl. (v. אַמבירקלון) *wrapper, cover*. Midr. Sam. XXII; Yalk. ib. 129 (expl. טרפים as if חרפים, v. טרפה) shreds of (horse) covers (corrupt. טרפה, Mus. ברולקי).

**ברוקלר**, v. ברקלר.

**ברור** m. (ברר) 1) *clear, bright; certain, firm*. B. Bath. 147<sup>a</sup> וְכִי בִּי יוֹם פִּנְקֵסְטָא when the day of Pentecosts is bright, sow wheat; opp. פִּלְגֵל; Tosef. Arakh. I, 9.—Snh. 7<sup>b</sup> וְכִי if the case is as clear to thee as the morning, speak out (thy opinion). Gitt. 89<sup>a</sup> דְּבַר הַבִּי an ascertained fact.—Pes. 50<sup>a</sup> בִּי עֵלָם a rightly-conducted world, opp. הַפֶּה.—Y. Ber. II, 5<sup>a</sup> לִי הַבִּי he must begin to re-read from the place which he is certain of having read correctly. Y. Maasr. I, 49<sup>b</sup> בִּי חֹלֵט, v. חֹלֵט I; חֹלֵט בִּי real boiling (about which there is no legal doubt). Y. Yeb. IV, 5<sup>c</sup> bot. בִּי אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר (the formula) valid, firm and established. Y. Kidd. IV, 66<sup>a</sup> top בִּי אֲשֶׁר a priest of undoubted genealogy; a. fr.—2) (b. h. ברר, Neh. V, 18) *chosen, best*. Gen. R. s. 23 שְׁבַחָם הַבִּי the best one among them.—Pl. ברוריים, ברוריים. Y. Kidd. IV, 66<sup>a</sup> bot. שְׁבַחָם הַבִּי the chosen among thy brethren (whose genealogy has been established; v. supra); Num. R. s. 9.

**ברור**, pl. ברורין, constr. ברורי, v. בריר.

**ברור** בִּי חֵיל or בִּי חֵיל pr. n. pl. *B'ror Hayil* (*Hail*), seat of R. Johanan b. Zaccab's college, near Jabneh. Snh. 32<sup>b</sup> (Var. גִּידוֹר דִּי). Y. Keth. I, 25<sup>c</sup>; a. fr.

**ברוריה**, **ברוריה** pr. n. f. *B'ruryah*, daughter of R. Hanania b. T'radjon and wife of R. Meir, reputed as a learned woman. Ab. Zar. 18<sup>a</sup>. Ib. <sup>b</sup> מְשֻׁמֶּה מֵעֵשֶׂה Ms. M. (ed. דִּבְרֵי) (R. Meir left for Babylon) in consequence of what occurred to B. (who defied her husband's opinion regarding woman's weakness and came very near being ensnared by a plot laid against her chastity; v. Rashi a. l.). Tosef. Kel. B. Mets. I, 6.

**ברוש** f. (b. h.) *cypress*. R. Hash. 23<sup>a</sup>; Taan. 25<sup>b</sup>, a. e. (as a species of cedar); v. ברור a. ברור.

**ברושיתא**, Gitt. 69<sup>b</sup> דְּשַׁעֲרֵי בִי, v. ברושיתא.

**ברות** f. שְׁרֵיטָא שֶׁל בִּי. Sifra Metsora, beg. שְׁרֵיטָא שֶׁל בִּי that it (Lev. XIV, 49) means a branch of a cypress; Y. Sot. II, 18<sup>a</sup> top שְׁלִבְרִיתָא (corr. acc.); Tosef. Neg. VIII, 2 ed. Zuck. (Var. שְׁלֵא בְרִיתָא; R. S. to Neg. XIV, 1 (אֲבִירוֹת)).

**ברותא** ch. same, v. ברותא.

**ברותא** f. (v. בר I ch.) *outside, rejected*; emp. ברותא. B. Mets. 9<sup>a</sup>; a. fr. Ar. (ed. sometimes ברותא q. v.).

**ברז**, **בריו** (ברר, v. ברר) [*to get through*], *to bore, perforate, transfix*. Targ. Y. Num. XXV, 8; a. e. [Targ. Y. Gen. XLIV, 34 דְּרִיבְרָא, read דְּרִיבְרָא or דְּרִיבְרָא as Targ. Esth. VIII, 6, v. אֵרַע a. אֵרַע.—Snh. 52<sup>b</sup> לִיה מִיבְרָא that one may put a culprit to death by piercing. Sabb. 146<sup>a</sup>, v. בְּרִיטָא. Snh. 56<sup>a</sup>; a. fr.

\**Af. בריו to sting*. Gitt. 84<sup>a</sup> וְכִי אִי בְרִי מְבָרִי וְכִי if he chooses, he may sting himself with thorns and he will not fall asleep (Ar. מְבָרִי, v. תָּרַח).

**ברזא** I m. (preced.) *bung-hole, bung*. Ab. Zar. 59<sup>b</sup> דְּרִיבְרָא לְבִרְזָא Ms. M. (ed. דְּרִיבְרָא לְבִרְזָא) whose bung was taken out. Ib. כָּל דְּלִהָדִי בִי all the wine facing the bung-hole (the first gush of wine). Ib. 60<sup>a</sup> עֵד דִּבְרֵי Ms. M. (ed. דִּבְרֵי, Rashi בִּי) to a level with &c., i. e. the wine above the bung-hole. Sabb. 139<sup>b</sup>. B. Bath. 98<sup>a</sup> שְׁנֵי בְבִי (Ms. H. בְּרִיטָא) changed the bung-hole (or the bung).

**ברזא** II or **ברזא** m. (בִּרְזָא II; v. אֲבִירוֹת) *cut (leather), strap; horse-line*. Hag. 9<sup>b</sup> כִּי בִי סוּמָקָא וְכִי as a red line for a white horse (Ms. M. כִּי בִי). [Ber. 59<sup>a</sup> דְּבִרְזָא, read דְּבִרְזָא, v. גְּוִיזָא.—Pl. בריו. Sabb. 117<sup>a</sup> בְּבִי he stripped the hide strap-wise. Emp. בְּרִיטָא.

**ברזג** (denom. of ברזג) *to couple, join* (emp. אִיחָבְרִישׁ Syr., P. Sm. 582). Targ. Y. I Deut. XXXII, 4 מְבָרִיג, read מְבָרִיג (Y. II מְבָרִיג). Ib. XXXIV, 6 (Var. לְמַוִּיגָא. Targ. Ps. LXVIII, 7 לְבִרְזָא) (read לְבִרְזָא).

**ברזות**, v. ברזות.

**ברזיל**, v. ברזיל.

**ברזילא**, v. ברזילא.

\***ברזילת** pr. n. pl. *Barzilah*, v. ברזילת.

**ברזינא** m. (v. ברז a. ברז I) *a tap, sample of wine*, whence *barzina*, a liquid measure, one thirty-second of a Log (Ar.). Sabb. 109<sup>b</sup> לְבִרְזִינָא בִי a barzina (of urin) is a remedy for a hornet's sting.

**ברזית** (ברזית b. h.) pr. n. m. *Birzayith* (I Chr. VII, 31). Gen. R. s. 71 end (expl. = ברזית).

**ברזיתא** f. (ברז) *spit*, v. ברזיתא.

**ברזל** m. (b. h.; ברז) *iron, iron tool*. Gen. R. s. 75 לְבִישׁ בִּי clad in iron armor; a. fr.—*flock sold on payment in terms* under the condition that the young be divided until the payment in full has taken place. Bekh. II, 4, v. גִּלְדִּי. *mort-main*, wife's estate held by her husband, which, in case of her death or divorce, he must restore *in specie*, being responsible with all his landed property for loss or deterioration. Yeb. VII, 1; a. fr.; v. נְכָסִים.

**ברזלא**, **ברזל** ch. same. Targ. I Kings XXII, 12; a. e.—Sabb. 66<sup>b</sup> קוֹל בִּי (Ms. M. קל פִּי). V. ברזלא.

**ברזניה** f. (ברז) *boring, tapping*. B. Mets. 40<sup>b</sup> טרהיה ברזניה Ar. (ed. ברזניה pl.; v. Rabb. D. S. a. l. note 30) his (the seller's) trouble and the value of his tapping (the sample; v. ברזניה). [Var. in Rashi ברז his calling out, offering for sale, v. ברז.]

**ברח** (b. h.; בר, v. ברר) 1) *to break through, pass through* (Ex. XXXVI, 33). Denom. ברחה.—2) *to flee*. Erub. 13<sup>b</sup> הברחה מן הגדולה he who flees office. Y. Yeb. XIII, 13<sup>c</sup>, a. e. ו' ברחה מן ג' ו' shun three things. Y. Taan. IV, 69<sup>b</sup> top, v. בקע; a. fr.

**Hif.** ברחה 1) *to cause to flee, drive out, exclude*. Y. Yeb. XV, 15<sup>a</sup> top מנכסיו לברחהו to force him to flee and abandon his property. Y. Gitt. V, 47<sup>a</sup> אדם מברחה עצמו אדם מברחה עצמו one will try to shirk the responsibilities of a guardian on account of the oath (which the court asks of him) but one will not do so on account of payment (to which he may eventually be subjected, v. Tosaf. to B. Kam. 39<sup>b</sup>).—2) *to abstract, steal, defraud*. B. Kam. 113<sup>a</sup> חטא חטא חטא to smuggle. Y. Keth. VI, beg. 30<sup>c</sup> חטא חטא חטא that she should not take stealthily something which belongs to her husband.

**Hof.** ברחה *to be chased, scattered*. Lam. R. to I, 21 חטא חטא חטא the clouds of glory were withdrawn (R. Hash. 3<sup>a</sup> נסתלקו).

**ברח** ch. same. **Af.** ברחה as preced. Hif., *to withhold*. B. Kam. 88<sup>b</sup> לאברוחיהו לנכסיה מניה in order to withhold his property from &c., i. e. to disinherit.

**Ithpe.** ברחה *to be driven off, withheld*. Targ. Job VI, 13 (h. text ברה).

**ברחא** m. (ברה, v. ברר) 1) *[one that breaks through, comp. Mic. II, 13;] leader of the flock* (h. נחיר), *bell-wether, buck*. Y. B. Kam. X, end, 7<sup>c</sup> if the restored sheep is as distinguishable ב' כגון אהן as the barha. Ib. what does ב' כגון אהן mean? Some say חטא &c., v. פנהא a. פנהא. Bab. ib. 20<sup>a</sup> top. Ib. 48<sup>a</sup>. Sabb. 18<sup>b</sup>. Ib. 152<sup>a</sup> ב' כגון אהן a bald buck (sneer at R. Joshua b. Karha; v. פנהא).

**ברמא**, Pesik. R. s. 33, read ברמא, Alexandria which became the educator of all this world of Barbaria (northern Africa).

**ברמניה**, v. ברמניה.

**בר**, v. בר, בר, בר.

**בר I, בר** (b. h.; בר, v. ברר) 1) *to hollow out, perforate*, v. Hif. a. בר.—2) *to think out, plan* (comp. בר, to create. Snh. 38<sup>b</sup> when the Lord wanted שב' . . . ואד' to create man. Gen. R. s. 8 בר for He first created all the means of his support and then created him (Adam); a. v. fr.—Part. act. בר q. v.—Part. pass. בר, בר. Gen. R. s. 44 (ref. to Is. IV, 5 ובר) it (the futurity) is already created and prepared.

**Nif.** בר *to be created*. Ib. s. 8 בר אל let him not be created. Snh. 38<sup>a</sup>; a. v. fr.

**Hif.** בר 1) (denom. of בר) *to come outside, bore, perforate*. Hull. 43<sup>b</sup> ח' שמה lest it (the thorn found

in the throat) may have perforated (the gullet); v. infra.—2) (denom. of בר) *to get well, recover; to be strong or stout* (fat). Meil. 17<sup>a</sup> ובריא א' ובריא does he wish him to be lean (feeble) or to be strong?—Y. Peah III, 17<sup>d</sup> bot. שמה ובריא for he may get well again. Hull. 33<sup>a</sup> ח' הרוצה שיה' he who wants to be strong. Sabb. XIX, 5; a. fr. [Hull. 43<sup>b</sup> ח' שמה lest the wound created by perforation be healed, Rashi; v. supra.]

**בר, בר** ch. same; 1) *to create*. Targ. Gen. I, 1; a. fr. [Targ. Prov. XX, 12 אלהא אברי, prob. to be read as ib. XXII, 2.]—Snh. 65<sup>b</sup> עלמא א' אלהא ברר create a world. Ib. 67<sup>b</sup> לא מצי ברר he (the demon) cannot create. [Ib. ומיברר, v. Ithpe.]—2) (v. preced. Hif.) *to get well, strong* &c. Hull. 93<sup>b</sup> ברין קא ברין since they do not grow (develop). Ib. 46<sup>b</sup> ברין גיט well again. [Taan. 21<sup>b</sup> ברר, v. Af.]—3) *to cut, shape*. Targ. Is. XL, 20.—\*4) (v. בר I ch., a. בר) *to expel, exile*. Targ. Prov. XXIV, 24 (h. text ידם).

**Af.** בר 1) *to strengthen, make well, make grow*. Targ. II Sam. III, 35 (Var. לאברא, v. להברא). Succ. 44<sup>b</sup>; M. Kat. 3<sup>a</sup> אבריה אילני to make the trees stronger (facilitate their growth); Ab. Zar. 50<sup>b</sup> ו' אבריה, opp. אוקומי to preserve the trees. Nidd. 47<sup>b</sup>; Yeb. 97<sup>a</sup> אבריהו make him grow fat (feed him well). Taan. 21<sup>b</sup> אבריה נפשך (ed. ברר, v. Rabb. D. S. a. l.) go and strengthen thyself.—2) *to permeate, perforate*. Hull. 112<sup>a</sup> דאבריה (the blood) soaked through the bread. Ib. 93<sup>b</sup> ביה מירי ליה Ar. (ed. only מירי ביה) if he stuck something into it which perforated it (making a passage for the blood).

**Ithpe.** בר, אבריה, contr. אברר. 1) *to be created*. Targ. Gen. II, 4; a. fr.—Gen. R. s. 78 ברין (to) where they were created from. Cant. R. to VIII, 5 וברין א' אבריה now thou hast been created again a new creature (having escaped a great danger).—Ber. 54<sup>b</sup> אברר א' אברר a well was created (arose) before him. Snh. 65<sup>b</sup>; 67<sup>b</sup> ו' אברר (not ומיברר, Yalk. Ms. אברר, v. Rabb. D. S. a. l. note 4) and a three years' calf was created (arose) before them (Yalk. Ex. 182 וברר they created).—2) *to become strong*. Y. Snh. VIII, 26<sup>c</sup> ו' אברר ליביה עלי ו' since his heart (passion) became so strong over him as to do this (or דאברר Af. he allowed his passion to become so strong &c.).—3) (v. בר I, בר) *to grow wild*. Nidd. 50<sup>b</sup> (explain. the expression ברר used by a scholar) (שמרדה=) דאברר ממה (uncontrollable) to her owner.

**בר II, בר** (b. h.) *to cut out* (v. בר). Part. pass. בר, fem. בררה *hollowed out*. Tosef. Kel. B. Kam. III, 3, v. בררה a. בררה.

**Hif.** בררה (b. h.; denom. of בר, v. ברר I Hif.) *to strengthen, to offer refreshment*, esp. to mourners on coming from the funeral. M. Kat. III, 7 מברין and no mourner's meal is offered (during the festive week). Snh. II, 3. Ib. 20<sup>a</sup>, v. בררה; a. fr. V. בררה. [Y. Sabb. VII, 10<sup>a</sup> top ברר h.]

**ברר** m. (b. h.; v. ברר) 1) *in natural condition*, whence 1) (comp. ארר) *healthy, strong, stout, fat*. B. Bath.

147<sup>b</sup> sq. (opp. sick). Y. Naz. VI, 55<sup>b</sup> top (opp. רש, of tender build); a. fr.—2) *sound, sure, evident*. Y. Succ. I, 52<sup>b</sup> top; Y. Pes. II, 29<sup>b</sup> bot. וְכִּי שָׁלֵא בִּי דְּבַר it is sure that he did not &c.—לי I am sure. Hull. 10<sup>a</sup>; a. fr.—בִּי 'sure' and 'perhaps', the plea of two litigants, one asserting a certainty, the other pleading ignorance or offering a possible alternative. Keth. 12<sup>b</sup>; B. Mets. 37<sup>b</sup>; a. fr.—3) *sound, firm*. Cant. R. to III, 4 honey כַּאֲבֵן as solid as a stone; a. fr.—Pl. פְּרִיָּאִים. Lev. R. s. 17 בִּי מִמְשִׁפּוֹת as sound as the Temple hall.—Hull. 84<sup>a</sup> מִמְשִׁפּוֹת בִּי of a healthy, stout family; a. fr.—Fem. פְּרִיָּאִה. Kidd. 71<sup>b</sup> בִּי Babylon is sound (as to purity of descent). Erub. 62<sup>a</sup> בִּי a sound (legitimate) lease, opp. רִעִיעָה rickety; a. fr.—Y. Erub. I, 19<sup>a</sup> בִּי a strong, solid rafter.—Pl. פְּרִיָּאִה. Ib. top ברִיָּוִת ed. Krot. (corr. acc.).

פֶּרִי, פְּרִיָּא ch. same. Targ. Koh. X, 6.—Taan. 29<sup>b</sup> רִיעַ בִּי when his (the Israelite's) luck is good, opp. מַלְיָה bad luck.—Yoma 57<sup>a</sup> top בִּי now it is sure ye are unclean (rejected by the Lord).—Pl. פְּרִיָּה. Keth. 60<sup>b</sup> sq. בִּי strong children.—Fem. פְּרִיָּא, פְּרִיָּא. Targ. Y. Ex. IV, 7.

פְּרִיָּא Creator, v. פְּרִיָּא.

פְּרִיָּה, פְּרִיָּה (b. h.) f. (ברא) *creation, formation*. Gen. R. s. 1; Lev. R. s. 36 וְכִּי שָׁמַיִם as to creation (plan), the heavens were the first; as to finishing (execution) &c. Gen. R. s. 7, end עוֹלָם שֶׁל פְּרִיָּה the creation of the world. Ib. s. 17 מִמָּקוֹם בְּרִיָּוִת to where he was created from (the earth), woman... מִמָּקוֹם בְּרִיָּה to where she was made from (the rib); a. fr.—Mikv. VI, 7 מִמָּקוֹם בְּרִיָּה whatever originates in the water (aquatic plants or animals).—Macc. 17<sup>a</sup>, a. fr.—אֶתָּה אֶתָּה one wheat grain in its natural condition, opp. כְּבִרְיָה an ant in its natural condition (though small). Ib. בְּרִיָּה the natural condition of an animated being.—Nidd. III, 7 בְּרִיָּה הַזֶּה the formation of a male embryo. B. Kam. 94<sup>b</sup> הַזֶּה לְבִרְיָוִת is changed into its original condition.

פְּרִיָּה, פְּרִיָּה f. (פֶּרִי) *health, strength, fleshiness*. Esth. R. to I, 3.

פְּרִיָּה, פְּרִיָּה ch. same. Nidd. 47<sup>b</sup> מַחְמָה בְּרִיָּה (or read חֲמָה . . .) on account of (his) obesity. Bekh. 45<sup>b</sup> בִּי אֶחָדָא וְכִי it is (unusual) strength which happened to rest in the left hand (and left-handedness is therefore no defect), opp. כְּוִישׁוּתָא weakness.

פְּרִיָּה, v. פְּרִיָּה.

פְּרִיָּה, פְּרִיָּה f. (ברא) *creature; human being*; (freq. masc.) *man*. Tosef. Kil. I, 9 בְּרִיָּה. Ber. 17<sup>a</sup>; a. fr.—Pl. פְּרִיָּה. Hull. 127<sup>a</sup> בִּי בְּרִיָּה creatures living in the Sea.—הֶבְרִי (often m.) *people, mankind*. Yoma 86<sup>a</sup>; a. fr.

פְּרִיָּה, v. פְּרִיָּה.

\*פְּרִיָּה, Y. Kil. IX, 32<sup>d</sup> top, v. פְּרִיָּה II.

פְּרִיָּה, פְּרִיָּה m. (denom. of פְּרִיָּה) *palace-soldier, castle-guard, keeper*. Ex. R. s. 30 וְכִי מִשְׁלֵל לֵב this is to

be compared to a palace-soldier who was drunk &c.; Yalk. Esth. 1056 לְלִבְרִיָּה (read לֵב) —Pl. פְּרִיָּהִים. Ex. R. I. c. וְכִי שָׁלֵא בִּי שְׁלוֹ וְכִי his palace-guard sneered at his purple cloak.—פְּרִיָּהִים. Mekh. B'shall, Amalek 1, וְכִי קָשִׁים בִּי they appointed over him cruel guards; Tanh. ib. 25 וְכִי עָמְדוּ עָלָיו בְּרִיָּהִים (read עָמְדוּ); Y. Kidd. I, 61<sup>a</sup> bot. בְּרִיָּהִים (corr. acc.). Cmp. פְּרִיָּהִים.

פְּרִיָּהִים, פְּרִיָּהִים m. (v. פְּרִיָּה Ithpe. 3, cmp. פְּרִיָּהִים) *rebel, outlaw, highway-man*.—Pl. פְּרִיָּהִים. Gitt. 56<sup>a</sup> בִּי those rebels (the war party during the last siege of Jerusalem by the Romans). Ib. Abba Sikra בִּי רִישׁ בִּי chief of the rebels.—Ber. 10<sup>a</sup> וְכִי דְּהָוּ וְכִי there were some highway-men living in the neighborhood of &c. Taan. 23<sup>b</sup> וְכִי דְּהָוּ בִּי וְכִי ed. (omitted in Ms. M. a. oth.). Ib. 24<sup>a</sup> בִּי הִנֵּה Ms. M. (ed. בְּנֵי מֵאֲחִיהָ, v. Rabb. D. S. I. note 2). Snh. 37<sup>a</sup> פְּרִיָּהִים; a. fr.

פְּרִיָּהִים health, v. פְּרִיָּהִים; פְּרִיָּהִים, v. פְּרִיָּהִים.

פְּרִיָּהִים f. (v. פְּרִיָּהִים) *rebellion, defiance of the law*. Sot. 19<sup>b</sup>; 20<sup>a</sup> בִּי מִלְחָמָה (refusal to drink the searching water) in defiance, opp. בִּיעֻרָּה, רְדִירָּה. \* [Targ. Prov. XXV, 20, prob. to be read פְּרִיָּהִים; ed. Lag. פְּרִיָּהִים. The entire verse is a corrupt combination of two versions.]

פְּרִיָּהִים, v. פְּרִיָּהִים.

פְּרִיָּהִים m. (ברא) *channel, stream*. Targ. I Sam. XIV, 26 (h. text הַלֵּךְ).

פְּרִיָּהִים m. (b. h.; ברה) *boll*.—Pl. פְּרִיָּהִים. Ex. R. s. 52; Yalk. ib. 417.

פְּרִיָּהִים f. (ברה) *flight*. Gen. R. s. 74; a. e.

פְּרִיָּהִים, Sabb. 21<sup>a</sup>; 145<sup>b</sup> *sick persons*, v. פְּרִיָּהִים.

פְּרִיָּהִים pr. n. *Britannia, Great Britain*. Yalk. Deut. 945. Ib. Cant. 586, v. פְּרִיָּהִים.

פְּרִיָּהִים m. ch.=h. פְּרִיָּהִים, Creator, God. Targ. Prov. XVII, 5 פְּרִיָּהִים his Maker; a. e.—Y. Ber. I, 2<sup>d</sup> אִיקְרִיָּה the honor of my Maker. Gen. R. s. 68 מַה אֲנִי מוֹבֵר why should I give up my hope in my Creator? Y. Hor. III, beg. 47<sup>a</sup> רִמִּי לְפְּרִיָּהִים is like that of your Maker, v. פְּרִיָּהִים; Y. Snh. II, 20<sup>a</sup> top לְבִרְיָוִת (corr. acc.). Lev. R. s. 15 וְכִי יִבְרָךְךָ קָאִים and thy Maker will assist thee; a. fr.

פְּרִיָּהִים external, v. פְּרִיָּהִים.

פְּרִיָּהִים creation, v. פְּרִיָּהִים.

פְּרִיָּהִים creature, v. פְּרִיָּהִים.

פְּרִיָּהִים foreign, strange, v. פְּרִיָּהִים.

פְּרִיָּהִים, v. פְּרִיָּהִים.

פְּרִיָּהִים, pl. פְּרִיָּהִים, v. פְּרִיָּהִים.

פְּרִיָּהִים shoot, v. פְּרִיָּהִים.



**בְּרִיכָה** f. (ברך) 1) *bending the knee*. Gen. R. s. 39; Y. Ber. I, 3<sup>c</sup> bot. (diff. fr. כריעה). Ib. 3<sup>d</sup> top ב' לך unto thee bending is due; a. e.—2) (denomin. of בְּרָךְ) *knee, young shoot*. Orlah I, 5 if a tree has been dying 'ובר' but there is a shoot on it . . . .: the old stem is again like a young shoot (with ref. to the fruits of the first years, v. צְרֵלָה). R. Hash. 15<sup>b</sup>; Tosef. Shebi. IV, 20 ed. Zuck. אילן העשה ב' אחת (ed. ברך) a tree which shoots only once a year (its fruits growing all at once), opp. שתי בריכות (expl. R. Hash. l. c. ב' / כעין שתי ב' two crops, i. e. early and late fruits.—3) (from the position of the hatching bird) *brood*, esp. of doves. B. Bath. V, 8; Bets. 10<sup>a</sup> ב' הראשונה the first brood of the year.—Pl. בְּרִיכּוּת. R. Hash. l. c.; Tosef. Shebi. l. c. Yeb. 63<sup>a</sup> בְּרִכּוּת v. בְּרָךְ Hif.

**בְּרִיכָה, בְּרִיכָה** f. (b. h.; ברך) *pond, lake*. Mikv. VI, 11 לב' one three hundred and twentieth part of the bathing pond. Gen. R. s. 39 (ref. to בְּרָכָה Gen. XII, 12) read *b'rekhal*, a pond, as the pond cleanses the unclean (by immersion) &c.; Num. R. s. 11; a. fr.—Pl. בְּרִיכּוּת. Makhsh. II, 3.—Omp. בְּרִכּוּת.

**בְּרִיכּוּסוֹן**, read בְּרִיכּוּסִין (=εἰς ἀπόρριψιν fr. ἀπορρίπτω; εἰ reject-ed) *it rained*. Y. Shebu. III, 34<sup>d</sup> bot. if seeing that it has rained, one says 'קורי פלי ב' (ἀπορρίπτω πολλὸν εἰς ἀπόρριψιν) 'By God, it has rained much'—this is a vain oath; Y. Ned. III, 38<sup>a</sup> top בְּרִיכּוּסוֹן קורי בְּרִיכּוּסוֹן (corr. acc.); Pesik. R. s. 22 כלי קורי אבירכּוּסוֹן (corr. acc., read אבירכּוּסִין εἰς ἀπόρριψιν).

**בְּרִיכּוּתָא** f. ch.=h. בְּרִיכָה. Targ. Is. XXII, 9; a. e.

**רַם ב', בְּרִין** pr. n. pl. *Ram Barin*, a border town of Northern Palestine (district of Tyre; perh. *Kefr Bureim*, Neub. Géogr. p. 23). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 10 רַם בְּרִין, Var. רַם בְּרִין. Y. l. c. כדון for which R. S. to Dem. II, 1 בְּרִין (prob. the same).

**בְּרִיק** v. בְּרַק.

**בריקה, בריקא** v. בורדיקא.

**בריקשון** v. בריכסון.

**בְּרִירָה, בְּרִירָא** m. **בְּרִירָא, בְּרִיר** f. ch.=h. בְּרִיר 1) *clear, pure, certain; polished, bright*. Targ. Ps. XVIII, 27 (h. text בְּרִיר). Targ. Y. Ex. XXII, 2 (Var. בְּרִיר); a. fr.—Pl. בְּרִירִין, בְּרִירִין. Targ. Y. I, II Dent. VIII, 9; a. fr.—2) *chosen, peculiar*. Ibid. XXIX, 12.

**בְּרִירָה** f. (ברר) *sifting, assorting*. Y. Sabb. VII, 10<sup>b</sup> top [read:] 'וכ' what is allowed on Holy Days as coming under the category of sifting, is not always allowed . . . on the Sabbath; Y. Bets. I, 60<sup>d</sup> (usually בורר משום).

**בְּרִירָה** f. (ברר) *choosing, choice*, esp. as a dialectic term, *B'rerah, subsequent selection, retrospective designation*, i. e. the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose, e. g. a letter of divorce must be written, with special intention, for the persons concerned; now,

"if one says to a scribe, 'Write for me a letter of divorce for one of my wives whom I may choose to divorce', none of them can be divorced with it" (Gitt. III, 1), upon which the remark is made (ib. 24<sup>b</sup>) ב' דאין ב' this rule of the Mishnah implies the adoption of the principle that subsequent disposal does not react on the original status of the letter of divorce, so as to say that this subsequent selection is equal to a defined intention at the time when the deed was to be written. [The question of B'rerah, i. e. whether a subsequent disposal has or has not a retrospective legal effect, is widely spread in the Talmud, referring both to judicial as well as to ritual cases.] Yoma 55<sup>b</sup> ליה ליה ב' R. Judah rejects the principle of B'rerah; Y. Shek. VI, 50<sup>b</sup> אי אמרינן ב' if we adopt the principle of B., let four Zuz (the value of one offering) be taken out of the bag and thrown into the water, and the balance of the money be permitted for use. Hull. 14<sup>b</sup>; a. fr.

**בְּרִירָה** v. בְּרִירָתָא.

**בְּרִירָה** f. (ברר) *clearness, pureness, innocence*. Y. Taan. III, 67<sup>a</sup> כפִּיר ב' innocence of thy hands (expl. bor, Job XXII, 30).

**בְּרִירָה, בְּרִירָה** ch. same. Targ. O. Ex. XXIV, 10 (*brightness*, h. text שֹׁהַר); a. e.—Targ. Prov. XVI, 15 ed. Lag. (Var. בְּרִירָתָא).

**פילי ב', בריש** v. אַרְבָּא II. Gitt. 14<sup>b</sup>.

**בְּרִית** f. (b. h.; בְּרָה; v. בְּרִיתָא) prop. *circle, ring, chain*, hence *oath* (of fidelity), *solemn injunction; covenant, treatise*. [ב' כרה to cut a ring out; to make a covenant; ב' בא to enter into the ring, to promise fidelity; ב' דפר to break the ring, to break one's oath &c.] Sabb. 137<sup>b</sup>; ב' ברית של אברהם (sign of) the covenant of Abraham, *circumcision*. Ab. III, 11; a. fr. Y. Peah VIII, 21<sup>a</sup> מפני א' ב' on account of the covenant of Abraham (for the sake of human dignity). Num. R. s. 18, a. fr. ב' כרותה לשפתים a law is made for the lips, i. e. words are ominous (ref. to נעלה לא, Num. XVI, 12). Gen. R. s. 34, v. אִיר; a. fr.—וכ' by the covenant (an oath), *indeed*. Tosef. Hall. I, 6 וכ' (Var. דב'); Pes. 38<sup>b</sup> indeed, those are the very words &c.; (some explain) indeed?, are those the very &c. (is it a tradition for which no reason needs to be given)?; Y. Peah V, 19<sup>b</sup> bot. דב'.—Pl. בְּרִיתוֹת. Ber. 48<sup>b</sup> sq. שלש ב' three covenants (three times the word *b'rith*, Deut. XXVIII, 69; XXIX, 8). Tosef. Sot. VIII, 10; 11 ב' Var. (ed. Zuck. בְּרִיתוֹת); Sot. 37<sup>b</sup>; a. fr.

**בְּרִית** a ring, band, v. בְּרִיתָא. [Y. M. Kat. I, 80<sup>b</sup> top, v. בְּרִיתָא.]

**בְּרִיתָא, בְּרִיתָא** f. ch. 1) =h. בְּרִיתָא *creature*. Targ. Is. XXIX, 16; a. fr. Targ. Ezek. I, 9; 11 בְּרִיתָא *each* (h. text איש).—Pl. בְּרִיתָא, בְּרִיתָא. Ib. 13 sq. (h. text חיות); a. fr. Gen. R. s. 60 אמרין דב' that is what people say. Lam. R. to I, 1 רבתי (1 חר כותא) רבתי makes sport of men (interpreting dreams to suit himself).—2) *natural state*, v. בְּרִיתָא. B. Kam. 93<sup>b</sup>.

בְּרִיתָא, v. בְּרָאָה.

בְּרִיתָא, Targ. Y. II Num. XXIV, 6 כב' Ar., v. בְּרִיתָא end.

בְּרִיָּה (b. h.; בְּרִי, v. בְּרִי, 1) *to cave out*. Denom. בְּרִיָּה, בְּרִיָּה; emp. בְּרִיָּה, בְּרִיָּה.—2) (emp. בְּרִי) *to select, point out* (emp. esp. Gen. II, 3) whence *to bless* (Pi.).—Part. pass. בְּרִיָּה *chosen, blessed, praised*. הַקֹּדֶשׁ בִּי הוּא (abbr. הַקֹּדֶשׁ) the Holy One, blessed be He. Pes. 118<sup>a</sup>; a. v. fr. Ib. 104<sup>b</sup>, a. fr. וְכִי פָּתַח הוּא (who prays) opens the benediction with *barukh* and closes with *barukh* (i. e. בְּרִיךְ אַתָּה הוּא). Tosef. Sot. I, 10 בכלל בִּי, v. בְּרִי; a. fr.

Pi. בְּרִיָּה (b. h.) 1) *to praise, bless, esp. to recite the due benediction*. Ber. VI, 1. Ib. 5 על דיינן בִּי having recited the blessing over wine &c. Pes. X, 9 בְּרִכַּת בִּי בְּרִכַּת having recited the blessing over the Paschal lamb. Ib. 5 לְבָרְךָ... אֲנַחְנוּ דְּיִיבִים we are bound to... praise &c.; a. v. fr.—2) (emp. נִקְבַּה) *to blaspheme*. Snh. 56<sup>a</sup> עַד שֶׁיְבָרֵךְ until he blasphemes the Lord by His name. Ib. who blasphemed the Lord by an attribute.—Part. Pu. מְבֹרָךְ *blessed, praiseworthy*. Ber. VII, 3; a. fr.—3) *\*to cut through, to clear virgin ground or forest*. Tosef. Shebi. III, 20 ed. Zuck. (Var. מגורר); Y. ib. IV, 35<sup>b</sup> bot. מבדירן; Y. Sabb. VII, 10<sup>a</sup> top חמברה, v. בהי h. [Tosef. Shebi. I, 6 מבדירות, v. infra.]

Hithpa. הִתְבָּרַךְ, Nithpa. נִתְבָּרַךְ *to be blessed (praised); to be increased* (v. בְּרָכָה). Y. Ber. IX, 14<sup>a</sup> top וְיִתְבָּרַךְ and be blessed. Y. M. Kat. I, beg. 80<sup>a</sup> if the waters were scanty וְיִתְבָּרַךְ and grew plentiful. Yeb. 63<sup>a</sup>; a. fr.

Hif. הִבְרִיךָ (denom. of בְּרִיָּה or בְּרָכָה) *to form a knee, to engraft; esp. to bend a vine by drawing it into the ground and making it grow forth as an independent plant, to sink*. Shebi. II, 6; R. Hash. 10<sup>b</sup>; a. fr.—Tosef. Shebi. I, 6 מִיְבָרְכֻתָא אם היו מִיְבָרְכֻתָא (incorr. מְבֹרְכִי) if they have been sunk before New Year &c.—Yeb. 63<sup>a</sup> (allud. to Gen. XII, 3) שְׁנֵי בְרִכּוֹת טוֹבוֹת יש לי לְתַבְרִיךָךְ two good shoots (proselytes) have I to engraft on thee, Ruth and &c. (B. Kam. 38<sup>b</sup> פרידות וכו').

בְּרִיָּה, בְּרִיָּה ch. same. Part. Peil בְּרִיָּה *blessed*. Targ. Gen. IX, 26; a. fr.—Sabb. 67<sup>a</sup>, a. fr. הוּא בִי הוּא the Holiness (Holy One), blessed be He. Cant. R. to. IV, 4; Gen. R. s. 32 מוֹרֵא בְּרִיָּתָא this blessed mount (Gerizim, revered by the Samaritans; Deut. R. s. 3 קריש).

Pa. בְּרִיָּה, בְּרִיָּה as preced. Pi. 1) *to bless &c.* Targ. Deut. VIII, 10; a. fr.—Esp. *to say grace after meal*. Ber. 46<sup>a</sup> וְכִי מְשִׁי לְבָרְכִי וכו' when it was time to say grace, he said, Will you please, say grace for us. Y. ib. VI, 10<sup>b</sup> מַדּוּ לְמִיְבָרְכָהּ בְּסוּפָהּ what benediction must be said after it? Ib. bot. לֹא אֲנִי חָכִים מְבִרְכָא I do not know how to say grace after it.—Part. pass. מְבֹרָךְ. Targ. Y. II Gen. XLIX, 2.—2) *to blaspheme*. Targ. Job II, 9.—Snh. 56<sup>a</sup> לִישָׁנָא דְּבִרְכִי in the sense of blaspheming.

Ithpe. אִתְבָּרַךְ as preced. Hithpa. Targ. Gen. XII, 3; a. fr.

בְּרִיָּה (בְּרִיָּה) f. (b. h.; preced.) 1) *knee*. Y. Ber. I, 3<sup>d</sup> top.—2) *a knee-shaped pole*. Taan. 25<sup>b</sup> חֲמֻרִישָׁה בִּי חֲמֻרִישָׁה (Var. בִּיךְ, v. Rabb. D. S. a. l.) (until the rain penetrates) as far as the knee of the plough enters the soil; Ohol. XVII, 1 בוֹרֵךְ. Kel. XXI, 2 בוֹרֵךְ. [Tosef. Shebi. IV, 20 בוֹרֵךְ,

v. בְּרִיָּה.]—Du. בְּרִיָּה. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>; Shebu. 16<sup>b</sup> כְּרִיעָה עַל בִּי the word כְּרִיעָה means falling on one's knees. [בְּרִיָּה, v. בְּרִיָּה.]

בְּרִיָּה, בְּרִיָּה, בְּרִיָּה ch. same, 1) *knee*. Targ. Is. XLV, 23.—Pl. בְּרִיָּה, בְּרִיָּה, בְּרִיָּה. Targ. Jud. VII, 6; a. e.—Ber. 6<sup>a</sup> וְכִי הִנּוּחִי בִי וכו' those fatigued knees (of scholars) must be ascribed to them (the demons). Pes. 108<sup>a</sup>, v. וְנָא.—2) = h. בְּרִיָּה. Pl. בְּרִיָּה shoots, branches. Tam. 30<sup>a</sup> top (Var. in Rashi בְּרִיָּה, Ar. בורכי).

בְּרִיָּה, בְּרִיָּה, f. ch. = h. בְּרִיָּה, *blessing, plenty*. Targ. Is. XIX, 24.—plenty for us, we have enough with. Gen. R. s. 78 אִיהָ בְּמֵאֲתוֹן בִּי we have enough with two hundred fables; Yalk. ib. 133 בְּרִיָּה.—Pl. בְּרִיָּה, בְּרִיָּה; Targ. O. Gen. XXVII, 12 (Y. בְּרִיָּה; ib. 13 בְּרִיָּה). [בְּרִיָּה, Targ. O. Deut. XXVIII, 2, some ed.] V. בְּרִיָּה.

בְּרִיָּה f. (b. h.; בְּרִיךְ) 1) *blessing, bestowal of prosperity, good wishes, choice, plenty*. Keth. 5<sup>a</sup>... הוֹאִיל בִּי because on it the blessing was given to the fish (Gen. I, 22, to be fruitful). Y. ib. I, beg. 24<sup>d</sup> בִּי the blessing (Gen. II, 3) refers not to man but to the day.—Erub. 63<sup>b</sup>, a. fr. בִּי blessing rest upon him (he acts rightly). Keth. 103<sup>a</sup>; B. Bath. 144<sup>b</sup> בְּרִיָּה the blessing of a house consists in the number of inmates (every member of a household contributes to its comfort); Tosef. Keth. XII, 3 מְרִיבָה בִּי. B. Mets. 42<sup>a</sup> וְכִי מְצִיִּיהָ אֵין בִּי blessing (unexpected supply, miraculous increase) will not take place in things which are weighed &c.; Taan. 8<sup>b</sup>; a. fr.—Pes. 50<sup>b</sup>, a. fr. אֵינוֹ רֹאֶה בִי will never see a sign of prosperity; a. fr.—2) *benediction, prayer to be recited on certain occasions*. Ber. 35<sup>a</sup> man must not taste anything בִּי without a blessing. Ib. 40<sup>b</sup> וְכִי שֶׁאֵין בִּי a benediction in which the Name of the Lord is not invoked, is no benediction; a. fr.—Pl. בְּרִיָּה. 1) *blessings, benedictions*. Ib. 45<sup>b</sup>; a. v. fr.—Sabb. 115<sup>b</sup> בִּי כוֹתְבֵי those who write out the formulas of prayer.—2) *B'rakhoth*, the first treatise of the Mishnah, Talmud, a. Tosefta.—Compounds: בְּרִיָּה אֲבֵלִים the prayer for consolation inserted in the mourners' grace after meal. Keth. 8<sup>b</sup>; a. fr.—אֲרוֹסִין בִּי benediction preceding betrothal, v. אֲרוֹסִין Ib. 7<sup>b</sup>.—הָאֵין בִּי that portion of the grace after meal which refers to Palestine. Ib. 8<sup>b</sup>.—הַזֶּבֶחַ בִּי the benediction before partaking of the festive offering (הַגִּידָה) which accompanies the Paschal lamb. Pes. X, 9 (120<sup>a</sup>).—הַזִּמּוּן בִּי the appeal to the partakers of a meal to say grace, *common prayer*. Ber. 45<sup>b</sup>.—הַזִּנּוּת בִּי benediction on performing the marriage ceremony, also inserted in the grace after wedding meals during seven days. Keth. 8<sup>b</sup>.—כַּהֲנִים בִּי the priestly benediction (Num. VI, 24—26). Sot. VII, 6.—הַמְזוֹן בִּי grace after meal. Keth. l. c.—הַמְצִיִּיָּה בִי benediction on performing a divine command (of a symbolic nature). Ib. 7<sup>b</sup>.—רַחֲמֵהּ בִּי benediction of consolation pronounced in open air on the mourners' return from burial (v. הִתְרַחֲמָה). Ib. 8<sup>b</sup>.—הַתּוֹרָה בִּי benediction before and after reading the Law. Y. Ber. I, 3<sup>c</sup>.—[For other compounds see the respective determinants.]—3) *blasphemy*. בְּרִיָּה הַשֵּׁם. Snh. 56<sup>a</sup> sq.; (Tosef. Ab. Zar. VIII (IX), 4 קִילְלָהּ).

**בורכוייד, ברכוייד, ברכוייד**, Tosef. Kil. III, 12, read **בִּרְכֵיָא** or **בִּרְכֵיָא**.

**בִּרְכֵיָא** m. (= **בִּיר פִּייר**, v. **בִּירִיָּה** a. **פִּיר**) *the stove-setter's knee-band, the brick-layer's cushion* (on which he kneels at work). Kel. XXVI, 3 (Talm. ed. **בור**).

**בִּרְכֵיָא**, Y. Peah VII, 20<sup>a</sup>, v. **בִּרְכֵיָא**.

**בִּרְכֵיָא** Tosef. Mikv. IV, 8.

**בִּרְכֵיָא** f. ch.=h. **בִּרְכֵיָא**. Targ. Gen. XXVII, 36; a. fr.—Ber. 51<sup>b</sup> **כֶּסֶף דְּבִי** (=h. **כֶּסֶף דְּבִי**) the cup for the grace after meal. Hag. 5<sup>b</sup> **אִיכּוּ הִשְׁתֵּא בִּי** how near thou camest depriving us of this blessing; a. fr.—**Pl. בִּרְכֵיָא**, Targ. Deut. XXVIII, 2; a. fr.

**בִּרְכֵיָא** pr. n. pl. *B'rakhta*. Y. Ber. VI, 10<sup>b</sup> bot.; emp., however, **בִּרְכֵיָא**.

**בִּרְכֵיָא** h. a. ch. conj. (**בִּרְכֵיָא** to *split*, **בִּרְכֵיָא**, emp. **פִּיר**, v. **בִּרְכֵיָא** 1) *besides*. Targ. Y. Ex. XXXVI, 7.—2) *however*. Dan. IV, 12; V, 17.—Targ. Ps. LVIII, 3; a. fr.—3) *only, but*. Targ. Gen. VII, 23. Targ. Lam. III, 3 (h. text **אִיכּוּ**). Targ. Ps. LVIII, 2 **בְּקִישְׁתָּא** **דְּבִי** is it only in truth (indeed)?—Sabb. 63<sup>b</sup>; Erub. 16<sup>b</sup>, a. fr. **בִּי כִּד אִמְרוּ** but in fact they said this. B. Mets. 114<sup>a</sup>.—3) interj. *truly, surely!* Sabb. 13<sup>b</sup>; Hag. 13<sup>a</sup>; Men. 45<sup>b</sup> **בִּי זְכוּר וְכִי** truly! this man be remembered for blessing!—[Hull. 112<sup>a</sup> **דִּאֲבִירִים** some ed., read: **דִּאֲבִירִיָּה**, v. **בִּרְכֵיָא**.]

\***ברכוייד**, El. Wil. in Tosef. Kil. III, 12, for **ברכוייד**.

\***ברנמיין**, Yalk. Ezek. 356, v. **לברשין**.

**ברנמיין**, v. **ברנמיין**.

**ברנמיין**, Targ. Is. III, 22 Ar., ed. **לברנמיין** q. v.

**ברנמיין** pr. n. pl. *Barnesh*, in Babylon, prob. the modern *Khar-Birnis*, near Helle (Neub. Géogr. p. 345), having in its vicinity a Synagogue named after Daniel. Erub. 21<sup>a</sup>. B. Mets. 73<sup>b</sup>.

\***ברס**, Af. **אֲבִירִים** to *bray* (used of the wild ass when hungry). Targ. Job VI, 5 (Ms. **בִּרְכֵיָא**, perh. a denom. of **בִּרְכֵיָא** *stomach, appetite*).

**בִּרְכֵיָא** m. pl. (*birrus*, βίρρος, v. **בִּירִיָּה**; formed with a geographical termination, emp. **בִּרְכֵיָא**) *birrus*, a cloak of thick woolen material. Kil. IX, 7 (Ms. M. a. Ar. **בִּרְכֵיָא**); Y. ib. 32<sup>d</sup> top **בִּרְכֵיָא**; expl. **בִּרְכֵיָא**, v. **בִּרְכֵיָא** II. Sifré Deut. 234 **סִרְסִים** read as Yalk. ib. 933 **בִּרְכֵיָא**.

\***בִּרְכֵיָא** m. (Parel of **בִּרְכֵיָא**, emp. **בִּרְכֵיָא**) *a dripping like balsam*, whence *catarrh of the head*. Hull. 105<sup>b</sup> **לִבִּי** Ar. (ed. **לִבִּי**, Mus. **כִּרְסִים**) is liable to produce catarrh; **לִבִּי** a remedy for a catarrh contracted from drinking the foam of wine, is beer; for thet from beer &c.—Gitt. 69<sup>a</sup> **לִבִּי** a remedy for &c. [Ar.: *pleurisy*. Pers. **ברסאם**, v. Fl. to Levy Talm. Dict. I, p. 228<sup>b</sup>.]

**ברסאם**, v. **ברסאם**.

**בִּרְכֵיָא** ( **בִּרְכֵיָא**; emp. **בִּרְכֵיָא**, v. P. Sm. 618) *to break through*.

**בִּרְכֵיָא** to *cut through* from end to end. Part. Pu. **בִּרְכֵיָא**. Tosef. Kil. III, 10 **הַרְיִין הַמֵּבֵּ** a ditch which is cut through, going from end to end of the vineyard (Mish. ib. V, 3 **מִפּוֹלֵשׁ**). Men. I, 2 **קִמְצוֹ מִבֵּי** the priest's grasp of the meal offering must be coming forth on both sides.

**בִּרְכֵיָא** ch. same; **Pa. בִּרְכֵיָא** to *bore*. Ab. Zar. 59<sup>b</sup> **וּבִירְצִיָּה** Ar. (ed. **וּבִירְצִיָּה**) and bore into the keg, until it is emptied (Rashi: bend it towards the bung-hole).

**בִּרְצִיָּה** m. (preced., emp. P. Sm. 618 s. v. **בִּרְכֵיָא**, a. Ges. H. Dict. s. v. **פִּאָר**) *the crown of the turban*. Targ. Y. Ex. XXXIX, 28 (h. text **פִּאָרִי**).

**בִּרְצִיָּה** pr. n. pl. *Be-Bartsitha*. M. Kat. 4<sup>b</sup> **בִּי צִרְחָא** early ed. (late ed. **לִבְנֵי בִּרְצִיָּה**, Ms. M. **צִרְחָא**, v. Rabb. D. S. a. l.).

**בִּרְכֵיָא** (b. h.; **בִּרְכֵיָא**, v. **בִּרְכֵיָא**) *to be bright, shine, flash*. B. Bath. 97<sup>b</sup> **בִּרְכֵיָא** (יִרְכֵיָא) white effervescent wine (not fully fermented; Var. **בִּרְכֵיָא** searching in the bowels, i. e. causing diarrhoea, v. **בִּרְכֵיָא**); Tosef. Men. IX, 9 **הַבִּרְכֵיָא** (sub. **יִרְכֵיָא**) the effervescent (wine), v. **בִּרְכֵיָא**; Yoma 28<sup>b</sup> top, v. next w. Tosef. Ter. VII, 16 [read:] **בִּי וְהִנֵּחֵהוּ** if it was effervescent when he left it.

**Hif. בִּרְכֵיָא** 1) (emp. **בִּרְכֵיָא**) *to cut through from end to end*. Y. Kil. V, 29<sup>d</sup> bot. **כִּד שִׁירָא מְבִרְכֵיָא כִּד וְכִי** until it (the ditch in the vineyard) passes through from end to end, wide enough for man and his tilling cattle.—2) (denom. of **בִּרְכֵיָא**) *to be affected by lightning, get blind* (or *get vermin*). B. Mets. VI, 3, expl. ib. 78<sup>a</sup> **אֲבִירָא** a. **אֲבִירָא**.

**בִּרְכֵיָא** ch. same, *to shine, rise*. Y. Yoma III, beg. 40<sup>b</sup>; Y. R. Hash. II, beg. 57<sup>d</sup> what is **בִּרְכֵיָא** (Mish. Yoma III, 1)? It means **בִּרְכֵיָא**, the rising light, as people say in Babylonia **בִּרְכֵיָא בִּרְכֵיָא** the sparkling (star) shines, meaning **אֲנִירָא מְנוּרָא** the light-giver (morning star) gives light. [Bab. Yoma 28<sup>b</sup> (hebr.) **בִּרְכֵיָא** Ber. 59<sup>a</sup> (expl. **רַעֲמִים**) **וְכִי** intense lightning which flashes through the cloud and breaks pieces of hailstone, (Var. v. Rabb. D. S. a. l.).

**Af. בִּרְכֵיָא** to *send forth lightning* (fulminare). Targ. Ps. CXLIV, 6.—Targ. II Esth. III, 8 **עֵינֵיהֶן מְבִרְכֵיָא** their eyes sparkling (in defiance). [Hull. 112<sup>a</sup> **דִּאֲבִירִים** some ed., read **דִּאֲבִירִיָּה**, v. **בִּרְכֵיָא**.]

**בִּרְכֵיָא** m. (b. h.; preced.) *lightning*. Lev. R. s. 31.—**Pl. בִּרְכֵיָא**. Ber. IX, 2; a. fr.

**בִּרְכֵיָא** (b. h.) pr. n. pl. *B'ne B'rak* (Josh. XIX, 45, modern *Ibn Ibrak*) near Japho, seat of R. Akiba's college. Snh. 32<sup>b</sup>. Lev. R. s. 21. Tosef. Sabb. III (IV), 3.

**בִּרְכֵיָא** I m. ch. 1) =h. **בִּרְכֵיָא**. Targ. Deut. XXXII, 41 (Y. II **בִּרְכֵיָא**); a. fr.—Ber. 59<sup>a</sup> **בִּי וְהִנֵּחֵהוּ** a single flash (for vers. v. Rabb. D. S. a. l.); a. fr.—**Pl. בִּרְכֵיָא**, **בִּרְכֵיָא**, **בִּרְכֵיָא**. Targ. Ps. XVIII, 15; a. fr. [Y. R. Hash. II, beg. **בִּרְכֵיָא**, **בִּרְכֵיָא**, read **בִּרְכֵיָא**.] Ber. I. c. **בִּרְכֵיָא** some ed. (read **בִּרְכֵיָא** as Ms. M.). Ib. **וּמְנוּחֵיָא**. Ib. **בִּרְכֵיָא** (read **בִּרְכֵיָא**, v. also Rabb. D. S. a. l.) the lightnings break through and make the clouds rumble &c.—2) *white cataract* (v. **בִּרְכֵיָא** Hif.), emp. **בִּרְכֵיָא**. Bekh. 38<sup>b</sup> **בִּרְכֵיָא**.

and thy sign (by which to remember which of the two affections of the eye is considered a blemish) take *barka* (meaning *white* and *cataract*, and like the cataract is the floating white spot in the eye a disqualifying blemish). V. next w.

**ברקא** II m. (ברק) 1 (adj.) *shining, white*. Snh. 98<sup>a</sup> ב' סוסיא a white horse, v. בארג. —Pl. ברקא. Y. B. Bath. VIII, 16<sup>b</sup> top; Y. Kidd. I, 60<sup>c</sup> bot. he let him ride אררי on two white steeds (i. e. the donator gave him a doubly fortified document; another opin.: he made him ride on two . . ., which run in different directions, i. e. the document is invalid; v. explan. ibid., cmp. B. Bath. 152<sup>a</sup>, Keth. 55<sup>a</sup>. Gitt. 69<sup>a</sup> ב' שוררא a string of white hair. Sabb. 67<sup>a</sup>; Ab. Zar. 28<sup>b</sup> ב' נירא a white thread (of hair). —2) (as a noun) *something white, white thread*. Ib. ולחוב and let him put a white thread around one end. Ib. פחילי Ms. M. (ed. פחילא ביקרא, corr. acc.) strings of white stuff.

\***ברקא** III m. (v. ברק Hif.) *a compartment near the house with windows on all sides, a kind of piazza*. Erub. 15<sup>a</sup> (Rashi Ms. M. ברקא. B. Bath. 61<sup>a</sup> חלילא ב' Ms. M. a. oth. (ed. ברקא; expl. יציע) a piazza open all around.

**ברקא** I m. *morning star*. Yoma III, 1; 28<sup>b</sup>; v. ברק. [Y. ed. בורקא q. v.]

**ברקא** II pr. n. m., v. בורקא II. —2) *K'far Barkai*, in Palestine; cmp. בורגנא. Pes. 57<sup>a</sup>, <sup>b</sup>.

**ברקום**, Gen. R. s. 98, read לברקום. —Targ. Cant. II, 1, read ברקום.

**ברקוריאני** m. pl. (disguise of Herculiani, cmp. *Herculiani*, a cohort of pretorians named after Diocletian (Heraclius). Esth. R. to I, 3, יכולני וכ' (read ברקוריאני; some ed. בר קוריאני (in two words) Joviani and Herculiani. V. Sachs Beitr. I, 113 sq., ref. to Amm. Marc. XXII, 3, 2.

**ברקות**, v. ברקת.

**ברקון**, v. ברקין.

**ברקוריא** p. n. m. *Barkirya*, an Amora. Y. Kil. IX, 32<sup>d</sup> top; Y. Keth. XII, 35<sup>b</sup> bot. קריא בר.

**ברקית** f. (ברק, v. ברקא I) *cataract of the eye*. Sabb. 78<sup>a</sup> ב' שכן כחלילין לב' for they paint the eye with blood as a remedy for a cataract. Tosef. ib. VI (VII), 7 ברקית (Var. ברקת). V. ברקתי.

**ברקן** m., v. ברקתא.

**ברקניא** ch.=next w. Targ. Jud. VIII, 7; 16.

**ברקנים** m. pl. (b. h.) *thistles*. Yoma 69<sup>a</sup> (quot. fr. Meg. Taan. ch. IX) they dragged them על הקוצים ועל הרב over thorns and thistles.

**ברקת** f. (ברק) *morning star* (in b. h. a *jewel*, v. next w.). Y. Yoma III, beg. 40<sup>a</sup>; Y. R. Hash. II, beg. 57<sup>d</sup>, expl. ברק; v. ברק I.

**ברקתא** f., **ברקן**, **ברוקא** m.=b. h. ברקת, a *jewel*, prob. *smaragd*. Targ. Ex. XXVIII, 17; a. e. Targ. Ezek. XXVIII, 13. Targ. Cant. V, 14 (ed. Vien. ברקן, corr. acc.); a. e.—Targ. Y. Num. II, 3 ברוקא.

**ברקתא**, v. ברקתא.

**ברקתי** f. ch.=h. ברקתא. Pes. 111<sup>b</sup> לב' קשה Ar. (ed. ברקתי) is liable to produce a cataract. Gitt. 69<sup>a</sup> top לברוקא a remedy for &c.

**ברר** (b. h.; /בר, contr. of באר, בור) [to clear, clean; to place outside, whence] 1) to make clear, prove, ascertain. Keth. 46<sup>a</sup> (interpret. Deut. XXII, 17) ובוררין את הדבר וכ' and they make the fact as clear (bright) as a new garment.—Part. pass. בריר q. v.—2) to single out, select, sift, assort. Maasr. II, 6 לי שאבור which I may select for me. Ib. בריר ואוכל he has a right to pick out and eat (one after the other). Kil. II, 1 רבור he must take it out entirely. Sabb. VII, 2 הבורר he who sifts (a labor forbidden on the Sabbath). Y. ib. VII, 10<sup>a</sup>, a. fr. משימ בורר (is guilty) because it comes under the class of sifting. Bab. ib. 74<sup>a</sup> בריר ואוכל he may take out singly and eat, take out singly and put it down (rejecting it) ולא יבור but he must not assort (v. discussion ibid.). Gitt. V, 9 לא תבור she must not help her to sift the grain. Snh. 45<sup>a</sup> לו וכ' בריר choose for the convict the most gentle method of execution; Sot. 8<sup>b</sup>, a. fr.—Snh. III, 1 וכ' בורר זה each party chooses one judge, and the two judges בוררין וכ' elect a third.

*Pi.* בריר 1) to prove, ascertain. Snh. 23<sup>b</sup> צריך לברר the claimant must offer clear evidence. Kerith. 24<sup>a</sup> לב' עון to ascertain whether or not the woman was guilty; Num. R. s. 9, v. ברר. Y. Kidd. III, 63<sup>d</sup>, v. סימפון. Lev. R. s. 11; v. *Nithpa*. —2) to sift, select. Y. Ber. IX, 13<sup>c</sup> top ורש זרה ובר' he threshed, winnowed and sifted. Y. Ned. I, beg. 51<sup>a</sup> וכ' לשינוה שביירו להן וכ' the terms (for oaths, vows &c.) which the Mishnahs have selected (as substitutes for the real expressions of oaths &c.); Bab. ib. 10<sup>b</sup> בריר להם בלשון [Esth. R. to I, 22 [read:] רומי מלשון יוני interpreted for them (the Bible) in Latin &c., v. ברר. The passage is defective; cmp. Y. Meg. I, 71<sup>c</sup> top.] [Y. Snh. X, 28<sup>a</sup> ברירי הברול וכ' read ברירי, they selected (as similes for the Law) the soundness of the iron and the fixedness of the tree; cmp. Num. R. s. 14; Koh. R. to XII, 11.]

*Hof.* בריר to be cleared up, to be decided (between two alternatives); v. ברירה. Bets. 4<sup>a</sup> (a hen is bought either for consumption or for breeding) נשחטה הברירה by its being killed, it appears that it was originally intended for slaughtering; Hull. 14<sup>a</sup>.

*Nif.* בריר to be selected. Tanh. Sh'lah. 4 נבררו צדיקים they were righteous at the time they were selected.

*Nithpa.* בריר 1) to desire clearness, to seek evidence, search for truth. Lev. R. s. 11 (ref. to II Sam. XXII, 28 sq.) בריר לו וכ' על עסקיו הק' בה בריר לו וכ' when he desired to be enlightened about his affairs (asking, 'Whereby shall I know, Gen. XV, 8), the Lord enlightened him &c. (ib. 13). Ib. בריר לו וכ' (with ref. to Moses); Midr. Till. to Ps. XVIII, 26 sq. —2) to be confirmed, established. Tanh.

T'tsavveh 9, end [read:] נְהַבְרָה כְּדוֹנָה בִּירָם through them the priesthood became established. Pesik. Dibré p.115<sup>b</sup> [read as:] Yalk. Jer. 258 וְ עַד שֶׁעָמַד וְכ' their prophecies were not fulfilled until Jer. arose.

**בָּרַר** ch.; *Pa.* בָּרִיר same. Targ. I Chr. XXI, 13. Targ. Is. I, 25; a. e.—Bekh. 57<sup>a</sup> וְכ' לִיבְרֹר הוּא let him take out (for destruction) one lamb as an. equivalent of the dog; v. בָּרִירָה; Y. Shek. VI, 50<sup>b</sup> וְכ' נְבִרֹר let him &c. *Ilhpe.* בָּרִירָה *to be clear, pure.* Targ. Job XXV, 5.

**בְּרָרָא** m. (ברר) 1) *pureness, unalloyed metal.* Y. Shek. VI, 50<sup>b</sup>; Y. Yoma IV, 41<sup>d</sup> top וְכ' בְּרָרָה וְכ' as long as the gold ore is not reduced to its pure state, it looses much in the smelting process; but when once brought to its pure state, nothing is lost.—2) *clearness, truth.* Y. Yeb. VIII, 9<sup>b</sup> top; XV, 15<sup>a</sup> וְכ' עַל... (מקום) because he based the matter on truth (gave a clear decision).

**\*בְּרִשָּׁן, בְּרִשָּׁן, בְּרִשָּׁן**, Ar. (s. v. בר שאן, *in ecstasy* (?); *naked* (?). Targ. I Sam. XIX, 25 (v. Rashi a. l.; h. text עירום; Var. lect. בירשן).

**בְּרָתָא** f. (v. בְּרָתָא II) *daughter, child, issue; young tree.* Targ. Gen. XXX, 21; a. fr.—B. Bath. 141<sup>a</sup> וְכ' the Lord did not suffer Abraham to be even without a daughter. M. Kat. 9<sup>b</sup> אוֹכְמָתָא ב' Ms. M., v. אוֹכְמָתָא. Y. B. Mets. III, 8<sup>c</sup> bot. נִיקְבָּה ב' female issue. Lev. R. s. 25 פְּרִיָּה ב' a mean woman.—קִלָּה ב' קִלָּה ב' a species of figs. Gen. R. s. 15, end (h. בְּנֵה שֶׁבַע. Y. B. Bath. II, end, 13<sup>c</sup> שׁוֹבְעִין חִירִין white figs; a. fr. [For other compounds, v. respective determinants].—*Pl.* בְּרָתָא, בְּרָתָא, בְּרָתָא. [Targ. Y. Ex. X, 9 בְּרָתָא our daughters.] Targ. Gen. V, 4; a. fr.—Keth. IV, 11 נִיקְבִּין ב', v. II. Kidd. 71<sup>b</sup> בְּרָתָא our daughters. B. Bath. 141<sup>a</sup> לִידֵי בְּרָתָא I prefer daughters &c.; a. fr.—[Y. Peah VII, 20<sup>a</sup> bot. וְכ' דְּחִירָבָתָא; Y. Sot. I, 17<sup>b</sup> top אִירָתָא, v. דְּחִירָבָתָא.]

**בְּרָתָא II, חוֹרָן** pr. n. pl. *B'rath Hawran* (or *Horan*) prob. ident. with Beth-Horon, v. חוֹרָן. Y. M. Kat. I, 80<sup>b</sup> bot.; Y. Shek. I, 46<sup>a</sup>; Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Sot. IX, 23<sup>c</sup> top.

**בְּרָתָא**, v. בְּרָתָא I.

**בְּרָתָא, בְּרָתָא, בְּרָתָא** c. (=h. בְּרָתָא; v. בְּרָתָא or בְּרָתָא, v. pl. בְּרָתָא; v. בְּרָתָא) [*the chosen or strong,*] *cypress, or pine-tree.* Targ. II Esth. II, 7 (transl. of Is. LV, 13). Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15; B. Bath. 80<sup>b</sup> בְּרָתָא Ms. M. (ed. בְּרָתָא pl.; for oth. var. v. Babb. D. S. a. l.); R. Hash. 23<sup>a</sup> (transl. בְּרָתָא). [Y. Peah VIII, 20<sup>d</sup> bot. וְכ' לָתֵן אֶתִּין צִירָא סַמֵּךְ הוּא ב' what has this pebble to do near this cypress?—an evasive answer or a rebuke; prob. to be read בְּרָתָא.—*Pl.* בְּרָתָא, בְּרָתָא. Targ. Cant. I, 17. Targ. Ps. CIV, 17; a. e.—(Fem.) בְּרָתָא, בְּרָתָא. Targ. Is. XLI, 19; a. fr. [Ar. ed. Koh. Targ. II Sam. VI, 5.—Targ. Y. II Num. XXIV, 6 בכְּרִיתָהּ Ar., read כְּבִירָתָא.]

**בְּרָתָתָא** pr. n. pl. *Bartotha*, in Upper Galilee. Ab. III, 7; Orl. I, 4; a. fr.

**בְּרָתָא**, v. בְּרָתָא, בְּרָתָא, בְּרָתָא.

**בְּרָתָתָא**, v. בְּרָתָתָא.

**\*בְּשָׂא**, Ithp. אֲחַבְשֵׁי, Targ. Lam. I, 14 Var.—אֲחַבְשֵׁי, v. שָׁבַשׁ (ed. Lag. אֲחַבְשֵׁי, corr. acc.).

**בִּישׁוּל, בִּישׁוּל** m. (בשל) *ripening, cooking; dish.* Snh. 95<sup>b</sup> פִּירוֹת ב' זֶמֶן the season of the ripening of fruits. —Hull. 115<sup>b</sup> sq. אִיסוּר ב', v. אִיסוּר. Y. Sabb. VII, 10<sup>a</sup>; Y. Bets. I, 60<sup>b</sup> top חוֹרַר מְכַלֵּל ב' permitted as coming under the category of cooking (on Holy Days); a. fr.—*Pl.* בִּישׁוּלֵי נְכָרִים Ab. Zar. 38<sup>a</sup> dishes prepared by gentiles. Ib. בִּישׁוּלֵי שֶׁל עַבְדִּים (strike out של, v. Ms. M.); a. fr. [Gen. R. s. 49 אֲמַר בִּישׁוּלָהּ, v. בִּישׁוּל.]

**בִּישׁוּלָא, בִּישׁוּלָא** ch. same. Pes. 27<sup>a</sup> דְּהָא קָא מְקַבְּלָא ב' (ed. דְּהָא קָבֵלָה... for it receives the dish (to be prepared), before yet they put the wood &c. Ab. Zar. 38<sup>a</sup> וְכ' קִירוּבִי to accelerate boiling (make it quicker done) is something essential. Hull. 111<sup>b</sup>.

**בִּישׁוּמִין** m. (בשם) *delicate food, dainty.* *Pl.* בִּישׁוּמִין, constr. בִּישׁוּמִין. Cant. R. to I, 12 גִּזְעַר טוֹב מִב' רִיחַ the smell of the dainties of Paradise (stimulating their appetites), v. קָרָא.

**בִּישׁוּמִין**, Y. Sabb. VII, 10<sup>a</sup> טְרִיקְסִימִין ב' read בִּישׁוּמִין.

**בִּישׁוּרָא**, v. בִּישׁוּרָא.

**בִּישׁוּרָא** f. (b. h. בִּישׁוּרָא; v. בִּישׁוּרָא) *joy, glad tidings; in gen. tidings.* Keth. 16<sup>b</sup> כִּוס שֶׁל ב' cup of joy (wine carried in the bridal procession of a virgin), v. explan. ib.—Mekh. Bo. s. 12 רַעָה ב' evil prediction. Tanh. Ki. Thetse 4; Pesik. Zakh. p. 24<sup>a</sup> אֲמַר בִּישׁוּרָא the news of his mother's death; a. e.—*Pl.* בִּישׁוּרָא. Y. Keth. II, 26<sup>b</sup> top חֶבֶרֶת שֶׁל ב' the keg of wine carried in the bridal procession, v. supra. Num. R. s. 14 (play on בִּישַׁר Koh. XII, 12; Ezek. XXXVI, 26) the Lord sends thee טוֹבוֹת ב' good tidings. Ber. IX, 2 ב' רַעָה... טוֹבוֹת... Mish. ed. (Talm. ed. 54<sup>a</sup> רַעָה רַעָה, v. Rabb. D. S. a. l. note 4) good tidings... bad news. Sabb. 63<sup>a</sup> רַעָה אֵין... no bad tidings will reach him.

**בִּישׁוּרָא, בִּישׁוּרָא, בִּישׁוּרָא** ch. same. Targ. Job III, 26 (in an evil sense). Targ. II Sam. XVIII, 22; a. e.—R. Hash. 19<sup>a</sup>; Taan. 18<sup>a</sup> (quot. fr. Meg. Taan. ch. XII) טַבָּתָא ב' good news came. Lam. R. to I, 5 טַבָּתָא ב' thou hast received good tidings. Gen. R. s. 81 (in Hebr. phraseol.) אֲמַר ב' שֶׁמָּתָה אֲמַר the news that his mother died; v. preced.—*Pl.* בִּישׁוּרָא. Targ. Y. II Gen. XLIX, 21.

**\*בִּישׁוּמִין** (emp. יִשְׁט, יִשְׁט a. Arab. *basafa*) *to send forth in all directions, to shoot wildly.* Targ. Prov. XXVI, 18 ed. Vien.; oth. ed. פִּשְׁט).

**\*בִּישׁוּמִין** f. (v. preced.) *running around in sexual lust.* Targ. Jer. XIII, 27 some ed. (oth. שִׁשְׁמִין; ed. Lag. שִׁשְׁמִין).

**בִּישׁוּל**, v. בִּישׁוּל.

**בִּישׁוּרָתָא, בִּישׁוּרָתָא**, v. בִּישׁוּרָתָא.

**בְּשֵׁכֶר** \*<sup>1</sup>, v. **בְּשֵׁכֶר**.

**בְּשֵׁל** (b. h.; *בש*, sec. r. of *באש*, emp. *בשש*, *בשם* to ripen, boil, be done (through natural or artificial heat). Y. Snh. VIII, beg. 26<sup>a</sup> *ב' הוֹרֵעַ וְכ'* when the seed boils inside (maturity of genital organs), the pot outside becomes dark (genitals are covered with hair).

*Pi.* **בְּשֵׁל** to mature, cook, roast. Snh. 95<sup>b</sup> *לְבִשֵּׁל* to make the fruits ripen. Hull. 98<sup>b</sup>; a. fr.—Pes. 112<sup>a</sup> *כֹּחַ לֹא תִבְשֵׁל וְכ'* cook not in a pot which thy neighbor has used before thee (i. e. marry not a divorced woman).—Part. Pu. *מְבִשֵּׁל*. Ned. VI, 1 *וְכ' הַמְבִּי' הוּא* he who vows abstinence from anything boiled, is permitted to partake of roasts &c. Ib. 49<sup>a</sup> *כִּדְּמִי' קָרוּ מְבִי' . . . . .* בארזא in R. J.'s place they call roast likewise *m'bushshal* (emp. II Ohr. XXXV, 13); a. fr.

*Hithpa.* **בְּשֵׁל**, *Nithpa.* **בְּשֵׁל** to be boiled, done, ripe. Ter. X, 11. Hull. VII, 4; a. fr.—Ib. 98<sup>b</sup> top, v. *בְּשֵׁל*.—Sot. 11<sup>a</sup>; Ex. R. s. 1 *בְּקִדְּוִי שְׂבִישָׁל וְכ'* in the pot they boiled in, they were boiled, (they were done by as they did by others).

**בְּשֵׁל**, **בְּשִׁיל** ch. same; as preced. Kal. Targ. O. Gen. XL, 10 ed. Berl. *בְּשִׁיל* (ed. *בְּשִׁיל*, Pa.); Y. *בְּשִׁיל*; ib. IX, 20. —Part. pass. *בְּשִׁיל*, *בְּשִׁילָא*. Targ. O. Num. VI, 19; a. e.—Ab. Zar. 38<sup>a</sup> *אִי לֹא הוּא חִפְיָךְ בַּח זִידָא ב' וְכ'* Ms. M. (ed. less corr.) if he (the gentile) had not turned it, it would have been done in two hours.

*Pa.* **בְּשִׁיל**, *בְּשִׁיל* as preced. *Pi.* Targ. I Kings XIX, 21; a. fr.; v. supra.—Ab. Zar. 38<sup>a</sup> *לְבִישָׁלִי מִנָּא* to bake (in the furnace) the earthen vessel, contrad. to *לְשִׁירָדִי* to glaze, finish. Hull. 110<sup>a</sup> *כִּדְּמִי' לִבְנֵי לֵב' . . . כִּדְּמִי' לִבְנֵי לֵב'* how much milk is required to boil a quarter of a litera of meat?

*Itkpa.* **בְּשִׁיל**, *אִתְבְּשִׁיל* as preced. *Hithpa.* Targ. Y. Deut. XXVI, 2; a. e.—Targ. I Sam. II, 13 *כְּמִיבְשֵׁל* (Var. *כְּמִבְשֵׁל*).—Ab. Zar. 29<sup>b</sup> *אִתְבְּשִׁיל*.

**בְּשֵׁל** m., *בְּשִׁילָא*, *בְּשִׁילָא* f. (b. h.; preced.) *ripe, boiled, done*. Hull. 98<sup>a</sup> bot. both derive it *ב' מִדְּ* from the process prescribed for the priest's gift &c. Ib. <sup>b</sup> top אין *אֵין* when it says, 'the shoulder boiled' it means entire (not carved). Ib. *אֵין ב' אֵלָא שְׁנַחֲבֵשֵׁל וְכ'* when it says, 'He shall take &c. from the ram' it means that it must be boiled joined to (or jointly with) the body of the ram. Tanh. Vayera 5 Abraham *בְּשִׁילָא* swallowed the fig ripe, i. e. spoke deliberately, opp. *פְּגִיחָא*; Gen. R. s. 49 *אִמֵּר בְּשִׁילָא* (corr. acc.).

**בְּשִׁילָא** ch. same. Targ. Y. Ex. XII, 9.

**בְּשִׁילָא** m. (preced.) *cook*.—*Pl.* *בְּשִׁילָא*. Targ. Ezek. XLVI, 24 (some ed. *בְּשִׁילָא*).

**בְּשִׁילָמָא** (v. *שְׁלָמָא*) *in peace, well*, whence (as a dialectic term) *granted, it is right, it would be right*. Pes. 7<sup>a</sup> *אֵלָא וְכ' . . . שְׁבַח ב' ב' it is right as far as 'a Sabbath' is concerned, for it may happen on an eve of Pass-over concurring with a Sabbath, but (when it says) 'on a Holy Day', how can &c.? Ib. 24<sup>b</sup> *שְׁפִיר וְכ' . . . אִי* I grant, if . . . , it would be right (to infer that &c.), but*

now &c. Ib. 50<sup>a</sup> *הִירִינוּ . . . לִמָּאן דְּאִמֵּר ב' it is right according to him who says . . . , but according to &c.; a. v. fr. ב' אִי אִי II.*

**בְּשִׁילָמָא**, **בְּשִׁילָמָא** &c., v. *בְּשִׁילָמָא* &c.

**בְּשִׁילָמָא** m., pl. *בְּשִׁילָמָא* (b. h., preced.) *spices, perfumes*, esp. those used for blessings at the exit of the Sabbath. Ber. VIII, 5 sq.; a. fr.

**בְּשִׁילָקָא** (Pashel of *בִּקֵּר*) *to search, discover*. Targ. Ps. XLIV, 22 (h. text *וְחָקֵר*). Ib. XXVII, 4 *וְלִבְשָׁקָא* ed. Lag. *to find the truth, speculate* (ed. *וְלִבְקָא*, h. text *וְלִבְקָר*).—Yeb. 120<sup>a</sup> he passed before them with a plaster on his face *בְּשָׁקָא* and they (the officers) did not discover it (the disguise; for Var. v. Ar. ed. Koh. s. vv. *בְּשָׁקָא* a. *בְּשָׁקָר*). Erub. 19<sup>a</sup> *וְלֹא מְבִשְׁקָר לִידָא* and he (Abraham) does not discover the disguise; Ar. (taking *בְּשָׁקָר* as part. pass.) and he (in his disguise) is not discovered (as a Jew). \*Bekh. 36<sup>b</sup> *חֲזִייהּ בְּשָׁקָרָא* he saw him, and discovered his fraud, v. Tosaf.; (ed. a. Rashi *בְּשִׁילָקָא* he looked at his fraud). [Targ. Y. II Deut. IV, 34 *לְמִבְשָׁר*, Var. *לְמִבְשָׁר*, read: *לְמִבְשָׁקָר*.] V. *מִבְשָׁקָרָא*.

**בְּשִׁילָקָא** (v. *בְּשִׁילָקָא* II a. *בְּשִׁילָקָא*) *to be sweet, pleasant*.

*Pi.* **בְּשִׁילָקָא**, *בְּשִׁילָקָא* to gladden, to bring good tidings to; in gen. *to announce*. Hull. 87<sup>a</sup> *אִמֵּר מְבִשְׁקָרָא* I am bringing good news. Sabb. 63<sup>a</sup>, v. *בְּשִׁילָקָא*; a. fr.—Part. pass. *בְּשִׁילָקָא* *informed of good news, assured*. Y. Kil. IX, 32<sup>b</sup> top *הוּא יִרְאָה מִבְּ* he shall receive a message from the life in the world to come, i. e. he may be assured of salvation; Y. Keth. XII, 35<sup>a</sup> *וְכ' מְבִשְׁקָר לְחַיִּי* (corr. acc.); Y. Shek. III, end, 47<sup>c</sup> *הוּא עִי' לִי* Ex. R. s. 46 *אִתְבְּשִׁילָא* thou art informed that I have forgiven thee &c. Y. Ber. V, end, 9<sup>d</sup>; a. e.

*Nithpa.* **בְּשִׁילָקָא** to be gladdened, to receive good tidings. Pesik. R. s. 42 *בְּבִינִי* he was assured that he would have children. Gen. R. s. 47; s. 53 *נִחְבְּשָׁרָא* she was assured that she would nurse her child. [V. *בְּשִׁילָקָא* II.]

**בְּשִׁילָקָא**, **בְּשִׁילָקָא** I ch. same, 1) *to be glad*;—2) = *Pa.* Targ. Y. Gen. XXI, 7. Targ. Y. II ib. XLIX, 21 *לְמִיבְשָׁר*.

*Pa.* **בְּשִׁילָקָא**, *בְּשִׁילָקָא* as preced. *Pi.* Targ. Y. I Gen. XLIX, 21. Targ. Jer. XX, 15; a. fr. [Targ. Y. II Deut. IV, 34, v. *בְּשִׁילָקָא*.]

*Itkpa.* **בְּשִׁילָקָא** as preced. *Nithpa.* Targ. Ruth I, 6; a. e.

**בְּשִׁילָקָא**, **בְּשִׁילָקָא** II, v. *בְּשִׁילָקָא*.

**בְּשִׁילָקָא** m. (b. h.; v. preced.) [*ripe, warm, sweet, well-looking*; v. Freitag Arab. Dict. s. v. *bšr*, a. emp. *בְּשִׁילָקָא* body (b. h.); *flesh, meat*. Hull. VIII, 1 *כָּל חֲבִי' . . .* any kind of meat. Ib. 16<sup>b</sup> *בְּשִׁילָקָא* meat eaten for satisfying the appetite, i. e. secular meal of meat, opp. to sacrificial meals (v. Deut. XII, 20). Ib. 17<sup>a</sup>, v. *בְּשִׁילָקָא*; a. fr.—*ב' וְכ' (abbr. ב' וְכ' flesh and blood, i. e. mortal man. Ber. 33<sup>a</sup>; a. v. fr.*

**בְּשִׁילָקָא**, **בְּשִׁילָקָא**, **בְּשִׁילָקָא** ch. same; 1) *body, flesh, meat*. Targ. Gen. II, 21. Targ. Lev. XIII, 2; a. v. fr.—Hull. 109<sup>b</sup> *בְּשִׁילָקָא* I desire to eat something tasting like meat with milk. Sabb. 140<sup>b</sup>; a. v. fr.—2) *mortal*. Targ. Y. Gen. XL, 23. Targ. Jer. XVII, 5; a. e.



**בְּתִיָּה** (b. h., IChr. IV, 18) pr. n. f. *Bithiah*, daughter of Pharaoh; in legend, name of Moses' foster-mother. Lev. R. s. 1, a. e (as if בְּתִיָּה daughter of the Lord, pious). Snh. 31<sup>b</sup> שלם ב' שלם ליהויה ליהויה salutation to him whose splendor is like that of the son of B. (Moses).

**בְּתִירָה, בְּתִירָה, בְּתִירָה** pr. n. m. *B'therah*; 1) father of R. Judah of Netsibin. Yeb. 102<sup>a</sup>; Pes. 3<sup>b</sup>; a. fr.—2) ב' בני ב' a scholarly family of Babylonian descent, much favored by Herod. Pes. 66<sup>a</sup>. B. Mets. 85<sup>a</sup> top.

**בְּתִירָה**, v. בְּתִירָה.

**בְּתִירָה** m. h., or בְּתִירָה ch. (b. h.; בְּתִירָה, *to cut*, v. *piece, decree, allotment* (=בְּתִירָה). Cant. R. to II, 17, v. אֲרִיחֹן a. סוּלָא.—*Pl.* v. בְּתִירָה a. בְּתִירָה.

**בְּתִירָה, בְּתִירָה** (=בְּתִירָה, v. בְּתִירָה) *after, behind*. Dan. VII, 6; 7.—Targ. Gen. X, 32; a. fr.—With suff. (pl.) בְּתִירָה &c. Targ. O. Ex. XXXIII, 23; a. fr.—Ber. 19<sup>a</sup> spoke (evil) דְּשִׁמְיָאֵל ב' עֲרִסִי דְּשִׁמְיָאֵל (ed. Ms. M. (ed. of Mar Samuel's private life. v. Rabb. D. S. a. l. note) of Mar Samuel's private life. Kidd. 71<sup>b</sup> שְׁרִיקוּתָא ב' זִיל follow the rule of silence; i. e. those of a peaceful nature are of pure descent. Pes. 84<sup>a</sup> we are guided by the present status. Ab. Zar. 10<sup>b</sup> לְיָדֵי לְמָאן דְּבִרְחִי וְכ' let them (the presents) pass on to thy successors to be given to my successors that may come after thy death (as bribes to protect them). Y. Dem. II, 23<sup>a</sup> which (opinion of) R. Meir? דְּהִיא דְּהִינִי that opinion of R. M. which is taught below; a. fr.

**בְּתִירָה, בְּתִירָה, בְּתִירָה** m. (preced.) *the last, latest*. Targ. Ex. IV, 8; a. fr.—Targ. Ps. LXXXVIII, 4 Ms. (ed. Vien. בְּתִירָה, oth. ed. בְּתִירָה).—Gitt. 47<sup>a</sup> the gladiator's last day; a. fr.—ב' בְּבִיאָה, v. בְּבִיאָה.—*Pl.* קמאי 56<sup>b</sup> the first and the last of the quoted authorities, opp. מִצְעִי.—Hull. 105<sup>b</sup> מִיאָה=h. מִיאָה, v. מִיאָה.—Fem. בְּתִירָה, בְּתִירָה, בְּתִירָה. Ab. Zar. 51<sup>a</sup>; a. fr.—*in the last place, last*. Targ. O. Deut. XIII, 10; a. e.

**בְּתִירָה**, v. בְּתִירָה.

**בְּתִירָה** m. pl. ch.—next w, Targ. Y. II Lev. XXVI, 42.

**בְּתִירָה** m. pl. (v. בְּתִירָה) *pieces of the covenant-offerings*.—the covenant with Abraham (Gen. XV, 17—18). Cant. R. to II, 17; a. fr.

**בְּתִירָה** (בְּתִירָה, v. בְּתִירָה) *to make incisions*. Pa. בְּתִירָה with ב' *to urge, beg persistently*. Hull. 7<sup>b</sup> הוּא מְבַחֵשׁ בִּיה טוֹבָא he begged him very persistently (to accept the invitation). Shebu. 30<sup>b</sup> בְּצוּרָא מְבַחֵשׁ בְּעִ'ה לֹא מְבַחֵשׁ (Ms. M. מְבַחֵשׁ, with ב', Rashi with ב', v. to Hull. I. c.; ed. diff. vers.) a scholar is urged to sit down (in court), an ignorant man is not urged. [Ib. בְּתִירָה לְעִ'ה (read בְּתִירָה) he urged him (the scholar, to sit down) and made the ignorant man stand up; v. בְּתִירָה as to vers.]

**בְּתִירָה**, Targ. Job XXX, 7 בְּתִירָה Ms. Var. (ed. מִתְבַּרֵּן), read בְּתִירָה, v. בְּתִירָה.

## ג

**גִּמְמֵל**, the third letter of the Alphabet. It interchanges with כ and ק; cmp. גִּמְמֵל a. גִּמְמֵל; is related to ה, as גִּבְב, v. letter ה.

**גִּמְמֵל** prosthetic in foreign words before l, v. גִּמְמֵל, גִּמְמֵל.

**גִּמְמֵל**, as a numeral letter, *three*, v. גִּמְמֵל.

**גִּמְמֵל**, v. גִּמְמֵל.

**גִּמְמֵל**, v. גִּמְמֵל.

**גִּמְמֵל, גִּמְמֵל** m. (b. h.; preced.) *lofty; ruler, lord; proud, haughty*. Pes. 113<sup>b</sup> דל ג' a proud pauper.—*Pl.* גִּמְמֵל, Gen. R. s. 63 (ref. to גִּמְמֵל, Gen. XXV, 23) two rulers of nations (Rome and Israel); Ber. 57<sup>b</sup>; Ab. Zar. 11<sup>a</sup> אלא גִּמְמֵל read the word גִּמְמֵל not *goyim* (as the Masorah intimates) but *geyim* (lords); (Ms. M. a. Yalk. Gen. 110 גִּמְמֵל). Sifra B'huck. Par. 2, ch. V (ref. to Lev. XXVI, 19) וְכ' אלו הג' the 'pride of your power', those are the lordly (patrons)

of whom Israel is proud. Cant. R. to III, 10 הם ג' ארבע ג' there are four majestic rulers (in the animal kingdom) the ruler among birds &c.; Ex. R. s. 23. Hag. 13<sup>b</sup> who is exalted (rules) over the rulers.—Y. Kidd. IV, end, 66<sup>e</sup>. ג' עבדים של רובן most slaves (when raised to power) are overbearing; Treat. Sofrim XV, 10 גִּמְמֵל (corr. acc.); a. fr.—V. גִּמְמֵל.

**גִּמְמֵל**, v. גִּמְמֵל.

**גִּמְמֵל, גִּמְמֵל** f. (b. h.; גִּמְמֵל) 1) *haughtiness, pride*. Y. Yoma VII, 44<sup>b</sup> מִפְּנֵי הַגִּמְמֵל to avoid the appearance of pride (on the Day of Atonement).—2) *glory*. Hag. 5<sup>b</sup> (ref. to גִּמְמֵל, Jer. XIII, 17) מִפְּנֵי גִמְמֵל over the glory of Israel that has been taken from him &c. Ib. מִפְּנֵי גִמְמֵל של מלכות שמים over the (lost) glory of the heavenly kingdom (the destruction of the Temple).

**גִּמְמֵל**, v. גִּמְמֵל I.

**גִּמְמֵל** f. (b. h. גִּמְמֵל; גִּמְמֵל) 1) *redemption, delivery*. Meg. 15<sup>a</sup>, a. fr. גִּמְמֵל causes redemption to



come (through his good deeds). Cant. R. to II, 2 בנאולקתא מחר of to-morrow's redemption, i. e. Messianic days.—Kidd. 15<sup>b</sup> redemption גאולת עצמי by himself, ג' by relatives, ג' by strangers (Lev. XXV, 47 sq.). Pes. 118<sup>a</sup> מן דג' than delivery (from evil); a. fr. [Lev. R. s. 32, end; Koh. R. to IV, 1, read גאולתה, v. גאולת].—*Pl.* גאולת. Y. Peah VII, 20<sup>b</sup> bot. ג' two redemptions (of fruits).—2) *G'ullah*, a) that section of the prayers between the Sh'ma (שְׁמָע) and the T'fillah (תְּפִלָּה), so called from its contents. Ber. 9<sup>b</sup> להפלה ג' he recited the T'fillah immediately after closing the G'ullah (with the benediction גאל ישראל). Ib. 4<sup>b</sup>; a. fr.—b) *the seventh benediction of the T'fillah, prayer for redemption.* Meg. 17<sup>b</sup>.

גאולתא ch. same, *redemption*. Targ. Y. Num. XXV, 12.

גאון m. (b. h.; גא' *majesty, pride*. Sifra B'huck. Par. 2, ch. V; v. גאון. [In the post-Talmudic period *Gaon* (excellency) was the title of the chiefs of the Babylonian academies.—*Pl.* גאונים.—*Gaonate*.]

גאוסטראני, Gen. R. s. 94, v. גאוסטראני.

גאולתא, גאולתא f. (גא') 1) *haughtiness*. Targ. Prov. VIII, 13 (Ms. גאולתא).—2) *loftiness*. Targ. O. Ex. XV, 1; 21 Var., v. גאולתא.

גאולתא, גאולתא v. גאולתא.

גאולתא, גאולתא (b. h.; גא, ג' *to rise; to be arched, caved*) *to rise, swell*; trnsf. *to be elated, proud; to be exalted, majestic*. Mekh. B'shall., Shirah 2, v. infra. [Tosef. M. Kat. I, 7 גאולתא, v. גאולתא.]

*Pl.* גאולתא *to exalt*. Mekh. l. c. גאולתא He (the Lord) exalted me, and I exalt him; Tanh. ib. 12 גאולתא; Yalk. Ex. 242 גאולתא (corr. acc.). Y. Taan. III, 67<sup>a</sup> top (ref. to Job XXIII, 29) ... לרשפיתן את אברתי I (the Lord) decreed to humble them (by dearth), and thou—to raise them (Bab. ib. 23<sup>a</sup> רשפיתן).

*Hithpa.* גאולתא, *Nithpa.* גאולתא *to show one's self glorious, exalt one's self, be exalted*; (in an evil sense) *to be proud, boast, to lord it*. Mekh. l. c. (ref. to Ex. XV, 1) גאולתא He was glorious and will be &c. Ib. גאולתא He exalts himself above all those who are boastful, 'לפניו וכ' פרינס המרג' וכ' an officer who lords it over the community. B. Bath. 98<sup>a</sup> המרג' בטלית וכ' who parades the scholar's cloak. Tosef. Sot. III, 10 sq. גאולתא אלא וכ' became haughty only in consequence of the bounties &c.; Snh. 109<sup>a</sup>. Ber. 10<sup>b</sup> זה ונהג' ונהג' Ms. M. (ed. לאחר שנהג'; Yalk. Kings זה ונהג' ...; Lev. 616 (לאחר שנהג') after this man has eaten and drunk and become haughty, v. גאולתא. Lev. R. s. 10 עליו נהג' (Ex. R. s. 37 זהו דעתי) became overbearing.

גאולתא, גאולתא ch. same; *to rise, grow* &c. Targ. I Sam. II, 5 גאולתא (some ed. גאולתא).

*Hithpa.* גאולתא, גאולתא 1) *to grow high*. Targ. Job VIII, 11 (h. text גאולתא).—2) *to be exalted; to be proud*. Targ. Ex. XV, 1; 21. Targ. Y. II Gen. XXXIV, 31 (I מלגלג); a. e.

גאולתא pl. of. גאולתא.

גאולתא v. גאולתא.

גאולתא v. גאולתא.

גאולתא m. pl. (abstract noun, v. גאולתא; cmp. (הררים) *loftiness, excellence*; (in a bad sense) *haughtiness*. Hull. 92<sup>a</sup> (play on שריג' ג' בכל וכ' Gen. XL, 10) the three princes of excellence (influential patrons of Israel) in every generation (in Palestine under the Roman, in Babylon under the Parthian government).—Ber. 10<sup>b</sup>; Yalk. Lev. 616 (ref. to I Kings XIV, 9) גאולתא אלא גאולתא read not *gavvekha* (thy body), but *geekha*, thy swelling or pride (applied to taking a meal before prayer), v. גאולתא.

גאולתא (b. h.) [to cover, cmp. Job III, 4;] *to ransom, redeem, protect*. Pes. X, 6 גאולתא וג' וכ' has protected us and redeemed our ancestors. Gen. R. s. 78, beg.; Midr. Till. to Ps. XXV, beg.; Lam. R. to III, 23 גאולתא thy faith is great enough to redeem us. Gen. R. s. 44.—Kidd. 20<sup>b</sup> גאולתא וגאולתא להצאן he may borrow money and redeem his property (from the sanctuary), and may redeem in instalments. Midr. Till. to Ps. XXXI, beg. גאולתא אורנו redeem us; a. fr.—V. גאולתא.

*Nif.* גאולתא *to be redeemed*. Ber. 9<sup>a</sup> וכ' גאולתא when the Israelites were redeemed from Egypt. Kidd. 15<sup>b</sup> (ref. to Lev. XXV, 54) גאולתא דורא נ' וכ' through those (his relations) he may be redeemed, but he is not freed after six years of service (Ex. XXI, 2). Ib. 20<sup>b</sup> when the jubilee year arrives גאולתא ולא and it (the field) has not been redeemed. Ib. גאולתא מיד it has the privilege of immediate redemption. Sabb. 118<sup>b</sup> גאולתא מיד they would be released (from captivity) at once. Y. Taan. II, 65<sup>d</sup> top גאולתא וכ' וסופן לרזיגאל and they will be released &c.; Gen. R. s. 56 גאולתא; a. fr.—[In b. h. ג' also: *to cover* (with blood), *stain, make repulsive*.] V. געל.

גאולתא ch. same.—Part. גאולתא, גאולתא. Targ. O. Num. XXXV, 12; 19; 21, a. e. גאולתא, v. גאולתא.

גאולתא, Y. Hall. I, 57<sup>d</sup> ג' מלי, v. מליגאולתא.

גאולתא, v. גאולתא.

גאולתא, v. גאולתא.

גאולתא, v. גאולתא.

\*גאולתא = גאולתא *to swallow*. Pa. גאולתא *to make swallow*. Hull. 111<sup>a</sup> גאולתא לשהא make (the son of) Sh'ba swallow it (Rashi). [Ar. reads גאולתא (contr. Pa. of גאולתא or גאולתא, cmp. Syriac גאולתא P. Sm. 761 sq.) it made (the son of) Sh. feel nauseous (which was his reason for not eating it.)]

גָּבַר, v. גָּבַר.

גָּבַר, v. גָּבַר.

גָּבַר, v. גָּבַר.

**גָּבַר** m. (b. h.; גבב) *convex, arched*, whence 1) *the exterior or upper part of a thing, a body*, esp. *back* (of an animal's body, usu. *אחור*). Gen. R. s. 8; beg. he split the double-faced body (v. *פרצוק*) ג' (רצוק) and gave it two backs, one back on this side &c. — *a swelling* on the hand, on the foot. Ab. Zar. 28<sup>a</sup>; Sabb. 109<sup>a</sup>.—b) *eye-brow* (b. h.), *the elevation around genitals* &c. Nidd. 52<sup>b</sup> one hair on the lower surrounding of her genitals, opp. בכריסה v. *פרס*; B. Bath. 56<sup>b</sup>; Snh. 30<sup>b</sup>; B. Kam. 70<sup>b</sup>, [Rashi: on her finger joints].—c) (also *גבב*) *pl. גבב*, *chin*. Nidd. 23<sup>b</sup>; Y. ib. III, 50<sup>e</sup> bot. *גבב* (dimples).—\*d) *a low fence*. Tosef. B. Mets. XI, 22 (ed. Zuck. *גבב*).—Kel. XXV, 5 outsides of vessels (usu. *אחוריים*). Gen. R. s. 8, v. supra.—*Pl. גבב*, *double back and double spine* (explain. *גבב*, Lev. XXI, 20); Nidd. 24<sup>a</sup> sq.; Hull. 60<sup>b</sup>.—Nidd. 23<sup>b</sup> *דוקן* (v. supra.—*על גבב* (abbr. *ע"ג*) *on, upon, by the side of* (cmp. *על* in b. h.). Hull. 3<sup>a</sup>, a. fr. standing by him, superintending. Nidd. 66<sup>a</sup> *על גבב* by the river-side; Makhsh. I, 4 (v. *גבב*). Succ. IV, 4 *על גבב* (Talm. ed. 42<sup>b</sup> v. *אריסטבא* v. *אריסטבא*—Transf. *on the basis, on the principle*. אהא על גבב Hag. II, 78<sup>b</sup> bot. *על גבב* (usu. *על גבב* layman's food prepared on the principles of sacred food (as though it were sacred food). Bets. II, 3 (17<sup>b</sup>); Tosef. ib. II, 7 *על גבב* you may (on a Holy Day) immerse vessels for the purpose of changing their use (literally: from principle to principle, from one *על גבב* to another); expl. *על גבב* if one desires to work his wine press on the basis of his olive press, i. e. with vessels originally immersed for the use of the olive press, or his olive press on the basis of his dough, i. e. with vessels originally immersed to be used for kneading, he may immerse his vessels on the same day; Bets. 19<sup>a</sup> *על גבב* . . . Ms. M. a. Ar. (ed. incorr. *על גבב*) if one wishes to change &c., he might have done so (even without another immersion and, therefore, may re-immers his vessels on the Holy Day because he does not thereby create a new status).—Cmp. *על גבב*.—Tosef. Sabb. XII (XIII), 1; Y. ib. XIII, 14<sup>a</sup> *על גבב* around, or adding to the border of a web &c.; Bab. ib. 105<sup>a</sup> *על גבב* none over him save the Lord his God.—*על גבב* in the back, behind. Y. Keth. XII, 35<sup>b</sup> *על גבב* (Bab. 111<sup>a</sup> *על גבב*) there is something behind, i. e. there is a reason for it.—Cmp. *על גבב*.

**גָּבַר** ch. same; 1) *back, body* &c. Targ. Y. II Ex. II, 3 *על גבב* river-side (Y. I *על גבב*). Targ. Job XIII, 12 *על גבב* a body (lump) of clay.—Hull. 47<sup>b</sup> *על גבב* on top, opp. *על גבב* inside, below. Sabb. 109<sup>a</sup> *על גבב* on his foot. Yoma 78<sup>a</sup> *על גבב* it was the back (dorsum) of the foot, cmp. *על גבב*.—*על גבב*. Targ. Y. Gen.

XXXI, 10; a. e.—[גבב]. Gen. R. s. 8, some ed., read *על גבב*, v. *על גבב* as preced. Targ. II Chr. XXI, 3 *על גבב*, v. *על גבב*. Targ. Y. II Lev. I, 17; a. e.—*על גבב* upon one's hand; *על גבב* as upon one's hand, i. e. exposed to danger. Targ. Job. XIII, 14; a. fr.—Also ellipt. *על גבב*. Targ. Jud. IX, 17; a. e.—2) (prep.) *towards, with* &c. Targ. Y. II Num. XXI, 9.—With suffix of pers. pron. Targ. Job XIX, 4; a. fr.—Gen. R. s. 33 *על גבב* he sat with him. Ib. *על גבב* in your country. Y. Ned. VI, 40<sup>a</sup> sent letters *על גבב* through R. &c. Ib. *על גבב* (thus we read) in our country. Ber. 10<sup>a</sup> *על גבב* let Ezekiel come to me. Gen. R. s. 35 *על גבב* from those with him &c., from his generation to mine.—Bets. 25<sup>b</sup> *על גבב* go to see R. &c.; a. v. fr.

**גָּבַר** m. (b. h.; גבב) *cavity for collecting water, pond, cistern*. Tosef. Mikv. I, 1 *על גבב* (ed. Zuck. *על גבב*, read *על גבב*) the water in the pond. Ib. 3 *על גבב*.—*על גבב*. Cant. R. to I, 2 (ref. to *על גבב* ib.) *על גבב* may He make me pure, as a man levels the surface of two ponds (by which the unclean one is purified). Snh. 94<sup>b</sup>. M. Kat. 25<sup>b</sup> *על גבב* stagnant waters, opp. *על גבב*. Mikv. I, 1. Y. M. Kat. I, 80<sup>a</sup> bot.; Tosef. Mikv. I, 13 *על גבב* ed. Zuck. (read *על גבב*).

**גָּבַר**, v. *על גבב*.

**גָּבַר**, v. *על גבב*.

**גָּבַר**, v. *על גבב*.

**גָּבַר**, v. *על גבב*.

**גָּבַר**, v. *על גבב*.

**גָּבַר** &c. *על גבב* to arch, cave, curve; cmp. *על גבב* to curve. \*Pes. 42<sup>a</sup> bot. three things . . . *על גבב* curve the erect stature (make man's back high).

*על גבב* to heap up, pile, esp. to gather twigs, straw &c.; to rake. Shebi. IX, 6 *על גבב* he who gathers dry plants, leaves &c., (opp. *על גבב*, of green plants). Bets. IV, 6. B. Kam. 101<sup>b</sup>; Succ. 40<sup>a</sup> *על גבב*, v. *על גבב* II. Y. Yeb. VIII, 8<sup>a</sup> bot.; a. fr.—Transf. (with or sub. *על גבב*) to pick up frivolous arguments. Yoma 76<sup>a</sup> *על גבב* how long wilt thou rake words together and bring them up against us (i. e. what authority have you for your assertion)?; Sifra Vayikra, N'dab. ch. IV, Par. 4 *על גבב* (Mekl. B'shall, Vayas. 3 *על גבב*).

**גָּבַר** ch., Pa. *על גבב* same, to rake, collect. Targ. Ex. V, 7 *על גבב* ed. Berl. (ed. *על גבב*, Regia *על גבב* h. text *על גבב*); ib. 12 *על גבב* ed. Berl. Targ. Ps. CIX, 11 (h. text *על גבב*); a. fr.—Targ. Prov. VIII, 10 *על גבב* hoard ye unto yourselves knowledge. Ib. XXV, 4 *על גבב* rake ye out (remove; h. text *על גבב*). Targ. Is. XLVI, 6 *על גבב* they rake together gold (h. text *על גבב*).—Lam. R. to I, 1 *על גבב* (1 *על גבב*) *על גבב* this man (thou) will be a gatherer

of thorns and when he brings them, all people will run away from him; [Y. Maas. Sh. IV, 55<sup>b</sup> bot., v. אֵינָא].

**גָּבְבָא** m. (preced.) *rakings*, v. next w. דַּעֲמָא *a ball of clipped wool*. B. Bath. 74<sup>a</sup>; Snh. 110<sup>a</sup>; Num. R. s. 18. Ber. 9<sup>b</sup> דַּעֲ חִיּוּרָא בֵּין ג' רֵעִי חִיּוּרָא between a lump of white wool &c. Ib. 8<sup>a</sup>, v. חִיּוּרָא I.—Pl. גָּבְבִי Gitt. 68<sup>a</sup>.

**גָּבְבָא**, v. גָּבְבָא.

**גָּבְבָא**, v. גָּבְבָא.

**גָּבְבָהּ** f. (גבב) *rakings, small stubble, straw &c.*, used as fuel. Sabb. III, 1 sq., Y. ed. (Mish. a. Bab. ed. גָּבְבָהּ Chald.). Y. ib. III, 5<sup>c</sup> bot., Bab. ib. 36<sup>b</sup>. Kel. XVII, 1 בְּגֵ' the vessels of the bathers cease to be susceptible of levitical uncleanness, when they are so defective as to let small fuel drop out. Par. IV, 3; a. fr.

**גָּבְבָא**, v. גָּבְבָא, גָּבְבָא, גָּבְבָא.

**גָּבְהָ** f., v. גָּבְהָ.

**גָּבְהָ**, v. גָּבְהָ.

**גָּבְהָ**, v. גָּבְהָ, גָּבְהָ, גָּבְהָ.

**גָּבְהָ** (b. h.; v. גבב; emp. גָּבְהָ) *to be high; to be elated*. Meg. 15<sup>a</sup> רֵעִי חִיּוּרָא (Var. חִיּוּרָא של חִיּוּרָא) Haman is haughtier than Ahasver (he dared what Ah. did not venture); Yalk. Esth. 1056.—Sot. 5<sup>a</sup> לְמַעַלָּה וְלֹא ג' דָּרַי סִינִי and Mount Sinai did not rise higher (grow proud).

**Hif.** גָּבְהָ 1) *to raise, elevate; to make elated*. Taan. 23<sup>a</sup> אֲנִי הָיִיתִי בְּחַפְזִי הָיִיתִי חָסֵד הָיִיתִי חָסֵד thou lifted up through thy prayer, v. גָּבְהָ.—Erub. 55<sup>a</sup> מִי שֶׁמְגַבְהָ דַּעֲוָה עֲלֵיו כְּשִׁמְרִים Ms. M. (ed. גָּבְהָ, ed. Sonc. גָּבְהָ; v. Rabb. D. S. a. l.; Yalk. Deut. 940 who exalts his mind in himself as high as the heavens (who considers himself very wise, ed. who considers himself on account of his knowledge of it as high &c.). Ib. 13<sup>b</sup> הֵם מְגַבְהִים אֶת הַלֹּהִים and whomsoever exalts himself, the Lord will lower; ib. 54<sup>a</sup>; Ned. 55<sup>a</sup>. Tanh. Ki Thissa 14 מְגַבְהִים פָּנֵיהֶם lifted their faces up; a. fr.—Hall. III, 1 מְגַבְהִים חֲלָתָהּ she lifts up (dedicates) the priest's share; v., however, גָּבְהָ.—2) *to take up* a lost object in order to take possession of it. B. Mets. 8<sup>a</sup> דֹּמְגִבְרִי וְכ' מִצִּיאָהּ לְחִבְרִי if one takes up an object in behalf of his neighbor; ib. 10<sup>a</sup>; Bets. 39<sup>b</sup>; a. fr.

**Hof.** גָּבְהָ *to be raised*. Sot. 47<sup>b</sup> שְׁפִלִים הָיוּ מְגַבְהִים the low have been raised. Tanh. Ki Thissa 5; Lev. R. s. 8 רֵעִי חִיּוּרָא with the word *zeh* (Lev. VI, 13) has he (Aaron) been raised.—Part. מְגַבְהָ, f. מְגַבְהָ. Y. Shebu. I, 32<sup>d</sup> bot. what means שָׂאָר (Lev. XIII, 2) a raised spot (Sifra Thazr., Neg. ch. I מְגַבְהָ, corr. acc.).

**Hithpa.** מְגַבְהָ, *Nithpa.* מְגַבְהָ *to be elated, boastful*. Tanh. Huck. 1 הֵם מְגַבְהִים וְהוּלָךְ he beame more and more overbearing (Tanh. ed. Bub. ib.; Num. R. s. 18 מְגַבְהִים). Num. R. s. 6, beg. מְגַבְהִים בְּעַצְמָם they were proud of their own selves.

**גָּבְהָ**, ch. same, *to be high, elated*. Targ. Ps. CXXXI, 1.—Sabb. 67<sup>a</sup> מְגַבְהָ מְגַבְהָ thou art higher than all other trees. Meg. 15<sup>a</sup> מְגַבְהָ מְגַבְהָ Ms. M. (ed. גָּבְהָ) the King on high is higher than the king below. Hull. 7<sup>b</sup> מְגַבְהָ מְגַבְהָ a mountain rose between them (separating them). [Y. Ter. X, 47<sup>b</sup> bot. מְגַבְהָ מְגַבְהָ, Tosaf. to Hull. 64<sup>b</sup> גָּבְהָ.]

**Af.** גָּבְהָ 1) *to raise*. Targ. II Chr. XXXIII, 14.—2) *to take up*. Succ. 44<sup>b</sup> מְגַבְהָ מְגַבְהָ he took it (the festive wreath) up once as such and a second time for the willow branches thereon. B. Mets. 2<sup>b</sup> מְגַבְהָ מְגַבְהָ they took the lost object up at the same time. Ib. 8<sup>a</sup>; a. fr.

**Ithpa.** מְגַבְהָ, *Ithpe.* מְגַבְהָ 1) *to be high; to grow proud*. Targ. Job XXIV, 5. Targ. Koh. I, 12.—2) *to rise*. Targ. Job XXXIX, 27; a. e.—Hull. 141<sup>b</sup> sq. מְגַבְהָ מְגַבְהָ that the young birds may rise (when frightened).

**גָּבְהָ** f. (b. h.; preced.) *height, excellence; pride, haughtiness*. Ber. 10<sup>b</sup> (ref. to Ps. CXXX, 1) אֵין ג' לַפְנֵי רֵעִי there must be no hight (elevated stand during prayer) before the Lord. Esth. R. to IV, 15 מִן מְגַבְהָ from haughtiness.—Tanh. Ki Thissa 27 מְגַבְהָ מְגַבְהָ the hight of the world, i. e. the Most High.

**גָּבְהָ** ch. same. Targ. II Chr. XXXII, 26.

**גָּבְהָ** m. (b. h.; preced. ws.), constr. גָּבְהָ 1) *high, exalted, elevated &c.* Sot. 5<sup>a</sup> מִן מְגַבְהָ among men רֵעִי רֵעִי a high person looks up to a higher one, but ignores the lower one. Gen. R. s. 22 (ref. to Ps. XXXII, 1) happy is he מְגַבְהָ מְגַבְהָ who is higher than (who controls) his sin, and whose sin is not higher than himself; a. fr.—Snh. 5<sup>b</sup> (in Chald. diction) מְגַבְהָ מְגַבְהָ this man's (my) father was ambitious.—Fem. גָּבְהָ. Ab. V, 19 מְגַבְהָ מְגַבְהָ, opp. מְגַבְהָ.—Pl. מְגַבְהָ, f. מְגַבְהָ. Esth. R. to IV, 7 מְגַבְהָ מְגַבְהָ the high were lowered.—Y. Shebi. VI, 36<sup>c</sup> top ג' דָּרַי מְגַבְהָ my father was ambitious, v. supra.—Esp. מְגַבְהָ *the Most High*. Y. Snh. VII, 25<sup>b</sup> top; ib. c top מְגַבְהָ מְגַבְהָ with a service peculiar to it (that idol), or with a service prescribed for the worship of the Lord; Y. Naz. VI, beg. 54<sup>c</sup> מְגַבְהָ referring to a service prescribed for the worship of the Lord (but applied to an idol).—Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> מְגַבְהָ מְגַבְהָ it is an expression alluding to Divinity, v. מְגַבְהָ.—for the Lord, on the altar. Pes. 3<sup>b</sup> מְגַבְהָ מְגַבְהָ the fat-tail is offered on the altar; a. fr.—2) *an abnormally tall and slim person with shak-ing gait*. Bekh. 45<sup>b</sup> (explain. Mish.) מְגַבְהָ ed. (Ar. מְגַבְהָ).—Fem. מְגַבְהָ. Ib. (Ar. מְגַבְהָ).

**גָּבְהָ**, v. גָּבְהָ.

**גָּבְהָ** I (b. h.; גבב) [*heap, mound*,] 1) *landmark, boundary; limit; qualification*. B. Bath. 69<sup>b</sup> (ref. to Gen. XXIII, 17) מְגַבְהָ מְגַבְהָ such trees as require boundaries (small trees, are included in the sale). Ab. Zar. 24<sup>b</sup> מְגַבְהָ מְגַבְהָ this assertion (לְקַרְבֵּן) must be qualified. Y. Hall. I, 57<sup>b</sup> top (ref. to Is. XXVIII, 25) מְגַבְהָ מְגַבְהָ so far goes the definition of bread, i. e. only these species can be called *lehem*.—

2) (in gen.) *country*, contrad. to the sanctuary (מקדש) and Jerusalem. Keth. 24<sup>b</sup>, a. fr. קרשי דג' the sacred gifts (T'rumah &c.) set apart and consumed outside of the Temple and Jerusalem.—*Pl.* גבולין, גבולין. B. Bath. 56<sup>a</sup> נמצא ג' border-towns.—Shek. VII, 3 נמצא ג' if found outside of Jerusalem. R. Hash. 30<sup>a</sup>; a. fr.—V. גבול.

\*גבול II pr. n. *G'bul* (High-land), cmp. גבולא. Sot. IX, 15; Snh. 97<sup>a</sup> ג' אנשי (Ms. M. Snh., a. Cant. R. to II, 13 גבול).

גבוליא, גבוליא m. (v. preced.) of *G'bul*. Koh. R. to I, 4 ר' יעקב ג' (ed. Wil. גבוליא h. form); Y. Hall. III, 59<sup>a</sup> גבוליא ג' ר' י' Y. Kidd. IV, 66<sup>a</sup> top; Y. Yeb. VIII, 9<sup>b</sup> גבוליא of Gabla.

גבולתא, Y. Ter. X, 47<sup>b</sup>, read גבולתא.

גבור m. (b. h.; גבר) *strong, brave, mighty; hero*. Ned. 38<sup>a</sup> ג' on a strong man; Sabb. 92<sup>a</sup>. Ab. IV, 1 ג' who is a hero?; Tam. 32<sup>a</sup>; a. fr.—*Pl.* גבורים. Gen. R. s. 37 פלשתים ג' *Philistean* which means giants, opp. גמלים. Sot. 42<sup>b</sup> ג' four (Philistean) heroes; a. e.

גבור ג' חיל, Meg. 18<sup>a</sup>, v. גבור.

גבורא, v. גבורא.

גבורה f. (b. h.; גבר) 1) *superiority, strength, might*. Yoma 69<sup>b</sup> ג' זו דריא גבורה Ms. M. (ed. גבורה גבורה) in this His strength consists (in His long-suffering). Kidd. 49<sup>b</sup> ג' ten measures of bravery have come down into the world, nine of which the Persians have taken; Esth. R. to I, 3. Num. R. s. 10 (allud. to Koh. X, 17 a. Is. V, 22) ג' של חזקה ג' the strength (acquired by the study) of the Law consists in 'happy', the strength of wine in 'woe'; a. fr.—2) *Divine Majesty, the Lord*. Sabb. 87<sup>a</sup>. Ib. 88<sup>b</sup>, a. fr. ג' מפי דג' from the mouth of the Lord.—3) *high age*, v. infra.—*Pl.* גבורה 1) *manifestations of Divine power, wonders*. Yoma l. c. גבורה גבורה where are the evidences of His power (that we should call Him גבורה)?—2) *G'buroth*, the second section of the T'fillah (v. אבות), praising the powers of the Lord, also called אבות ג'. Y. Ber. IV, end, 8<sup>c</sup> this is the order &c. אבות ג' Aboth, G'buroth, and Kiddush hash-Shem (K'dushah).—3) *the power of rain*, a clause praising the Lord for giving rains, inserted in *G'buroth*. Ber. V, 2 מיכירין ג' we mention 'the power of rain', i. e. insert the clause, in 'the Resurrection', contrad. to the prayer for rain (שאגה). Taan. 2<sup>a</sup> ג' גש' ג' why is it named *G'buroth G'shamim*? Ans. שיעורין בגבורה because the rains come down through (God's) wonderful power (ref. to Job. V, 9—10).—3) (allusion to Ps. XC, 10) *the age of eighty*. M. Kat. 28<sup>a</sup> ג' שמונים (Ms. M. גבורה) 'eighty years' is called g'buroth (g'burah). Treat. S'mahoth III, 8 מיתה של גבורה (Y. Bicc. II, 64<sup>c</sup> bot. זקנה) a death of g'burah (at a high age); Ab. V, 21 שמונים לגבורה M. Kat. l. c. ג' הגיע לג' if one has reached the age of eighty.

גבורא, כפר ג', Meg. 18<sup>a</sup>, v. גבורא.

גבורא, גבורא, גבורא ch.=h. גבורא.

Targ. II Chron. X, 10. Targ. Jud. XI, 29 גבורא (ed. Vien. גבורא, גבורא, גבורא, גבורא. Targ. Jer. X, 6; a. fr.—*Pl.* גבורא, גבורא, גבורא. Targ. Ps. XX, 7.—Targ. I Chr. XI, 19 (Var. גבורא). Targ. Deut. III, 24 (Var. O. גבורא, v. Berl. Targ. O. II, 50; ed. Amst. גבורא); a. fr.—Targ. O. ib. XXXIII, 29 גבורא thy mighty deeds (h. text גבורא).

גבוש m. (גבש) *pile of stones*. *Pl.* גבושים. Tosef. Ohol. XVII, 9, v. גבוש.

גבוה pr. n. pl., v. גבוה.

גבוה, גבוה m., גבוה f. (גבה=גבוה) *high, tall and slim*. Bekh. 45<sup>b</sup> Ar., v. גבוה 2. [In b. h.: *with high forehead, bald in front*.]

גבה *Pi.* גבה (v. preced. end) *to shave a bald-pate*. Tosef. Sabb. VI (VII), 1 דמננה, v. גבירין.

גבה, v. גבה.

גבה f. (b. h. גבה) 1) *high forehead; baldness in front*. Hull. 65<sup>b</sup> ג' ארין לו ג' a species of locusts which occasionally appear, having no long-stretched heads (=ראשו ארך ib.); [Ar.: *a protuberance on the back, hump*]. Neg. X, 10 ג' a leprous affection on the front of the head (making it bald). Ib. מן הקרקד ג' which portion of the head is called *gabbath*? From the crown sliding down forward to where the hair begins [on the forehead; Sifra Thazr. Par. 5. ch. X. Tosef. Neg. IV, 11; a. fr.—2) *the front or outside of cloth; the nap of new cloth*, opp. קרחה. Sifra l. c. ch. XV גבבחהו b'gabbah to (Lev. XIII, 55) means new cloths (v. Targ. O. a. l.).

גבמלא, v. גבמלא.

גבא, v. גבא.

גבא, גבא (גבב, v. גבב) *to collect a bill, taxes &c.; to make one's self paid, to seize*. Keth. 90<sup>a</sup>, a. fr. if a later creditor (second mortgagee) ג' מה שג' ג' collected first, what he has collected is his own. B. Mets. 13<sup>b</sup> ג' he may make himself paid of unmortgaged property. Keth. V, 1 גבא אר הכל ג' she is entitled to the whole amount; a. v. fr.—Lev. R. s. 11 the king sent a treasury officer לגבור to collect (the delinquent taxes); Gen. R. s. 42 לגבורה; Tanh. Sh'mini 9. [Lev. R. l. c. גבא אורו, read וזכו, cmp. Gen. R. l. c.] Ex. R. s. 30 ג' מי ג' who collected from him (punished him for) the blood on his hand? ג' אורו ג' not the Israelites collected it, but the Gibeonites did.—Gen. R. s. 85; s. 92 end ג' מקום לגבורה ב' the creditor met with a chance to collect his bill, i. e. the Lord takes this occasion to visit our sins; a. fr.—Part. pass. גבוי *collected, seized*. B. Mets. 58<sup>a</sup> ג' על חק' counting on the Shekel contributions collected (though not yet delivered in the Temple treasury); Keth. 108<sup>a</sup>; Y. Shek. II, beg. 46<sup>c</sup>. Shebu. 48<sup>b</sup>, a. fr. כג' דמי is considered as if collected (in the possession of the creditor); a. fr.

Nif. גבוי 1) *to be collected, to be collectible*. B. Mets. l. c. גבוי לגבוי על הערוד לגבוי Y. Shek. l. c. on what is

yet to be collected. Peah VIII, 7 הקופה נְגִבִיר בשנים the charity fund must be collected by two persons; B. Bath. 8<sup>b</sup>; Snh. 17<sup>b</sup>; a. fr.—2) *to be collected from, be taxed*. Pesik. R. s. 10 לא דזי נִיגְבִירם וכ' they were not highly taxed; a. fr.

*Hif.* מְגַבֵּרָה *to cause to be collected*. Hall. III, 1 מְגַבֵּרָה she orders the priest's gift to be collected; v., however, גָּבֵה. Gitt. 35<sup>b</sup> מְגַבֵּרָה אֶת הַשָּׂאֵר אֶת הַשָּׂאֵר help her to collect the balance. [Tosef. Sabb. VI (VII), 1 מְגַבֵּה v. גָּבֵה.]—*Part. pass. fem.* מְגַבֵּרָה *collected fund*. Tanh. Emor 18.

גָּבֵה ch. same; [1] *to rake*, v. גָּבֵה.—2) *to collect, tax*. Targ. O. Deut. XXII, 19 (h. text עָנַשׁ). Targ. Koh. VIII, 14; a. e.—*Part. act. a. pass.* גָּבֵה. Targ. Hos. VIII, 6 (some ed. incorr. גָּבֵה, v. Rashi a. l.).—B. Mets. 12<sup>b</sup> נִדְחוּ though it cannot be collected from mortgaged, it may be collected from unencumbered property. Y. Gitt. I, end, 43<sup>d</sup> נִדְחוּ מִיְגָבֵי וְכ' they went down (to Babylonia) to collect debts there for friends; Y. Kidd. III, 64<sup>a</sup> לְגַבֵּיהָ (read לְמִיְגָבֵי); cmp. Gitt. 14<sup>b</sup>.—B. Mets. 17<sup>b</sup> מְגַבֵּרָה she has a right to collect (seize); a. fr.

*Af.* אֶגְבֵּי as preced. *Hif.* *to confiscate, fine*. Targ. Am. IV, 5. Targ. Hos. VIII, 13 (some ed. מְגַבֵּן *Part. pass. Pa.*).—Targ. Koh. XI, 4 מְגַבֵּי אֶת הַמָּוֶה makes not (people) derive any gain.—B. Kam. 98<sup>b</sup>; Keth. 86<sup>a</sup> מְגַבֵּי בֵיתָ makes him pay. Ib. מְגַבֵּי בֵיתָ כִּי וְכ' made him pay the full amount, v. מְגַבֵּי. Shebu. 48<sup>b</sup> מְגַבֵּי בֵיתָ we do not order collection on such a bill. [Nidd. 65<sup>b</sup> v. מְגַבֵּי, a. fr.]

*Ithpe.* אֶתְגַּבֵּי *to be taxed, fined*. Targ. O. Ex. XXI, 22.

גָּבֵה, Y. Succ. V, 55<sup>b</sup> bot., v. גְּבִירִי II.

גְּבִירָא I m. (גָּבֵר) *collected, hoarded*. Targ. Prov. VIII, 19 ed. Lag., (h. text נְבוֹרִי) hoarded treasure; XVI, 16.—V. גָּבֵר.

גְּבִירָא II m. (v. גָּבֵה a. גָּבֵה) *tall and slim*. Targ. Y. Lev. XXII, 22 אוֹרֵי דְגֵ' Ar. (ed. differ. vers., h. text extremely tall or of stunted growth; v. גְּבִירָה. [The vers. of Ar. obviously belonged to Lev. XXI, 20.]

גְּבִירָא III, גֵ' גֵ' *v. מְגַבֵּרָה*.

גְּבִירָה m. ch.=h. גָּבֵה (v. גָּבֵה). Targ. Ps. CXIII, 5 (Var. גְּבִירָה).—*Pl.* גְּבִירָה. Ib. CIII, 11. [Y. Ter. X, 47<sup>b</sup> bot., v. גָּבֵה.]

גְּבִירָה pr. n. m. *G'biha*. Snh. 91<sup>a</sup> ed. (Ar. גְּבִירָה).—Ab. Zar. 22<sup>a</sup>.

גְּבִירָה f. (גָּבֵר) *collectorship, office of*. Y. Dem. II, 23<sup>a</sup> top יֵצֵא מִגְּבִירָה (not מְגַבֵּרָה); Tosef. ib. III, 4 פִּירֵשׁ מִגְּבִירָה (ed. Zuck. יִירֵשׁ..., some ed. מִגְּבִירָה) as soon as he has resigned his office as (Roman) tax-collector.

גְּבִירָה ch. same. Snh. 25<sup>b</sup> גְּבִירָה occupied the collector's office.

גְּבִירָה m. ch.=h. גָּבֵה, *extremely tall*. Targ. Y. II Lev.

XXI, 20 (second vers. for h. text גָּבֵן; Var. in Ar. גְּבִירָה (not גְּבִירָה), v. Koh. Ar. Compl. s. v. גָּבֵן II, p. 227<sup>a</sup>); v. גְּבִירָא II.

גְּבִירָה m. (גָּבֵר) *collector* of taxes or charities, *treasurer, manager*. Ned. 65<sup>b</sup> when one is reduced to poverty, גְּבִירָה לִידֵי ג' רַחֲמָנָא he does not at once fall into the hands of the public almoner (but is taken care of by his friends). Y. Dem. II, 23<sup>a</sup> top; Tosef. ib. III, 4 וְכ' if a *haber* (socius, v. חֲבֵר 3) becomes a collector (publican), he is expelled from the order; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, 38<sup>c</sup> דְּנִידֵי רַחֲמָנָא let the collector collect his debt, i. e. let the divine agency do its mission.—*Pl.* גְּבִירָה. Tosef. B. Mets. VIII, 26 רַחֲמָנָא וְכ' for tax and custom collectors it is difficult to make reparation; B. Kam. 94<sup>b</sup>. Tosef. Dem. III, 17 צִדְקָה גְּבִירָה collectors or managers of charity.—Ab. III, 16 רַחֲמָנָא וְכ' the collectors (divine agencies of justice) go around every day; a. fr.—Chald. גְּבִירָה, pl. גְּבִירָה. Targ. Esth. IV, 7 (Bxt. a. oth. גְּבִירָה). [גְּבִירָה v. גְּבִירָא I.]

גְּבִירָה m. (גָּבֵר, cmp. גָּבֵה) *saving, thrifty*. Targ. Prov. XXI, 5 (h. text חֲרוּץ).—[גְּבִירָה v. גְּבִירָא I.]

גְּבִירָה, read גְּבִירָה.

גְּבִירָה m. (גָּבֵל) *a mush of flour and water*. Ber. 37<sup>b</sup> (defin. מִירָחָה ג' מִירָחָה a scalded mush (Ms. M. מִירָחָה ג'), a sort of puff-pastry or trifle.

גְּבִירָה v. גְּבִירָה.

גְּבִירָה v. גְּבִירָה.

גְּבִירָה I m. ch.= (b. h. גָּבֵן) *hump-backed*. Targ. O. Lev. XXI, 20. Targ. Koh. VII, 13.

גְּבִירָה II m. h. (v. גָּבֵן) *eye-brow*. Nidd. 23<sup>b</sup> Ar. (ed. differ. vers. corr. acc.). Bekh. VII, 2 (43<sup>b</sup>) ... לוֹ גְּבִירָה if one has no eye-brows or only one eye-brow,—this is the *gibben* of the Bible (Lev. XXI, 20); expl. Gem. ib. זוֹהֵר מִדֶּשׁ אוֹ גָּבֵן this is what is deducted by interpretation from *gibben* (ib.).—*Pl.* גְּבִירָה. Nidd. l. c.; Y. ib. III, 50<sup>c</sup> bot.—Bekh. l. c., v. supra. Ib. (explain. גָּבֵן, Lev. l. c.) שְׁבִירָה שְׁבִירָה (not שְׁבִירָה) whose eye-brows are lying (overshadowing the eyes).

גְּבִירָה I ch. same; also *eye-lash*. *Pl.* גְּבִירָה; גְּבִירָה; Targ. Lev. XIV, 9. Targ. Y. I, II Lev. XXI, 20 גְּבִירָה, v. preced. (h. text גָּבֵן).—Targ. Prov. VI, 4; ib. 25 גְּבִירָה Ar. (ed. גְּבִירָה); ib. XXX, 13 (h. text גְּבִירָה).—B. Kam. 117<sup>a</sup> וּמִסְרֵיהָ גְּבִירָה and his eye-lashes were over-hanging (he could not move his eye-lids). Ib. מִסְרֵיהָ לִי גְּבִירָה Mss. (v. Rabb. D. S. a. l. note 3, ed. עֵינִי) lift my eye-lashes for me.

גְּבִירָה II *hump-backed*, v. גְּבִירָה I.

גְּבִירָה f. (b. h. גָּבֵן) *curdled milk, cheese*. Ab. Zar. 34<sup>b</sup> גְּבִירָה בֵּית אוֹיֵנוֹ Bithynian cheese (prepared by gentiles), v. אוֹיֵנוֹ; a. fr.—*Pl.* גְּבִירָה. Ib. II, 4; a. fr.—Tosef. Zab. II, 5 דְּגְּבִירָה. Treat. Kuthim ch. II דְּגְּבִירָה. Ch. גְּבִירָה.



**גִּבְנָן** m. (b. h. גִּבְנָן; גִּבְן) *humpy, humpbacked*. *Pl.* גִּבְנָנִים. Mekh. Yithro, Baḥod. 4 (ref. to Ps. LXVIII, 17) **וְגִבְנָן** ye are all humpbacked (blemished) as we read (Lev. XXI, 20) &c., v. גִּבְנָן; (Meg. 29<sup>a</sup> מוֹמֵי־גִבְנָן; Yalk. Esh. 284; v. Tanh. B'midbar 7; Yalk. Ps. 796.

גבעוני v. גבבוני

גַּבְסִים, v. גִּיפְסוֹם a. גַּפְסִים.

\**Af.* אָנְבַּע *to waddle*. Y.Dem.I, 22<sup>a</sup> top saw one mouse (which had swallowed a jewel) מִנְּבַע וְאֵרָא come in waddling.

**גֵּבַע** (b. h.) pr. n. pl. *Geba*, a Samaritan town. Kel. XVII, 5 הָיְתָה לִּי גֵּבַע leeks of G.; Y. Or. III, 63<sup>a</sup> bot. גֵּבַע חֲרִיצִי (corr. acc.); Tosef. Kel. B. Mets. VI, 10 תֶּחֱזֹק גֵּבַע שֶׁל בֵּיתָא הַכְּחוּמִּים. [Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) גֵּבַע רְמוֹן Yalk. Zech. 585 וְרִמּוֹן.]

**גִּבְעָתָא** f. (b. h.; גבע; 1) *hill*. Lev. R. s. 10 ג' כמין like a hill (the bullock between the two rams). Cant. R. to IV, 6 עשה עילויהוּרין ג' he piled up their preputia; Gen. R. s. 47 ערלות גִּבְעָת ערלות; a. e.—*Pl.* גִּבְעוֹת. Hag. 15<sup>a</sup> ג' ברא הרים ברא ג' He created mountains, and (corresponding to them) hills. Taan. 8<sup>b</sup> (ref. to Job XXXVII, 13) אם לשבט בררים וג' if He sends rain as a scourge, He sends it on mountains and hills. Ab. Zar. 17<sup>a</sup> וג' הרים ye mountains and hills! Sot. 5<sup>a</sup>; a. fr.—2) pr. n. pl. *Gibeah*. Gitt. 6<sup>b</sup> עסיק בפלגש ג' studying the case of the woman murdered in Gibeah (Jud. XIX sq.). Pesik. R. s. 11 בג' בפלגש in the war about the woman of G.; a. e.—Shebu. 35<sup>b</sup> שמוה האמורין בג' *Rashi* (ed. *בגִּבְעָת פְּגִימִין*) the names (*Adonai, Eli* &c.) used in the chapter about Gibeah (Jud. XX).

**גָּבֵעוֹר** m. (b. h.; גבע, ל dimin.; cmp. גָּבֵר *calyx* or *capsule* of plants. Par. XII, 2 (of hyssop).—**פְּלִיגָבֵעוֹרִי** Ib. 2; 5; Yoma 14<sup>b</sup>.—**זֶרַע פִּשְׁתָּן בְּגִבְעוֹרָיו** (Ms. M. 2 the seed of flax in (its) capsules; v. פֶּד II. Num. R. s. 7 זֶרַע פִּשְׁתָּן הָיָה נִשְׁמָר בְּגִבְעוֹרָיו the flax had formed capsules; Lev. R. s. 18 זֶרַע פִּשְׁתָּן לֹא יִשְׁמָר בְּגִבְעוֹרָיו (when no longer good for linen). Par. XI, 7, v. גָּבֵל; a. fr.

גבעונאי, v. next w.

**גִּבְעוֹנִי** m. (b. h.) *Gibeonite, one not admissible as a member of the congregation of Israel*, v. **יִתְרוֹ**. Pesik. R. s. 26 (ref. to Jer. XXVIII, 1). Yeb. 71<sup>a</sup> **גִּ' מְדוּל** (Ar. ed. Koh. **בְּגוֹנִי**, oth. ed. **גִּבְנִי**) a circumcised G.; Ab. Zar. 27<sup>a</sup> **בְּגִבְעוֹנִי**; Yalk. Gen. 81 Ms. **גִּבְעוֹנִי** (v. Rabb. D. S. to Ab. Zar. 1. c. note 40).—**פְּלִיטוֹתֵיהֶם**. Num. R. s. 8; Ex. R. s. 30; Yeb. 78<sup>b</sup>, a. fr.—Ch. **בְּגִבְעוֹנִי**. Targ. II Sam. XXI, 1; a. e.—Kidd. 70<sup>b</sup>, v. **דֹּרְבָנָא**, a. e.

**גִּבְעָה** f. ch.=h, **גִּבְעָה**. Targ. Jud. VII, 1; a. e.—*Pl.*  
**גִּבְעָה**. Targ. Zeph. I, 10 (ed. Lag. **גִּבְעָה**).

**גָּבַר** (b. h.; v. גָּבַב) *to be uppermost, prevail; to be strong.* Num. R. s. 7 **לְשׁוֹן גָּבַר**, v. אָנֹכִישׁ. Sot. IX, 15

the violent prevailed. Y. Bets. II, 61<sup>c</sup> top; Tosef. Hag. II, 11; Bets. 20<sup>a</sup> וב' הָבָרָה הָיָה the Shammites prevailed over (outnumbered) the Hillelites; a. fr.

*Pi.* **נִבְּרַר**, **נִבְּרַר** *to make strong, strengthen, sustain.* Lam. R. to III, 1 **בְּכֹחַ** **נִבְּרַר** *he made me strong enough to survive all these calamities; ib. 12. Cant. R. to II, 14 מְבַרְכֵּן **יִשְׂרָאֵל** (ed. Wil. מְבַרְכֵּן Hif.) *sustains Israel.* Ib. III, 7 **שֶׁחַן מְבַרְכֵּן אֶת יְהוָה** *they (the sixty words of the priestly benediction) strengthen Israel.* Mekh. B'shall., Amalek, s. 1 **מְבַרְכֵּן יִשְׂרָאֵל . . . וְכִי** *—can Moses' (uplifted) hands make Israel victorious?; a. fr.—Part. pass. מְבַרְכֵּן, v. infra.**

*Hif.* חִזְקוּ same; v. supra.—2) *to grow strong.* Ib. וְכִי יִרְאֶה אֱלֹהִים אֶת-יָדָיו מֻשָּׁבֵּרִים (Moses' uplifted hands indicated that the Lord remembered that) Israel would in the future be strong in the Law which was to be given through his (Moses') hands, opp. לְחֻמֵּיךְ Yalk. Ex. 264.

*Hithpa.* תִּחַבֵּר. *Nithpa.* תִּחַבֵּר to rise, swell; to grow strong, gather courage; to make one's self master. Tanh. B'resh. 7 מִתְחַבְּרִין הָיִים הַיְּמִין the waters of the Nile rose. Num. R. s. 19 מֵאֵל מִים מִתְגַּבְּרִין and rose there. Ib. מִלֵּא מִלֵּא full of high waters. Snh. 96<sup>a</sup> לֹא יָדָו וְכו' had no courage until he came to Dan. R. Hash. III, 8 הָיוּ מִתְגַּבְּרִין they were victorious. Hag. 16<sup>a</sup>, a. e. if one feels מִלֵּוּ מִלֵּוּ that his passion threatens to make itself master over him; Kidd. 80<sup>b</sup>. Ned. 81<sup>a</sup> מִפְּנֵי שֶׁהֵן מִתְגַּבְּרִין על הַצֹּהֲרִי מִפְּנֵי שֶׁהֵן מִתְגַּבְּרִין because they lord it over the people (Ar. מִתְגַּבְּרִין, v. גִּבֵּר). Num. R. s. 18, v. גִּבָּה. Yalk. Is. 287 (ref. to Is. XVII, 11) מִכָּה מִתְגַּבְּרָה (Lev. R. s. 18 מַגְרָה, corr. acc. or מַגְבֵּרָה) an affliction which makes itself the master, v. אִתְּשָׁה. Gen. R. s. 76; a. fr.

**אֶבֶר** I ch. same. Targ. Ps. CIII, 11.—Gitt. 60<sup>b</sup>, v. אֶבֶר.  
Pes. 78<sup>a</sup>, a. fr. **עֵלְיוֹתָא** in the case of a contact between  
warm and cold substances, the upper one prevails (heat-  
ing or cooling the substance into which it is poured);  
**אֶבֶר** the lower prevails.

*Pa.* גִּבֵּר as preced. *Pi.* Targ. Am. V, 9. Targ. Zech. X, 6; a. e.—Part. pass. מִגִּבֵּר *growing, swelling*. Targ. Is. VIII, 8.

*Af. אָפּער* to make strong, to cause to overpower. Targ. Is. XLI, 25.—Snh. 38<sup>a</sup> וְכִי אָפּער הַיַּיִן let the wine get the better of the young men, i. e. give them plenty to drink, that they may become mirthful.

**גבר** m. (b. h.; גבר) 1) *man, master*. Lam. R. to III, 1. Kidd. 80<sup>b</sup> (ref. to Lam. III, 39) **וְיָרֵא עַל חַטָּאֵי דְרוּחַ** (Rashi) is *man master over his sins (sinless)*—2) *cock*. Yoma I, 8 **דְּהוּבָא בִקְרִייתָא** at the time of the crowing of the cock; ib. 20<sup>b</sup>; Y. Shek. V, 48<sup>d</sup> bot.; Y. Suce. V, 55<sup>c</sup> disputed meaning: *man's (the cryer's) crying, or the cock's crowing*, v. **קְרִינָא**.—3) (euphem.) *membrum virile*. Bekh. VII, 5 (44<sup>b</sup>) **גִּבְלָא** a man with an abnormally large *membrum*.

**נִכְרָה II, נִכְרָה** ch. same; *man.* Targ. Gen. II, 24; a. v. fr.—Ber. 63<sup>a</sup> גַּלְיָה בְּרַחֲמֵי שָׁמַיָא וְלֵית לָהּ מַנְדְּרָא where there is no man, (leader). B. Mets. 97<sup>a</sup> (prov.) וְגַלְיָה דִּישִׁי וְגַלְיָה דִּישִׁי for a man whom women killed there is no law or judge. Erub. 53<sup>b</sup> v. אִשְׁתִּינָא.—Men. 42<sup>b</sup>, a. e. גַּלְיָה דִּישִׁי personal duty, opp. דְּדִישִׁי.

טלית the duty resting on the garment (whether or not you wear it).—a. v. fr.—*a certain man*. B. Mets. l. c.; a. v. fr. [Frequ. *הוא גברא*, or *הוואא*, euphem. for *I*, or *thou*; v. *הוואא*.]—Bekh. 36<sup>a</sup> בלא גברא (Rashi גברי) without naming an authority.—*Pl.* גברין, גבריא, גברי. Targ. O. Deut. I, 13; a. v. fr.—Lev. R. s. 23 בכל מיליין (Cant. R. to II, 2 גוברין) they shall be strong (trained) in all things. B. Kam. 92<sup>b</sup> (prov.) וכ' when we were young, we were esteemed as men, now that we are old &c.; a. v. fr.—Keth. 6<sup>a</sup> בלא ג' v. supra. Ib. 53<sup>b</sup> the mnemonical sign for the authorities quoted is &c. (פפא, רבא, אלעזר, לקיש, ששה).—Fem. גברתא, only assumed for argument, v. אנהרופי. V. also גוברא.

גברא, v. גברא.

גברותא, v. גברא.

גברותא, v. גברותא.

גבראל pr. n. (b. h.) *Gabriel*, name of an angel (*Divine Strength*). Dan. VIII, 16; a. e. Gen. R. s. 1, beg. Ex. R. s. 1. Y. Ber. I, 13<sup>a</sup> bot. וכ' man לא יצווח לא לג' וכ' in distress must not invoke Gabriel &c.; a. v. fr.

גברית f. (denom. of גבר) *cock-like*. Sabb. 67<sup>b</sup> kill this hen ג' שקרחה for she crowed like a cock (a superstitious practice); (Tosef. ib. VI (VII), 5 שקראה כוכר &c.).

גברית f. (b. h.)=גברית. Gen. R. s. 51 בן גברתא her mistress' son. Ib. s. 45 גברתי (גברית) my mistress; a. e.

גברתא, v. גבר II.

גברתא m. (denom. of גברתא) *brave, hero*. Sifré Deut. 305; Yalk. ib. 941 (ש)כמותך ג' a hero (who is) like thyself.

גברתא f. (v. preced.) *powerful, overwhelming*. Num. R. s. 7 (ref. to אגוש Is. XVII, 11, v. גבר) leprosy is called a strong disease ג' מפני שדורא מכה ג' (not חג') because it is an overpowering affliction; Lev. R. s. 18 an overpowering and weakening &c.

גבש to be high, piled up; denom. גבש.

*Pl.* גבש to fill with piles of stones. Tosef. Oh. XVII, 9 which he filled up &c.; (Oh. XVIII, 5 רצקה באבנים).

גבש ch. same; to heap up. Targ. Prov. VI, 8 ed. (Ms. גרש).

גבשיתא, v. גבשיתא.

גבשיתא f. (גבש) *heap of stones, pile, mound*. Sabb. 73<sup>b</sup>. Ib. 152<sup>a</sup> (ref. to Koh. XII, 5 מגבורה ייראו ג' even a small mound appears to him (the aged man) like the highest mountains. Y. Erub. II, 20<sup>a</sup>, opp. תרין.—*Pl.* גבשיתא. Y. Sot. VII, 21<sup>c</sup> וכ' שרי ג' (not שית . . .) they put up two mounds and named them Mount Gerizim &c.

גבשיתא ch. same. Targ. Koh. XII, 5.—Targ. Cant. IV, 1, v. גבשיתא.—*Pl.* גבשיתא m. (fr. גבשיתא). Y. Snh. VII, 25<sup>d</sup> ג' מיתקיא עברין (Jewish) children (in Rome) made little piles &c.

גבת pr. n. pl. *Gabbath*, later name for Biblical *Gibbethon*, in the territory of Dan. [Cmp. as to change of Biblical names Y. Meg. I, 70<sup>a</sup> bot.] Y. Taan. IV, 69<sup>b</sup>; Ruth R. introd.; Cant. R. to I, 16 וכ' between G. and Antipatris there were sixty myriads of townships; Y. Meg. l. c. מגבית; Lam. R. to II, 2 מגיברין.

גבתא, v. גבתא I.

גב m. (b. h.) 1) *roof*. Midd. V. 3. Pes. 13<sup>b</sup>, v. ארסבא; a. v. fr.—Yoma 47<sup>a</sup> עלה לג' excelled all, v. ורד.—2) in gen. *upper portion, top, apex*. Y. Yeb. VIII, 9<sup>a</sup> של רוב גבא the largest portion of the top of the membral corona, contrad. to גובהא, v. גובה; Y. Sabb. XIX, end, 17<sup>b</sup> רוב גב' (corr. acc.).—Hull. 67<sup>b</sup> חמרה ג' the outer covering of a date.—*Pl.* גבא. Erub. IX, 1; a. fr.—Men. X, 2 (64<sup>b</sup>), v. צריפין.

גבית, v. גבית.

גבית or גבית m. pl. (=גמא, r. גמא) *stone-like peas*. Hor. 13<sup>a</sup> Ar. (Var. Ar. a. ed. גבית).

גד, v. גדר a. גדר.

גד pr. n. m. *Gad* 1) son of Jacob. Gen. R. s. 71; a. fr.—2) the prophet in the days of David. B. Bath. 15<sup>a</sup> והוואה וכ' Gad, the seer, and Nathan, the prophet, continued the Book of Samuel (from XXVIII, 3; Ms. O. וסימור).

גד I, גדר m. (גדר, cmp. [cutting,] bitter, acrid. Ex. R. s. 5 (ref. to Num. XI, 7) וגר bitter and acrid. Targ. B'shall., ed. Bub. 21 גר ולענה (read כלענה; Yalk. Ex. 258 מר כלע).—*Pl.* גדרים, גדרין, גדרין. Gen. R. s. 71 (play on *Gaddi*, Num. XIII, 11) [read:] acrid and bitter (people); Yalk. Gen. 126 מרירין, v. גידא II; Yalk. Ezra 1067 בר גדי (corr. acc.). [Targ. Y. Num. XXII, 7 Ar. s. v. גדין, read גדין.]

גד II m. (b. h.; cmp. גדר II) *a rounded-off seed grain, coriander*, (in Talm. a. Midr.) *linseed*. Yoma 75<sup>a</sup> (ref. to Ex. XVI, 7) וגול כגידא וכ' the manna resembled a grain by its rounded shape, and a pearl by its white color; even so it has been taught וכ' the word *gad* (grain) is used, because the manna resembled linseed; Yalk. Ex. 261; Num. 734. Mekh. B'shall., Vayassa, 5 (ref. to Ex. l. c.) איני יודע של מי דומה I do not know to which the comparison refers (to shape or to color); דומה . . . it resembles (in form) linseed: but you might think &c., ולכן therefore 'white' is added.

גד III m. (b. h.; גדר, cmp. גדר 1) *decree, fate*, esp. *Gad (Fortune)*, a god worshipped by the Babylonians and the Jewish exiles. Snh. 63<sup>b</sup> נמי מיכתב כדירב Gad is also one of the names of idols mentioned in the Bible.



Sabb. 67<sup>b</sup> אֵין אֵלָא לְשׁוֹן עֵ"א Gad is nothing else than a designation of an idol, v. next w.—2) גָּד pr. n. *Gad Yavan* (*Greek Fortune*) near Jerusalem. Zab. I, 5 כְּכֵן ג' as long as it takes from G. Y. to Siloah; Tosef. ib. I, 10 לְשִׁילֹה לְשִׁילֹה; Snh. 63<sup>b</sup> לְשִׁילֹה לְשִׁילֹה (corr. acc.)—[*Gad Yavan* is prob. the name of a pool connected with the Siloah, perh. *Fount of the Virgin*, v. Sm. Bible Dict. s. v. Siloam.] [Toh. VI, 6; Erub. 22<sup>b</sup> בֵּית גַּד גַּד, v. בֵּית גַּד גַּד.]

**גָּדָא**, **גָּדָא** ch. same, *luck; genius, godhead*. Targ. O. Gen. XXX, 11 גָּדָא; Y. II גָּדָא (not גָּדָא). Targ. Esth. VIII, 15 גָּדָא (not גָּדָא).—Gen. R. s. 71 רַבִּיחָא ג' the good genius of the house. Sabb. 67<sup>b</sup> גַּד וְסִינֹק לֹא (Ms. M. צִינֹק, a charm formula supposed to mean, *Be lucky, my luck, and tire not* (prob. *Grow, my luck &c.*, v. גָּדָא). Hull. 40<sup>a</sup> לְגַדָּה לְגַדָּה to the godhead of the mountain. Ned. 56<sup>a</sup> (explain. דְּרַגְשָׁא the bed reserved for the domestic genius (bed of state). Y. Ab. Zar. I, 39<sup>d</sup> top וְכִי לְגַדָּה, v. אַרְקָלִיס Gen. R. s. 65 [בֵּית] דָּאָת קָאִים by the idolatrous godhead by whom thou standest, i. e. to whom thou referrest in saying, 'Let my father rise' (Gen. XXVII, 31). Y. Sabb. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, 38<sup>d</sup> מַדְלֵי בְּגָדָה (not בְּגָדָה) doest thou rely upon thy good luck? Koh. R. to VII, 26 וְכִי מַדְלֵי מַדְלֵי מַדְלֵי how bad is this woman's (my) luck!; a. fr.—*Pl.* גָּדָא. Y. Ab. Zar. III, 43<sup>a</sup> bot. קוֹרֵינְ אֹרְחָה גָּלִיא a place called *Gaddaya* is cacophemistically named *Gallaya* (dung-hills); Tosef. ib. VI (VII), 4 גָּדִיא ed. Zuck. (ed. גָּרִיא, corr. acc.).

**גָּדָאִי** pr. n. m. *Gaddai* (b. h. גָּדָאִי). Keth. 105<sup>a</sup>.

**גָּדָבֵל**, v. גָּדָבֵל.

**גָּדָבֵרִין**, **גָּדָבֵרִין** m. גָּדָבֵרִין. *Pl.* גָּדָבֵרִין. Dan. III, 2; 3.—Targ. Koh. II, 7.

**גָּדָגֵל**, v. גָּדָגֵל.

**גָּדָגֵרֹת**, Y. Shek. to IV, 4 in Bab. ed. (Var. גָּדָגֵרֹת), v. גָּדָגֵרֹת.

**גָּדָגֵרֹת**, **גָּדָגֵרֹת** f. pl. (cmp. גָּדָגֵרֹת II) *melilot*, a kind of clover, v. הַגָּדָגֵרֹת. Y. Erub. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top; Erub. 28<sup>a</sup>. Ber. 57<sup>b</sup>.—[In later ritualistic literature our w. designates *cherries*, v. Löw Pfl. p. 94.]

**גָּדָגֵרֹת**, Tosef. Ab. Zar. VI (VII), 4 ed. Zuck., v. גָּדָגֵרֹת.

**גָּדָגֵרֹת**, v. גָּדָגֵרֹת.

**גָּדָגֵרֹת**, v. גָּדָגֵרֹת.

**גָּדָד** I (b. h.; cmp. גָּדָד, *to cut, cut off*. Par. II, 2; Bekh. 44<sup>a</sup> יָגִיד let him lop off (the black tops of the horns or hoofs).—[V. גָּדָד].—Trnsf. (cmp. גָּדָד) *to fix the price*. B. Bath. 13<sup>a</sup> אִי אָגִיד either fix you a price for my share, or I shall do so (and buy your share); דִּינָא דְּגִיד אִי אָגִיד the right of settling by *god o agod*. Ib. גִּידִי אִיכָא אִיכָא אִיכָא the offer to buy is applicable in this case (the half-freed slave can offer to buy his other

half), but the offer to sell cannot be made (since there is no price for a free man).—*Part. pass.* גָּדָד *stripped* (of branches); trnsf. *empty-handed*. Gen. R. s. 68, beg. גָּדָד (Yalk. ib. 117 גָּדָד) Isaac sent Jacob away without anything valuable.

**גָּדָד** *to cut off, level*. Gen. R. s. 71 (play on גָּדָד, Gen. XXX, 11) בָּא מִי שְׁעָרֵי לְגָדָד וְכִי he has come who is destined to level the fastnesses of the nations (idolatry). Tanh. Ki Thissa 13 (play on גָּדָד, Josh. XV, 37) from there the Lord יִמְנֶה וְכִי will proceed and level &c.; Ex. R. s. 40 וְיִמְנֶה (corr. acc.).

**גָּדָד** *to be cut off*. Keth. 51<sup>a</sup> לְגָדָד אֶרֶץ אֲרָם. (ed. לְגָדָד, v. לְגָדָד).

**גָּדָד** *to make incisions in one's own body*. Hithpol. גָּדָד. Tanh. Sh'lah. 15; Num. R. s. 17 קָבַר מֵת לֹא יִתְּנֶה when one buried a dead, the law says, Ye shall not &c. (Deut. XIV, 1). V. גָּדָדָה.

\***גָּדָד** same. Yeb. I. c. הַגָּדָדִי לֹא קָרָא אִם it were so (that Deut. XIV, 1 meant only to forbid incisions in the body) it ought to read *lo t'god'du*, ye shall make no incisions.

**גָּדָד** ch. same. [Dan. IV, 11; 20.] Targ. Deut. XIV, 1 אֶפְרַיִם לְמִינֵי לִיהָ וְכִי. Hithpol.—Bets. 6<sup>a</sup> אֶרֶץ אֲרָם (ed. לְמִינֵי, v. לְמִינֵי) even to cut a shroud for him (the dead, on the second Holy Day); Sabb. 150<sup>b</sup>, v. גָּדָד.

**גָּדָד** II, v. גָּדָד.

**גָּדָד** m. *acrid*, v. גָּדָד I.

**גָּדָד** I m. (b. h.; v. גָּדָד) *troop, band*. Pesik. R. s. 20, end מַלְאָכִים ג' a troop of angels. Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> לְכוּ ג' go ye and stretch your hands out (for booty) as a band (of marauders). Pesik. R. I. c. שֶׁל ג' a troop of angels of destruction.—*Pl.* גָּדָדִים. Ib. Deut. R. s. 11, end. Ber. 29<sup>b</sup> וְיִהְיֶה בָּם מִקְדָּם גָּדָדִים וְיִהְיֶה בָּם in a place where there are hords of wild beasts or robbers; Tosef. ib. III, 11 Var. ed. Zuck.

**גָּדָד** II pr. n. pl. *G'dud*. Arakh. IX, 6 (32<sup>ab</sup>); Y. Meg. I, 70<sup>a</sup> bot. גָּדָד q. v.

**גָּדָד**, v. גָּדָד.

**גָּדָדָה**, **גָּדָדָה**, v. גָּדָדָה.

**גָּדָדָה** f. (גָּדָד, v. גָּדָד part. pass.) *a tree stripped of all branches*. Erub. 100<sup>b</sup> (Ar. גָּדָד, Var. גָּדָד; Ms. M. גָּדָד, ed. Sonc. גָּדָד, v. Rabb. D. S. a. l. note). [גָּדָדָה, Targ. Is. XXXVIII, 12, v. גָּדָדָה.]

**גָּדָדָה** m. *stripped, empty-handed*, v. גָּדָד.

**גָּדָדִית** f. (dimin. of גָּדָד) *small troop*. *Pl.* גָּדָדִית. Sifra B'huck. beg. (ref. to Lev. XXVI, 31) I shall lay waste your sanctuaries מִן הַגָּדָדִית even of the troops (of travellers; Rashi: of pilgrims).

**גָּדָדִית** II f. (גָּדָד I; cmp. Ps. LXV, 11) *ruins*. *Pl.* גָּדָדִית. Erub. V, I (52<sup>b</sup>) גָּדָדִית וְכִי (Ms. M. omits גָּדָדִית) debris ten palms high. Cmp. גָּדָד I.

גדודקי, v. גודוקי.

גדודתה, Y. Dem. I, 21<sup>d</sup> במקום שהיתה ג' R. S. to Dem. I, 2 (ed. גררחה), prob. במקום גדודי וזיה, v. גדיד.

גדול m., גדולות f. (b. h.; גדל; 1) *great, distinguished*; (noun) *a great man, leader*. Sabb. 94<sup>b</sup>, a. fr. כבוד הבריות ג' human dignity is something great, for it overrules a prohibitive law &c. Ned. 49<sup>b</sup> ג' מלאכה וכו' labor is something great, for it honors him who pursues it.—Sot. I, 9 ג' his superior. Gen. R. s. 100 גדול העולם the Great One of the worlds, the Lord.—Snh. 21<sup>b</sup> ג' a world-renowned man (Solomon). M. Kat. 22<sup>a</sup> גדול הדור a prominent man of his days. Y. ib. III, 82<sup>c</sup> top המשפחה ג' the chief of the family; a. v. fr.—2) *adult, of age, older*. Yeb. II, 8 בג' on the eldest brother. Ib. XIII, 11 וקטנה ג' if one of the brother's widows is of age, and the other a minor; a. fr.—כחן גדול (abbr. ג' Highpriest. Ib. IX, 1; a. fr.—Pl. גדולים, גדולין, גדולות. Koh. R. to VII, 8 גדולי הדור scholars, v. supra; prominent citizens of Jerusalem.—Ab. Zar. 18<sup>a</sup> רומי ג' Roman dignitaries; a. fr.—Ber. 23<sup>b</sup>, a. e. גדולים (sub. נקבים) the larger functions of the body, movement of the bowels; v. בך.

גדול, v. גיהול.

גדולות f. (b. h.; גדל; greatness, distinction, dignity, wealth, high position, office. Gitt. 59<sup>a</sup> ג' במקום א' learning and high office combined in one person. Ber. 61<sup>a</sup> ג' ממוצילין מן הגדול וכו' for distinction the superior is first mentioned, for degradation the inferior. Erub. 13<sup>b</sup> חג' hunting for office. Ib. 54<sup>a</sup> לג' will rise to distinction. Y. Ter. V, 43<sup>c</sup> top למשתה לג' וכו' 'for ointment' (Num. XVIII, 11) means for installation in office, for unguent, and for lighting. Meg. 31<sup>a</sup> של חקב"ה ג' Ms. M. (ed. גבורו) a description of the greatness of the Lord. Ex. R. s. 3 end חלב ששמו בגדולת אהרן וכו' the heart (of Aaron) which rejoiced over a brother's distinction shall wear the Urim &c.; a. fr.

גדופא, v. גידה.

גדופא f. (גדף) blasphemy. Sabb. 75<sup>a</sup>, v. אַמְגוּשָׁא.

גדור, v. גיהור.

גדור pr. n. pl. G'dor, in Peraea. Y. Meg. I, 70<sup>a</sup> bot.; Arakh. 32<sup>ab</sup> (repeatedly גדור). Ib. בגליל וג' בעבר Gamla in Galilee, G. in Peraea. Y. R. Hash. II, 58<sup>a</sup> top הרי מכוור וג' (as stations for signalizing the New Moon) the mountains of Mikhvar and G'dor (Bab. ib. 23<sup>b</sup> ויכיר וגדר corr. acc., v. גדר; Y. Shebi. IX, 38<sup>d</sup> bot.

גדורא, v. גידא. a stripped tree.

גדורא, v. גידא. pr. n. pl. G'durah (Gadara) near Tiberias, giving the name to a species of carob. Y. Maasr. I, beg. 48<sup>c</sup> ג' דורבי; Y. Orl. I, 61<sup>a</sup> top גידורה; Gen. R. s. 79 גידורא של גידורא; Yalk. ib. 133 גידורא.

גדורקי, v. גודוקי.

גדוש (גדיש, גדיש) pr. n. m. Gadush. Tosef. Maas. Sh. I, 14; Erub. 27<sup>a</sup> (v. Rabb. D. s. a. l.).

גדי\* (v. גדי I) to cut, divide, assign.

Pa. גדי to cut off, excommunicate. Nidd. 36<sup>b</sup> ואי לא גדי and if he does not obey, drag him over (v. גדי, i. e. force him with arguments), but he (R. Assé) understood that he told him *gadd'ye* (excommunicate him). Ib. לא צייר גדיה he (Shila bar Abina) did not obey, and he (R. Assé) excommunicated him (Rashi). [Tosaf. read for גדיה: גדיה, fr. גדי, a sec. form of גדי, draw him over.—Ar. s. v. צנע 2 reads lash him (ref. to Deut. XIV, 1), without referring to any misapprehension, while s. v. גדי 10 הוא סבר גדי is quoted—obviously a later insertion of a copyist.]

גדי m. (b. h.) 1) *kid*, in gen. *young animal*. Hull. 113<sup>ab</sup> (ref. to Gen. XXXVIII, 17) כאן ג' כרים וכו' here it reads *g'di izzim* from which we learn that wherever *g'di* without any qualification is used, it includes cow and sheep. Men. XIII, 7; a. fr.—Pl. גדיים, גדיים. Snh. 11<sup>a</sup>; Tosef. ib. II, 4 מפני חג' וכו' on account of the kids or lambs (being too young for offerings on Passover).—Y. ib. X, 28<sup>b</sup> bot.; Gen. R. s. 42, a. e. אין תישים ג' אין תישים when there will be no kids (young students), there will be no wethers (leaders, scholars). Y. ib. I, 19<sup>a</sup> top ג' שהנחיות' the kids (young scholars) thou hast left behind (in Palestine) have grown to be wethers; a. e.—Trnsf. the tender grain in its husks. Pesik. Asser p. 99<sup>b</sup>; Tanh. R'eh 17; Yalk. Deut. 892 (homiletic interpret. of Deut. XV, 21) אל חגרמו do not cause me to ripen the grains in their mothers' womb (husks, so as to be blown out by the East wind).—2) *the Capricorn*, a sign in the Zodiac. Pesik. R. s. 20. Yalk. Ex. 418; Kings 185. [Yalk. Num. 785 גדיגור, v. חרר נכנס חזאב לגדי.]

גדיא I ch. same. Targ. O. Gen. XXXVIII, 17; 20 סנן. גדי מסנן ב' Pes. 3<sup>b</sup> גדיא.—Pes. 3<sup>b</sup> גדי (ג' גדי); 23 O. a. Y. גדיא.—Pes. 3<sup>b</sup> גדי (בשרא) meat of a kid. Ib. 20<sup>a</sup>. Hull. 51<sup>a</sup>—Pl. גדיא, גדיא, constr. גדיא, גדיא. Targ. Deut. XIV, 4. Targ. Gen. XXVII, 16 ed. Berl. גדי; 9 גדי; a. e. Midr. Sam. ch. XX (expl. חררצי חזלב I Sam. XVII, 18) גדיין kids taken away from their mothers.—גדיא. Targ. Y. Num. XV, 27 (h. text גדי).

גדיא II pr. n. m. Gadya. Y. Sot. IX, 24<sup>b</sup> ג' אצל ברת ג' (בעליית ברת גדיא). Tanh. Ki Thetsé 9; Pesik. Zakhor p. 25<sup>ab</sup> ג' יידן בן ג' Lam. R. to III, 64 גדיא; Yalk. Ps. 827 (Yalk. Sam. 123 Ms. O. גדיא, v. Bub. Pesik. I. c. note 76).

גדיא, v. גדיא.

גדיא, v. גדיא. Hull. 65<sup>a</sup> ed., read גדיא, v. גדיא.

גדיגור, Y'lamd. Mattoth quot. in Ar., חרר קרר לגדי . . . . . read with Yalk. Num. 785: נכנס חזאב לגדי\* 27\*

(or לְגִידִיו) the wolf is coming to get his kid; cmp. Tanh. Matt. 4 שׁוֹמֵר בָּא לְצַדֵּן פֶּרֶשׁוֹ לִי הַמְצוּרָה 4 while the wolf goes for the sheep, spread ye the snare for him.

**גְּדִידָה** f. (גָּדַד I Hithpa.) 1) *incision in the flesh, wounding*. Kidd. 35<sup>b</sup> לֵב (אֶפֶס) לֵב perhaps the exemption of females (intimated by בָּנִים Deut. XIV, 1) refers (also) to the law forbidding incisions? Ib. שְׂרִיטָה היא שְׂרִיטָה וְג' *s'ritah* and *g'didah* are legally the same. Macc. 21<sup>a</sup> בְּכָלִי וְג' *s'ritah* is done with the hand (nails), *g'didah* with an instrument.—2) *cutting dates*, v. גְּדִידָה.

**גְּדִידִים** pr. n. m. *G'didim*. Kidd. 66<sup>a</sup> Judah b. G.

**גְּדִידָה** f. *she-kid* (v. גָּדַד). Men. XIII, 7 (107<sup>b</sup>). —Transf. *the tender grain in the husks*. Pl. גְּדִידָה. Pesik. R. s. 25 וְכ' וְג' I shall make ripe &c., v. גָּדַד.

**גְּדִידָה**, v. גָּדַד II.

**גְּדִידָה**, v. גָּדַד I.

**גָּדַל** m. (גָּדַל) *growing*, esp. *one entering on puberty*. Tosef. Mikv. VI, 10, v. גָּדַל.—Pl. גְּדִילִים, v. גָּדַל I.

**גָּדַל** m. (b. h.; גָּדַל II) 1) pl. גְּדִילִין, גְּדִילִים *twisted threads, fringes*, v. גָּדַד. Men. 39<sup>b</sup>; Yeb. 5<sup>b</sup> שְׁנֵים 5<sup>b</sup> *gadil* (a twist) means at least two threads, *g'dilim* means four threads (which doubled make eight). Sifrē Num. 115; a. e.—2) *twist, table-cloth*. B. Bath. 57<sup>b</sup> שְׁנֵי שְׁלִישֵׁי ג' . . . גָּדַל וְכ' of the width of the table covered and one third uncovered for putting on dishes and vegetables.

**גָּדַל** m. ch. (גָּדַל) *liberal, heaped measure*, opp. מְדִיק. Y. Pes. IV, end, 31<sup>c</sup> (Esth. R. to I, 4 גָּדַשׁ).

**גָּדַל** ch.=h. גָּדַל. Men. 39<sup>b</sup> top מִיגָדִיל וְג' and the fringe is twisted (without leaving loose threads). Pl. fem. גְּדִילָה, v. גָּדַל.

**גָּדַל** I f. (גָּדַל I) *growth*. ג' *the way a thing grows, in natural position*. Nidd. 67<sup>a</sup> גָּדַלָהּ in her natural position (not pressing limbs together). Succ. 45<sup>b</sup> גָּדַלָהּ as the plants grow (not upside down); a. e.

**גָּדַל** II f.=גָּדַל 1). Sifrē Num. 115 יוֹצֵא ג' *the twisted fringe must start from the border, and the loose fringes out of the twist*; Yalk. ib. 750.

**גָּדַל** f. (גָּדַל) *plaiting, wreathing*. Targ. O. Ex. XXVIII, 14; a. e. (h. text גָּדַד).

**גָּדַלָהּ** f. (preced.) *rope, chain, plat of hair, fringe*. Targ. Is. V, 18.—Pl. גְּדִילָהּ, גְּדִילָהּ. Targ. Jud. XV, 13 sq. Targ. Y. II Deut. XXII, 12. Targ. O. Ex. XXVIII, 4; 24; a. e.

**גָּדַל**, v. גָּדַד ch.—[Targ. Y. Num. XXII, 7 Ar., read גָּדַד.]

**גְּדִיפִין**, v. גִּירָפָא.

**גָּדִיר** m. (b. h. גָּדַר; גָּדַר) *fence, guard, precaution against trespassing the law*. Y. Dem. I, 21<sup>d</sup> מִפְּנֵי גָּדִירָה in order to guard it against transgressing. Gen. R. s. 79 וְכ' וְג' פָּרִצְתָּ גָּדִירָךְ של וְכ' thou hast broken down the guard (enactment) which the scholars have erected; a. fr.

**גָּדִירָא**, **גָּדִירָא** c. ch. same, *fence, partition*. Targ. O. Num. XXII, 24; a. e.—*the central fence of the ear, anti-helix*. Targ. Y. Lev. VIII, 23, a. e. (h. text גָּדִירָא).—B. Kam. 23<sup>b</sup> וְכ' וְג' erect you a fence in your field.

**גָּדִירָה** f. (preced.) *fence, fortification; transf. guard, self-restraint*. Cant. R. to IV, 12 עֲרִירָה עֲרִירָה moral restraint, v. גָּדַד.—Pl. גְּדִירָה. Pesik. R. s. 26 saw the Temple (which the angels had set on fire) של אֲבָנִים (Yalk. Jer. 300 גָּדִירָה של אֲבָנִים) surrounded with stone fences (fortified).

**גָּדִירָה** f. (גָּדַד) *cutting dates, date harvest*.—Pl. גְּדִירָה. B. Bath. 36<sup>b</sup> (Ar. a. ed. Pes. גָּדִיר), v. גָּדַד.

**גָּדִישׁ** m. (גָּדַשׁ) *heaped, liberal measure*. Esth. R. to I, 4; v. גָּדַל.

**גָּדִישׁ** I m. (b. h.; גָּדַשׁ) *a heap*, esp. of sheaves, *shock or stack of grain*; [in b. h. also *mound*]. B. Mets. V, 7 וְכ' וְג' פֹּסֵק עִמִּי על הַג' he may conclude a bargain with him (the early harvester) for the grain in the stack (though no price has been published as yet). Peah VI, 2. Yad. IV, 7.—Pl. גְּדִישִׁים, גְּדִישִׁין. Gen. R. s. 51 end. B. Kam. 60<sup>b</sup>. Pesik. Shubah p. 164<sup>a</sup> של עֲבִירָה ג' ג' heaps of sins; a. e. [V. גָּדַשׁ.]

**גָּדִישׁא**, **גָּדִישׁא** ch. same, *pile; mound*, Targ. Y. Ex. XXII, 5. Targ. Job V, 26.—Y. Sabb. XVI, 15<sup>d</sup>, end, spread his cloak על ג' over a burning stalk.—Pl. גְּדִישִׁין. Targ. O. Ex. XXII, 5. Targ. Job XXI, 32.

**גָּדִישׁ** m. ch. (גָּדַשׁ II) *staff, leader of a blind man*. Lev. R. s. 22; Yalk. Koh. 972 וְכ' לִיָּהּ וְכ' and the seeing man was a leader to the blind man.

**גָּדִישׁוֹתָא** f. (גָּדַשׁ I) *heaped measure*. Targ. Y. Lev. XIX, 35.

**גָּדִיתָא**, v. גָּדִירָא I.

**גָּדַל** I, **גָּדַל** (b. h.; v. גָּדַל II) *to be high, to grow, be large, tall*. Ex. R. s. 1 וְכ' וְג' שְׂרִירָה גָּדַל שלא וְכ' he was extraordinarily tall for his age. Ib. וְכ' וְג' אֵין הַכֹּל גָּדִילִים do not all children grow?—Y. Maasr. I, 49<sup>a</sup>, v. טָפֹס; a. fr. Fem. גְּדִילָהּ, pl. גְּדִילָהּ. Succ. 34<sup>a</sup>; a. fr.

**גָּדַל** 1) *to raise* (of live stock and of plants); *to rear, train*. Kil. VIII, 1 לִגְדֹל מִחוֹרִים you are permitted to raise. Snh. 19<sup>b</sup> מִיכָל גְּדִילָהּ Michal reared (Mirab's children). Ib.; Meg. 13<sup>a</sup> וְכ' וְג' הַמְגַדֵּל יְתוֹם he who educates an orphan in his house. Gen. R. s. 98 מְגַדֵּל שְׂעִיר

they let their hair grow (in mourning). Erub. 100<sup>b</sup> מְגַדֵּלָהּ she lets her hair grow (does not cut it); a. fr.—2) *to raise to dignity, make famous; to praise*. Hor. 9<sup>a</sup> (ref. to Lev. XXI, 10) whence do we know שְׂרִירֵיבֵּן when he (the Highpriest) is poor, that they (the brethren) are bound to raise him (make him independent)? Ib. מְגַדֵּלָהּ מִשָּׁל אֲדָרִי raise him by a collection from his brethren (v. Rabb. D. S. a. l.). Esth. R. to III, 1 לְמַדָּה for what purpose did (the Lord) raise him? Yalk. Esth. 1053 וְכִי הִרְבֵּן גִּידָלוֹ וְכִי how high did he raise him? Fifty cubits (to the gallows); a. fr.—Y. Meg. III, end, 74<sup>c</sup> (ref. to Neh. VIII, 6) בְּמַה גִּידָלוֹ wherewith did he magnify the Lord (describe His greatness)?; Yoma 69<sup>b</sup> וְכִי בָשָׂם ה' he praised the Lord by pronouncing the tetragrammaton; Y. Ber. VII, 11<sup>c</sup> גִּדְּלוֹ (corr. acc.)—Part. pass. מְגֻדָּל *well grown*. Ber. 11<sup>a</sup>; a. fr.—Kidd. 49<sup>a</sup>, <sup>b</sup>, v. מְגֻדָּל.

*Hif.* מְגֻדָּל *to grow up, to become of age*. Yeb. X, 9 and after he is of age. Ib. XIII, 1 עַד שֶׁתִּגְדֵּל until she becomes of age; a. fr.

*Hithpa.* מְגֻדָּל *to be raised to dignity*. Esth. R. to III, 1 יִתְגַּדֵּל וְאַחֲכָיִה let him first become great and then be hanged. Gen. R. s. 99, end (play on Gen. XLIX, 22) בְּיָמָיו מִשְׁכָּן עֲרֵב by means of cows (Pharaoh's dream) he was raised to power; a. fr.—2) *to be magnified*. Y. Ber. IX, 14<sup>a</sup> top; Y. Taan. I, 64<sup>b</sup> top וְכִי תִתְגַּדֵּל may Thy Name be glorified, sanctified &c.; a. e.—3) *to glorify one's self, to boast, parade*. Ned. 62<sup>a</sup>; Ab. IV, 5 make them (the words of the Law) not a crown to parade, therewith.—4) *to grow, prosper, be nursed*. Tanh. V'zoth 1; Pesik. ib. p. 199<sup>a</sup> מְגֻדָּל עִמּוֹ the poison-bearing tree will be nursed along with it (the health-giving tree). Tanh. B'resh. 7 thou didst grow older and didst sin, opp. תִּרְשָׁק הָיִיתָ; a. fr.

גָּדַל I ch. same. Kidd. 71<sup>b</sup> וְלֹא נָסִיב ג' was grown up and not yet married.

*Pa.* מְגַדֵּל *to raise, rear*. Hag. 4<sup>b</sup> מִרְיָם מְגַדֵּלָהּ דְּרִדְקִי Miryam, the childrens' nurse.

*Ithpa.* מְגֻדָּל *to be exalted*. Targ. Ps. CIV, 1.

גָּדַל II (v. preced.; cmp. גָּדַשׁ) [*to heap up, round; to plait, dress the hair*]. Kel. XVI, 7 מְגַדֵּלִי מִצְנֵפֹת cap-weavers (on a model head, v. אֲמָנָה). Ib. XV, 3 וְגֻדְּלוּהָ and dress their hair. Sabb. X, 6 הַגֻּדְּלוֹתָהּ she who plaits her hair (on the Sabbath). Ib. 94<sup>b</sup> bot. גֻּדְּלוֹתָהּ מִשּׁוּם אֲוִירָה as an act of building. Y. ib. VII, 10<sup>d</sup> צוּרָה he who forms raised figures on a vessel. M. Kat. 11<sup>a</sup> הֲנִיבָהּ *to build a stove*.

גָּדַל II ch. same. Gitt. 69<sup>a</sup> וְכִי תִתְגַּדֵּל תִּרְרִי let him twine two threads. M. Kat. 11<sup>a</sup> לְמִיגְדָּל אֲדָרִי *to weave nets; to build a stove*, v. preced.

*Pa.* מְגַדֵּל same. Hag. 4<sup>b</sup> מִרְיָם מְגַדֵּלָהּ נְשִׂיאָה Ms. M. (ed. Miriam the women's hair-dresser (v. Rabb. D. S. a. l. note); Shh. 67<sup>a</sup>; Sabb. 104<sup>b</sup> (missing in later

editions). Succ. 37<sup>a</sup> הַנִּזְוִי מְגַדֵּלִי הַשֵּׁנָא those twining the willow twigs (v. הוֹשֵׁעֲנָא).

גָּדַל v. גִּידָלוֹ.

גִּידָלוֹ m. (גִּדָּל) *elevation to dignity, rise*. Yalk. Ps. 777, v. גִּידָלוֹ.

\*גִּידָלוֹ (גִּדָּל II) *weaver*. Y. Keth. XII, 35<sup>a</sup> bot. (Y. Kil. IX, 32<sup>b</sup> bot. גִּידָלוֹ).

גִּידָלוֹתָהּ f. (גִּדָּל II) *hair-dresser*. Kel. XV, 3 the sieve-like receptacle של גִּדָּל (Mish. ed. גִּידָלוֹת pl.) of the hair-dresser. Kidd. II, 3 וְכִי אִם שְׂפָחָהּ גִּדָּל וְכִי (Y. a. Talm. ed. 49<sup>b</sup> מְגֻדָּלָהּ, Ar. מְגֻדָּלָהּ) under the condition that I shall have a (free) girl or a hand-maid as a hair-dresser, and she has none, or 'that I shall have none', and she has. Ib. 49<sup>a</sup> מִי סָבְרָה מֵאִי מְגֻדָּלָהּ גִּדְּלוֹהָ מִמֶּשׁ מֵאִי מִי סָבְרָה מֵאִי מְגֻדָּלָהּ גִּדְּלוֹהָ do you think *m'guddeleth* of the Mishnah means really *a well-trained* (girl or hand-maid)? It means *a hair-dresser*, when she may see, I want none to take up my words and carry them to my neighbors. Y. ib. II, 62<sup>c</sup> bot. כִּינִי מִחֲנִינָהּ בַּת לְגֻדְּלוֹתֶיהָ וְשִׁפְחוֹתָהּ לשמשותיה the Mishnah means this: a girl for thy hair-dresser (or thy governess), and a hand-maid for thy attendant. Lev. R. s. 19 וְכִי נִפְיִים לְנֶפֶשׁ יְהוָה let us win the favor of the (queen's) hair-dresser (or *governess*), and the hair-dresser will win the queen and the queen the king; Gen. R. s. 100.

גָּדָם (v. גָּדַר I) *to lop off, stump*.—Part. pass. גָּדָם, f. גָּדָמָה. Zeb. 62<sup>b</sup> ג' אֲמָה ג' אֲמָה (Y. Yoma IV, 41<sup>c</sup> bot. גָּדָמָה) a reduced cubit, v. אֲמָה. [Gen. R. s. 12 ג' אֲמָה, read גָּדָמָה, v. גָּדָם.] Tosef. Bekh. V, 4 אֲצַבְעוֹתַי גָּדָמוֹת ed. Zuck. (Var. גָּדָמוֹת) with stump-like fingers.

*Hithpa.* מְגָדָם *to be cut off, lopped*. Taan. 21<sup>a</sup> ... יְרִידִי מֵאֲצַבְעֵי יָדַי may my hands ... be stumped (through sickness).

גָּדָם ch. same. Parel גָּדָם.

גָּדָם v. גִּידָלוֹ.

גִּדְּנָפָא (גִּדְּנָפָא) m. (גִּדָּה, with inserted נ) *rim, enclosure*. Targ. O. Ex. XXV, 25, a. e. (ed. Berl. גִּדָּה, Y. גִּדָּה, h. text גִּדְּנָפָא). Targ. Ezek. XLIII, 13; 17 (h. text גִּדְּנָפָא).—Succ. 20<sup>b</sup> דָּאִירָה לִיהָ ג' דָּאִירָה (Ms. M. גִּדְּנָפָא, Ar. גִּדְּנָפָא) when the matting has a rim (so as to be used as a receptacle for fruits). Ab. Zar. 76<sup>a</sup> אֲדָרִי לִיהָ ג' דְּלִישָׁא made a rim of dough around the kettle.—Pl. גִּדְּנָפָא, גִּדְּנָפָא. Targ. I Kings VII, 28 sq. Targ. II Kings XVI, 17. V. גִּדְּנָפָא.

גָּרַע (b. h.; v. גָּדַר I) *to cut, chop, lop off*.—Y. Sabb. IV, end, 7<sup>a</sup> וְכִי תִתְגַּדֵּל תִּרְרִי twigs which one cut off (trimming the date tree) with the intention of using them for &c. (Bab. ib. 50<sup>a</sup> גָּרַע).—Part. pass. גָּרָע, f. גָּרָעָה; pl. גָּרָעִים, גָּרָעוֹת. Midr. Till. to Ps. LXXV, end קַרְנוֹת יִשְׂרָאֵל קָרְנֵי יִשְׂרָאֵל the horns (power) of Israel are lopped off (checked).

*Pl.* גָּרָע, גָּרָעָה. Ib.; Midr. Sam. ch. V, end קַרְנוֹת שֶׁג' צְדִיקוֹן וְכִי the horns which the Righteous One of the world (the Lord) has lopped.

*Nif.* גָּדַע *to be lopped, diminished.* Cant. R. to III, 7 כ' גובהו (Var. גרע, v. גרע) Adam's high stature was reduced. [V. גרע.]

גָּדַע ch. same. \*Targ. II Sam. X, 4 (ed. Lag. גרע). *Ilhpa.* גָּדַע *to be cut, mutilated.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

גָּדַע (b. h.; cmp. preced.) *to cut, scrape.* Part. pass. גָּדוּךְ, pl. גָּדוּכִים. Pes. 42<sup>a</sup> הג' מים Ar., v. גָּדַע. — גָּדַע, v. infra.

*Pi.* גָּדַע 1) *to hollow out, scrape or chisel so as to form an enclosure or rim* (cmp. גָּרַע, גָּרַע). — 2) *to scrape, to empty to the dregs.* Kerith. 7<sup>b</sup> (explain. מגדך, Num. XV, 30, as a metaphor) as one says to his neighbor חקערה את חקערה וחקערה את חקערה Ar. (ed. גר'; Sifré Num. 112 thou hast scraped out the dish and lessened the thickness of the vessel (i. e. besides worshipping the forces of Nature to impair, so to speak, the supremacy of the Creator); he who thus explains, is of the opinion that מגדך means blaspheming the Divine Name; thou hast scraped the dish clean but not impaired it (i. e. to worship natural forces without denying the Divine supremacy); he who thus explains, is of the opinion that מגדך is a worshipper of idols; [Y. Snh. VII, 25<sup>b</sup> top thou hast emptied the whole dish and left nothing in it, i. e. thou hast erased the entire Law; Sifré l. c. גררתה וכו']. — Transf. (cmp. ארר, ארר) *to blaspheme* (God); *to revile, reproach.* Kerith. I, 2 המגדך אתה the blasphemer is also excluded from the rule (and has not to offer a sacrifice in the case of sinning through ignorance); expl. ib. 7<sup>b</sup>, v. supra. Snh. VII, 5; a. fr. — Num. R. s. 10 בנחיצה במגדך because he (Sisera) disgraced and reviled them (the Israelites) with oppressive measures, therefore he died an ignominious death, for (the Lord) delivered him into the hands of a woman; a. fr.

גָּדַע ch., *Pa.* גָּדַע 1) same, *to blaspheme.* Targ. I Kings XXI, 13; a. e. — Y. M. Kat. III, 83<sup>b</sup>; Y. Snh. VII, 25<sup>b</sup> top. — 2) (with כ) *to sneer at.* Snh. 40<sup>b</sup>; Ab. Zar. 35<sup>a</sup> בה גָּדַע R. . . sneered at the opinion.

גָּדַע m. (v. גָּדַע) *Pi.* 1) *hollowed out, whence* 1) *rim, border.* Succ. 20<sup>b</sup>; Ab. Zar. 76<sup>ab</sup> Ar., v. גָּדַע. — 2) (cmp. גָּדַע) *wing.* Targ. Job XXXIX, 13. Targ. O. Dent. IV, 17 (ed. Berl. גָּדַע, v. Berl. Targ. O. II, p. 50); a. e. — B. Bath. 73<sup>b</sup> ג' דליא לי גרנפא Ms. O. גפא, v. Rabb. D. S. a. l. note 40) lifted (towards me) a wing. — Transf. *bird; feather, plumage.* Keth. 105<sup>b</sup> פרח ג' וכו' a bird flew on his head. Gitt. 86<sup>a</sup> בג' דאיוזא with a goose feather; Ab. Zar. 28<sup>a</sup>. Hull. 46<sup>b</sup> we put on it ריקא ג' א' a feather or some spittle. — *Pl.* גָּדַע, גָּדַע. Targ. Job XXXVIII, 13 borders of the earth. Targ. Ex. XXXVII, 9. Targ. Y. Gen. I, 21; a. e. — B. Bath. l. c. רשמי גרפיהו וכו' whose feathers fell out on account of their fatness. Hull. 31<sup>a</sup> we see גרפיהו דמיפרמי that the rims of the cut throat stand apart (Rashi: that the plumage of the throat is cut through).

\*גָּדַע, Y. B. Mets. IV, beg. 9<sup>d</sup> לג', read מבקרא, as Y. Gitt. IV, 48<sup>b</sup> top; cmp. Y. Peah III, 17<sup>d</sup> bot.

גָּדַע, v. גָּדַע.

גָּדַע, גָּדַע m. (גרע) *blasphemer.* — *Pl.* גָּדַע. Y. M. Kat. III, 83<sup>b</sup> וכ' גרע since the (gentile) blasphemers (of the Lord) became too numerous, they (the Israelites) ceased to rend their garments (on hearing blasphemy); Y. Snh. VII, 25<sup>b</sup> top הגר' (corr. acc.). — Y. Yoma VII, 44<sup>c</sup> top; Cant. R. to IV, 4 על הגר' (Lev. R. s. 10 המגדפים על) atones for the blasphemers.

גָּדַע *to roll,* v. גָּדַע I.

גָּדַע (b. h.; v. גָּדַע I) 1) *to cut, esp. to harvest dates.* B. Mets. 89<sup>b</sup> (Ar. גָּדַע, v. Rabb. D. S. a. l. note 300). B. Bath. 36<sup>b</sup> גרע עד שיגדור ג' גרירות until he has reaped three date harvests. — Y. Sabb. VII, 9<sup>c</sup> top; Bab. ib. 73<sup>b</sup> (terms equivalent to קוצר); Y. ib. 10<sup>a</sup> ed. Krot. גרע (corr. acc.). — Sabb. 50<sup>a</sup>; 125<sup>b</sup> שגדור לעצים . . . twigs of a date tree which one cut with the intention of using them for fuel; v. גָּדַע. — Tosef. Ber. IV, 21; a. fr. — \*Part. pass. גָּדַע *cut down.* Tosef. Shebi. IV, 13 בצפורי ג' גרע (Var. גרע; R. S. to Shebi. VI, 4 גרע) a ruined vineyard in Zepphoris. — 2) *to surround with a fence, fence in; to limit, control, ward off.* B. Kam. 23<sup>a</sup> לו' גרע he ought to have fenced it in and did not do so. Tosef. M. Kat. I, 7 גרע ארצה . . . גרע if a city wall is broken into, we may fence it in (repair it, during the festive week). — Gen. R. s. 49 (play on *haaf*, Gen. XVIII, 23) לא יגדור את האה והאה לא יגדור Thou controllest the anger, but the anger does not control Thee. — Y. Ber. IX, end, 14<sup>c</sup> וגרע, v. יָקַן I. — Mikv. V, 6 one may form a dam with garments (Tosef. ib. IV, 10 גרע, corr. acc.). Y. Ber. III, 6<sup>c</sup> גרע ארץ ישראל a custom which guards Israel from sin. Lev. R. s. 24 מי שגורא גורר עצמו וכו' (Y. Yeb. II, 3<sup>d</sup> top פורש) he who guards himself against sin (restraining himself from anything unchaste) is called holy. Gen. R. s. 70 גרע גרע trained themselves to chastity; a. fr. — *Part. pass.* גָּדַע *abstinent, chaste.* Lev. R. s. 22 ג' גרע and he will become abstinent of his own accord. Gen. R. l. c. אנשי מורת גרע the people of the East are chaste; a. fr. — *Pa.* גָּדַע (or sub. גָּדַע) to fence in a breach, *to remedy calamities, also to check lawlessness* by preventive measures (v. גָּדַע). Ber. 19<sup>a</sup> שגדור וכו' that Thou repair our breaches (relieve us); B. Bath. 91<sup>b</sup>. — Lev. R. s. 1 (play on *Abigdor* I Chr. IV, 4) הרבה גרע וכו' Israel had many fence-makers (guardians against sin). Ruth. R. s. 2, a. fr. — Erub. 6<sup>a</sup>, a. e. גרע, v. ג' בה גרע. — [Y. Erub. X, 26<sup>b</sup> bot. גרע, v. גרע; Tosef. ib. XI (VII), 18 גרע ed. Zuck., Var. גרע, v. גרע.] — [Y. Sabb. XV, 15<sup>b</sup> top גרע, read גרע.]

*Nif.* גָּדַע *to be guarded; to guard one's self.* Y. Sabb. XVII, beg. 16<sup>a</sup> כיון שגדורו (ib. III, 6<sup>a</sup> top שגדורו) when they had been trained (to guard against desecrating the Sabbath). Lev. R. s. 32 כל הנשים וכו' all women were made chaste through her meritorious example; a. e.

*Pi.* גָּדַע *to cut into.* Gitt. 56<sup>b</sup>; Lev. R. s. 20; 22; Num. R. s. 18 גרע את הפרוכת and cut into the curtain (Koh.

R. to V, 8; Tanh. Huck. 1 (יגד). [Tosef. Shebi. III, 20 מְגִדָּר בְּחֹרֶשֶׁיִן Var. (ed. Zuck. מְבַרֵךְ) to cut into, to clear thickets, v. בָּדַד.]

**Hithpa.** 1) [to cut one'sself off from others,] to distinguish one's self, to excel; to raise one's self above others, to arrogate power, be presumptuous. Ber. 17<sup>a</sup> כֵּשׁ מִי שֶׁאֵינוֹ מְגִדָּר אֵינוֹ מְגִדָּר וְכִי אֵינוֹ מְגִדָּר אֵינוֹ מְגִדָּר as he cannot excel in my work (study), so can I not in his (field labor). Hull. 7<sup>a</sup> my predecessors have left room for me בִּי לְהִתְגַּדֵּר to distinguish myself; Yoma 78<sup>a</sup>; (Y. Dem. II, 22<sup>c</sup> bot. לְהִתְגַּדֵּר. Ar. (לְהִתְגַּדֵּר. Ned. 81<sup>a</sup> כִּדִּי שֶׁלֹא יִתְגַּדֵּר עַל וְכִי in order that they may not be presumptuous towards the people; v. שְׂמִתְגַּדֵּר Hithpa. [Mekh. B'shall., Vayassa 1 מְגִדָּר II.]—2) to be trained, v. supra Nif.

**גָּדַר** ch. same; 1) to fence in; to check. B. Kam. 23<sup>b</sup>, v. גָּדִירָא. Yeb. 90<sup>b</sup> מִיִּתְגַּדֵּר מִיִּתְגַּדֵּר אֵינוֹ מִיִּתְגַּדֵּר a measure to check something (an extraordinary measure for checking lawlessness) is something different, allows of no analogies.—\*2) to cut off, deduct. Esth. R. to I, 4 פִּרְיִי מִן פִּרְיִי I will deduct it from my dowry. [Ib. to I, 9 מְגִדָּר I, v. גָּדַר.]

**גָּדַר** I m. (v. גָּדִיר) fence, partition. Peah II, 3. Y. ib. 16<sup>d</sup> גָּדִיר מְגִדָּר a hedge, v. גָּדִיר. B. Kam. 23<sup>a</sup> [read:] וְנָפַל הַגָּדִיר (v. Rabb. D. S. a. l.) and the partition wall fell in; a. v. fr.—Trnsf. guard against trespassing the law, restraint, preventive measure (v. גָּדִיר). Tosef. Shebi. III, 13 they (the scholars) erect only such a fence as can stand, i. e. enact only practicable measures (v. גָּדִיר). Snh. 21<sup>a</sup> גָּדִיר גָּדִיר וְכִי Tamar erected a great guard at the time (became a warning to girls). Lev. R. s. 26 the serpent פָּרַץ גָּדִירָא made a breach in the fence of the world (opened the way to lawlessness). Ib. s. 24, a. fr. עֲרִירָא guard against immorality, chastity, v. גָּדִיר; a. fr.—Y. Pes. I, 27<sup>c</sup> bot. וְיֵשׁ גָּדִיר can a preventive rabbinical law (גָּדִיר) be enacted as a guard for another preventive law?—Pl. גָּדִירָא. Lev. R. s. 24; a. e., v. גָּדִיר.

**גָּדִיר II, גָּדִירָא** pr. n. pl. Geder (Gadara), capital of Peraea, v. גָּדִיר. Pesik. R. s. 21 (p. 107<sup>a</sup> ed. Fr.) מִן הַגָּדִיר (read גָּדִיר or גָּדִירָא), v. גָּדִיר. Esth. R. to I, 3, v. אֶרְכִיּוֹן.—Y. Kidd. III, 64<sup>d</sup> top מִי גָּדִיר Hamtha (Hot Springs) near G.—Sabb. 109<sup>a</sup> גָּדִיר שִׁירָה בְּנֵי גָּדִיר (V), 13, 13 that the inhabitants of G. were permitted to go down to Hamtha (on the Sabbath), but &c., v. גָּדִירָא.

גָּדִיר, v. אֵנָּה גָּדִירָא לִיחָ=גָּדִירָא=גָּדִירָא.

**גָּדִירָא**, Targ. Jud. XVI, 14 some ed., read גָּדִירָא, v. גָּדִירָא. גָּדִירָא, v. גָּדִירָא.

**גָּדִירָא** pr. n. pl. Gades, in Gilead. Midr. Sam. ch. XXX; XXXII (expl. הַגָּלְעָדָה II Sam. XXIV, 6).

**גָּדִירָא** to heap up, to put up stacks of grain. Pes. 56<sup>a</sup>; Men. 71<sup>a</sup> גָּדִירָא לִפְנֵי הַעֲוִירָא they put the stacks of grain up before offering the Omer (v. עֲוִירָא); Tosef. Pes. II

(III), 19 (corr. acc.). Tosef. B. Kam. VI, 24 גָּדִירָא if he lent him a spot to pile wheat on it, and he piled barley; a. fr.—2) to give heaped measure, opp. מִחָק to strike. B. Bath. V, 11 where the usage is לִמְדוֹק לֹא יִגְדֹשׁ to strike grain, one must not heap (even for special remuneration) &c.; a. fr.—Part. pass. גָּדִירָא, f. גָּדִירָא, brimful, overflowing, heaped. Tam. V, 4. Yoma 48<sup>a</sup> גָּדִירָא, v. גָּדִירָא I. Gen. R. s. 22 גָּדִירָא the measure of thy sin is heaped to excess.—Sabb. 153<sup>b</sup>; Tosef. ib. I, 17; Y. ib. I, 3<sup>c</sup> גָּדִירָא (אִרְזָא) on that day (of rabbinical enactments) they overfilled the measure (of laws).

**Nif.** גָּדִירָא to be heaped up, to tower up. Men. IX, 5 גָּדִירָא were heaped, v. גָּדִירָא. Sot. 34<sup>a</sup> the waters rose more and more.

**Pi.** גָּדִירָא same. Part. pass. מְגִדָּר, v. supra.

**Hif.** גָּדִירָא to pile up stacks. B. Kam. VI, 3.

**גָּדִירָא** I ch. same. Targ. Prov. VI, 8 Ms. (ed. גָּדִירָא).

**גָּדִירָא II, Pa.** גָּדִירָא (emp. גָּדִיר III a. גָּדִיר) to lead a blind man. Lev. R. s. 22; Koh. R. to V, 8; Yalk. ib. 972; v. גָּדִירָא.

**גָּדִירָא, גָּדִירָא** (for dialect. change of גָּדִיר a. גָּדִיר, emp. גָּדִיר) to swell, bulge; to hang over (emp. I). M. Kat. 7<sup>a</sup> גָּדִירָא a wall inclining towards the public road; Tosef. ib. I, 7 גָּדִירָא ed. Zuck. (Var. גָּדִירָא); Y. ib. I, 80<sup>c</sup> bot.; a. e.—Succ. 45<sup>a</sup> גָּדִירָא that the willows might overtop the altar one cubit. [Cmp. Ps. XXII, 7 גָּדִירָא bending over me, protecting.]

**גָּדִירָא, גָּדִירָא** (emp. גָּדִיר) to polish over, erase. Part. Pass. גָּדִירָא, v. גָּדִירָא. Ber. 56<sup>a</sup> גָּדִירָא (for right vers. v. Rabb. D. S. a. l.) the Vav in Peter Hämor (Ex. XIII, 13) of thy T'fillin is erased (had by mistake been written and its erasure could be noticed).

גָּדִירָא, v. גָּדִירָא.

גָּדִירָא, v. גָּדִירָא.

**גָּדִירָא** (emp. גָּדִיר) to be bright, glad, willing. Gen. R. s. 39 [combine text of ed. with vers. of Ar. and read:] וְאִם שֶׁלֹא גָּדִירָא אַבְרָהָם וְשָׂמַח עַל דְּבַר הַמִּקְוִים שֶׁאֵינוֹ גָּדִירָא וְשָׂמַח and if you will say, Abraham was not glad and joyful over the command of the Lord (to leave his home), for if he were so, why did he not emigrate (until he was commanded)?

**Pi.** גָּדִירָא, Hif. גָּדִירָא to polish (clothes), iron, gloss. Cant. R. to IV, 11 the cloud rubbed their clothes and polished them; Midr. Till. to Ps. XXXIII מְגִדָּרָא; Yalk. Deut. 850; Ps. 691 מְגִדָּרָא וְכִי; Pesik. B'shall. p. 92<sup>a</sup> מְגִדָּרָא; (Deut. R. s. 7 מְגִדָּרָא). Ib. אֵין מְגִדָּרָא (אֵין מְגִדָּרָא), v. מְגִדָּרָא, מְגִדָּרָא. Part. Pu. מְגִדָּרָא, pl. מְגִדָּרָא. Pes. 109<sup>a</sup>. Y. M. Kat. III, 82<sup>a</sup> bot.

**Hithpa.** גָּדִירָא to be polished. Cant. R. l. c., a. parallel, passages, v. supra.

מִגְחָק, *Pi. גִּחְק* (onomatop.) *to belch*. Ber. 24<sup>a</sup>. Ib. <sup>b</sup> מִגְחָק.

גִּחְר, v. גִּחְר.

גִּחְר, m. (b. h.; cmp. גִּחְר) *belly, body*; prep. *within, among*. Keth. 15<sup>a</sup>; B. Kam. 44<sup>b</sup>, a. e. one who throws a stone into (a crowd); Yalk. Deut. 921 לגי (corr. acc.). Keth. 111<sup>a</sup>; Kidd. 44<sup>b</sup> בגי דברים there is something in it, v. גִּחְר end.

גִּחְר, constr. גִּחְר, ch. same; 1) (=h. *belly*; *innermost*. Targ. Ex. XXIX, 13; a. e. Targ. Prov. XXVI, 24. Targ. O. Deut. III, 16 (h. text הוֹדֵךְ); a. fr.—Sabb. 152<sup>b</sup> לְגִיחְרָא דְּבִירָא (insert וְלִיזוֹל) and go home. Cant. R. to IV, 8 like the hen קטמא דמנערא גפה מנערא קטמא (read מנערא) that shakes her wings off (rising) from between the ashes (Gen. R. s. 75 beg. קיטמא). Cant. R. to I, 7 the day on which he stood, i. e. that every day; a. fr.—*Pl.* גִּחְרָא. Targ. Prov. XX, 27 (ed. Lag. גִּחְרָא).—2) (with or without ב) *among, amid; in, into*. Targ. Ex. XIV, 22; a. fr.—Y. Peah VIII, 20<sup>d</sup> bot. בן אירא ליה שורפורה בגִּחְרָא Hull. 41<sup>a</sup> בְּגִיחְרָא if the head of the pin is towards the inside. Lev. R. s. 12 מלגא אוּר מִפְּנֵי מִלְגָּא (the hole), and I shall drink from outside. B. Mets. 53<sup>b</sup> sq., v. I ch. a. I have come among (you). Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>c</sup> bot. גִּחְרָא in a unclean land. Y. Keth. I. c. <sup>a</sup> bot.; Y. Kil. I. c. <sup>b</sup> bot. גִּחְרָא (גִּחְרָא) in the bath-house. Y. Ned. IX, 41<sup>b</sup> bot. גִּחְרָא in the sun (in sunlight); a. v. fr.—גִּחְרָא *because, in consequence of*. Y. Taan. II, 65<sup>b</sup>, v. בגִּיחְרָא. Y. Ber. I, 3<sup>b</sup> top בגִּיחְרָא צִיבְרִינָא because they are brief.—B. Mets. 39<sup>b</sup> מִיגְּוָא דְּמִיִּקְמִינָא וְכִּי since we have to appoint a guardian for &c. Ib. 5<sup>b</sup>, a. fr. דְּרִשְׁרִי since he is suspected of wrong-doing in money matters, he is also suspected of swearing falsely; a. fr.—Hence מִיגְּוָא, *Miggo*, 1) (=h. מִיִּקְמִינָא, Shebu. 45<sup>b</sup>, and מִיִּקְמִינָא, v. אֲחֵרָא) *a legal rule according to which a deponent's statement is accepted as true on the ground that, if he had intended to tell a lie, he might have invented one more advantageous to his case* (cmp. B. Bath. 31<sup>a</sup> לִשְׁקֵר מִיגְּוָא why should he lie? If he wanted to lie, he might have said &c.). Keth. 16<sup>a</sup> מִיגְּוָא what *miggo* is there in that case, i. e. what choice did she have in inventing a statement, if she intended to tell a lie? Ib. מִיגְּוָא דְּרִשְׁרִי since in this case there is the legal presumption of a *miggo*, and so is in the other, what is the difference between the one *miggo* and the other?; a. fr.—2) (cmp. אֲחֵרָא) *an action declared valid because one part of it was indisputably legitimate, or because the legal status required for its legitimacy might easily have been obtained*. B. Mets. 9<sup>b</sup> מִיגְּוָא דְּרִשְׁרִי since, if he wanted, he might have declared his possession public property, in which case he would have obtained the legal status of poverty entitling him to the corner of the field (פִּתְּחָא), and since (if he had resigned his property) he would have been entitled to take possession of the corner for himself, he has a right also to take possession of it in behalf of his neighbor. Ib. דְּרִשְׁרִי מִיגְּוָא two

*miggos* cannot be accepted, i. e. two conditions required to make an action legitimate cannot be dispensed with. Ib. 8<sup>a</sup>. Ned. 88<sup>b</sup>; a. e.

גִּחְרָא, גִּחְרָא, גִּחְרָא m. (preced.) *inner, inside* (adj. a. adv.) Targ. I Kings VI, 27; a. e.—Zeb. 15<sup>a</sup> רְקִיָּא גִּחְרָא stands inside. Ib. גִּחְרָא, v. גִּחְרָא. Y. Sabb. VIII, 11<sup>a</sup> top גִּחְרָא of the inside (reed), opp. בְּרִיחָא.—*Pl.* גִּחְרָא. Targ. Y. Num. VI, 4.—Hull. 47<sup>a</sup> bot. מִגְּוָא from the inner lungs (lower part), opp. אֲחֵרָא. B. Bath. 29<sup>b</sup> גִּחְרָא the interior compartments. Hag. 5<sup>b</sup> גִּחְרָא the inner chambers of the heavens; a. fr.—Fem. גִּחְרָא. Targ. Ezek. XL, 27; a. e.—*Pl.* גִּחְרָא. Erub. 25<sup>b</sup> גִּחְרָא (read גִּחְרָא, Ms. M. גִּחְרָא) inner partitions.

גִּחְרָא, v. גִּחְרָא.

גִּחְרָא m. (b. h.; גִּחְרָא) *vindicator, redeemer, relative entitled to redemption* (Lev. XXV, 25 sq.); in general *relation*.—גִּחְרָא *avenger of blood, nearest relation* (Num. XXXV, 19 sq.). Macc. II, 7. Ib. 12<sup>a</sup> [read:] בְּנִי בְּנִי when a father killed a son of his, his (surviving) son becomes the avenger of blood. Tanḥ. Masé 11 בְּנִי הָרֵם דְּכִתּוּבָא גִּחְרָא. Macc. 10<sup>a</sup> (ref. to Deut. XIX, 6) הָרֵם דְּכִתּוּבָא גִּחְרָא the text means the avenger (is not punished); a. fr.—*Pl.* גִּחְרָא. B. Kam. 109<sup>a</sup>; Kidd. 21<sup>a</sup> (ref. to Num. V, 8) גִּחְרָא is there a person... without relations (heirs)?; Snh. 68<sup>b</sup> גִּחְרָא. B. Kam. I. c. <sup>a</sup> bot.; Snh. 69<sup>a</sup> בְּרִיחָא it is known that the minor has no heirs (offspring); a. fr.—Esp. *the redeemer from captivity*, also *the Lord*. Lev. R. s. 32 end; Cant. R. to IV, 7; Koh. R. to IV, 1 (ref. to Zechar. IV, 2) one reads גִּחְרָא (He emigrates), and one reads גִּחְרָא (not גִּחְרָא) her Redeemer (goes at the head of Israel). Ib. מִיגְּוָא דְּרִשְׁרִי means 'the Redeemer' as it says (Is. XLVII, 4), Our redeemer &c.—Pesik. S'lih. p. 166<sup>b</sup> אֵין מִיגְּוָא . . . they will be redeemed only through a *complete* redeemer (ref. to Is. LIX, 20 written *plene*). Ex. R. s. 26 beg.; a. fr.—*Pl.* as above. Gen. R. s. 85; Yalk. ib. 145 עִיִּמְדִּים מִיִּדְּכִין גִּחְרָא (not גִּחְרָא) whence will the redeemers rise (if not from Judah)? Ib. אֵין מִיגְּוָא I am going pregnant with redeemers (of Israel).

גִּחְרָא, גִּחְרָא, גִּחְרָא m. (Arab. gūwālik, Pers. gāwālak=hippopera, Freytag s. v.) *long pouch as a receptacle for grain*, thrown over the shoulders or across an animal's back, *haversack*. Taan. 23<sup>b</sup> גִּחְרָא דְּחִיבָא לי גִּחְרָא (Ar. קֶא . . .; Ms. M. 2 שְׂקִיל גִּחְרָא, v. Rabb. D. S. a. l. note 200) get me my haversack, and I shall go and buy &c.—*Pl.* גִּחְרָא. Targ. Lam. V, 5.—Sabb. 154<sup>b</sup>, v. גִּחְרָא (where Var. lect. are quoted). Succ. 20<sup>b</sup> גִּחְרָא (ed. גִּחְרָא) are fit for haversacks.

גִּחְרָא, v. גִּחְרָא.

גִּחְרָא, Pa. גִּחְרָא, v. גִּחְרָא. I. [Targ. Prov. IX, 3 Ms., v. II.]

גִּחְרָא m. (גִּחְרָא, cmp. גִּחְרָא) *pit*; lions' den. Ex. R. s. 18, end גִּחְרָא דְּלִיִּיָּא מִגְּוָא He rescued Daniel from the lions' den. Deut. R. s. 2; a. e.

גִּבְיָה, גִּבְיָה, גִּבְיָה, גִּבְיָה ch. 1) same. Dan. VI, 8; 13; 17 sq. — Targ. Ex. XXI, 83 sq. (some ed. גִּבְיָה); Targ. Ps. XLIV, 26 (ed. Vien. גִּבְיָה); a. e. — Y. Ab. Zar. IV, 44<sup>a</sup> bot. גִּבְיָה נָפַל fell into a wine pit, v. חָלַל. — *Pl.* גִּבְיָה, גִּבְיָה, גִּבְיָה. Targ. Jer. II, 13. Targ. Gen. XXXVII, 20 ed. Berl. גִּבְיָה (Y. גִּבְיָה). —2) (cmp. גִּבְיָה *body, trunk, untrimmed log.* — *Pl.* גִּבְיָה or גִּבְיָה. B. Kam. 96<sup>a</sup> גִּבְיָה לֹגִים logs of a date-tree. Ib. v. עֲבֵדֵיהֶּוּ וְגִ' *בְּשׂוּתָא*. Sabb. 109<sup>b</sup> the swallowed serpent came out of his body גִּבְיָהוּ *in* single trunks (sections of the body). M. Kat. 24<sup>a</sup> גִּבְיָהוּ *in* chin, v. גִּבְיָה (Rashi: *the dimples of the chin*). —3) *back, top.* Targ. Prov. IX, 3 Ms. על גִּבְיָה (cmp. גִּבְיָה *back, top*; ed. גִּבְיָה, h. text גִּבְיָה). —4) \*prep. (cmp. גִּבְיָה s. v. גִּבְיָה *from, out of*. Y. Keth. II, 35<sup>a</sup> וּמִן גִּבְיָהוּ עָבַר וְגִ' and out of these (seventeen years) he spent thirteen years suffering with tooth-ache; Y. Kil. IX, 32<sup>b</sup> וּמִן גִּבְיָהוּ (corr. acc.).

**נִבְרָא** m. locust, v. נִבְרָא. Targ. Ex. X, 4; a. fr.—\**Pl.*  
נִבְרָא. Targ. Y. II Gen. XXIII, 2 ed. pr. a. ed. Ven. (later  
ed. גִּבְרָא *giants*, Anak and his three sons, v. Gen. R.  
s. 58; h. text אֲרָבָע).

גִּבְעָה, v. גִּבְעָה.

**גֹּבִי, גֹּבִי** m. (b. h. גֹּב, גֹּבִי, גֹּבָה, comp. גָּבַח) [the hump-backed,] gobay, a species of edible locusts. Ber. VI, 3. Sabb. 32<sup>b</sup>. Y. Taan. I, end, 64<sup>d</sup> וְג'... שְׁנֵי דְבָרִים שני calamities, drought and locusts. Ib. III, 68<sup>d</sup> (homiletic etymology) why is it called גֹּבִי? גֹּבִי וְכ' because it collects the (fines of) judgment of the Lord.

**גִּבּוֹרִי, גִּבּוֹרִי** ch. same. Targ. Y. I Deut. XXVIII, 38. Targ. Ps. CV, 34. Am. VII, 1; a. e. (mostly גִּבּוֹרֵי; Var. גִּבּוֹרֵי).

גִּבְיָא m. pl. *inhabitants of Gobaya*, v. גִּבְיָא.

**גוֹבְּתָהּ, גוֹבְּתָא** f. pl. (גובב) *hills*, esp. *Gob'batha*, near Sepphoris. Gen. R. s. 98 (ref. גר החפר, I Kings XIV, 25) רציפורין ג' אילין that is G. near Sepph. Koh. R. to IX, 10 the lamentations over the death of Rabbi at Sepph. were heard ער גובבתה וכו' (some ed. גובבתה, 'גובב', corr. acc.) as far as Gob., a distance of three *mil*; ib. to VII, 11 גופתהּא; Y. Kil. V, 32<sup>b</sup> top לגו פתרה (combine in one w.); Y. Keth. XII, 35<sup>a</sup> top לגו פתרה (corr. acc.). [Y. Snh. VII, end, 25<sup>d</sup> רציפורין; Y. Ber. III, 6<sup>a</sup> bot.; Y. Naz. VII, 56<sup>a</sup> top גופנא רציפ' (corr. acc.). Y. Shek. VII, 50<sup>b</sup> bot.; Y. Succ. II, 53<sup>a</sup> top גופתא—prob. the same as גובב.] V. גובבתא.

**גובה** m. (b. h. גָּבַהַ; גִּבְהָ) *height, elevation; thick, fleshy part* (cmp. גֵּב). Midd. IV, 1 גִּבְדוֹ Ib. 6. גִּבְדוֹ; a. fr. —Men. 37<sup>b</sup> שִׁבְרַת גֵּב the thickest part of the upper arm (קיבורה) גֵּב שְׂרָאָה the highest point of the forehead. Y. Yeb. VIII, 9<sup>a</sup>; Y. Sabb. XIX, end, 17<sup>b</sup>; Babb. ib. 137<sup>b</sup> **גִּבְהַת שֵׁל עֵצָה** the thickest part of the apex.

**חֲבֵרָה** ch. same. Targ. Y. Ex. XIII, 9 (corresp. to Men. 37<sup>b</sup>, v. preced.). Targ. Job V, 7 (some ed. **חֲבֵרָה**, corr. acc.).

**גִּבְעָא** pr. n. *Gobaya*, a Babylonian place or district, (v. Graetz, *Koenigr. Messene*, in programme of the Rabbin. Semin., Breslau 1879). Kidd. 72<sup>a</sup>; Y. Yeb. I, 3<sup>b</sup> top; גִּבְעִיָּא (corr. acc.); Y. Kidd. IV, 65<sup>d</sup> top גִּבְעָא.—Denom. pl. גִּבְעָאִי. Kidd. 70<sup>b</sup> (phonetic play) גִּבְעָאִי גִּבְעָאִי Gobeans are legally considered like Gibeonites (v. גִּבְעִיָּא); Y. Yeb. I. c. גִּבְעָאִי (corr. acc.); Y. Kidd. I. c. גִּבְעָאִי, גִּבְעָאִי. Ber. 17<sup>b</sup> טִפְשָׁא גִּבְעָאִי foolish Gobeans.

**מְחֻסָּר** m.=ח. גִּפְרִי, *collection*. Yeb. 66<sup>b</sup>, a.e. מְחֻסָּר  
גִּפְרִי wanting collection (not yet collected). B. Mets. 110<sup>b</sup>  
landed property בְּיוֹן דִּלְגָּא קְרִיבָא וְכִי because it is ready  
to be collected from, (is seizable for debts and cannot  
be hidden), is considered as if collected.

\* **גִּבּוֹתָא** f. (v. h. גִּבּ d) *a low fence*. Y. Or. III, end, 63<sup>b</sup>  
 וְחָנָן עָבַר הֵנָּה וְרָכַץ Hānan passed over the fence and tore the  
 mixed seeds out.

**גֹּבֵל** m. (גבל, v. גָּבַל) *border of the field, balk, ridge*. Kil. III, 1 sq. Ms. M. (ed. גֹּבֵל). Y. ib. 28<sup>c</sup> (R. S. to Kil. III, 1, reads: גֹּבֵל).—Pl. גֹּבְלִין. Ib.

**גִּבְלָא** m. (גבל; v. גָּבַל) *a thick dough-like mass.*  
Ber. 38<sup>a</sup> הוּא בַעֲלָמָא גִּבְלָא it is a mere thick mass (no bread).

**גַּבְלָאִי** m. pl. (v. **גַּבְלָא**) of *Gabla*, Idumeans. Targ. Ps. LXXXIII, 8 ed. (Var. **גַּבְלָנִי**, Ms. **גַּבְלָי**).

גבלית v. גבולית

גְּזֵלָה ch.=h. גָּזֵל. Y. Ab. Zar. II, 41<sup>a</sup>  
top גְּזֵלָה; Y. Meg. III, 73<sup>d</sup> bot. גְּזֵלָה.

**חֶמְסָה** ch. m.=h. חֶמְסָה, *cheese*. Y. Shek. VII, 50<sup>e</sup> bot.  
 דָּג a loaf of cheese. Y. M. Kat. III, 83<sup>b</sup> bot.—*Pl.*  
 חֶמְסָה Targ. I Sam. XVII, 18. Targ. Jud. V, 25 (*cream*,  
 h. text חֶמְסָה (2)). Targ. Ps. LV, 22 (h. text חֶמְסָה (2)). Targ.  
 Job XX, 17; XXIX, 6 Ms. (v. חֶמְסָה).

ג. v. ג, בְּפִי = פִּי בְּפִי

א.ה.ל.א.י. v. ג.ר.ב.נ.א.י.\*

גִּבְעִין, Y. Kil. IX, 32<sup>b</sup>, v. גִּבְעִין ch., end.

**גִּבּוּרָא** m. 1) = **גִּבְרָא**, *man, husband*. Targ. Koh. V, 11. —Y. Taan. I, 64<sup>b</sup> bot.; a. fr.—**גִּבּוּרִין**, **גִּבּוּרְיָא**, **גִּבּוּרְיָא**. Targ. Y. Deut. I, 13; a. e.—Snh. 65<sup>b</sup> מִזֶּה גִּבּוּר מִגֵּר what is the difference between man and men (you and common people). Ber. 31<sup>b</sup> גִּבְרָא בְּנֵי גִבּוּר a man among men (a distinguished man). Gitt. 45<sup>a</sup> עֲרֵי גִ' וְכ' these (our captors) are men and those (our husbands) in Nehardea are men (Rashi: *our masters, husbands*), a. fr.—2) *strength, skill*. Nidd. 25<sup>b</sup>; 64<sup>b</sup> דְּרַב גִּבּוּרְיָא because his skill (physiological knowledge) was great.

**גִּבְשָׁא** f. (גבש) *hill, mound*.—Pl. גִּבְשָׁא. Targ. Zeph. I, 10 Kimhi (ed. גִּבְעָא).

**גִּבְתָּא, גִּבְתָּה, גִּבְתָּהּ** f. (v. **גִּבְתָּהּ**) *hill* (or *pit*), esp. *Gubta, Gabta*, name of several places, as **גִּבְתָּה דְּאַרְיָה**, v. **אַרְיָה**; **גִּבְתָּה שְׂמַאי**, v. **שְׂמַאי** &c.



**גִּבְרָתָא** f. (cmp. גִּב) *little reservoir*, whence *tube, channel*. Targ. II Esth. I, 3 דְּכֹרֶתְלָא ג' the tube containing the eye-paint; Ber. 18<sup>b</sup> גִּבְרָתָאִי דְּכ' my tube &c.—Sabb. 90<sup>b</sup> דְּכֹרֶתְלָא בְּג' דְּכֹרֶתְלָא one puts it into a bronze tube. Ib. 146<sup>b</sup> ג' to insert a tube into the barrel. Hull. 58<sup>b</sup> דְּכֹרֶתְלָא a channel was discovered forming the passage from the second stomach &c. Yeb. 75<sup>b</sup> דְּכֹרֶתְלָא זֶרַע the channel for the effusion of semen.

**גִּזְרֵי הַתּוֹרָה**, v. גִּזְרֵי הַתּוֹרָה.

**גִּזְרֵי הַתּוֹרָה** = גִּזְרֵי הַתּוֹרָה.

**גִּזְרֵי הַתּוֹרָה**, v. גִּזְרֵי הַתּוֹרָה.

**גִּזְרֵי הַתּוֹרָה** 1) (sec. r. of אָבִיר I) *to bind*; denom. גִּזְרֵי.—[Polak, fr. which גִּזְרֵי]—2) (denom. of גִּזְרֵי) *to form a faction*; (b. h. *to attack in small bands*). Yeb. 13<sup>b</sup> (ref. to Deut. XIV, 1, v. גִּזְרֵי I) if *lo tithgod'du* were meant only in the one sense of 'ye shall form no factions', it would have read *תִּתְּגִדְּדוּ*.

*Hithpol.* תִּתְּגִדְּדוּ *to form bands, factions*. Ib. 14<sup>a</sup> כִּי הַחֹק הַזֶּה נִתְּנָה לִפְנֵי הַחֹק הַזֶּה the law against factions applies only to &c.—Sifré Deut. 96; [Pesik. Zutr. R'eh (p. 43) מִלְשׁוֹן גִּזְרֵי].

גִּזְרֵי or גִּזְרֵי, forms of גִּזְרֵי a. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה** m. (גִּזְרֵי) [*stretched*], *leather bag* for wine, milk &c.; which travellers at night stretch like a tent in order to let the cool air strike it, *large leather bottle*. Sabb. 138<sup>a</sup> הַזֶּה . . . לֹא יִעָשֶׂה (Ms. M. a. O., v. Rabb. D. S. a. l. note) one must not stretch the bag &c. on the Sabbath. Ib. <sup>b</sup>, v. קֶסֶף.

**גִּזְרֵי הַתּוֹרָה** ch. same. Succ. 48<sup>b</sup> out of this man's (thy) skin ג' מְשִׁירֵן לִיהָ ג' (Ms. M. 2 נִירָא) we shall make a bottle.

**גִּזְרֵי הַתּוֹרָה** I f. (גִּזְרֵי) 1) *partition, wall*. Targ. Ps. LXII, 4 (ed. Vien. גִּזְרֵי; Ms. גִּזְרֵי, h. text גִּזְרֵי). Targ. Koh. X, 8 the world's fence (morality).—B. Bath. 2<sup>a</sup> (explain. מְחִיצָה, Mish. ib. I, 1) it means ג' *wall* (not פְּלִיגְרָא division). Ib. 36<sup>a</sup> מִגְ' דְּעִירוֹרִי וְלִבְר' the land outside the fence which is erected to protect the fields from beasts. Sabb. 110<sup>b</sup> בֵּין הַחֹמֶה לַגִּבְרָתָא between the stove and the wall. Taan. 21<sup>a</sup> אֲשִׁירָא (Ms. M.; Yalk. Deut. 897 אֲשִׁירָא) a ruinous wall. Koh. R. to X, 7 שָׁרִיף רִישִׁיהָ אֵל ג' he knocked his head against the wall. B. Kam. 92<sup>b</sup> (prov.) רִמִּי ג' רִבְהָ שָׁרִיף he knocked his head against the wall. Ms. R. a. Yalk. Ez. 364 דְּרִי גִירָא רִבָּא וְכ' (Ms. M. בִּידָא) when thou hast called thy neighbor (cautioning him), and he would not answer, push down a big wall and throw it at him (he deserves to suffer).—*Pl.* with suff. גִּזְרֵי. Targ. Ps. LXXX, 13 (ed. Vien. גִּזְרֵי, h. text גִּזְרֵי, h. text גִּזְרֵי).—2) (cmp. גִּזְרֵי) *banks*. Taan. 24<sup>b</sup>; Yoma 77<sup>b</sup> דְּכֹרֶתְלָא ג' the hanks of &c. \*Gitt. 73<sup>a</sup> אֲגִירָא Ar. (ed. אֲגִירָא, v. next w.) on the banks of &c.

**גִּזְרֵי הַתּוֹרָה** m. (גִּזְרֵי) *junction, joined boards*. Hag. 15<sup>a</sup> כִּי גִזְרֵי הַתּוֹרָה (Ms. M. 2 כִּגִּירָא) as the boards of a landing bridge are placed side by side (leaving small slits). Snh. 7<sup>a</sup> דְּמִי לְגִזְרֵי הַתּוֹרָה (Ms. M. לְגִי, v. Rabb. D. S. a. l.) like the junction of a landing bridge (which is at first shaky,

but,) once put up, grows firmer.—\*Gitt. 73<sup>a</sup> bought poppy seed, גִּזְרֵי אֲגִירָא deliverable at the landing of &c.; v. preced.—Y. Meg. I, 71<sup>d</sup> top דְּכֹרֶתְלָא the seam of the straps (of the phylacteries). V. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה** II pr. n. m. *Gudda*. Ab. Zar. 32<sup>a</sup> (Ms. M. גִּזְרֵי, v. Rabb. D. S. a. l. note).

**גִּזְרֵי הַתּוֹרָה**, Yalk. Gen. 55, read גִּזְרֵי, v. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה**, **גִּזְרֵי הַתּוֹרָה** pr. n. m. *Gudgada*, father of R. Johanan. Hag. II, 7; Gitt. V, 5; Yeb. XIV, 2; Eduy. VII, 9. ג' ed. (Ms. M. יִזְרֵן בִּן ג').

**גִּזְרֵי הַתּוֹרָה** m. pl. (v. גִּזְרֵי h. a. ch.) *good luck, Fortune*. Tosef. Sabb. VI (VII), 1 חֲמִנְבָּה לְגִזְרֵי ed. Zuck. (Var. גִּזְרֵי; oth. ed. חֲמִנְבָּה לְגִזְרֵי) he who shaves his head (makes a bald-pate) for good luck (a superstitious practice).

**גִּזְרֵי הַתּוֹרָה**, v. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה**, v. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה** m. (b. h. גִּזְרֵי; v. גִּזְרֵי) 1) *greatness*. Erub. 21<sup>b</sup> כְּבוֹדִי וְגִזְרֵי, my glory and my greatness.—Ex. R. s. 29; Cant. R. to I, 2 גִּזְרֵי His greatness.—Ib. to II, 4; Num. R. s. 2 (play on וְגִזְרֵי even his (the child's) elevating himself over Me (by putting his finger on the Divine Name) is (a token of) love; (Tanh. B'midb. 10 ed. Bub. ib. note וְגִזְרֵי Ms. R.).—2) *pile*.—*Pl.* גִּזְרֵי. Y. B. Mets. II, beg. 8<sup>b</sup> עֲשִׂיירִין (coins found) piled up (assorted according to their sizes, pyramid-like; Bab. ib. 25<sup>a</sup> כְּמִגְדָּלִין).

**גִּזְרֵי הַתּוֹרָה** m. (גִּזְרֵי, v. אֲגִירָא) *thumb, great toe*. [Cant. R. to II, 4 גִּזְרֵי the child's pointing with his finger (comment.); v., however, preced. w.] Y. Ber. I, 2<sup>c</sup> top ג' heel touching toe (in walking); Sabb. 62<sup>b</sup> (expl. חֲלֹקֶת וְשִׁפּוֹת, Is. III, 16).—*Pl.* גִּזְרֵי, constr. גִּזְרֵי. Sabb. 151<sup>b</sup> רַגְלֵי ג' his great toes.

**גִּזְרֵי הַתּוֹרָה** m. (גִּזְרֵי, v. גִּזְרֵי) *the heap, the difference between stricken and heaped measure*. Y. Pes. IV, end, 31<sup>c</sup> [read:] אֲנִי מַחֲשֵׁכָא ג' וְכ' I will deduct the difference from my dowry, v. חֲשֵׁף.

**גִּזְרֵי הַתּוֹרָה** f. *governess or hair-dresser*, v. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה**, v. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה** pr. n. m. *Gudda*. Ab. Zar. 32<sup>b</sup> (Ms. M. גִּזְרֵי, v. גִּזְרֵי II).

**גִּזְרֵי הַתּוֹרָה**, v. גִּזְרֵי.

**גִּזְרֵי הַתּוֹרָה** f. pl. (denom. of גִּזְרֵי *fold*, Num. XXXII, 16) *animals living in folds* (which they leave in day-time), ingen. *moving live stock*. B. Bath. 36<sup>a</sup>; Gitt. 20<sup>b</sup>; Keth. 84<sup>b</sup> הֵן הַחֹמֶה הֵן הַחֹמֶה the possession of fold-animals is no evidence of ownership (as they may have come over by accident). B. Mets. 69<sup>a</sup> כִּי הֵן הֵן fold-animals (small cattle given out for raising on half-profit) must be attended to twenty four months (before a division of profits can be demanded by the keeper).

**גִּדְרֵי־רִמּוֹן** f. (גדר) *partition*; ג' רמון (=h. רמון קנים) a hedge of reeds spreading from a common stem. Erub. 19<sup>b</sup> (Ms. M. גִּדְרֵי־רִמּוֹן, pl.; Ar. גִּדְרֵי־רִמּוֹן). Sabb. 50<sup>b</sup> גִּדְרֵי־רִמּוֹן ed. (corr. גִּדְרֵי־רִמּוֹן, Ms. M. בגִּדְרֵי־רִמּוֹן, corr. בגִּדְרֵי־רִמּוֹן; Ar. בִּי־רִמּוֹן) (to put a knife) between the branches of a hedge of reeds. [The vers. of Ar. proves גִּדְרֵי־רִמּוֹן to be the proper version and גִּדְרֵי־רִמּוֹן or גִּדְרֵי־רִמּוֹן, corruptions.]

**גִּרְשָׁה** m. (גרש) *the heap, the top over the level of a dry measure*. Zeb. 62<sup>b</sup> כְּמֵחֹק ג' סֵאה as thick as the instrument for striking off the top of a S'ah. Men. IX, 5 (90<sup>a</sup>) הָיָה גִּרְשָׁה לְחֹרֶה (Var. גִּרְשָׁה) its heap was added to the measure, i. e. the additional quantity forming the top of other measures, was contained in the Highpriest's measure which was so much larger.

**הַחֵטָה** ch. same. Erub. 14<sup>b</sup> **הַחֵטָה** לֵב this refers to heaped measure (dry quantities). 1b. **הַחֵטָה** ג' רִיבֵּתָה הוּי that top in dry measures amounts to one third of the entire quantity; Sabb. 35<sup>a</sup>.

**גְּרִיטָה** (Ms. M. גִּרְתָּה) m. גִּרְתָּה=גִּרְתָּה, or גִּרְתָּה=גִּרְתָּה, v. Nöld. Mand. Gr. p. 52) *an abrupt sound, a subterranean thunder, earthquake, rumbling*. Ber. 59<sup>a</sup> defining גִּרְתָּה (Mish. IX, 2). Ib. גִּרְתָּה (Ms. M. גִּרְתָּה) a thunder roared (a rumbling was heard). Ib. עֲבִיר גִּ' גִּ' it really comes in one rumbling sound after the other.

גִּידָהָר, v. גִּידָהָר.

**גַּרְדֻּקָא** I f. (a corrupt. of גַּרְדִּיקָא, carruca, καροῦχα, καρρόσχη) a carriage used by persons of distinction (v. Sm. Ant. s.v.). Taan. 20<sup>b</sup> דרהבא ג' א' gilt carruca (aurea carruca, v. Sm. Ant. l. c.); Gitt. 31<sup>b</sup>. B. Mets. 73<sup>b</sup> מצייר ליהוה made them draw Raba's carriage. Ib. 85<sup>b</sup> ורייז ר' הויא the carriage in which R. Hiyā will rise to heaven.—Pl. גַּרְדִּיקָא. Ib. בכולו Ms. H. (v. Rabb. D. S. a. l. note 90).

**גִּיתֵרְקָא** II m. (= גִּיזֵרְקָא; comp. Syr. **acerbus** P. Sm. 1384, a. h. **תְּרִיץ** *sour and hard berry*.—*Pl.* **גִּיתֵרְקִי** Naz. 34<sup>b</sup> **גִּיזֵר** ed. (Ar. **גִּירִיק**) undeveloped grapes.—Pes. 25<sup>b</sup> **גִּיזֵרִי** Ms. M. (ed. **גִּיזֵרִי**, Ar. **גִּירִיק**) undeveloped olives (used for rubbing the skin in fever).

גַּר, v. גָּר.

בְּתָא, בְּתָא, v. בְּתָא, בְּתָא.

**קַטְנָה** I m. (**קִיז**) = **קֵצֶד**, 1) *trunk, stem*. Ber. 40<sup>ab</sup> וּבִ-אֲרֻזָּה לֵב (Ms. F. **קִצְעָה**, Ar. **קִצְאָה**) there remains a stem which produces fruits again. Ab. Zar. 35<sup>b</sup> קִשְׁפָּה ed. (Ms. M. **קִוּוּחָה**, Ar. **קִוּאָה**, v. Koh. Ar. Compl. s. v. **קִוּ** II, p. 262); Nidd. 8<sup>b</sup> קִשְׁפָּה דִּירוּחָה the gum which oozes out of the stem, opp. דְּפִירִי.—Ned. 50<sup>a</sup> (became rich) מִן הַקֵּץ through a (hollowed out) trunk. Ib. לֹא נִשְׁכַּחוּ אֶלֶף גִּזְרוֹת וּבִ-נוֹכְלֵי עֵרֶסָה they found on the sea shore nothing (of the wrecked ship) except a trunk. Ib. וְכָל הָעֲשֵׂה בַּחֲמִישֵׁי שָׁנָה מֵחֵטְא בְּהִרְגָּהּ הָיָה חֵטְא כְּחֵטְא בְּהִרְגָּהּ הָיָה חֵטְא (Ar. **גִּרְזָא**, read **גִּרְ**) and the entire treasure of the ship was hidden in that trunk; [Bashi:

*chest*, v. חָצַץ.—2) [*that which is cut off*,] *branches*; [*that which is chopped*,] *wood*. Hull. 8<sup>b</sup> פֶּסַח בִּיהָ ג' לִכְצִי (Ar. גִּזְאוּת) he cut wood with it for idolatrous purposes. B. Kam. 22<sup>b</sup> ג' סִילְתָּהּ וְכ' (Ms. O. a. Ar. גִּזְאוּת) chopped wood, kindling chips and light. Sabb. 154<sup>b</sup> גִּזְאוּת פֶּרֶסְכֵנָא ed. (Ms. M. גִּזְאוּת וְכ' v. Rabb. D. S. a. l. note) low and spreading ramifications (forming the fourth wall of a *Succah*). Gitt. 69<sup>b</sup> וְכָרְסֵי, מְרַבְּרֵי, חֲצִי. Sabb. 155<sup>a</sup> let him rest the ladder וְכ' Ms. M. (ed. אֲנָחְרֵיץ, Ms. O. Ar. גִּזְאוּת) on the branches spreading beyond the circumference of the tree (Rashi: *on pegs* reaching beyond &c.).—3) pl. חֲצִיזִין (cmp. אִיסְקוּרוֹת) *lots, division by lots*. Lam. R. to I, 1 רִבְרִי (חֲצִי מֵאֵת) *lots, division by lots*. Lam. R. to I, 1 רִבְרִי let us divide by lots (comment: *pieces of wood* on which names are written for raffling).

**גִּבּוֹרִים**, II m. (v. preced.) *castrate, eunuch*; in gen. *servant, guardsman*. Targ. I Kings XXII, 9; a. fr. (var. **גִּבּוֹרֵי** **גִּבּוֹרֵי** **גִּבּוֹרֵי** &c.—Sabb. 152<sup>a</sup> **גִּבּוֹרֵי** **גִּבּוֹרֵי** ed. (ed. Sone. **גִּבּוֹרֵי**, v. Rabb. D. S. a. l. note 40; Ar. **גִּבּוֹרֵי**, v. Koh. Ar. Compl. s. v. **גִּבּוֹר**, p. 256 notes).—*Pl.* **גִּבּוֹרֵי** &c., **גִּבּוֹרֵי**. Targ. II Kings IX, 32.—Meg. 28<sup>a</sup> (Ms. M. **גִּבּוֹרֵי**, Ar. **גִּבּוֹרֵי**). Kidd. 33<sup>a</sup> **גִּבּוֹרֵי** **מִשְׁדֵּר** used to send guardsmen.

גִּרְיָה, v. גִּרְיָה.

גְּרִיזָא, v. גְּרִיזָא, גְּרִיזָא.

גוֹבֵיָא v. גִּרְכִיָא

גוֹבֵלְנָא v. גּוֹרְלֵכָה.

גִּתָּא לִקְא v. גִּרְרִלְקָא

צֶבֶן, צִבְּרָן (צָבָן, constr. צָבִין) m. (צָבָן) *surface, color; resemblance*. Erub. 53<sup>b</sup> (as specimen of elegant language) מֵאֵי צֶבֶן מְלִיחָה of what color is thy cloak?—Midr. Till. to Ps. XC, end וְהָכֵל מִכָּל צֶבֶן why has the blue been preferred to any other color?—*Pl.* צִבְּרִים... Ber. 6<sup>b</sup>. Nidd. 24<sup>b</sup> וְהָכֵן צֶבֶן הַמִּשְׁנָה (III, 2) speaks of variegated colors. Num. R. s. 12 הָרֶבֶב וְצִבְּרֵי many qualities and many colors; a. fr.—*Transf.* צֶבֶן (comp. צֶבֶן s. v. צֶבֶן) *like, similar to; for example*. שֶׁ-צֶבֶן (Chald. כְּ-צֶבֶן) *for instance if, when*. Ps. 119<sup>b</sup> כְּ-צֶבֶן כְּ-צֶבֶן such things as dates, roasted ears &c. Ib. כְּ-צֶבֶן e. g. mushrooms for me. B. Mets. 101<sup>a</sup> דָּא צִבְרָא רַבָּה *like this* was very necessary to be said. Hull. 84<sup>a</sup> כְּ-צֶבֶן *people like ourselves* (in our condition), Y. Ber. I, 3<sup>b</sup> top כְּ-צֶבֶן אֲנִי שְׂעוּסְקִין *people like ourselves who are engaged* &c. Shebi. VIII, 1; 3. Tosef. ib. IV, 8. Orl. II, 7. B. Kam. 108<sup>a</sup> כְּ-צֶבֶן שֶׁשֶּׁן *e. g. if he claims* &c. B. Mets. 69<sup>a</sup> כְּ-צֶבֶן *if he has* &c. a. v. fr.—*Denom.* צִבְּרָן *to color*. Sabb. 140<sup>a</sup> תֵּן הָעֵצָה בְּצִבְּרָן *put in the egg*. לְצִבְּרָן (צִבְּרָן. Ms. M. לְצִבְּרָן, O. לְצִבְּרָן) *only for coloring*.

**פֶּהָרָא, פֶּהָרָא, פֶּהָרָא** ch. same. Targ. Esth. I, 6.  
 Targ. Y. Lev. XV, 3 **פֶּהָרָא**. Ib. 19 **פֶּהָרָא** ed. Amst.—Targ.  
 Koh. I, 13 **פֶּהָרָא** a sort of evil (h. text **פֶּהָרָא**); a. e.—Nidd. 24<sup>b</sup>  
**פֶּהָרָא** **פֶּהָרָא** **פֶּהָרָא** it would constantly have only one color.—  
 Transf. *way, manner*. Targ. Y. Lev. V, 4 **פֶּהָרָא** **פֶּהָרָא** **פֶּהָרָא** in  
 what way soever. Targ. Is. L, 11 **פֶּהָרָא** **פֶּהָרָא** (some  
 28\*

ed. (ג'ורחן) and in this manner; a. e.—ג'ורחן כי דארי ג' (abbr. ג'ורחן) *like this, in this way, in a case like this*. Targ. Ruth IV, 6.—B. Mets. 30<sup>b</sup> ג' דארי כי דארי is there a renunciation of property like this, i. e. is such a conditional renunciation valid? Ib. 69<sup>b</sup> top וכ' צריך וכ' in such a case he must give notice; a. v. fr.—Pl. ג'ורחן. Targ. Y. Num. II, 3; 10; a. e.—Targ. Y. Ex. XIV, 2.—B. Mets. 8<sup>b</sup> ג'ורחן ג'ורחן there are two ways of driving. B. Kam. 108<sup>a</sup> ג'ורחן ג'ורחן two sorts of indemnities or fines; a. fr.—Ib. 86<sup>a</sup> (ארישיה) ג'ורחן wants to show faces (pantomimes, by moving his head).—v. preced. [Snh. 98<sup>a</sup>, v. ג'ורחן.]

ג'ורחן = ג'ורחן.

ג'ורחן (b. h., v. ג'ורחן) *to cut (the way, air), pass, fly*.—Hif. ג'ורחן *to carry across, drive up*. Mekh. Yithro, Bahod. s. 5; Tanh. Vayikra 3; Yalk. Lev. 427.

ג'ורחן ch. same, 1) *to cut, cut off*.—Part. ג'ורחן. Gitt. 67<sup>b</sup> sometimes one cuts his speech short (does not finish his sentence).—Ned. 68<sup>a</sup> ג'ורחן does the husband (betrothed) cut the vow apart, i. e. annul half the vow of his betrothed, leaving it to her father to annul the other half?, opp. מיקלש קליש he weakens the stringency of the entire vow.—2) *to cross, pass*. Targ. Is. LI, 10.—Koh. R. to VII, 8 ג'ורחן passed the street riding on horse-back (Yalk. ib. 974 עבר). Lev. R. s. 37 [read:] כן דגייזין בחד נדר when they were crossing a river.

Af. ג'ורחן *to carry across*. Gen. R. s. 10 ג'ורחן carried it across the river; Koh. R. to V, 8; Yalk. ib. 972 (ומג'ורחן). Koh. R. l. c. ג'ורחן she carried it over; Lev. R. l. c. ג'ורחן (corr. acc.).

ג'ורחן, v. ג'ורחן.

\*ג'ורחן m. (ג'ורחן, emp. ג'ורחן) *chest, money chest*. Nidd. 50<sup>a</sup> Rashi, v. ג'ורחן I.

\*ג'ורחן pr. n. *Goza*, a river or channel in Babylon. Ab. Zar. 39<sup>a</sup> ג'ורחן נדר (Ms. M. ג'ורחן; Succ. 18<sup>a</sup> ג'ורחן, Ms. M. ג'ורחן, v. Rabb. D. S. a. l. note).

ג'ורחן castrate, v. ג'ורחן II.

ג'ורחן m. pl. (ג'ורחן) 1) *cut wool*. Targ. Ezek. XXVII, 24 (Ar. ג'ורחן, h. text ג'ורחן).—2) v. ג'ורחן.

ג'ורחן robber, v. ג'ורחן.

ג'ורחן m. (b. h., emp. Syr. ג'ורחן, a. ג'ורחן) *brood, chick*, esp. *pidgeon*. Kinnim II, 1. Gen. R. s. 44 (expl. ג'ורחן, Gen. XV, 9) ג'ורחן ג'ורחן. Y. Ned. I, beg. 40<sup>b</sup> ג'ורחן . . . ; Tosef. ib. IV, 1 ג'ורחן . . . Snh. 94<sup>b</sup>; a. fr.—Trnsf. *young children*. Pes. 49<sup>a</sup> ג'ורחן (Ms. M. a. Yalk. Am. 545 בניו) and causes his children to become orphans. Y. B. Mets. I, end, 8<sup>a</sup> ג'ורחן (read ג'ורחן), v. ג'ורחן.

ג'ורחן I ch. same.—Pl. ג'ורחן, ג'ורחן. Targ. Cant.

IV, 1. Targ. Y. II Dent. XXXII, 11. Targ. Ps. LXXXIV, 4; a. e.—Y. B. Mets. I, 8<sup>a</sup> top. Pes. 119<sup>b</sup>; a. e.

ג'ורחן II m. (ג'ורחן) *robber*. Pl. ג'ורחן. Targ. Y. II Gen. VI, 11.

ג'ורחן, v. ג'ורחן.

ג'ורחן m. (ג'ורחן) *a figure of speech, hyperbole*. B. Mets. 104<sup>b</sup> ג'ורחן דארי דארי he used only a hyperbolic expression ('a thousand Zuz'). Arakh. 11<sup>a</sup> ג'ורחן וסימנך and thy mnemotechnical sign (to remember who said a hundred and who a thousand) be: the Boraitha (or Mishnah) frequently uses hyperboles. Bets. 4<sup>a</sup>; a. fr.—V. ג'ורחן.

ג'ורחן pr. n. pl. (a. fictitious denom. of ג'ורחן II) *Gavzanina (Eunuchia)*, a fictitious place. Sabb. 152<sup>a</sup> a eunuch (*gavvaza*) asked R. Joshua ben Karhah (Baldhead) how far is from here to Karhina (Baldburgh), upon which R. Josh. replied ג'ורחן (Ms. M. ג'ורחן) as far as from here to Eunuchia (v. Sachs Beitr. II, p. 132).

ג'ורחן m. (ג'ורחן) *circumciser, surgeon*. Y. Sab. XIX, beg., 16<sup>d</sup>; Bab. ib. 130<sup>b</sup> ג'ורחן R. J. the surgeon. [Omp. ג'ורחן.]

ג'ורחן, v. ג'ורחן.

ג'ורחן, v. ג'ורחן.

ג'ורחן, v. ג'ורחן.

ג'ורחן m. (ג'ורחן) *laughter, sneer*. Targ. Prov. XIV, 13 (h. text ג'ורחן). Targ. Ps. LXXIX, 4 (ed. Vien. ג'ורחן, Ms. ג'ורחן; h. text קלס).

ג'ורחן, ג'ורחן, ג'ורחן, read ג'ורחן, v. ג'ורחן.

ג'ורחן m. (b. h.; emp. ג'ורחן) *crowd, people, nation*; pl. ג'ורחן *gentiles*, fr. which ג'ורחן = ג'ורחן or ג'ורחן, *gentile, idolator*. Tosef. Ab. Zar. III, 4 sq.; Y. ib. IV, 41<sup>a</sup> top contrad. to ג'ורחן (Bab. ib. 29<sup>a</sup> ג'ורחן); a. v. fr.—Pl. ג'ורחן. Ab. Zar. I, 1 sq. in Y. ed. ג'ורחן (Bab. ed. ג'ורחן, נכרין, Mish. ג'ורחן, נכרין indiscriminately); a. v. fr.—Fem. ג'ורחן *gentile woman*. Y. Yeb. II, 4<sup>a</sup> top ג'ורחן thy son from a gentile is not called thy son but her son (Bab. ib. 23<sup>a</sup> ג'ורחן); a. fr.—Pl. ג'ורחן. Y. ib. IV, 6<sup>a</sup> bot. [Y. Gitt. I, 43<sup>b</sup> top, a. e. ג'ורחן, v. ג'ורחן.]

ג'ורחן, v. ג'ורחן.

ג'ורחן, v. ג'ורחן.

ג'ורחן, Targ. Prov. XVI, 30 some ed., read ג'ורחן, v. ג'ורחן.

ג'ורחן f. (b. h.; emp. ג'ורחן) 1) *inner body, creature*. Y. Ber. IV, 8<sup>b</sup> top ג'ורחן to each creature its needs. Mikv. X, 7 ג'ורחן to make the inner body unfit (for receiving Trumah); Toh. I, 3 ג'ורחן; a. fr.—Pl. ג'ורחן. Yoma 80<sup>b</sup> ג'ורחן some ed. (oth. sing.)

the uncleanness of the inner body.—2) *membrum*. Nidd. 25<sup>a</sup>; Y. ib. III, 50<sup>d</sup>. Kidd. 25<sup>a</sup>; a. fr.—*Pl.* Midr. Sam. ch. XX גריטא some ed. (corr. acc.).

**גְּרִיטָא**, **גְּרִיטָא**, **גְּרִיטָא** ch. same, *body*. Targ. Y. Gen. VII, 23; a. fr.—*Pl.* גְּרִיטָא. Targ. Is. VI, 2 גְּרִיטָא Kimhi in ed. Ven. I, read גְּרִיטָא (ed. גְּרִיטָא ..., corr. acc.). Targ. Ezek. I, 11.

**גְּרִיטָא** m. (גיל) 1) *a rolling stone, rough untrimmed stone, cobble*. B. Bath. I, 1; expl. ib. 3<sup>a</sup> 'וכ' untrimmed stones. B. Mets. 117<sup>b</sup>.—2) *a roll of parchment*. Y. M. Kat. III, 83<sup>b</sup> bot. must rend his garments 'וכ' once for the burnt parchment and a second times for the writing; Bab. ib. 26<sup>a</sup> 'וכ' Ms. M.—Ib. (ref. to Jer. XXXVI, 27) 'וכ' Ms. M. (v. Rabb. D. S. a. l.) *m'gillah* refers to the writing paper, *hadd'barim* to the writing.—*Pl.* גְּרִיטָא. Ab. Zar. 18<sup>a</sup> I see 'וכ' En Yakob (v. Rabb. D. S. a. l. note 50, ed. incorr. (גיל) the parchment burned but the letters soar upward.—Esp. *g'vil*, a certain kind of parchment, v. הַבְּסִיטָא. Tosef. B. Bath. IV, 7 (if one sold) של ג' a book for deer-skin and it is found to be *g'vil*. Mass. Sofrim I, 4. Sabb. 79<sup>b</sup>; a. e.

**גְּרִיטָא** ch. same, *parchment, roll*. Targ. Y. Dent. XXXI, 24 (h. text ספר). [Y. Meg. IV, 75<sup>b</sup> bot., v. גיל.]

**גְּרִיטָא** f. (גרע) *expiration, use of the verb with reference to death*. B. Bath. 16<sup>b</sup>, v. אֲסִיפָה.

**גְּרִיטָא** (b. h.; גר, emp. גבל) *to form a ball, circle; to roll up a scroll of the Law*. Y. Yoma VII, 44<sup>b</sup> top 'וכ' שאין גילין; Y. Meg. IV, 75<sup>b</sup> bot. שאין גילין (read גילין or גילין, v. גילין) the Book of the Law must not be rolled up (to prepare the place to be read from) in the presence of the congregation. Denom. גיל, גיל. [In b. h. גיל or גיל *to dance, rejoice*.]

**גְּרִיטָא** ch. same. Part. גְּרִיטָא. Y. Yoma VII, 44<sup>b</sup> top [read:] גְּרִיטָא לה לאזורי פרוכתא (the scroll, v. preced.) behind the curtain; Y. Meg. IV, 75<sup>b</sup> bot. (corr. acc.).

*Hitpal.* גְּרִיטָא, v. אֲתָפֵל Ithpalp.

**גְּרִיטָא** *clapper*, v. גיל.

**גְּרִיטָא** m., constr. גִּיל (גיל) *ball, roll*. Targ. Is. XXXVIII, 12 some ed. גְּרִיטָא כג' גְּרִיטָא (v., however, כנחל גְּרִיטָא, מנחל גְּרִיטָא). (כנחל גְּרִיטָא, מנחל גְּרִיטָא).

**גְּרִיטָא** *cloak*, v. גְּרִיטָא.

**גְּרִיטָא**, Zeb. 116<sup>d</sup>, v. גְּרִיטָא.

**גְּרִיטָא** m. (גלב) *spelt*. Pes. 35<sup>a</sup>, explain. (ib. Mish.) ג' (Ms. M. גְּרִיטָא pl.); Men. 70<sup>ab</sup>.

**גְּרִיטָא**, **גְּרִיטָא** m. *a species of peas*, (*Vicia sativa*, *Lathuros cicera*, v. Fl. to Levy Talm. Dict. I, 433<sup>b</sup>). Y. Kil. I, 27<sup>a</sup> top, explain. פורקין of Mish. I, 1 (v. quot. in R. S. a. l.).

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא**, **גְּרִיטָא**, v. גְּרִיטָא, גְּרִיטָא.

**גְּרִיטָא**, read גְּרִיטָא m. pl. (*calceoli*) (*Roman shoes* which leave the toes uncovered (v. Sm. Ant. s. v.). Y. Bets. V, 63<sup>a</sup> bot. we saw his toes רידיה מן ג' reaching out of his *calceoli*.

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא** ch.=next w. Y. Snh. VII, end, 25<sup>d</sup> 'וכ' took a skull and threw it upward.—*Pl.* גְּרִיטָא *capitation taxes*. Lev. R. s. 33 (Yalk. Dan. 1061 גְּרִיטָא).

**גְּרִיטָא**, **גְּרִיטָא**, **גְּרִיטָא** f. (b. h.; גל) 1) *head, skull*. Ab. II, 6. Snh. 65<sup>b</sup> 'וכ' he who consults a skull (as a conjurer). Koh. R. to XII, 6 'the golden bowl' (ib.) is the head (bowed down in old age); a. e.—*Pl.* גְּרִיטָא. Num. R. s. 19; Tanh. Huck. 20 וזריעו ג' innumerable skulls, arms &c.—2) *capitation tax*. Y. Keth. X, end, 34<sup>a</sup>; ib. XIII, 35<sup>d</sup>, v. אֲרִיטָא. Tanh. Ki Thissa 1; a. fr.—*Pl.* as above. Y. Peah I, 15<sup>b</sup> bot.—Yalk. Dan. 1061, v. preced.; a. fr.

**גְּרִיטָא**, **גְּרִיטָא** ch. same, 1) *skull, head*. Targ. Ex. XVI, 16; a. fr. Targ. II Esth. III, 9 גְּרִיטָא—Tam. 32<sup>b</sup> 'וכ' they gave him (Alexander the Great) a skull. Ib. דעינא ג', v. גְּרִיטָא.—2) *capitation tax*. B. Bath. 8<sup>a</sup>; Ned. 62<sup>b</sup> 'וכ' כסס ג' Pesik. Shek. p. 11<sup>a</sup> גְּרִיטָא thy capitation tax (for the Roman government); a. e.

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא**, part. of גְּרִיטָא.

**גְּרִיטָא** f. (b. h.; גלי) *exile, esp. (with or without בני) the diaspora, Jews living abroad, esp. Babylonians*. Ab. Zar. 30<sup>b</sup>. R. Hash. 18<sup>b</sup> 'וכ' the report came to the captivity (in Babylonia); a. fr.—ג' ראש (ch. ריש) chief of the Babylonian Jews, *Resh G'utha*. Snh. 38<sup>a</sup>; Hull. 92<sup>a</sup> 'וכ' those returning from Babylonian captivity. B. Bath. 15<sup>a</sup> bot.—V. גְּרִיטָא.

**גְּרִיטָא** f. (b. h.; גל) *cup, bowl*. Lev. R. s. 32, a. e. (used for play on גְּרִיטָא, a. גְּרִיטָא, v. גְּרִיטָא).

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא**, v. גְּרִיטָא.

**גְּרִיטָא** *cloak*, v. גְּרִיטָא.

**גְּרִיטָא**, **גְּרִיטָא** m. (*galearius*) *soldier's boy, common soldier*. Gen. R. s. 63 never despise a low Roman בג' (Y. Ter. VIII, end, 46<sup>c</sup> 'וכ' not even a low *galearius*. Num. R. s. 9; Tosef. Sot. III, 14, v. קספ. Esth. R. to III, 1. Ib. to VI, 12 practiced in four trades a bather, a barber,

גוליר (read גליר) a soldier's servant and a crier; a.e.—*Pl.* גולירין. Pesik. R. s. 15; Pesik. Haḥod. p. 45<sup>b</sup> גולירין (corr. acc.); Num. R. s. 11; a. e. the subordinate divine messengers.—Naz. 66<sup>b</sup> גולירין מרגדן וכ' the common soldiers begin the battle and the heroes (veteran soldiers) wind up with victory; Ber. 53<sup>b</sup> גולירין (Var. גלירין, corr. acc.).

\*גולל m. (גלל) *threshing roller*. Targ. I Kings XIV, 10 ed. Lag. (ed. גוללין, Var. גולל; v. גולל I.

גולקוס, v. גולס.

גולית, v. גולית.

גוליתא, v. גוליתא.

גולל m. (גלל, cmp. גלל) *the stone placed on top of a burial cave, top-stone*, contrad. to גולל. Ohol. II, 4; a. fr.—'הג' the closing of the tomb with the *golel*. Snh. 47<sup>b</sup>; Sabb. 152<sup>b</sup> 'הג' שרסם הג'—Erub. 15<sup>b</sup>; Succ. 23<sup>a</sup> cannot be used לקבר ג' for closing up a grave, i. e. if put on top, it is not considered a *golel* in levitical law, v. Hull. 72<sup>a</sup>.

גולל ch. same. Targ. Job. XIV, 22; a. e.

גולל m. (b. h. גלל, cmp. גלל) *a rolled up, shapeless mass*, whence 1) *lump, a shapeless or lifeless substance*. Y. Nidd. III, 50<sup>d</sup> and the other limbs of the embryo look like a lump, squeezed together. Gen. R. s. 14 'הג' He made him stand, a large, lifeless mass. Ib. s. 24 'הג' He formed him into a huge body, which extended from one end &c. Ib. (ref. to Ps. CXXXIX, 16) (read גוללם) the embryos which Thy eyes have seen, have all 'been recorded (preordained) &c.; Pesik. R. s. 23; a. fr.—Ib. s. 33 גוללם (read גוללם or גוללם) they were (hard) lumps (blocks).—2) *unfinished matter, a vessel wanting finishing*, opp. plain surface, forming no receptacle. Snh. 22<sup>b</sup> 'הג' ואינה וכ' a woman (unmarried) is an unfinished vessel, and she makes a covenant with (cares for) none but him who made her a vessel.—*Pl.* גוללם, גולל, constr. גוללם. Kel. XII, 6 כלי ג' unfinished metal vessels, v. defin. Hull. 25<sup>a</sup>; Tosef. Kel. B. Mets. II, 10.—Ib. VII, 12 גוללם (ed. Zuck. גוללם) pumpkins in their natural shape, opp. to גוללם and גוללם.—Sifrē Num. 158 גוללם ולא גוללם (Yalk. ib. 786 גוללם) 'vessels' which means finished vessels but not half-finished.—Trnsf. *uneducated, unrefined*. Ab. V, 7.—3) *body*. *Pl.* as above. Sifrē Num. 131; Yalk. ib. 771 the spear entered ג' בשני both bodies.

גולל ch. same; 1) *unfinished vessel*.—2) *Pl.* גוללם, גוללם. Targ. Y. Num. XXXI, 22 (after Sifrē Num. 158, v. preced.).—Sabb. 52<sup>b</sup> גוללם; 123<sup>a</sup> גוללם it treats of unfinished (needles).—2) (cmp. גולל) *stone*. *Pl.* גוללם. Targ. Esth. IX, 5 'הג' קטילת ג' (for b. h. קטילת ג') death by stoning.—Snh. 95<sup>a</sup> [read:] גוללם (רשינא) ונירגמינה ... גוללם bring ye unto me, each of you a stone (lump of clay), and we shall stone it (overthrow the city with mere stones); cmp. Yalk. Is. 284; Ar. s. v. גוללם.—3) *hill*, v. גוללם II.

גולמור, גולמחר, Snh. 95<sup>a</sup>, v. preced.

גולמי m., גולמית f.=*like a* גולם, *roughly shaped*. *Pl.* גולמית. Ex. R. s. 30, v. גולם.

גולמיש m. (גולם, with formative יש—; cmp. גולמיש) [*hard, stone-like*, v. גולמא,] *golamish*, a species of cedar. R. Hash. 23<sup>a</sup>, (explain. אדרא); Snh. 108<sup>b</sup> (v. Rabb. D. S. a. l. note 1).

גולמיש, גולמיש ch. same. Targ. Y. Num. XIX, 6 (h. text ארז)—*Pl.* גולמיש. Targ. Cant. V, 15 (h. text ארז).

גולן (b. h.) pr. n. pl. *Golan*, in Bashan (Gaulanitis). Targ. O. Deut. IV, 43 (Y. דברא). Targ. Jos. XX, 8; a. e.—Macc. 9<sup>b</sup>.

\*גולנית f. (preced.) *a coin* named after *Golan*. Tosef. Maas. Sh. IV, 13 Var. (ed. Zuck. גולנית).

גולפתא m. (גולף) *stone pitcher, jug*. Yoma 12<sup>a</sup> it is usage to leave in the inn ומשכא ג' the (empty) wine pitcher and the hide (of the slaughtered animal). Ned. 49<sup>b</sup> would carry a pitcher (on which to sit during the lectures) on his shoulder.—*Pl.* גולפתא. B. Bath. 71<sup>a</sup> the house ג' דמחזיק מאה ג' which has room for one hundred jugs (placed in rows). Ab. Zar. 32<sup>a</sup> חורר ג' in unglazed jugs. Hag. 25<sup>b</sup> למיטרא אג' to provide jugs (for the harvest). גולפין, Targ. Esth. IX, 5, a clerical tautography of גולמין, v. גולמא.]

גולקא, v. גולקא.

גולתא f. (גול, גלל, cmp. גולתא) [*wrapper*,] *a long woolen cloak of state used at prayers*. Sabb. 77<sup>b</sup> (playful etymology) ג' גלי וריר Ar. a. Rashi, roll it up and sit down (Ms. O. גלי ואירר travel abroad and import it, ed. גלי ואירר uncover thyself and put it down). Y. Kil. IX, end, 32<sup>d</sup> to wrap up money ג' גולתא וכ' in one's cloak and tie it up with linen cords. Y. Taan. III, 66<sup>d</sup> top עצור וכ' save thy cloak from the rain (a sneer at an un-efficacious prayer for rain). Ib. IV, 67<sup>c</sup> גולתא את יהב לי גולתא וכ' give me my cloak that we may pray at the time of closing the gates (sunset). B. Mets. 85<sup>a</sup> וכ' דרהבא וכ' they spread over thee a gold-trimmed cloak (at graduation ceremonies); a. fr.—*Pl.* גולתא, גולתא, גולתא. Targ. Y. II Num. XV, 38 גולתאון, I גולתאון a. גולתאון. Targ. Y. ib. XVI, 1 גולתאון his cloaks. Ib. 2 גולתאון. Targ. Y. I Deut. XXII, 12 גולתאון, II גולתאון. Ib. XXXIII, 19.—Gen. R. s. 36 (expl. סרבלי Dan. III, 21) גולתאון (fr. גולתא) in their fine cloaks; Cant. R. to VII, 9; Esth. R. to I, 12. Bets. 38<sup>b</sup> גולתאון שקלי have I taken your cloaks (that you laugh at me)?—[Gen. R. s. 19 גולתאון Ar. ed. Koh., v. גולתאון end.]

גול I m. *bent, joint*, v. גול II,

גול II *to cut off*, v. גול.

גולמא m. h. a. ch. (b. h. גולמא, cmp. גולמא) *bulrush, papyrus*. Targ. Is. XIX, 6. Targ. O. Ex. II, 3. Targ.

Job VIII, 11 (some ed. גרימא). [Y. Sabb. VII, 10<sup>a</sup> bot.; Y. Bets. IV, 62<sup>c</sup> bot., v. בגומא.]—*Pl.* גרימא, גרימא. Targ. Y. Gen. XLI, 2. Targ. Y. Ex. II, 3.—Y. Sabb. VII, 10<sup>a</sup> גרימא.

**גרימא** f. (גרימא *to scrape*, v. Targ. Job XXXIX, 24) *hole, indentation*, Hull. II, 9 (41<sup>a</sup>). B. Bath. 16<sup>a</sup> for each hair *עצמה* ג' a separate follicle. Y. Keth. I, 25<sup>b</sup> like one making a depression in flesh which fills up again; a. e.—*Pl.* גרימא. Ab. Zar. 76<sup>b</sup> a knife שאלין ג' which is not battered. Tosef. Maasr. III, 18 חלוקה ג' (ed. Zuck. גרימא, sing.), v. לוקה.—Y. Nidd. III, 50<sup>c</sup> bot. ג' חוקן גרימא, v. גרימא, v. גרימא.

**גרימאצא** v. גרימאצא.

**גרימא** m. (b. h. גרימא, v. גרימא) 1) *gomed, a length-measure*, supposed to be *the cubit less the hand's length; arm*. [Arakh. 11<sup>a</sup> ארמא ארמא Ar. and the arm of the scraper was one cubit, *contrad.* to ארמא itself, i. e. the perpendicular part; ed. גרימא.]—*Pl.* גרימא. B. Bath. 100<sup>a</sup> ארמא *a veil of a square gomed*, used by Arabs in cold weather for covering the face.—*Pl.* גרימא. Kel. XXIX, 1 של ערביין גרימא.—Denom. גרימא *to measure by the gomed*. Tana d'Ei. I, ch. XXXI (v. Lattes Saggio p. 84).

**גרימא** v. גרימא.

**גרימא** v. גרימא.

**גרימא** pr. n. m., v. גרימא III.

**גרימא** v. גרימא.

**גרימא** f. (גרימא, v. גרימא) *hole, excavation. Pl.* גרימא. Y. Kil. III, 28<sup>c</sup> וכל שיש בוין ג' depressions in a field of the width of &c.—Y. Ab. Zar. IV, 44<sup>a</sup> bot. ג' מורר what is left in the depressions in the vat; Tosef. ib. VII (VIII), 5 גרימא ed. Zuck. (Var. גרימא).—Tosef. Mikv. III, 4; Hag. 19<sup>a</sup> גרימא.

**גרימא** v. גרימא.

**גרימא** v. גרימא.

**גרימא** f. (b. h. גרימא) *pit*. Targ. Prov. XXII, 14 Ms. (ed. גרימא). Ib. XXIII, 27. Ib. XXVI, 27 masc.

**גרימא** f. (גרימא *to consume*) *burning, glowing coal*. Targ. Y. Ex. XXVII, 5.—Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top; Y. Hag. II, 78<sup>a</sup> bot. (prov.) ג' כל ג' a coal which does not burn you in its time, will never burn you.—*Pl.* גרימא, גרימא, גרימא. Targ. Y. Gen. III, 24. Targ. Job V, 7; a. e.—Targ. Y. Ex. XXXVIII, 4 גרימא (corr. acc.), v. גרימא. Hull. 93<sup>b</sup>. Gen. R. s. 51 (ref. to פתים, Ps. XI, 6) גרימא burning coals (= פתים) or snares; Yalk. Ps. 655, emp. Midr. Till. to Ps. XI. Sabb. 110<sup>a</sup>; a. e.

**גרימא** f. 1) same. Hull. 11<sup>a</sup> וכל דמנא ג' he may put a burning coal on it.—2) *a local skin-disease*, prob. *a burn*. Y. Ab. Zar. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top.

**גרימא** f. ch.=h. גרימא. Targ. Job XXXIX, 24 גרימא (prob. גרימא pl., h. text גרימא).

**גרימא** (emp. גרימא *to surround*; with כל *to cover*. Denom. גרימא. Midr. Till. to Ps. I מה חמין גרימא same, *to protect*. as the shield surrounds the body, so does the Lord protect man. Sot. 10<sup>a</sup> [read:] מה חמין גרימא as the Lord protects the whole world, so did Samson in his generation protect Israel; Yalk. Jud. 69. Sot. 21<sup>a</sup>; a. fr.

**גרימא** ch., v. גרימא.

**גרימא** v. גרימא, גרימא, גרימא.

**גרימא** tail, v. גרימא.

**גרימא** bed-cloth, v. גרימא.

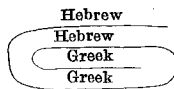
**גרימא** v. גרימא.

**גרימא** f. (גרימא) *inclined to steal*. Deut. R. s. 6; Tanh. Vayesheb 6; v. משקשקת a. גרימא.

**גרימא** I c. (= גרימא or גרימא, v. גרימא) *aband, troop*. B. Mets. 86<sup>a</sup> גרימא a troop of horsemen, Ab. Zar. 11<sup>a</sup> גרימא a troop of Roman (soldiers). [Ib. גרימא ארמא, v. Rabb. D. S. a. l.). Ber. 58<sup>a</sup>; a. e.—Ned. 32<sup>a</sup> גרימא the troop commanded by Hemah (angel of wrath).—*Pl.* גרימא. Hull. 60<sup>a</sup> גרימא Ar. (ed. גרימא). His armies are too numerous.

**גרימא** II f. (= גרימא) 1) *wall*. Pl. גרימא. Sot. 22<sup>b</sup> דחריפא גרימא (Ar. s. v. דחריפא 5, v. infra) who scratch themselves against the walls (in saintly self-chastisement).—2) *gunda*, name of a domestic overall used at work for the protection of one's clothes, *duster*. \*Gitt. 68<sup>b</sup> (in Hebr. diction) גרימא his duster (was all that was left to Solomon) (Snh. 20<sup>b</sup> (Ms. M.) Yalk. Kings 177, Tanh. Ahare 1 קידר; Koh. R. to II, 10 קידר; Y. Snh. II, 20<sup>c</sup> bot. קידר). Sabb. 119<sup>a</sup> R. Anan (while preparing for the Sabbath) גרימא (Ms. O. Alf. Ms. גרימא, Asheri ed. Ven. גרימא, v. Rabb. D. S. a. l. note 2) put a *gunda* on.—*Pl.* גרימא. Sot. 22<sup>b</sup> גרימא.... מרבי דחריפא let the great Court call to account those who are wrapt up in overalls (hypocrites whom you cannot see through; Rashi: those who wrap themselves in cloaks as though they were true Pharisees; oth. vers., v. supra).

**גרימא** f. (גרימא II; נ inserted, emp. next ws.) *spiral form*, (sub. כרחב) *writing in spiral form* (emp. Greek *bustrophedon*), esp. signatures of witnesses alternately in Hebrew handwriting (from the right to the left) and in Greek (from the left to the right). Gitt. 87<sup>b</sup> (ref. to two documents side by side on the same sheet with two Hebrew and two Greek signatures going through from under one document to the other), גרימא וכליהו וכ' perhaps it was signed *gund'lith*, and all the signatures belong to



one document (to the one on the right in the case of Hebrew commencing the spire, to that on the left, if Greek begins the spire). Ib. (ref. to a case when Hebrew and Greek signatures alternate with each other) דילמא ג' חתים וחלחא וכו' perhaps it was signed *gund'lith*, so that three of the signatures belong to one document, and only one to the other. [For oth. interpret. v. comment. a. Ar. Compl. s. v. גונדר.]

גונדר, v. גונדר.

גונדריתא f. (גדר, נ inserted; cmp. preced. art.) *balustrade, ledge*. Kidd. 70<sup>a</sup> וכו' פורחא דג' וכו' (Ar. by cler. error דגא . . . .) I am only making a little bit of a balustrade (a word considered too affected in place of b.h. מוריצה, Talmudic מעקה).

גונר, f. (גונר, נ inserted; cmp. preced. art.) *woman*. Gen. R. s. 18; s. 31; v. next w.

גונרא, m. (an assumed form corresp. to γυναικός) *man*, v. גונר.

גונר, v. גונר.

גונר, v. גונר.

גונר, v. גונר.

גונר m. *bed-cloth, blanket*. Targ. Jud. IV, 18 (h. text שמיכה). Targ. II Kings VIII, 15 (h. text מכבר). [Var. גונר.]

גונרא m. (v. גונרא) *a Goth*. Lam. R. to II, 2 (Y. Taan. IV, 69<sup>a</sup> top כוריא, Yalk. Deut. 946 גונרא).

גונר I (cmp. גונר) *to swell, be bold* (gen. with לב). Keth. 12<sup>a</sup> בה גונר שירא לבי גונר in order that he may become bold towards her (become intimate). Ib. 28<sup>a</sup> שאין לבי גונר for he is not intimate enough with her (not having been married to her). Sot. I, 6 בהן גונר she is too proud towards them (their appearance may only harden her heart). Gitt. VII, 4 בשפחה גונר she is too proud towards her handmaid (so that her presence has no restraining influence). Ab. IV, 7 בהן גונר he who gives decisions in haughtiness. [Ib. גונר, v. גונר.] Tosef. Maasr. III, 7 לא גונר לבי וכו' I did not venture to say &c.

Hif. גונר (with לב or רעה) *to embolden one's heart; (reflexive) to become bold*. Ex. R. s. 6 לבי גונר who made thee so bold i.e. who has encouraged thee to take such liberties? Y. Maasr. II, beg. 49<sup>c</sup> שירא לבי גונר to encourage him to eat. Y. Snh. I, 18<sup>a</sup> bot. גונר he dared to judge singly. Num. R. s. 2 לבי גונר they became presumptuous; Lev. R. s. 20 גונר (corr. acc.)—Num. R. s. 19 דיה גונר ביה וכו' (sub. לבי) was arrogant (towards the king) in privacy; וכו' גונר was arrogant in the presence of his legions; a. fr.

גונר ch. same. Ber. 47<sup>a</sup> גונר Ms. M. he has become proud. Snh. 8<sup>a</sup> קא גונר (ביר) (Ms. O. גונר, v. Rabb. D. S. a. l. note) he was arrogant.

גונר as h. Hif.—Targ. Y. Deut. XVII, 20. Ib. Lev. IX, 7 גונר א' מנעך א' take courage. Ib. Ex. XXVIII, 39 גונר the haughty (cmp. גונר, v. s. v. גונר).

Ihpa. גונר *to become bold, haughty*. Targ. II Chr. XXVI, 16 (h. text גונר). Targ. Koh. I, 12 (Var. גונר).

גונר II *to come in contact, touch, be connected*. Denom. גונר; גונר. [Ukts. II, 6 שירא, v. גונר.]

Hif. גונר *to stir* (with a ladle &c.). Makhsh. V, 11 גונר she stirs the pot. Ab. Zar. 38<sup>b</sup> top גונר and may stir it.—Sabb. 67<sup>b</sup> גונר אפרוחים (missing in Ms.) who stirs a dish before chickens (a superstitious practice). Meil. 17<sup>a</sup>, a. e.

גונר, v. s. v. גונר.

גונר ch. same 1) *to come in contact, meet*. Pes. 110<sup>b</sup> גונר an Arab met him. Gitt. 65<sup>b</sup> גונר (Ar. גונר) he may meet him.—Adj. גונר, v. גונר. —2) *to recline, dine*, v. גונר.

גונר m. (גונר) *nauseousness, indigestion*. Sifra B'har Par. 3, ch. IV (ref. to Lev. XXV, 19) גונר eating (with gratification), but not to produce indigestion. [Prob. to be read גונר ולא גונר, v. גונר.]

גונר, Ex. R. s. 9 some ed., v. גונר.

גונר m., גונר f. (Pol. of גונר, Syr. גונר P. Sm. 686) *rapidly passing away, sinking, dying*. Ohol. I, 6; a. fr.—Kidd. 71<sup>b</sup> גונר Elam is to be despaired of (with reference to purity of descent, v. גונר).—Pl. גונר, v. גונר. Gitt. 28<sup>a</sup>, a. fr. למיתה גונר the majority of those believed to be in a dying condition, really die. Shebu. 37<sup>b</sup>.—Y. Yeb. I, 3<sup>b</sup> top (of genealogical descent, v. supra). V. גונר, v. גונר.

גונר m. *chariots* (?). Targ. Is. X, 32 (missing in ed. Lag. I, p. XXVIII<sup>7</sup>; Snh. 95<sup>b</sup> has קרית).

גונר, v. גונר.

גונר (b. h.; cmp. גונר, v. גונר) 1) [*to shrink*], *fail, fall away*. Gen. R. s. 31 (explain. Gen. VI, 17) גונר (Yalk. Gen. 55 גונר, v. גונר). Ib. s. 12 גונר; s. 19 גונר, read: גונר his stature was reduced.—2) (act. v.) *to diminish*. Tanh. Noah 7; ed. Bub. 10 גונר והן גונר and they (the wild beasts) diminished their numbers, as it says (Gen. VII, 21) and there were diminished &c.

גונר I, perf. a. part. גונר (= גונר) [*to join* body to body], *to squeeze, cork, bung*. Nidd. 6<sup>b</sup> גונר was corking (pitching) wine jugs. M. Kat. 11<sup>b</sup> גונר we take for the mourner his wine jug for corking. [Ib. Mish. II, 1 גונר, omitted in Ms. M., v. Rabb. D. S. a. l. note.] Maas. Sh. III, 12 גונר; Tosef. ib. II, 18 גונר (Var. גונר) though he corked them; a. e.

*Pi.* גִּירָה *to embrace, hug.* Y. Yoma III, 41<sup>a</sup> גִּירָהּ he put his arms around it.

*Hif.* גִּירָה (Neh. VII, 3) *to fill up* (a hole), *close* (a door), *fasten.* Par. VI, 1. Ohol. XIII, 3 וְכִּי הִגִּירָהּ וְלֹא רָכַח he filled the hole out but not entirely. Zab. III, 2 מִגִּירָתָא if both close or open a door simultaneously. Tosef. Ohol. XIV, 1; a. e.—Part. pass. מִגִּירָה fastened. Y. Keth. VII, 31<sup>c</sup> צִירָהּ מִ' צִירָהּ if the door (behind the suspected couple) was closed (but not locked), it is doubtful (whether the woman is to be considered a *Sotah*, v. סֹטָה).

גִּירָה ch. same 1) *to close.* Targ. Mal. I, 10; a. e.—2) [*to embrace*,] *to have illegitimate intercourse, to commit adultery with.* Targ. O. Lev. XX, 10 (Y. גִּירָה); a. e.—Part. גִּירָה. Targ. Hos. IV, 2; 13; a. e.—Lev. R. s. 3; Koh. R. to IV, 6 (prov.) גִּירָהּ בְּחֻזְרֵיהֶּן (Ar. גִּירָה) she prostitutes herself for apples and distributes them among the sick (sinning and doing charity).

*Af.* גִּירָה, אֲגִירָה, אֲגִירָה *to close.* Targ. II Sam. XIII, 17 אֲגִירָה ed. Lag. (ed. אֲגִירָה) close thou &c. Ib. 18 אֲגִירָה (ed. Lagarde (ed. אֲגִירָה); a. e.—B. Kam. 105<sup>a</sup> אֲגִירָה he closed half of the opening.

*Pa.* גִּירָה as Pe. 2. Targ. Hos. IV, 14 מִגִּירָה (ed. Lag. גִּירָה). —V. גִּירָה a. גִּירָה II.

גִּירָה II m. (b. h. גִּירָה, גִּירָה, cmp. גִּירָה, 1) *body, person, self.* Kidd. 20<sup>a</sup> (expl. *b'gappo* Ex. XXI, 3) כִּנְסָהּ וְכִנְסָהּ of himself he entered, of himself he shall go out (free, in the seventh year) but not, like a gentile slave, on losing a limb. Snh. 91<sup>a</sup> גִּירָה וְנִשְׁמָהּ the body and the soul may try to escape judgment (shifting the responsibility one on the other). Kidd. 37<sup>a</sup>, a. fr. *personal duty*, contrad. to קִרְקֵב laws connected with the (Palestinian) soil. Y. Taan. I, 64<sup>d</sup> top, a. e. הַגִּירָה הַקְּדוּשָׁה that holy body (saint). R. Hash. 17<sup>a</sup> בְּגִירָתָא by defiling their bodies. Ab. IV, 6 גִּירָה מְכֻבֵּד וְכִי will himself be honored by men.—Transf. *Guf*, the fictitious storehouse of souls in heaven. Yeb. 62<sup>a</sup>, a. e. the son of David shall not come שְׂבִיגֵי . . . שִׁיכְלוּ before all souls in the *Guf* are exhausted (i. e. sent to live on earth).—2) *essence, substance.* Y. Ber. I, 3<sup>c</sup> גִּירָהּ שֶׁל שֹׁמֵעַ an integral portion of the Sh'ma (confession of faith). Y. Sabb. II, 5<sup>a</sup> top גִּירָהּ גִּירָהּ the wick itself. Gitt. IX, 3 גִּירָהּ שֶׁל גִּירָהּ the essential formula of a letter of divorce is &c. Yoma 74<sup>b</sup> גִּירָהּ הַדֵּד the deed (of sexual gratification) itself; a. fr.—Pes. 112<sup>b</sup> שְׂכָרָא וְלֹא שְׂכָרָא (Ar. a. Ms. M. 2 a. O., ed. יִלְאָ) a charity and at the same time a good investment is the act of him who helps to produce fruits, while he has the reward (e.g. one who loans money to a husbandman on security, allowing payment in small instalments); גִּירָהּ וְגִירָהּ טָהוֹרָא a religious act by which one preserves his body pure does he perform who marries a wife &c.—*Pl.* גִּירָהּ, constr. גִּירָהּ. Gen. R. s. 31.—Y. Sabb. II, 5<sup>b</sup> bot. חֲלָבוֹתָא; Tosef. ib. II, 10 חֲלָבוֹתָא essential parts of the Law; Ab. III, 18; Hag. I, 8 (10<sup>a</sup>); 11<sup>b</sup>. —3) *membrum.* Lev. R. s. 25, end.—4) *surface, color* (cmp. גִּירָהּ). Men. 44<sup>a</sup> top גִּירָהּ דְּרֹמָהּ its color resembles that of the Sea, contrad. to בְּרִייהּ shape; Mass. Tsitsith ed. Kirchheim p. 23.

גִּירָה ch. same, 1) *body.* Targ. I Sam. XXXI, 10; 12 (h. text גִּירָה). Targ. Prov. XVII, 22 (h. text גִּירָה); a. e.—Lam. R. to I, 1 כֹּלָא (רְבִירָה) the entire body (of the chicken). Sabb. 65<sup>b</sup> נִכְרִיָּהּ גִּירָהּ לִיִּלְפֵן that they might not become used to bodily contact.—2) *self, substance* &c. Bets. 3<sup>a</sup>, a. fr. גִּירָהּ דִּיןָּ this law is itself only a precautionary measure. Nidd. 46<sup>a</sup>, a. fr. גִּירָהּ קִשְׂיָא this contains a contradiction in itself.—3) *Gufa (text)*, a talmudical term used for taking up a text or subject after an interruption by a discussion or digression; *our text says; returning to our subject*, &c. Hull. 54<sup>b</sup>; a. v. fr.—Lev. R. s. 5; s. 6; s. 8. [Y. Keth. XII, 35<sup>b</sup> bot. גִּירָהּ, read גִּירָהּ].—*Pl.* גִּירָהּ, גִּירָהּ. Targ. I Sam. XXXI, 12.—Zeb. 82<sup>b</sup> גִּירָהּ דִּיןָּ two subjects.

גִּירָהּ m. (גִּירָה, v. H. Dict. s. v.) *curve, trans. character of letters.* Meg. 9<sup>a</sup> שְׁלֵנוּ בְּגִירָהּ in our (Hebrew) characters, גִּירָהּ in their (foreign) characters. [Ar. reads גִּירָהּ].—Y. ib. II, beg. 73<sup>a</sup> שְׁחִירָהּ כְּחֻבָּהּ גִּירָהּ, read: שְׁחִירָהּ שְׁחִירָהּ it must be written in our characters (though in a foreign language).

גִּירָהּ, pl. גִּירָהּ m. a species of *dill.* Tosef. Kil. I, 1 [read:] גִּירָהּ הַשְּׁבֵרָה וְהַגִּירָהּ.—2) *late grapes.* Dem. I, 1 (Y. ed. גִּירָהּ), expl. Ber. 40<sup>b</sup> גִּירָהּ שְׁלֵנוּ the late fruits of the grape-vine. [Y. ib. 21<sup>d</sup> top explains גִּירָהּ with גִּירָהּ (read שְׁחִירָהּ) *dill*; Maim. a. l.: a species of vegetables similar to שְׁבֵרָה, v. supra.]

גִּירָהּ, גִּירָהּ c. ch. 1)=h. גִּירָהּ, *vine, esp. grape-vine.* Targ. O. Gen. XLIX, 22 ed. Berl. (some ed. גִּירָהּ, Y. גִּירָהּ). Targ. Ezek. XVII, 7 גִּירָהּ fem. (ib. 6; 8 גִּירָהּ m.). Targ. Hos. IX, 10; a. fr.—Lev. R. s. 12 גִּירָהּ מִסְרָמְכָא וְכִי the grape-vine is supported with so many reeds and props &c. Ib. גִּירָהּ מִסְרָמְכָא וְכִי the vine (with its product) goes by three names.—2) *the cotton-tree, cotton.* Sabb. 110<sup>b</sup>. Gitt. 69<sup>b</sup> גִּירָהּ וְרִעְמָרָא and (rags) of cotton cloth. Y. Kidd. III, 64<sup>c</sup> bot. a proselyte is like גִּירָהּ וְכִי cotton, if you desire to combine it with wool, you may do so (without violating the law of גִּירָהּ &c.—*Pl.* גִּירָהּ, גִּירָהּ. Targ. Joel I, 12. Ib. 7 (ed. Lag. גִּירָהּ). Targ. Ps. CV, 33; a. e.—Ber. 40<sup>b</sup>, v. preced. B. Kam. 92<sup>a</sup>. Keth. 79<sup>a</sup>. B. Bath. 69<sup>b</sup>; a. fr. [Targ. Y. Num. VI, 4 מִסְרָמְכָא מִסְרָמְכָא, read מִסְרָמְכָא, being a misplaced gloss to מִסְרָמְכָא.

גִּירָהּ pr. n. pl. *Gofna, Gophna*, fifteen miles north-west of Jerusalem (v. Neub. Géogr. p. 157). Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2 גִּירָהּ. Ib. to I, 5 Vespasian went גִּירָהּ מִסְרָמְכָא to take a bath at G.—Ber. 44<sup>a</sup> בֵּיתָא גִּירָהּ (Ms. M. גִּירָהּ).—Tosef. Ohol. XVIII, 16 גִּירָהּ גִּירָהּ [Y. Ber. III, 6<sup>a</sup> bot.; Y. Naz. VII, 56<sup>a</sup> top, v. גִּירָהּ.]

גִּירָהּ, v. גִּירָהּ.

גִּירָהּ m. (b. h. גִּירָה, v. גִּירָה) *gofer*, a resinous tree. Snh. 108<sup>b</sup>, v. גִּירָהּ. [Tanh. Noah 5 (ref. to Gen. VI, 14) identifies our w. with אֲרִיִּים.]

גִּירָהּ f. ch.=h. גִּירָהּ *sulphur.* Targ. O. Gen. XIX, 24; a. e. [Some ed. גִּירָהּ] V. גִּירָהּ.

גִּירָהּ, v. גִּירָהּ a. גִּירָהּ, also גִּירָהּ.



**גופתהירה** m. (v. preced.) of *Gufta*. Y. Sabb. V, 7<sup>b</sup> read 'חנין' Hanin of G.

**גופתהרה**, v. גופתהרה.

**גורץ** I ch. (cmp. גורץ) to *gnaw* (of mice). Part. גורץ, pl. גורצים. Hor. 13<sup>a</sup>.

**גורץ** II m. (v. preced.; cmp. קנץ) *short, dwarfish*. Ber. 31<sup>b</sup>, v. גורץ. —Pl. גורצים. Pesik. V'zoth p. 200<sup>a</sup> of a lower stature; (ib. Bahod. p. 108<sup>a</sup> בו קורצים כדוצא בו Sifré Deut. 343 only קורצים; Yalk. Ps. 776; Ex. 286). —Fem. גורצה. Yeb. 106<sup>b</sup> ג' הוא ארוך והיא ג' if he is very tall and she dwarfish.

**גורצא** ch. same. Targ. Job XIV, 1 (Ms. גורצא; h. text קצר). —B. Mets. 27<sup>b</sup> ג' גופו דאריך או ג' Ms. M. a. H. (ed. דאריך) insufficient signs of the body for identification—e.g. 'very tall', 'dwarfish'. Snh. 109<sup>b</sup> וכ' כי ג' when he was short, they stretched him. Meg. 27<sup>b</sup> היה ג' היה ג' was a very short man. Ned. 50<sup>b</sup> ורבה כדריסיה ג' short and very stout. —Pl. גורצי. Hull. 63<sup>a</sup>. Sot. 38<sup>b</sup> ג' אריכי באפי ג' the tall in front of the small. —Fem. גורצא. B. Mets. 59<sup>a</sup> (prov.) וכ' ארתך ג' if thy wife is dwarf, bend down and listen to her (advice), v. לקחש.

**גורצין** *sparks*, v. גורץ.

**גור** I (b. h.) [to *move around* (cmp. סחר),] to *be a stranger, sojourn, dwell*. Sot. 36<sup>b</sup> ג' הוא שג' וכ' he is named Gera (Gen. XLVI, 21), because he (Joseph) dwells in exile; Gen. R. s. 94. Yeb. 96<sup>b</sup> is it possible בשני עולמות (simultaneously) in two worlds? Sabb. 104<sup>a</sup>, v. ג'. Sifré Deut. 301 (ref. to Deut. XXVI, 5) להשתקע אלא ... מלמד it proves that he (Jacob) did not go down to be permanently settled, but only to sojourn there; a. fr. —Denom. גר.

**גר** (denom. of גר) to *make a proselyte, to initiate into the Jewish faith*. Gen. R. s. 39 (ref. to Gen. XII, 5 'the souls which they had made') אלו הנגרים שג' אלו אלו that means the proselytes they had made. Ib. כל ... מי שמקרב ... ומגיד וכ' whoever befriends a gentile and effects his conversion, is considered as though he had created him. Sabb. 31<sup>a</sup> ג' make me a Jew with the condition &c.; a. fr. [For גר to *dress with lime*, v. גר.]

**Hithpa.** גר, **Nithpa.** גר to *become a proselyte*. Ber. 57<sup>b</sup> ג' they will adopt the Jewish faith. Yeb. 47<sup>b</sup> ג' if a stranger comes (appears before Jewish authorities) desirous to become a Jew. Ab. Zar. 3<sup>b</sup> ג' shall ask to be admitted &c.; a. fr.

**גר** ch. same. Taan. 25<sup>a</sup> ג' בכ' גר Ar., ed. Ven. a. oth. (v. Rabb. D. S. a. l. note 1, ed. גר) proselytes shall dwell with thee (in heaven); (for oth. vers. v. גר III).

**Pa.** גר to *convert*. Targ. Y. Gen. XII, 5, v. preced. Targ. Y. Ex. XVIII, 7; 27; a. e.—Sabb. 31<sup>a</sup> ג' he accepted him for initiation. Yeb. 76<sup>a</sup> ג' he made

her an Israelite. Gen. R. s. 76, end ג' would she not have converted him?; a. e.

**Hithpa.** גר, **Nithpa.** גר 1) to *reside as a stranger*. Targ. Lev. XVI, 29; a. fr.—2) to *become a Jew, to embrace the Israelitish faith, to be converted*. Targ. Y. Ex. XVIII, 6. Targ. Ps. LXVIII, 19; 32; a. e.

**גר** II (euphem., cmp. גר ch.) to *have illegitimate intercourse*; (also as act. v.) to *seduce*. Targ. Job XXXVI, 20 Ms. (ed. גר). Targ. Y. Lev. XX, 10 (O. גר); a. e.—Part. גר, גר. Lev. R. s. 3; Koh. R. to IV, 6 ב' ב' הוא גר ליה הוא גר he (the emperor) had a daughter whose name was Gira (Ar. גירא), and who did wrong (was seduced); he sent to him (Rabbi) גרירא (Ar. גרגירא) a *gargira* (rocket, play on גירא).

**Pa.** גר to *seduce*. Targ. Job XXVI, 20, v. supra. Targ. Prov. VI, 32 ג' ארתך Ar. (ed. גר).

**גר** III m. (b. h.; גר, cmp. גר) *young animal, whelp, cub*. Yalk. Job 926 ג' אחר וכ' a young (R'ém) appeared in Palestine; Gen. R. s. 31 גורא (corr. acc.). —Pl. גורים. Ib. ג' his (the R'ém's) whelps went into the ark. Ib. s. 98 ג' של ג' the strength of the lion and the daring of his whelps.—pr. n. m., v. גר II.

**גר** ch. same. Lev. R. s. 19 (prov.) טוב מכלב ג' raise not a gentle cub of a vicious dog, much less a vicious cub &c.—[Pl. גר. Y. B. Bath. II, 13<sup>b</sup> bot. גר, prob. גר, v. גר III.]

**גר**, pl. גר, v. גר II.

**גר** m. (גר) *wicker-net* used in vine and oil presses.—Pl. גר. Ab. Zar. 75<sup>a</sup> (Ms. M. indistinct: גר, or גר).

**גר**, v. גר.

**גר** pr. n. m. (Γόργος) *Gorgos*. Treat. S'mah. II, 4 (Asheri to M. Kat. 141 גורגוס).

**גר**, v. גר.

**גר**, v. גר.

**גר** m. (v. גר) *connected with a wheel work*. Arakh. 10<sup>b</sup> (expl. הרדוליס hydraulis) ג' טבלא Ar. (ed. גר, read גר) a musical instrument (of pipes) worked by the pressure of water, v. טבלא I (Rashi: bell,—which, however, does not correspond to the context in which הרדוליס is used; v. esp. Tosef. Arakh. I, 13).

**גר**, v. גר.

**גר**, v. next w.

**גר**, **גר**, **גר** m. (Gordianus) *Gordian*, name of a gold *denar* coined by one of the Roman emperors of that name. Y. Yoma IV, 41<sup>d</sup> top; Num. R. s. 12;

Cant. R. to III, 10 Diocletian possessed (of that sort of gold) only the weight of a Gordian denar. Lev. R. s. 7 כעבי דינר גרדיין דיה בו 7 (corr. acc.) the bronze plate on the altar was as thick as a G. denar; Y. Hag. III, end, 79<sup>d</sup>.—Cant. R. l. c. משקל גרדיין; Num. R. l. c. משקל דינר גרדיין (corr. acc.) דינר זהב קורדיקני רביע (corr. acc.) קרקע דינרא גרדיינא רביע [read:] 47<sup>b</sup> Y. Gitt. IV, 47<sup>b</sup> [read:] מעות טרימיסא (ed. טרימיסין . . . . טרימיסא) for a piece of land bought for a Gordian denar,—if he chooses to pay to the original owner the due indemnity of the fourth portion in money (instead of land), he must pay him a *tremis*; cmp. Bab. ib. 58<sup>b</sup> רביע בקרקע שהן שליש במעות (ed. טרימיסא); Y. Kidd. II, 62<sup>d</sup> דינר קורדיינא; Y. Keth. VII, 31<sup>d</sup> דינרא ק קורדנאה (corr. acc.) a. קורדנאה Hull. 54<sup>b</sup>.

גורדייתא, v. גורדייתא.

גרדייני, v. גורדייני.

גרדילי m. (גרד) *scraper, scratcher, gurd'li*, a nickname for an inferior white wine, adopted as a play on a dark red wine (mustard-colored). Gen. R. s. 98 if thou drankest *hard'li*, thou drankest wine; if *gurd'li*, thou drankest bad wine. Sabb. 62<sup>b</sup> sq. (an obscene disguise for a fair-complexioned woman).

גרדקא a trap or cage. Sabb. 106<sup>b</sup> עד שיכניסנו לג' until he forces him (the lion) into his &c. [Ms. M. גרדקא (or גרדק); O. גרדק; s. v. גרדק; ed. Sonc. גרדק; ed. Ven. גרדק.—Prob. our w., combined with the suspicious של, is an old clerical corrupt. of גרדקא *καρπούλας* the pouch of a hunting net, v. Sm. Ant. s. v. Retis. For a similar Babylonian corruption of an imported Palestinian term, cmp. אנדכורי.]

גרדיא I m. (v. גרדיא III) *cub, young lion*. Snh. 64<sup>a</sup> גרדיא fire in the form of a young lion.—Pl. גרדיין. Ib. 95<sup>a</sup> (play on גרדיין q. v.) when they came to Bethré, they said ברחי ג' קטלני א' (read קטלני) Ms. M. (ed. ג' ברחי א' קטלני) between (us) two cubs (David and Abishai)—can we kill the lion (Goliath)?

גרדיא II, גורדייתא I (v. preced.) pr. n. m. (*Abba*) *Gurya*. Kidd. IV, 13.—Mekh. Mishpat. 20 (ed. Friedm. p. 104<sup>a</sup>; 109<sup>a</sup>) גורדיא בן גורדיא; Yalk. Ex. 351; ib. 359 איסי בן גורדיא. בן יחודה a. בן גורדיא.

גרדיא II m.—ch. גרדיא, *cub*. Pl. גרדיא. Zeb. 113<sup>b</sup>; Yalk. Gen. 55 *young R'ems*.

גרדיין, גורדיין, גורדיין pr. n. m. *Guryon, Guryan*. 1) a Tannai (*Abba*) G. Kidd. IV, 13.—2) an Amora. Y. M. Kat. III, 82<sup>d</sup> bot.; a. fr.—3) G. of Isporak. Tem. 30<sup>b</sup>; B. Kam. 93<sup>b</sup> sq.

גרדייתא, גורדייתא f. (v. גורדיא) a young female cub (dog or lion). Erub. 86<sup>a</sup> (prov.) נבא עול נבא Ar. (ed. גורדייתא, corr. acc., v. Rabb. D. S. a. l. note 400) if the dog barks at thee, go in; if

the bitch barks at thee, go away, i. e. you can endure a quarrelsome son-in-law, but not a quarrelsome daughter-in-law. Sabb. 67<sup>a</sup> (in a charm formula) גורדייתא (Bashi גורדייתא) on the nostrils of a lioness.—Pl. גורדייתא, גורדייתא. Ib. 155<sup>b</sup> בג' זוטרי it means young dogs (which eat flesh with difficulty). Keth. 61<sup>b</sup> she plays קרדייתא with little cubs (Ar. קרדייתא), v. גורדייתא. [Ar. גורדייתא, name of a bird, v. גורדייתא.]

גרל m. (b. h.; גרל, cmp. גלל) [*a little ball or stone*,] lot. Yoma 39<sup>a</sup>; a. fr.—Pl. גורלית. Ib. IV, 1; a. fr.—Denom. גורלית to cast lots. Ib. 39<sup>b</sup>; a. fr. V. גורלית.

גרן c. (b. h.; גרן, גר) [*collection*,] 1) (cmp. גורן Hag. II, 19) *granary, threshing floor; harvesting season*. Pesik. R. s. 10 בא גרן when harvesting comes. Ib. ומשיירם את החטים. Ib. when harvest time came. Ib. and they reserved the wheat for storage; Midr. Till. to Ps. II; Gen. R. s. 83, end; Cant. R. to VII, 3 שבויה גרן (נכנסו אל הג' באי לג'). Tosef. B. Mets. VIII, 27; Y. ib. 11<sup>d</sup> גרן his store of pottery. Maasr. I, 5 גרן גרן (comment. גרן) what is their harvesting time for making them liable to tithes?—Pl. גרן. Y. Peah I, 16<sup>c</sup> bot.; a. fr.—2) (cmp. גרן a. פירן) *circle, meeting, court-room, court* (v. I Kings XXII, 10). Pesik. R. l. c.; Snh. IV, 3. Koh. R. to I, 11 the Lord will be seated כג' as in a court; Lev. R. s. 11 end כג' (corr. acc.); Ex. R. s. 5 the Lord will seat the elders of Israel כג' as the Sanedrin used to be seated. Ib. it is the habit of kings (councils) לישב כג' עגולה (read בג') to sit in a round court-room; Hull. 5<sup>a</sup> (ref. to II Kings I. c.) אלא כי ג' ממש וכ' a real court,—ג' but it means like the court (of the Sanedrin, ref. to Snh. I. c.). Cant. R. to V, 11 גרן של תורה the gathering for studying the Law (Lev. R. s. 19; Yalk. Prov. 964 גרן). Cmp. גרן.

גרן ch. same, esp. *gathering of rain water, reservoir* (Syr. labrum lapideum in quo homines se abluant, P. Sm. 692). Y. Meg. II, 74<sup>a</sup> bot. washed his hands and feet גרן (with water) out of its (the Synagogue's) reservoir. [Var. גרן incorr.]

גרסא, v. גורסא.

גרסק pr. n. m. *Gursak*. Erub. 29<sup>a</sup> (Var. גורסאק, גורסאק, v. Rabb. D. S. a. l. note 40).

גרש I (v. גוש) to be hard, thick. V. גיש.

Af. גוש, or גוש (fr. גוש) to harden, (with אפא) to be bold. Lam. R. to I, 21 אגשון אפיון (or אגשון) Ar. (ed. a. Var. Ar. אקשיון) have ye the hardihood (to come back to me)?; Pesik. Anokhi p. 138<sup>b</sup> אגשון אפיון Ms. O. a. Parma (ed. ארגשון). Ib. אגשון אפך Ar. a. Ms. O. a. Parma (ed. ארגשון, Lam. R. l. c. אקשיון) hast thou &c.?

גרש II m. (b. h.; גוש, v. preced.) *something substantial, lump, clod, ball*. Nidd. 23<sup>a</sup> איקרי ג' אקרי such a shapeless fetus is called *gush* (a ball, stone). Y. ib. 29\*

II, 50<sup>b</sup> של אדמה ג' a clod of earth. Y. Kil. IX, 32<sup>d</sup> top; Y. Keth. XII, 35<sup>b</sup> bot. עפר ג' a handfull of Palestine earth. Toh. V, 1 מארץ העמים ג' a lump of imported clay, v. Sabb. 14<sup>b</sup>.—Y. Hall. III, 59<sup>a</sup> when the dough is formed into אחד ג' one cohesive mass; a. fr.—*Pl.* גושיין. Lam. R. to I, 20 (explain. חמרמרו. ib.) ג' their bowels were pressed to lumps (v. חמרם Ex. VIII, 10). B. Mets. 101<sup>a</sup> גושיין they were uprooted with their clods of earth (attached to the roots). Y. ib. VIII, end 11<sup>d</sup> [read:] when the river swept them away with their clods.—גוש חלב pr. n. pl. (*Fat Ground*) *Gush-Heleb*, *Giscala* (Neub. Géogr. p. 230) in Galilee. Arakh. IX, 6. Tosef. Men. IX, 5; a. e.—גושי חלבא m. pl. *inhabitants of Giscala*. Pesik. B'shall. p. 94<sup>a</sup>; Koh. R. to XI, 2.

**גושיא** ch. same, esp. *ground, soil*, contrad. to air, atmosphere. Naz. 54<sup>b</sup>; 55<sup>a</sup> (ib. 19<sup>b</sup> גושה). Sabb. 15<sup>b</sup>.—*Pl.* גושייא. Nidd. 20<sup>a</sup> בגושייהו with their clods of ground. V. גרשא.

**גושמא** m. (גשם, cmp. גשם) *matter, substance, body*. Targ. Ps. XXII, 21; a. fr.—Targ. Job XX, 20 (h. text (חמור).—*Pl.* גושמא, גושמא. Targ. II Chr. XX, 24. Targ. Ps. LXXXVIII, 11; a. e. V. גשא.

**גושפנא** Ar. in some ed. s. v. גושפנא, read בלן, v. Koh. Ar. Compl. s. vv.

**גושפנקא** m. (prob.=פנקא גוש *the freeman's lump* or *cylinder*) *signet; seal; signet-ring*. Targ. Koh. I, 12. Targ. Esth. III, 10; a. fr.—Ber. 6<sup>a</sup> בג' דפדולא with an iron signet. Gitt. 57<sup>a</sup>; 58<sup>a</sup>, v. בליונא.—*Pl.* גושפנקא. Sabb. 66<sup>b</sup> בג' בשרין with sixty seals.

**גושפנקא\*** m. pl. (prob. of the same origin as Latin *gausapa*) *rough shaggy cloth, bed-cover* for the winter. Gitt. 70<sup>b</sup>, Var. for גלופקרי.

**גושקרא (גשקרא)** f. 1) *wheat flour of the second course, dark flour*, opp. חירקרא. Gitt. 56<sup>a</sup>. [Fl. to Levy Targ. Dict. II, 570<sup>b</sup> refers to Arab. *hushkār*, derived fr. the Persian, *bran-bread*.]—2) *a cotton-like plant*. Sabb. 20<sup>b</sup> (Var. אגבין); v. אגבין.

**גוהיא, גוהיא** m. (cmp. גוהיא) *a Goth; servant, body-guard*. *Pl.* גוהיא. Y. Hor. III, beg. 47<sup>a</sup>; Y. Snh. II, beg. 19<sup>d</sup> גוהין (corr. acc.). Y. Bets. I, 60<sup>e</sup> bot. was leaning on ג' two servants (Goths).

**גוהיא** pr. n. *Gothia*, the land of the Goths. Y. Meg. I, 71<sup>b</sup> bot. (explain. Magog); Targ. I Chr. I, 5 (Vers. in ed. Rahmer) גוהיא. V. Neub. Géogr. p. 422.

**גוהיא**, v. גוהיא.

**גו** m. (b. h.; גזו) *shorn wool, fleece*,—ראשית גזו the first shorn wool (the priest's gift), Deut. XVIII, 4). Hull. XI, 1; a. e.—*Pl.* גו. B. Kam. 118<sup>b</sup>. V. גוה.

**גז (גס)** m. (dialect.=גז, cmp. b. h. equivalent *gaz*, name of a bird of prey, supposed to be *the falcon*. Hull. III, 1 רגז Ar. (ed. רגס). Tosef. ib. III, 3

הגס. [Alleged name of a species of bees, v. חזקוני or חזקוני.]

**גז**, **גז** ch. same. Targ. Y. Lev. XI, 13 (O. עזא). Targ. Y. II Deut. XIV, 12 (also in one w. פרגזא; Y. I נזא). [בר גזא. Nidd. 17<sup>a</sup> Ar., v. נזא.]

**גזא** or **גזא** m. (=גזא; גזו; fr. which *gāza*) *treasure, collection*. *treasury*. Sabb. 63<sup>a</sup> גזא וכ' *treasury*. Ms. M. a. Ar. (ed. גזא) it is found in the treasury (among the collections) of queen & c. Yoma 51<sup>a</sup> גזא דאורן א' Aaron's (the Highpriest's) fund. Hor. 9<sup>a</sup> גזא דג' רג' (Ms. M. דידרין, insert א', v. Rabb. D. S. a. l. note) from thy (the Highpriest's) private money or from the fund?—Meil. 17<sup>b</sup> גזא עילו לבי Ar. (ed. עיילינורו לגזא) go ye into the treasury (he took them to & c.). Hull. 139<sup>a</sup> wherever the vowed sacrifice stands, גזא דרומא וכ' it is in the Lord's treasury (it is to be considered as if its delivery had taken place).—[גזא Ber. 40<sup>ab</sup> Ar., v. גזא I.]

**גזא דפטי**, v. גזרפטי.

**גזא** pr. n. m. *Gaza*. Sabb. 145<sup>b</sup> (Ms. M. גזא, Rashi Ms. גזל).

**גזא**, v. גזו.

**גזר, גזר** m. (late b. h.; גזב, cmp. קצב, with format. ר) *manager, treasurer*. Ex. R. s. 21 עליו ג' I have appointed thee its (the Sea's) commander. Ib. s. 51 לעצמו ג' sole treasurer. Sabb. 31<sup>b</sup>. Tosef. Hor. II, 10 קורם לג' the *Amarkhal* in the Temple is of a higher rank than the *Gizbar*; Y. ib. III, 48<sup>b</sup> ליגבר (corr. acc.); a. fr.—*Pl.* גזר, גזרין, גזרין. Meil. III, 8. Shek. V, 2; a. fr.—Fem. גזרין. Sabb. 62<sup>a</sup> גזא אשה a woman engaged as treasurer (wearing a signet ring).

**גזר, גזר** ch. same. Targ. Esth. X, 3 וסבא ג' commander and elder (h. text גזל).

**גזר**, v. גזוה.

**גזר**, v. גזו.

**גזרמרת, גזרמרת** f. h. a. ch. (=גזרמרת, reduplic. of גזר; b. h. equival. גזר q. v.; cmp. גזרמרת *enclosure, balcony*. Ohol. XIV, 1 דויו וכ' the *ziz* is a projection the finished side of which faces the ground, וכ' Ar. s. v. זיז (ed. ורגזר) while *g'zutra* is one facing upward. Zab. IV, 1 על גז' Ar. (ed. כצוצרא).—Targ. Ezek. XLI, 13 גז' Ar. (ed. כווצרא; Targ. ed. כוצרא). Midd. II, 5 גז' Ar. (ed. כצוצרא).—*Pl.* גזרמרת. Tosef. Succ. IV, 1; Succ. 51<sup>b</sup> Ms. M. (ed. sing.). [Ar. גזרמרת, כצוצרא, כסוצרא, כסוצרא, גזרמרת, גזרמרת, גזרמרת, גזרמרת ed. Zuck., Var. גזר.]

**גזרמרת**, v. preced.

**גזרין**, v. גזרין.

**גזרמרת**, v. גזרמרת.

**גזולא**, v. גזולא.

גזרים, v. גזרים.

\*גזומא m. (גזם, v. P. Sm. s. v. גזמא 699) *violent man*. Targ. Ps. VIII, 3 Ms. (ed. גזומא, גזומא; Levita גזומא; h. text מוחנקם).

גזוסמרא, v. גזוסמרא.

גזורא m. (גזר) *circumciser, surgeon*.—Pl. גזורא. Y. Keth. V, 30<sup>a</sup> וכו' אנטא חכים לגזירה וכו' I (as an infant) could distinguish the surgeons that attended me at circumcision.

\*גזוראח m., pl. גזוראח *inhabitants of Gezer (?)*, prob. = גזוראח, v. גזורא. Y. Erub. V, 22<sup>d</sup> bot.

גזורה *circumcision*, v. גזורה.

גזורא, גזורא m. of Gezer (?), v. גזורא. Y. Meg. I, 71<sup>a</sup> top גזר יודין גזר. Y. R. Hash. III, end, 59<sup>a</sup> גזר [Comp. גזר.]

גזורה, גזורא, גזורא f. (גזר) *circumcision, feast of circumcision; the circumcised membrum*. Targ. Y. Ex. IV, 25 sq. Targ. Y. Gen. XXIV, 25 גזר; v. גזורה. Y. Succ. III, 53<sup>a</sup> וכו' גזרה דר' וכו' the feast of circumcision at R. &c. Y. Ab. Zar. III, 42<sup>c</sup> top ג' he staked his life for the ceremony of circumcision. Y. Meg. I, 72<sup>b</sup> bot. גזרה דר' see that I am circumcised; ib. III, 74<sup>a</sup>; Y. Shh. X, 29<sup>c</sup> גזר; Koh. R. to IX, 10 גזרה.

גזר (b. h.) *to cut, shear*. Pesik. R. s. 11 (play on the garden which I trim at all times. Ib. when they sin אני מירד אני I cut (punish) them at once; Yalk. Cant. 992.—Hull. 138<sup>a</sup> גזר צאנו לגזר but when he hires his (the gentile's) sheep for shearing (Rashi לגזר). Ib. לגזר; a. e.—Part. pass. גזור (v. גזר) *covered with fleece*. Koh. R. to I, 9 a time will come when the wolf ג' וכו' shall have a fleece of fine wool.

Nif. גזר *to be cut, trimmed, shorn*. Uks. I, 4 שררכם גזר those plants which usually are cut but which have been taken out with their roots. Pesik. R. l. c.; Yalk. l. c. וכו' מירד וכו' whatever (plant) is cut (trimmed) soon drives new shoots and grows better. Cant. R. to VI, 11 מיה האגוזיה גזר וכו' as the nut-tree is trimmed and shoots anew. Ib. כצפרנים הללו as the nails are cut and grow again, וכו' כך כל so the more Israel is shorn of his worldly toil and given up to the toils of the study of the Law.

גזר ch. 1) same. Targ. Gen. XXXVIII, 13 למינן גזר (v. גזר). Targ. Deut. XV, 19 גזר ed. Berl. (Y. גזר); a. e.—Y. Sabb. VII, 10<sup>a</sup>. Succ. 30<sup>a</sup> bot. גזר וכו' ארזין לגזר ארזיה וכו' do ye not cut (the myrtle) yourselves, but let them cut it. Hull. 138<sup>a</sup> מירדנא דאחזיל למינן from the time he commenced shearing; a. e.—Bets. 6<sup>a</sup>, v. גזר. Nidd. 17<sup>a</sup> וכו' גזר מירד וכו' if he cut something else afterwards.—Part. pass. גזר *cut, broken*,

*shortened*. Targ. Ps. LXXII, 6 עסבא רג' (Ms. M. גזר) grass eaten up &c. (h. text גזר). Targ. Cant. IV, 2. Targ. Job XIV, 1, v. גזר. Yoma 78<sup>b</sup> גזר דפחורא defective earthen vessels (Ms. M. 1 פחור, 2 a. Ar. פחור, Ms. L. פחור, מ'אני, v. Rabb. D. S. a. l.).—2) *to cross, pass* (v. גזר). Targ. Is. LI, 10; a. fr., v. גזר.—Ruth R. to III, 13 גזר passing the street on horse-back; (Koh. R. to VII, 8 גזר). Pes. 111<sup>b</sup> לה גזר (v. Rabb. D. S. a. l. note) to go out of its way, v. גזר. Lev. R. s. 12 גזר נטורא Ar. ed. Koh. (oth. ed. גזר, differ. vers. in ed.) the watchmen are past.—3) *to castrate*. B. Mets. 90<sup>b</sup> top Ms. M., v. גזר II.

Pa. גזר *to cut into, interrupt*. Lam. R. to I, 3 סוגיא ג' interrupts the study of the midday, v. גזר I.

Itape. גזר *to be cut*. Targ. Am. VII, 1.

גזר m. (preced.) *wool-cutter*.—Pl. גזרין. Gen. R. s. 86, end, will you import ג' ברמשק ג' wool-cutters to Damascus? (Mat. K. גזרין wool).

גזרין, גזרין m. pl. (=b. h. גזר; גזר) *(feast of) wool-shearing*. Targ. Gen. XXXVIII, 12 גזרין (Y. גזר). Targ. I Sam. XXV, 7 גזרין ed. Lag. (ed. גזר); 11 גזרין. Targ. II Sam. XIII, 23 sq. גזרין ed. Lag. (ed. גזר).

גזר, גזר (v. גזר) 1) *to cut*. Sabb. 150<sup>b</sup> אסא ליה למינן (Ms. M. למינן, v. גזר) to cut a myrtle branch for one (attending a wedding, Rashi לה for the bride); ib. למינן למינן (Ms. M. למינן, Ar. s. v. גזר) 'to cut', v. גזר, or 'to sew', v. גזר I) to cut a shroud for the dead; Bets. 6<sup>a</sup> למינן (Ms. M. למינן, v. Rabb. D. S. a. l. note). Shh. 106<sup>a</sup> (prov.) when the camel asked for horns, אורנין they cut off the ears he had. Ib. 96<sup>a</sup> ארי איגזרין I myself will cut thy hair. Succ. 37<sup>b</sup> ארי למינן he may be induced to cut it (Ms. M. . . למינן). Gitt. 3<sup>a</sup> למינן ארי he may cut it short, i. e. say only a portion of a lengthy legal formula, v. גזר. Y. ib. V, 47<sup>b</sup> top גזר גזר and what crop thou mayest cut, cut, i. e. enjoy the crop as my tenant; a. e. —2) *to pass, go out of one's way*. Pes. 111<sup>b</sup> גזר לה (Ms. M. גזר, v. גזר) Ib. גזר לה (Ms. M. גזר, v. גזר) he went out of the demon's way.—Targ. Jer. VIII, 6 גזר Ar. s. v. גזר 4 (ed. גזר, corr. גזר) which passes swiftly (h. text גזר).—3) *to deal out, dispense, repay*. Pesik. Zakhor p. 24<sup>b</sup> [read:] למינן לבישא בישוריה ולמי לבישא בישוריה (v. Bub. note 68 sq.) to repay the good man his goodness &c.; Tanh. Ki Thetsé 6 למינן (corr. acc.); ed. Bub. ib.; Treat. Sofrim XIV, 7 למינן, למינן (corr. acc.); Yalk. Ps. 719.—Y. Taan. IV, 69<sup>c</sup> top גזר ליה and he (R. Ba bar Zabda) retaliated to him (R. Elazar) his refutation; Y. Meg. I, 70<sup>c</sup> top גזר ליה.

Pa. גזר *to cut, design*. Targ. Is. XLIV, 13.

גזר, v. preced.

גזר pr. n. pl. G'zib, v. גזר. a. גזר.

גזר m. (גזר) *cut off*, whence 1) *branch, club*. Shh. 7<sup>a</sup> גזר ארייה lifted up his club and stood (against me;

Rashi: his *fist*). B. Kam. 5<sup>a</sup> לגזירה ר'ע חבירה R. Akiba has broken the force of his club (Rashi: *fist*), i. e. modified his opinion; ib. 42<sup>b</sup>.—2) *piece*. ג' דברא *a piece of ice*. Targ. I Chr. XI, 22 'וכ' רב' he cut a hole in the ice and bathed; Ber. 18<sup>b</sup>.—*Pl.* גזירי. Ib. 59<sup>a</sup> גזירי דברא Ar. (ed. גזירי דברא) hail-stones (Ms. M. גזירי דברא or גזירי דברא, Ms. F. גזירי, v. Rabb. D. S. a. l. note).

גזירת f. (גזר) 1) *shearing wool*. Yalk. Num. 750 (Korah, beg.) זמן גזירה (Midr. Till. to Ps. I גזירה) the season of shearing. Hull. 135<sup>a</sup> 'וכ' רב' wants shearing, redemption &c. Gen. R. s. 74; s. 85; Midr. Sam. ch. XXIII מקום שג' 'וכ' wherever shearing is mentioned in biblical accounts, it marks (an important epoch).—2) (=חריכה, v. preced.) *piece, shred*.—*Pl.* גזירות. Y. Orl. III, 63<sup>a</sup> top (in Chald. diction) what profit is it to him גזירי (read חזר ...) to cut it into shreds?

גזירות f. pl. (גזר) *cuts* (of the road), *paths, narrow passages*. Pes. 19<sup>b</sup> (Ms. M. גזירי, clerical error). Ib. 113<sup>a</sup> top.

גזירל, v. גזל.

גזילא m. ch.=h. גזילה. Targ. Lev. V, 21 (Y. גזילה; a. e.—*Pl.* גזילא. Y. B. Kam. X, beg. 7<sup>b</sup> חזיה ל' the Tannai (Tosef. B. Mets. V, 26) goes over (from usurers' gains) to robbed objects.—*Pl.* f. גזילתא. Targ. Koh. V, 7.

גזילת, גזול f. (b. h. גזל; גזול) *robbery, robbed object, illegitimate gain*. B. Kam. 98<sup>b</sup> 'הג' משלם כשעז הג' he must make retribution according to the value of the object at the time it was robbed. Y. ib. X, 7<sup>b</sup> bot. ג' מפורסמה a well-known robbery or robbed object. Treat. S'mah. ch. IX גזילה חמור 'וכ' severer is the crime of robbery (or wrong) committed against a dead person &c.—*Pl.* גזילות. Snh. I, 1 וחבלות ג' law-suits of larceny and mayhem. Gitt. 55<sup>b</sup> that it may not be said אוכל ג' the altar receives illegitimately acquired goods; Y. ib. V, 47<sup>b</sup> top.—Keth. 105<sup>a</sup>; ib. XIII, 1 יריני ג' Y. ed. (Bab. גזירות) judges in suits of robbery; Bab. ib. 105<sup>a</sup> (harmonizing the two versions) על ג' decreeing fines in cases of robbery. [Targ. Cant. VI, 6 גזילה a. גזילות h. forms.]

גזים, v. גזל.

גזיר, pl. גזירין, v. גזר.

גזירא f. ch.=h. גזירה, *decree, law*. Targ. Gen. XLVII, 26 (ed. Berl. גזירה, h. text *Pl.* גזירין. Targ. Esth. I, 19 archive of decrees.—*Pl.* גזירן. Targ. Ezek. XX, 25. V. גזירותא.

גזירת, v. preced. a. גזרה.

גזירת, Lam. R. to IV, 7, v. גזירה.—Y. Keth. V, 30<sup>a</sup> גזירא, v. חכים לג'.

גזירפמי, גזירפמי m. pl. (*gazarapaiti*, Pers. hazâr paiti; v. Perl. Et. St. p. 118, a. authorities quot. ib.)

name of a class of oppressive *Persian officers* (chiliarchi). Taan. 20<sup>a</sup>. Snh. 98<sup>a</sup>; Sabb. 139<sup>a</sup>. [Ar. גזירי דפטי, גזירי דפטי, גזירי דפטי, גזירי דפטי, גזירי דפטי, v. Rabb. D. S. a. l. c.]

גזירתא, גזירתא f. ch. (גזר) 1) *circumcision, foreskin*, v. גזירתא. Targ. Y. II Ex. IV, 25 sq. (some ed. גזירתא).—2) (=h. גזירה) *decree, edict, ordinance*. Targ. Ex. V, 14 גזירתא 'וכ' your decreed task. Targ. I Kings X, 25 'וכ' the decreed (tax) of every year. Targ. O. Ex. I, 8; a. fr.—Gitt. 55<sup>b</sup> קמירתא ג' the first (Roman) decree (after the capture of Jerusalem). Ab. Zar. 35<sup>a</sup> 'וכ' when they published a (religious) enactment in Palestine.—*Pl.* גזירתא. Targ. Job XIV, 5.

גזית f. (b. h.; גזו) *hewn stone; wall of squared stones*. B. Bath. I, 1, contrad. to גזיל. B. Mets. 117<sup>b</sup>; a. fr.—*the cell of Gazith*, name of a Temple compartment, the seat of the Great Sanedrin. Midd. V, 4; a. fr.—Trnsf. ג' אבן (squared stone), a plain interpreter of Bible texts (*Midrash*). Ab. d'R. N. ch. XXVIII; 2<sup>d</sup> vers. ch. XLVI.

גזל (b. h.) *to tear away, rob* (with accus. of person or of object); *to take illegitimately*. B. Kam. X, 5 'הגזיל' he who robs a field from his neighbor (takes forcible possession). Ib. 6 'וכ' רב' he who robs his neighbor (takes illegitimately what belongs to his neighbor). Ib. 7 'וכ' רב' I have wronged thee (and owe thee retribution). Ber. 35<sup>b</sup> 'וכ' רב' as though he robbed the Lord. Taan. 16<sup>a</sup> 'וכ' רב' if one robbed a beam and placed it in a large building; a. v. fr.—*Part.* גזול *robber*, pl. גזולין. Y. B. Bath. III, 14<sup>a</sup> bot. 'וכ' רב' mechanics (who take working material to their homes) and robbers cannot claim the right of possession, v. חזקה.—*Part. pass.* גזול *robbed, illegitimately acquired*. Succ. III, 1; a. fr.

*Nif.* גזול *to be robbed* (of object taken, or of person deprived). B. Kam. 95<sup>a</sup>, a. e. גזולת אינה נקבעת landed property cannot be robbed, i. e. can never become legitimate property by the law of limitation, v. יאוש.—*Part.* גזול *the person robbed of his property, claimant*. Shebu. VII, 1; a. fr.

גזיל, גזול ch. same. Targ. Lev. V, 23; a. e.—B. Kam. 103<sup>a</sup> גזילתא they acquired it illegitimately. Ib. 96<sup>a</sup>; a. fr.—[*to spin*, Targ. Y. Ex. XXXV, 26, quoted in Ar. s. v. כש 3, read גזול.]

גזל, גזול m. (b. h. גזל; גזול) *robbery, wrong, oppression*. Sabb. 32<sup>b</sup> 'וכ' רב' as a punishment for the crime of oppression, the locust rises &c. (ref. to Am. IV, 1a. 9). Gen. R. s. 31, beg. גזול שופים בוימה ובל' steeped in lust and violence. Pes. 113<sup>b</sup> Canaan bequeathed to his sons .... 'וכ' רב' love ye violence. B. Kam. 80<sup>b</sup> 'וכ' רב' the law of robbery does not apply to it (it is not private property). Erub. 100<sup>b</sup> 'וכ' רב' we should have learned the regard of property from the ant. B. Kam. 109<sup>a</sup> 'וכ' רב' until he dispossesses himself of his robbery. Ib. שיוצא גזילה (corr. acc.). Ib. 'וכ' רב' his robbery must go



had a case, when he was to have his son... circumcised (on a Sabbath). Y. Meg. I, 72<sup>b</sup> bot. וְהָאֵלֶּיךָ he (Antoninus) went and had himself circumcised; (Y. Snh. X, 29<sup>e</sup> (וגייר גרמיה); Koh. R. to IX, 10 היה גייר was circumcised; a. fr.—3) *to decree; to enact a prohibition as a precautionary measure, to prohibit, guard*. Targ. Job XXII, 28; a. e. Targ. Is. XXI, 17 כִּן גִּזְרֵה it is so decreed.—Ab. Zar. 36<sup>a</sup> וְהָאֵלֶּיךָ וְהָאֵלֶּיךָ וְהָאֵלֶּיךָ and they came and forbade (gentile bread &c.) even in the field. Sabb. 14<sup>a</sup> וְהָאֵלֶּיךָ declared him unclean.—Ib. 53<sup>b</sup> וְהָאֵלֶּיךָ and we do not prohibit it (from fear) lest he may &c. Ab. Zar. 38<sup>b</sup> וְהָאֵלֶּיךָ we may forbid one thing in order to ward off from another thing; a. v. fr. V. גִּזְרֵה.

*Itkpe.* אֶתְּגִזְרֵה 1) *to be cut off*. Targ. Job XVIII, 14; a. e.—Ms. מְרַגְזֵה; h. text רִמְמֵלִי. Targ. Ps. LVIII, 8 (Var. מְרַגְזֵה).—2) *to be decreed*. Targ. Koh. VIII, 4; a. e.

גִּזְרֵה m., constr. גִּזְרֵה (גִּזְרֵה) *decree, sentence, legal decision, divine dispensation*. Keth. 8<sup>b</sup> גִּזְרֵה לִי גִזְרֵה even if a divine decree granting seventy years of happiness were sealed to him; Sabb. 33<sup>a</sup>. Lev. R. s. 26 בְּלִי שֶׁנֶּשֶׁה וּבְלִי גִזְרֵה without a note of indebtedness and without a judicial verdict. Ib. כְּמַת גִּזְרֵה דִּין, corr. גִּזְרֵה דִּין. Y. Snh. III, 21<sup>d</sup> top גִּזְרֵה לִיהָ גִזְרֵה the court passes sentence over him; a. fr.—Pl. גִּזְרֵה דִּינֵיךָ. Lev. R. l. c. Y. M. Kat. III, 82<sup>a</sup> bot. (expl. גִּזְרֵה בִּד, Mish. III, 3) גִּזְרֵה that means judicial verdicts.

גִּזְרֵה (גִּזְרֵה) m. (גִּזְרֵה) *piece (of wood), log, club*. Y. Shebi. IX, 39<sup>a</sup> top; Y. Shek. VI, end, 50<sup>b</sup> מְבִיא גִזְרֵה אֶחָד he may offer one log; (Bab. ed. Var. גִּזְרֵה).—Pl. גִּזְרֵה. Y. Shebi. I, c.; Y. Shek. l. c. גִּזְרֵה (corr. acc.); Bab. ed. Tosef. Kel. B. Kam. I, 6 פָּצְעֵין אֶת מוֹרוֹ בְּגִזְרֵה they split his scull with clubs; Snh. IX, 6 בְּגִזְרֵה Mish.; ib. 82<sup>b</sup> Taan. 18<sup>b</sup> בְּגִזְרֵה; (Sifra Emor Par. 8, ch. IX בבקשיות v. בְּקִשְׁתִּי; Koh. R. to III, 17 בְּגִזְרֵה; a. e.

גִּזְרֵה I ch. 1) same, *piece; club*. B. Kam. 81<sup>b</sup> גִּזְרֵה (Ms. H. a. F. גִּזְרֵה, R. גִּזְרֵה, v. גִּזְרֵה.—Pl. גִּזְרֵה. Targ. I Kings III, 25 גִּזְרֵה (v. preced.). Targ. Y. Lev. XIX, 23, 2) *what is to be cut* (h. text לִחְרֹת).—(ed. Lag. only לִחְרֹת) into two pieces (h. text לִשְׁנַיִם).—2) *what is to be cut* (h. text לִחְרֹת). Targ. Y. Lev. XIX, 23, v. גִּזְרֵה.—3) (cmp. גִּזְרֵה) *a guard*. Sabb. 54<sup>b</sup> לִיהָ גִזְרֵה (a strap on the foot of the ass) which is put on him as a guard (against knocking the feet against one another).

גִּזְרֵה II m. (cmp. h. גִּזְרֵה) *sheep in folds, fold, flock*. Targ. Prov. XXX, 31 בֵּית גִּזְרֵה Ms. (ed. גִּזְרֵה) between the flock.—Pl. constr. גִּזְרֵה. Targ. I Kings XX, 27 (h. text וְשִׁפְרֵי).

גִּזְרֵה\* m. pl. (גִּזְרֵה) *persecutors* (v. גִּזְרֵה). Targ. Y. II Deut. XXXII, 33.

גִּזְרֵה f. (b. h.; גִּזְרֵה) *enclosure; balcony*. Ohol. XIV, 1, v. גִּזְרֵה; Y. Shebi. III, 34<sup>e</sup> bot., v. גִּזְרֵה.—Pl. גִּזְרֵה. Ohol. VIII, 2 Mish. (Talm. ed. גִּזְרֵה) (from גִּזְרֵה).

גִּזְרֵה, R. Hai Gaon v. Koh. Ar. Compl. II, p. 264, note 3).—2) (cmp. גִּזְרֵה a. גִּזְרֵה) *hewn stone block*. Pesik. Aniya p. 135<sup>b</sup> (ref. to גִּזְרֵה, Lam. IV, 7, v. Bub. note 24) כָּל גִּזְרֵה every block which will be placed in the future Jerusalem, will be as handsome as sapphire; Yalk. Is. 339 גִּזְרֵה; Lam. R. to l. c. גִּזְרֵה כל גִּזְרֵה every stone block in Jerusalem was as hard as sapphire.

גִּזְרֵה, גִּזְרֵה f. (b. h.; גִּזְרֵה) 1) *a secluded and narrow place, dale, precipice*. Yoma 67<sup>b</sup> גִּזְרֵה and how do we know that the place (Azazel) must be precipitous? We read *g'zerah* (Lev. XVI, 22); Sifra Aharé Par. 2, ch. II. Gen. R. s. 98, beg. לִשְׁם וְאִיזָה which (goat) for the Lord and which for the precipice.—2) *decree, edict, divine dispensation*; (in an evil sense) *persecution* by foreign governments. Sifra l. c. ch. VI, Par. 5 לֵבִיל יִהְיֶה גִזְרֵה מִלֵּךְ lest you may think it is a royal ordinance (the reason of which is not known); v. vers. in Yalk. Lev. 576. Num. R. s. 19 עַל גִּזְרֵהִי I have decreed it, thou art not permitted to transgress my decree (though knowing no reason).—R. Hash. 18<sup>b</sup> גִּזְרֵה (Ms. M. שְׂמֵר) political persecution. Sabb. 145<sup>b</sup> to reflect גִּזְרֵה אֲבִיָּה וְכ' what hard dispensation to send them; a. fr.—3) *a rabbinical enactment issued as a guard* (v. גִּזְרֵה), *preventive measure*; in gen. *prohibition, restriction*. B. Bath. 60<sup>b</sup>, a. e. גִּזְרֵה אֵין גִּזְרֵה we must not impose a restriction on the public which the majority can not endure. Bets. 2<sup>b</sup>, a. fr. גִּזְרֵה לֵבִיל it is prohibited in order to prevent &c. Ib. 3<sup>a</sup> לֵבִיל a guard to a guard, i. e. a preventive measure enacted in order to prevent the violation of another preventive measure; a. fr.—Pl. גִּזְרֵה, גִּזְרֵה. B. Bath. l. c. רְעוּתָה גִּזְרֵה. Ms. M. (v. Rabb. D. S. a. l. note) bad and severe enactments (persecutions). Sabb. 30<sup>a</sup> מֹשֶׁה, אֲמַרְנָה גִזְרֵה גִזְרֵה issued so many restrictions. Macc. 24<sup>a</sup> אֲרַבְּעָה גִזְרֵה four hardships did Moses pronounce over Israel. Erub. 21<sup>b</sup> גִּזְרֵה עַל עַצְמִי וְכ' many restrictions did I (Israel) impose upon myself beyond those which thou (the Lord, in the Torah) &c. Pes. 87<sup>b</sup>, v. אֲרַבְּעָה; a. fr.—M. Kat. III, 3, v. גִּזְרֵה.—4) (logics) *category, esp. G'zerah shavah, an equal or identic category*; i. e. an analogy between two laws established on the basis of verbal congruities in the texts, e. g. Pes. 66<sup>a</sup>, the Passover law contains the word *moëdo* (due season, Num. IX, 2) and the law concerning the daily sacrifices uses the same word (ib. XXVIII, 2): as the word *moëdo* in the latter indicates that it applies also to the Sabbath day (superseding the ordinary Sabbath law concerning labor), so does it in the former intimate that it supersedes the Sabbath law (if the eve of Passover occurs on a Sabbath). Ib. מִעֲצָמִי you cannot establish an analogy from congruent expressions of your own accord, i. e. it must be authorized by tradition that the verbal congruity is applied to a certain analogy and no other.—Y. Yeb. XI, 11<sup>d</sup> top גִּזְרֵה an analogy can be drawn wherever it occurs, i. e. a textual analogy once established must be carried through all details; ib. VIII, 9<sup>e</sup> bot. גִּזְרֵה

שכחוב (corr. acc.); Y. Kidd. IV, 65<sup>d</sup> top; Y. Snh. IX, 26<sup>d</sup> bot.; a. e.—Sabb. 97<sup>a</sup> ש לא גמיר ג' he had no tradition concerning that analogy; a. fr.—In gen. ש' analogy. Bets. I, 6; a. e.—*Pl.* גִּירָה שְׁוֹחַ. Gen. R. s. 46; Lev. R. s. 25. [Y. Ber. VIII, 12<sup>b</sup> top גִּירָה דְּהוּא רַבֵּעַ read גִּירָה or גִּירָה I command that &c.; Y. Keth. V, 30<sup>a</sup> גִּירָה דְּגוּרִין v. גִּירָה.]

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה m. (b. h.; preced.) *belly*. Gen. R. s. 20.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה, v. גִּירָה.

גִּירָה (corresp. to b. h. צחק) 1) *to laugh, jest*. Targ. Y. Gen. XVIII, 13; 15 (O. וייד, h. text צחק). Y. Naz. VII, 56<sup>c</sup> top ג' אֲחֻזִּי he appeared to be laughing. Y. Kidd. III, 64<sup>a</sup> bot. גִּירָה they laughed. Y. Ber. VI, 10<sup>c</sup> top [read:] גִּירָה לִיה חֲבֵירָה his colleague laughed at him (Bab. ib. 39<sup>a</sup> חֲבֵירָה . . . ללגלג). Y. Kil. IX, 32<sup>c</sup> bot. Gen. R. s. 30 גִּירָה צְבֻרָה לְקִלְיָה he received him with a smile; Y. Keth. XII, 35<sup>b</sup>. Gen. R. s. 30 גִּירָה צְבֻרָה the audience laughed at what he said; a. fr.—2) *to sport, to be obscene* (of obscene idolatrous practices). Targ. II Chr. XV, 16; a. e.

*Pa.* גִּירָה same, 1) *to jest*. Targ. Y. Gen. XIX, 14.—2) *to be obscene*. Targ. Y. ib. XXI, 9. Targ. Y. Ex. XXXII, 6; a. e.

*Ithpe.* גִּירָה *to be made sport of*. Y. B. Mets. IV, 9<sup>d</sup> it is no honor to me that people should say (of me) פלנין א' that man was fooled (allowed himself to be taken advantage of).

גִּירָה m. (preced.) *jester*. Snh. 39<sup>a</sup> ג' וְכ' your God is a jester (making sport of the prophet).

גִּירָה, v. next w. pl.

גִּירָה f. (b. h.; גהל) *burning coal*. Bets. V, 5; Tosef. ib. IV, 7 ג' כְּרִגְלִי וְכ' if one takes burning coals from his neighbor on the Holy day, they may be carried only as far as the owner is permitted to go; contrad. to שלחבה. Y. Ber. VIII, 12<sup>b</sup> bot.; a. e.—Yeb. 63<sup>b</sup> ג' כְּרִגְלִי (as dangerous) as a spark kindling coals. Ab. II, 10 וְהִי גִירָה take care of their (the scholars') burning coals (do not treat them lightly) that thou mayest not be burnt. Gen. R. s. 78 end ג' בְּחִלְתָּנוּ וְכ' (we are afraid) that we may be burnt by the coal of Jacob, i. e. come to grief through contact with a godly man.—*Pl.* גִּירָה. Yoma IV, 3. Gen. R. s. 51 ג' רָרָה she took coals out of the oven; a. fr.

גִּירָה m. (imper. of a verb גורם *to burn*, Arab. *gahama*, adopted for homiletical play on גורם Gen. XXII, 24) *burn them*. Yalk. Gen. 102, end (from Gen. R. s. 57, end) גורם גורם Yalk. a. l. [Midr. ed. גמירון.—The entire passage seems to be a late gloss.]

גִּירָה (v. גרה) *to bend*. Pesik. R. s. 26 גִּירָה לְאָרֶץ he bent down to the ground and kissed the foot-prints. Num. R. s. 4, beg. גִּירָה עָלָיו וְכ' his mother bends over him and lets him suck; (Tosef. Sabb. XV (XVI), 5 שיהי מדלכין גִּירָה bent. Gen. R. s. 20 גִּירָה (שהיה) גִּירָה (v. Yalk. ib. 31) that they walk bent (with grief) over their dead.

גִּירָה ch. same. Targ. Y. Gen. XXIII, 7 (O. סגר). Targ. Ps. XCV, 6. Targ. I Kings XVIII, 42 (h. text גיר); a. fr.—Gitt. 57<sup>b</sup> גִּירָה וְשָׁקְלָה bend down and take it up. B. Mets. 59<sup>a</sup>, v. גִּירָה.—Sot. 40<sup>a</sup> גִּירָה וְזָקִיף עליה (to listen to him) and stands up by his side (as an Amora).—Part. pass. גִּירָה, pl. גִּירָה. Sabb. 43<sup>a</sup> ברי ג' ברי houses with low ceilings.

גִּירָה m. (גיר or גיר; cmp. I Kings XVIII, 42) *projection, jetty*. *Pl.* גִּירָה, גִּירָה. Ohol. VIII, 2 ג' ed.; Ar. ג' R. S. גִּירָה. [Ar.: *an opening* in a wall for admitting light; oth. opin.: *cave*. Cmp. גִּירָה a. גִּירָה.]

גִּירָה (גִּירָה) m. (גטט, cmp. חטט) *[engraving,] a legal document*.—אשה ג' (often without אשה) letter of divorce. *Pl.* גִּירָה, Gitt. I, 5; 4; a. fr.—גִּירָה (usu. שטר) note of indebtedness. B. Kam. 95<sup>a</sup>; Keth. 51<sup>b</sup>.—גִּירָה a certificate stating compliance with the law of *hālitsah* (Deut. XXV, 5—10). Yeb. 106<sup>a</sup>. Ib. גִּירָה who pronounces the words to be said at the act of *hālitsah* (Deut. XXV, 7 a. 8).—גִּירָה a certificate stating a woman's protest against her marriage. Ib.—גִּירָה כְּרִירוּת a document (of divorce) made out under compulsion. Gitt. IX, 8; a. fr.—[For other compounds see respective determinants].—Ib. II, 5 a woman may write גִּירָה אֶת her own letter of divorce. Ib. 7 גִּירָה לְחַבְרָא אֶת to carry her letter of divorce. Ib. VI, 1, a. fr. גִּירָה. Ib. VII, 3, a. fr. גִּירָה, גִּירָה &c. Ib., a. fr. גִּירָה the letter of divorce is valid. Ib. גִּירָה it is not valid. Ib. גִּירָה it is of doubtful validity.—*Pl.* גִּירָה, גִּירָה; constr. גִּירָה, גִּירָה. Ib. III, 2; II, 2; a. fr.—Hence *Gittin*, name of a Talmudic treatise.

גִּירָה, גִּירָה, גִּירָה ch. same. Targ. O. Deut. XXIV, 1 (ed. Berl. גִּירָה). Targ. Y. Gen. XXI, 14; a. fr.—Gitt. IX, 3 גִּירָה פְּטוּרִין =h. כְּרִירוּת, v. preced.—Yeb. 106<sup>b</sup> גִּירָה =h. גִּירָה, v. preced.; a. fr.—*Pl.* גִּירָה, Gitt. 84<sup>b</sup>.

גִּירָה, v. גִּירָה.

גִּירָה, Targ. Y. II Lev. I, 16 Ar., v. גִּירָה.

גִּירָה f. (b. h.; גיר) *glen, wady*. Constr. גִּירָה. Erub. 19<sup>a</sup>; Succ. 32<sup>b</sup>, v. גִּירָה.—*Pl.* גִּירָה. Shebi. III, 8 גִּירָה מדרגות על פי הג' steps leading to the ravines (for carrying up the water for irrigation); Tosef. ib. III, 4. Ab. Zar. 54<sup>b</sup>.



גִּיבָה, v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ or גִּיבָהּ (denom. of גָּבַהּ; emp. דְּבָרִים כְּגֹב s. v. גָּבַהּ), Pa. גִּיבָהּ to reply. Gen. R. s. 80 מְגִיבָהּ will he be able to reply (argue)?

Af. גִּיבָהּ same. Y. Ber. I, 3<sup>b</sup> top ליה חבריה upon which his colleague remarked. Ib. IV, 8<sup>b</sup> top. Y. Kidd. I, 61<sup>b</sup> [read:] אמרה לון ... אמרה לון אמרה לון ... אמרה לון אמרה לון R. Tarfon's mother spoke to you thus (as reported), and ye answered her accordingly; R. Yishmael's mother spoke to us thus, and we &c. [Nidd. 65<sup>b</sup> read, דְּמִגְבִּי v. גִּיבָהּ.]

גִּיבָהּ II m. (=גָּבַהּ) back, top. Targ. Prov. IX, 3 ed. (Ms. גִּיבָהּ).

גִּיבָהּ m. (גָּבַהּ, v. preced.) hump of a mountain, summit. Targ. Ps. LXVIII, 16 Var., v. גִּיבָהּ.—Pl. f. גִּיבָהּ. Gen. R. s. 98 some ed., v. גִּיבָהּ.

גִּיבָהּ, Y. Kidd. IV, 65<sup>d</sup> top, some ed., v. גִּיבָהּ.

גִּיבָהּ m. (גָּבַהּ) collection of debts, dues &c. Bekh. 5<sup>a</sup> in the Bibl. account concerning the collection of silver (Ex. XXXVIII, 25 sq.). Keth. 68<sup>a</sup> גִּיבָהּ before it becomes due for collection through the court.

גִּיבָהּ m. (גָּבַהּ) kneading.—גִּיבָהּ fit, designed to be kneaded. Sabb. 18<sup>a</sup>; 155<sup>b</sup>.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ m. (גָּבַהּ) hump. Targ. Ps. LXVIII, 16 (Var. גִּיבָהּ) became hump-backed (unfit for sacred purposes, v. גִּיבָהּ). \*Pl. גִּיבָהּ. Sifré Deut. 51 ed. Fr. גִּיבָהּ the heights of A., v. גָּבַהּ.

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ I, גִּיבָהּ m. ch.=h. גָּבַהּ, strong; hero; giant. Targ. Gen. X, 8; a. e.—Pl. גִּיבָהּ, גִּיבָהּ, גִּיבָהּ. Targ. O. a. Y. II Gen. XLIX, 5; a. e.—Targ. O. Gen. XXXVI, 24 (Y. גִּיבָהּ, h. text גִּיבָהּ). Targ. O. Gen. XV, 20 גִּיבָהּ (Y. גִּיבָהּ, h. text גִּיבָהּ); Deut. II, 10; 11 (Y. גִּיבָהּ, h. text גִּיבָהּ). Ib. 20; 21.—Snh. 100<sup>b</sup> grief kills the strongest man.—Fem. pl. גִּיבָהּ, גִּיבָהּ. Ber. 31<sup>a</sup> גִּיבָהּ how many important rules can we learn &c.!

גִּיבָהּ II m. (v. גָּבַהּ a. גִּיבָהּ) membrum virile.

Targ. Job XL, 17 Ms. a. Ar. s. v. שְׁעָבוּ (ed. גִּיבָהּ; h. text גִּיבָהּ). Targ. Y. Num. XXV, 8 בִּירָה גִּיבָהּ his parts.—Pl. גִּיבָהּ. Targ. Y. Ex. XVII, 13; Deut. XXV, 18 (v. Tanh. Ki Thetse 10).

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ f. (emp. גָּבַהּ) something arched, roofing, a huge vessel, tub, tank (for brewing beer); reservoir. Sabb. 18<sup>b</sup> why do the Hillelites permit the preparation of beer in the tank (where the process is continued on the Sabbath)? Ib. XXIV, 5 אִם יֵשׁ בָּהּ whether there is in the roofing (which connected two buildings) &c. Ib. 157<sup>b</sup> a defective roofing rested over them. Ib. 108<sup>b</sup> sq. כִּי לֵב the hand which is put in the beer tank (in the morning, before being washed); [Ar.: a hand used for taking beer to tap out of the tank]. Snh. 77<sup>a</sup> if one inverts a tank over a man (causing his death indirectly). Sabb. 88<sup>a</sup> כִּי ... the Lord arched the mount over them like a tank; Ab. Zar. 2<sup>b</sup>; a. e.—Pl. גִּיבָהּ. Y. Snh. VII, 25<sup>b</sup> bot. what lives in reservoirs or in vivaria. Succ. IV, 6 גִּילְתָּן.

גִּיבָהּ ch. same. Y. Ter. VIII, 45<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>a</sup> bot. [read:] גִּיבָהּ לִיה his water (or beer) tank was left uncovered.—Pl. גִּיבָהּ. Y. Sabb. I, 3<sup>d</sup> top; Y. Ter. VII, 45<sup>d</sup> bot. גִּיבָהּ (corr. acc.).

גִּיבָהּ, v. גָּבַהּ.

גִּיבָהּ, Y. Meg. II, beg. 73<sup>a</sup>, read גִּיבָהּ, v. גִּיבָהּ.

גִּיד m. (b. h.; גִּיד) thread, chord, sinew, artery, tendon.—גִּיד דֹּל נִרְגָּה (b. h.) nervus ischiadicus. Hull. VII, 1 the law concerning the nervus ischiadicus (Gen. XXXII, 33) applies &c. Ib. 89<sup>b</sup>, a. fr. גִּיד (sub. הַנֶּשֶׁה) the prohibitory law concerning &c.—Euphem. membrum virile. Kidd. 25<sup>a</sup>.—Pl. גִּידִים, גִּידִין, constr. גִּידִי. Hull. VII, 5. Ib. 100<sup>b</sup>, a. fr. בְּכָל בָּשָׂר the rule for mixtures of forbidden and permitted things to be decided by taste-giving quantities applies not to tendons. Ib. 90<sup>b</sup> צִוָּה גִּיד the blood vessels of the throat, contrad. to בָּשָׂר soft tendons.—Y. Meg. I, 17<sup>d</sup> top the T'fillin are sewed with threads of dried tendons.—Gen. R. s. 20 fibres of dried roots in the ground. Maasr. I, 2 [אֲדוּמִים] (v. comment.) when they (the peaches) get [red] veins; Y. ib. I, 48<sup>d</sup> bot.—Denom. גִּידִי q. v. [גִּיד, pl. גִּידִין worm-wood, v. גִּידִי II.]

גִּידָה ch. same. Targ. Gen. XXXII, 33.—Targ. Y. Deut. XXIII, 2 membrum.—Hull. 97<sup>b</sup> נִשְׂיָה גִּידָה the thread with which a thong of the T'fillin was pieced together.—Pl. גִּידָה, גִּידָה. Targ. Ez. XXXVII, 6. Targ. Job X, 11.

גִּידָה I m. ch.=h. גִּיד II, grain, coriander &c. Targ. O. Ex. XVI, 31; Num. XI, 7 (Y. פִּתְיָה).—Yoma 75<sup>a</sup>, v. גִּיד II.—Pl. גִּידִי. Sabb. 109<sup>b</sup> גִּיד דְּרִיבִיָּה Ms. O. (ed. גִּידִי) grains of fenugreek, v. גִּיד III, 2.

**גִּידָא II, (גִּידָא)** m. (גִּיד, v. גִּיד I) *worm-wood, bitter herb*. Targ. Am. V, 7. Targ. Prov. V, 4 גִּידָא ed. Lag. (ed. גִּירָא, גִּירָא, corr. acc.; Ar. גִּידָא pl.).—*Pl.* גִּידָא. Targ. Jer. IX, 14 Ar. (ed. גִּירָא, corr. acc.). Ib. XXIII, 15; a. e.—(In h. diction) Yalk. Gen. 126, v. גִּיד I. Tanh. B'shall., ed. Bub. 22 (play on גִּיד מִרִּין כִּג' מִרִּין the manna was in their (the gentiles') mouths like bitter worm-wood. Sabb. 87<sup>a</sup> (play on וִיגִיד, Ex. XIX, 9) דְּבָרִים שֶׁקָּשִׁין לֵאמֹר which are as hard (distasteful) to man as worm-wood. [Targ. Y. I, II Gen. XLIX, 23 גִּידִין, גִּירָא some ed., read גִּירָא, v. גִּיר III.]

**גִּידָא**, v. preceded.

**\*גִּידָא** m. (גִּיד) *full of incisions, wrinkled*, [or *acrid* (?), v. גִּיד I]. Y. Dem. II, beg. 22<sup>b</sup> הוא גִּיד, v., however, גִּידָא.

**גִּידָא, גִּידָא** m. (גִּיד) *a steep or straight embankment*. Erub. 93<sup>b</sup> (Ms. M. גִּידָא, v. Rabb. D.S. a. l. note 10); Gitt. 15<sup>b</sup> גִּידָא וּמִחֲצוֹתָא an earth embankment of five cubits and on it a partition wall of five.

**גִּידָא, גִּידָא** ch. same. *Pl.* גִּידָא, גִּידָא. \*Targ. Is. XXXVIII, 12 גִּידָא ed. Lag. (Rashi גִּידָא) a wady between steep embankments (Var. גִּידָא, h. text גִּידָא).—Sabb. 41<sup>a</sup> גִּידָא לִיהָא (Ms. M. גִּידָא) has no steep banks. Erub. 6<sup>a</sup> גִּידָא דִּאֲרֵיכָא where there are yet embankments (remnants of ruined buildings).—*soil full of cuts, rough places*. Targ. Is. XL, 4 (h. text רִכְסִים).—Transf. *snares*. Targ. Ps. XXXI, 21 גִּידָאֵי גִּבּוֹרִים (h. text גִּבּוֹרִים) snares of mighty (violent) men (Ms. גִּבּוֹרִים).

**גִּידָא**, v. גִּידָא.

**גִּידָא I, גִּידָא** m. (גִּיד) 1) *rearing of children*. Snh. 19<sup>b</sup> גִּידָא the trouble of rearing children; Gen. R. s. 20; Erub. 100<sup>b</sup>.—2) *growth*. Ber. VI, 3 גִּידָא וְכִי (Y. ed. גִּידָא pl.) whatever does not grow out of the soil (animal food &c.); a. fr.—*Pl.* גִּידָא, constr. גִּידָא. Y. ib. V, 9<sup>c</sup> top גִּידָאֵיהֶן דִּרְךָ the way they grow, v. גִּידָא. Ned. VII, 6 גִּידָאֵיהֶן (ובגידה) it is forbidden to eat or enjoy what has been exchanged for the fruits or what has grown of their seeds. Ib. גִּידָאֵיהֶן growths of the second degree. Y. Ter. VII, end, 45<sup>a</sup> גִּידָאֵיהֶן products of forbidden seeds. Ber. 40<sup>b</sup> קִרְקַע גִּידָאֵיהֶן products of the ground; a. fr.—3) *raising to dignity, elevation*.—*Pl.* as above. Gen. R. s. 55 beg. גִּידָאֵיהֶן (Yalk. ib. 95 גִּידָאֵיהֶן, Yalk. Ps. 777 גִּידָאֵיהֶן).

**גִּידָא II, גִּידָא** pr. n. m. *Giddol*, name of several Amoraim. Y. Meg. III, end 74<sup>c</sup> גִּידָא; Yoma 69<sup>b</sup> גִּידָא. Y. Bets. I, 60<sup>a</sup> (without title). Kidd. 59<sup>a</sup> גִּידָא; a. fr.—G. b. Binyamin, b. Minyamin (Minyomi). Y. Pes. VIII, end, 36<sup>b</sup>.—Y. B. Bath. III, 14<sup>a</sup>; Bab. ib. 39<sup>b</sup>; a. fr.—G. b. R'ulai. Gitt. 34<sup>a</sup>.

**גִּידָא**, v. גִּידָא.

**\*גִּידָאֵיהֶן** m. pl. (v. גִּידָא) *valleys, ravines*. Targ. Is. XXI, 14 לְמִיָּא גִּידָאֵיהֶן ed. Lag. (v. notes p. XXIX, 21) come forth, ye ravines, to receive the waters (ed. Buxt. a. oth. גִּידָאֵיהֶן). [Our w. prob. a corrupt. of גִּידָאֵיהֶן.]

**גִּידָאֵיהֶן** m. (גִּיד) 1) *felling*. Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Deut. VII, 5).—*Pl.* גִּידָאֵיהֶן, constr. גִּידָאֵיהֶן. Bab. ib. 45<sup>b</sup> גִּידָאֵיהֶן the execution of the laws concerning the destruction of objects used for idolatry.—2) *that which grows out of a stump*; cmp. גִּידָאֵיהֶן. Ib. גִּידָאֵיהֶן אֲסוּר וְכִי the fresh growth of which is forbidden while the root is permitted; 48<sup>a</sup>.

**גִּידָאֵיהֶן, גִּידָאֵיהֶן** m. (b. h. pl.; גִּידָא) *blasphemy, reviling*. Gitt. 56<sup>b</sup>; a. e.—*Pl.* גִּידָאֵיהֶן, גִּידָאֵיהֶן. Y. Ter. I, 40<sup>d</sup> חֲפִלְתוֹ גִּידָאֵיהֶן his prayer is blasphemy. Ex. R. s. 41, beg.; a. e.

**גִּידָאֵיהֶן** ch. same. B. Kam. 38<sup>a</sup> דְּגִידָאֵיהֶן for (their way of consoling) is blasphemy.—*Pl.* גִּידָאֵיהֶן, גִּידָאֵיהֶן. Targ. I Sam. II, 3. Targ. Y. I Deut. XXXII, 3 (II גִּידָאֵיהֶן, גִּידָאֵיהֶן).—Cant. R. to I, 6 מִדִּירָא דְּחִירָאֵיהֶן a city full of scorn and blasphemy (Caesarea).

**גִּידָאֵיהֶן, גִּידָאֵיהֶן** m. (גִּיד) *fencing in, self-restraint*.—*chastity*. Lev. R. s. 32; v. גִּידָאֵיהֶן. Y. Dem. III, 23<sup>c</sup> top גִּידָאֵיהֶן גִּידָאֵיהֶן, read גִּידָאֵיהֶן, v. גִּידָאֵיהֶן. Erub. 93<sup>b</sup>, v. גִּידָאֵיהֶן.

**גִּידָאֵיהֶן** pr. n. m., v. גִּידָאֵיהֶן.

**\*גִּידָאֵיהֶן** m. (גִּיד, Pi.) *pupil*. Yalk. Gen. 84 בֵּית אֲבִרָהָם גִּידָאֵיהֶן (Gen. R. s. 50 אֲבִרָהָם שֶׁל אֲבִרָהָם, corr. acc.) he (Lot) was a pupil of the house of Abraham; v. Tanh. ed. Bub., Yavera 15.

**גִּידָאֵיהֶן, גִּידָאֵיהֶן** m. (גִּיד) *one whose hand or fingers are cut off or stumped*. Men. 37<sup>a</sup>; Taan. 21<sup>a</sup>; a. fr.—*Pl.* גִּידָאֵיהֶן, גִּידָאֵיהֶן. Snh. VIII, 4; Y. ib. VIII, 26<sup>b</sup> top; a. e.—Fem. גִּידָאֵיהֶן. Y. Yeb. XII, 13<sup>a</sup> top; Gen. R. s. 81, beg. Sabb. 53<sup>b</sup> גִּידָאֵיהֶן אִשָּׁה a woman with a stumped finger.—Hull. 79<sup>a</sup> גִּידָאֵיהֶן an animal whose tail and ears are lopped off. Cmp. קִישָׁם.

**גִּידָאֵיהֶן (גִּידָאֵיהֶן)** ch. m. (v. preceded.) *trunk; twig, branch* (cmp. גִּידָאֵיהֶן). Gitt. 37<sup>a</sup> דִּירָאֵיהֶן ed. (Ar. בִּירָאֵיהֶן). trunk of a palm tree (Ar. a branch on his &c.). Macc. 8<sup>a</sup> גִּידָאֵיהֶן and struck a branch.—*Pl.* גִּידָאֵיהֶן, גִּידָאֵיהֶן. Sabb. 110<sup>a</sup> גִּידָאֵיהֶן ed. (Ar. גִּידָאֵיהֶן, v. Rabb. D.S. a. l.) myrtle and palm branches.

**גִּידָאֵיהֶן**, v. גִּידָאֵיהֶן.

**גִּידָאֵיהֶן** m. (גִּידָאֵיהֶן; cmp. גִּידָאֵיהֶן) *flame, light*. Targ. Job XVIII, 5 (Ms. Var. גִּידָאֵיהֶן).

**גִּידָאֵיהֶן I** m. (גִּידָאֵיהֶן=גִּידָאֵיהֶן, cmp. גִּידָאֵיהֶן) *cavity, pond*. M. Kat. 8<sup>b</sup> (explain. a. נִבְרָכָא. גִּידָאֵיהֶן) (Ms. M. גִּידָאֵיהֶן) a pond and a pool derived from a pond.

**גִּידָאֵיהֶן II** *rumbling*, v. גִּידָאֵיהֶן.

**גִּידָאֵיהֶן** m. (גִּידָאֵיהֶן) *calendering clothes, fine laundry work*. Y. M. Kat. III, 82<sup>a</sup> bot. כְּלִי וְכִי the process called

*gihuts* applies to woolen garments when they are new, and to white linen garments when laundried. Taan. 29<sup>b</sup> (Ms. M. always גִּיהָיָא) our (Babylonian) laundry work is like their (Palestinean) plain wash. Ib. גִּיהָיָא are not included in the prohibition of laundry work (in the festive week &c.). Keth. 10<sup>b</sup> top.

**גִּיהָיָא, גִּיהָיָא** m. (v. גִּיהָיָא) *flame-colored*. Bekh. 45<sup>b</sup> (expl. גִּיהָיָא) as people say גִּיהָיָא Ar. (ed. גִּיהָיָא) flame-red.

**גִּיהָיָא**, v. גִּיהָיָא I.

**גִּיהָיָא, גִּיהָיָא, גִּיהָיָא** c. (b. h. גִּיהָיָא) pr. n. *Gehinnom, Gehenna*, a glen to the south of Jerusalem where Molokh was worshipped; whence *place of punishment of the wicked in the hereafter, hell*, opp. גִּיהָיָא paradise. Erub. 19<sup>a</sup>; Succ. 32<sup>b</sup> שְׁנֵי דְּמִדְּרֵי גִּיהָיָא . . . two palm-trees are in the Valley of Ben Hinnom . . . and this is the entrance to Gehenna. Sot. 4<sup>b</sup>, a. fr. גִּיהָיָא future punishment. Yoma 72<sup>b</sup> גִּיהָיָא be not the heirs of two G. (here and hereafter, by laborious study of the Law without living up to its requirements). R. Hash. 17<sup>a</sup>; a. fr.

**גִּיהָיָא, גִּיהָיָא** m. (cmp. גִּיהָיָא) *gihar*, name of a precious stone, *ruby*. Targ. Cant. V, 14 (ed. Lag. גִּיהָיָא).—*Pl.* גִּיהָיָא, v. גִּיהָיָא.

**גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא** f. ch.=h. גִּיהָיָא *pride*. Targ. Is. III, 24 מְדַלְכֵּן בִּגְדֵי גִּיהָיָא (h. text מְדַלְכֵּן בִּגְדֵי).

**גִּיהָיָא** m. pl. *inhabitants of Coptos* (Κόπτος) in Upper Egypt. Targ. Y. I Gen. X, 13 (some ed. גִּיהָיָא); Targ. I Chr. I, 11 גִּיהָיָא ed. Rahmer (Var. גִּיהָיָא, ed. Lag. גִּיהָיָא, h. text גִּיהָיָא). Cmp. גִּיהָיָא.

**גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא (גִּיהָיָא)** pr. n. m. *Caius, Gaius*, 1) (mostly corrupt) used, in connection with לוקיוס (*Lucius*), to represent gentile names in general. Pesik. R. s. 21 (ed. Fr. p. 107<sup>ab</sup>) גִּיהָיָא מִן הַגִּידִי וְלִקְיִיִּם מִן וִי' e. g. Gaius of Gadara and Lucius of Susitha (*Hippos*). Ib. 108<sup>a</sup> (corr. acc.).—Y. Gitt. I, 43<sup>b</sup> top גִּיהָיָא לִקְיִיִּם (corr. acc.) G. a. L. are the signers and ye ask yet (whether the signers must be personally known as Jews to the witnesses)? [Bab. ib. 11<sup>b</sup> לוקיוס וְלִקְיִיִּם, prob. גִּיהָיָא וְלִקְיִיִּם.—Y. Ter. X, 47<sup>b</sup>; Y. Ab. Zar. III, 42<sup>a</sup> [ref. to letters accompanying a ship load (?)].—2) *Emperor Caius Caligula*. Y. Sot. IX, 24<sup>b</sup> top גִּיהָיָא (גִּיהָיָא) גִּיהָיָא; Cant. R. to VIII, 9 גִּיהָיָא (corr. גִּיהָיָא=Καλιγούλας).

**גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא** m. ch.=h. גִּיהָיָא 1) *stranger*. Targ. O. Ex. XXIII, 9; a. fr.—Erub. 9<sup>a</sup>; B. Kam. 42<sup>a</sup>; Yoma 47<sup>a</sup> יִצְיָא . . . the native below and the stranger on top! i. e. what a paradox is this!—2) *proselyte*. Targ. Y. Ex. II, 12; a. e.—Y. Sabb. VI, 8<sup>d</sup> top. Y. Kidd. VII, 64<sup>c</sup> bot. גִּיהָיָא, v. גִּיהָיָא. Snh. 94<sup>a</sup>; a. fr.—*Pl.* גִּיהָיָא, v. גִּיהָיָא. Targ. I Chr. XXVIII, 2; a. e.—Fem. גִּיהָיָא *proselyte*. Ber. 8<sup>b</sup>; Pes. 112<sup>b</sup>.

**גִּיהָיָא (גִּיהָיָא)** m. (גִּיהָיָא II) *adulterer, wench, lewd man*. Targ. Job XXIV, 15 Ms. (ed. גִּיהָיָא). Targ. Y. Lev. XX, 10 גִּיהָיָא.—*Pl.* גִּיהָיָא, v. גִּיהָיָא. Targ. Y. Ex. XX, 13. Targ. Ps. I, 18 Ms. (ed. גִּיהָיָא); a. e.—[Targ. Prov. XXX, 31, read with Ms. גִּיהָיָא II.]—Fem. גִּיהָיָא. Targ. Y. Lev. XX, 10 גִּיהָיָא. Targ. Prov. XXX, 20 גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא** pr. n. m. *Bar-Giyore* (son of proselytes). M. Kat. 18<sup>a</sup> בִּרְיָא (Ms. M. גִּיהָיָא); Erub. 62<sup>a</sup>.—Gen. R. s. 35 גִּיהָיָא; Yalk. Josh. 31 (some ed. גִּיהָיָא); M. Kat. 9<sup>a</sup>; Tanh. B'resh. 13 גִּיהָיָא בִּרְיָא.

**גִּיהָיָא**, fem. of גִּיהָיָא.

**גִּיהָיָא**, fem. of גִּיהָיָא.

**גִּיהָיָא (גִּיהָיָא)**, fem. of גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא** f. (denom. of גִּיהָיָא) *gentile status*. Keth. 11<sup>a</sup> גִּיהָיָא while she may live as a gentile (as she may protest against her conversion in childhood).

**גִּיהָיָא** f. (גִּיהָיָא, v. גִּיהָיָא) 1) *grandeur*. Targ. Ezek. XXVIII, 13. Targ. O. Ex. XV, 1 ed. Berl.—2) *pride, haughtiness*, v. גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא, גִּיהָיָא** m. (v. preced.) *haughty, proud man*. Gen. R. s. 85 גִּיהָיָא; Yalk. Dan. 1063 גִּיהָיָא.—*Pl.* גִּיהָיָא &c. Ex. R. s. 8; Tanh. Vaëra 9 גִּיהָיָא the haughty who declare themselves as gods. Treat. Der. Er. II, beg. גִּיהָיָא, גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא, גִּיהָיָא** ch. 1) same. Targ. Ps. XXXVI, 12. Targ. Is. XLIX, 25 (Vers.); a. e.—*Pl.* גִּיהָיָא &c. Targ. Ez. XVI, 49.—2) (in a good sense) *exalted*. Targ. Job XXII, 29.

**גִּיהָיָא, גִּיהָיָא** f. (preced.) 1) *exaltedness, glory*. Targ. Ps. XLVI, 4. Targ. Y. Ex. XV, 7; a. e.—2) *pride, haughtiness*. Targ. Ps. XXXI, 19; a. e.

**גִּיהָיָא** I f., v. גִּיהָיָא.

**גִּיהָיָא** II m., v. גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא**, v. גִּיהָיָא.

**גִּיהָיָא, גִּיהָיָא** f. (גִּיהָיָא) *shearing; wool cut or to be cut*. Bekh. 14<sup>a</sup>; 25<sup>a</sup>; Hull. 135<sup>a</sup> גִּיהָיָא must not be shorn. Ib. גִּיהָיָא permitted to be cut. Y. Sabb. XIX, 17<sup>a</sup> top; Y. Pes. VI, 33<sup>a</sup> בִּגְדֵי גִּיהָיָא (בִּגְדֵי גִּיהָיָא) between its wool (Bab.

ib. 66<sup>a</sup> (בצמרו); a. fr.—Midr. Till. to Ps. I ג' וזמן, v. גִּיזָה. —*Pl.* גִּיזָה, Hull. l. c. מְגִיזָהּ with the exception of its wool. Midr. Till. l. c. ללבוש מְגִיזָהּ to have garments from their wool.

גִּיזָה f. *agony*, v. גִּיסָה.

גִּיזָה m. (גִּזָה) 1) *cutting off, shearing*. Constr. גִּיזָה. Targ. Is. III, 24; XXII, 12 (h. text קרחה).—2) *trimming*. B. Bath. 4<sup>a</sup>.

גִּיזָה m. (גִּזָה) *cutting, tapping*. Ab. Zar. 50<sup>b</sup> tapping is an act of strengthening the tree. Ib. סכין שמן לג' you may put oil on the cut (to stop the flow of sap).

גִּיזָה v. גִּזָה.

גִּיזָה pl. גִּיזָה, v. גִּיזָה, comp. גִּיזָה *twigs*. Y. Sabb. IV, 7<sup>a</sup> top, tie ye ג' ראשי the tops of twigs (as bundles to sit on). [The passage is defective.]

גִּיזָה v. גִּזָה.

גִּיזָה, v. גִּיזָה.

גִּיזָה v. גִּיזָה.

גִּיזָה f. ch.=h. *fleece*. Targ. Jud. VI, 37. Targ. Deut. XVIII, 4; a. e.

גִּיזָה v. גִּיזָה.

גִּיזָה (comp. גִּיזָה) 1) *to break forth, stir up*. Dan. VII, 2. Targ. Job XXXVIII, 8 במְגִיזָה (h. text בגִּיזָה) when he breaks forth. [Targ. Ps. XLII, 5 למְגִיזָה Ms., read למְגִיזָה, v. למְגִיזָה.—] 2) (comp. meanings of *to low* (of oxen). Targ. Job VI, 5 (some ed. רָגַע, h. text רָגַע).

*Af.* גִּיזָה, esp. with קרבא (Af. a. Pe.) *to attack, fight*. Targ. O. Ex. I, 10; XIV, 14. Targ. Y. Gen. XXI, 10.—Targ. Ps. LX, 2 גִּיזָה (sub. קרבא). Targ. O. Deut. XX, 4; a. fr.—Tosef. Sot. XIII, 5; Sot. 33<sup>a</sup> גִּיזָה to wage war. Nidd. 65<sup>b</sup> וכ' כרובה רמְגִיזָה Ar. (ed. גִּיזָה, v. גִּיזָה, Var. (רמְגִיזָה) a marriage deed over which they fight much before signing.

*Ithpa.* גִּיזָה (with קרבא) *to be fought*. Targ. O. Ex. XVII, 16; a. e.

גִּיזָה m. (גִּיזָה) *laughter, sport; obscenity*. Nidd. 23<sup>a</sup> לִידִי ג' לִידִי . . . לִידִי tried to make R. laugh, but the latter did not laugh.—Sabb. 64<sup>a</sup> כומז (Num. XXXI, 50) is translated מְגִיזָה לִידִי ג', מְגִיזָה (Num. 786 מְגִיזָה) something which leads to obscenity.

גִּיזָה ch. same. Targ. II Chron. XV, 16 (h. text מְגִיזָה).

גִּיזָה pr. n. (b. h.) the river *Gihon*. Gen. R. s. 16 (play on גִּיזָה).

גִּיזָה v. גִּיזָה.

גִּיזָה m. (v. גִּיזָה a. גִּיזָה) *red-spotted* in the face. Bekh. VII, 6, expl. ib. 45<sup>b</sup> סִימָקָא Ber. 58<sup>b</sup>; a. e.

גִּיזָה ch. same. *Pl.* גִּיזָה Ber. 59<sup>b</sup> מהאי דג' משום גִּיזָה (Ms. M. שפירי, inserting גִּיזָה in place of דמשמשי וכ' דניירי עינייהו ed.) that they are red-spotted arises from sexual intercourse in day-time; (Ar. מהאי דגִּיזָה משום. (את מרקק because they live in dark rooms).

גִּיזָה v. גִּיזָה.

גִּיזָה v. גִּיזָה.

גִּיזָה v. גִּיזָה.

גִּיזָה *Pa.* גִּיזָה (comp. גִּיזָה) *to manifest power, treat with rigor*. Gen. R. s. 33 הן רמְגִיזָה גִּיזָה where Thou strikest, Thou showest Thy power (crushest; Rashi a. l. גִּיזָה thou cuttest; Lev. R. s. 27; Pesik. Shor 74<sup>a</sup>; Tanh. Emor 6 גִּיזָה. V. גִּיזָה.

גִּיזָה *Pi.* (denom. of גִּיזָה) *to cut an artery through, to bleed to death* (a gentile mode of execution). \*Lev. R. s. 6 מְגִיזָה Ar. s. v. גִּיזָה 12 (Var. מְגִיזָה Ar. Compl. ed. Koh. 239<sup>2</sup>) had the thieves bled to death and the receivers of stolen goods decapitated (ed. דורג. Part. pass. מְגִיזָה *he who had his arteries opened, bled to death*. Ohol. I, 6 מְגִיזָה even if his arteries are cut open (and he is dying). Yeb. XVI, 3 (120<sup>3</sup>). Ib. <sup>b</sup> הי למימרא דמג' הי does this intimate that one whose arteries have been severed, may survive?—Y. ib. XVI, 15<sup>c</sup> bot. מְגִיזָה (Tosef. ib. XIV, 4 מְגִיזָה) even if witnesses have seen him bleeding from severed arteries, I say, the operation may have been performed with a glowing knife and he may have recovered. Tosef. Gitt. VII (V), 1; Bab. ib. 70<sup>b</sup> מְגִיזָה; Y. ib. VII, 48<sup>c</sup> bot.

*Nithpa.* מְגִיזָה, v. supra.

גִּיזָה ch. same. Snh. 67<sup>b</sup> וּמְגִיזָה לְגַמְלָא (read לגמליה, v. Rabb. D. S. a. l. note 8) and severed his camel's arteries; Yeb. 120<sup>b</sup>.

גִּיזָה m. (γῆδορας, Sachs Beitr. I, 155; mod. Greek γῆδορας; prob. an adaptation of גִּיזָה, v. S. s. v. γῆδορας-δοσῆς) *a small ass*. Y. B. Mets. VI, 11<sup>a</sup>. Comp. גִּיזָה.

גִּיזָה v. גִּיזָה.

גִּיזָה, v. גִּיזָה.

גִּיזָה v. גִּיזָה.

גִּיזָה v. גִּיזָה.

גִּיזָה m. (II גִּיזָה) *troop, esp. ravaging troop, invaders, robbers* (=b. h. גִּיזָה). Pes. III, 7 (49<sup>a</sup>) (if one left his home) גִּיזָה Y. ed. a. Ms. M. (ed. גִּיזָה, v. Rabb. D. S. a. l. note) to rescue (Israelites &c.) from an invading troop. Yeb. 122<sup>b</sup> אֲרִיזָה ג' אֲרִיזָה a band pursued us; a. fr.—*Pl.* גִּיזָה Ib. XVI, 7 (122<sup>a</sup>) the country is in confusion on account of invaders. Ruth R. to I, 5; a. fr.—Denom. גִּיזָה *to arrange battle, to order*

out troops; to array. Ib. כמה גייסות . . . לגי'ים how many troops can I send out. Ib.; Lev. R. s. 17 התחיל מגי'ים ה'חילתו'י ו' he began to arrange his armies for battle; a. fr. [גי'ים pr. n. m., v. גי'ום.]

**צִיָּוָה** ch. same. Targ. II Chr. XXXII, 7 (h. text **צִיָּוָה**).—Y. Sot. VIII, end, 23<sup>a</sup> (translation of Gen. XLIX, 19) **צִיָּוָה** an army comes to ravage him, but he &c.; Gen. R. s. 98.—Ber. 60<sup>b</sup> bot.; a. e. *Pl.* **צִיָּוָה**. Targ. Ps. LXV, 11 **צִיָּוָה** ed. Vien. (ed. **צִיָּוָה**, Ms. **צִיָּוָה**).—Denom. **צִיָּוָה**=**צִיָּוָה**, v. preceded.—Gen. R. l. c.; a. e.

II. גִּיּוֹס II a. גִּיּוֹס v. גִּיּוֹס,

גִּיּוֹר, גִּיּוֹר, v. גִּיּוֹר I h. a. ch.

**זַנָּיָהּ**, **זַנָּיָהּ**, **זַנָּיָהּ** m. (preced.) *adulterer, wench, lewd man*. Targ. Job XXIV, 15 (v. **זַנָּיָהּ**). Targ. O. Lev. XX, 10.—*Pl.* **זַנָּיָהּ**, **זַנָּיָהּ**, **זַנָּיָהּ**. Targ. Jer. VII, 9. Targ. Ps. I, 18 (v. **זַנָּיָהּ**). a. e.—Fem. **זַנָּיָהּ**, **זַנָּיָהּ**. Targ. O. Lev. I, c.—*Pl.* **זַנָּיָהּ**. Targ. Ezek. XVI, 38; a. e.

גִּידָר, גִּידָר, v. גִּידָר h. a. ch.; also גִּידָר II.

**זָנָה, זָנָה** m. (II) *adultery, whoredom*.—*Pl.*  
**זָנָה** Lev. R. s. 33, v. **בְּלִי**.

**יָבֵר** I (b. h., v. גָּבַר) to form a circle, to gather; to rejoice. Y. Ber. V, 8<sup>d</sup> bot. (ref. to Ps. II, 11) לְשִׁיבֵרָא יוֹם כִּשְׁמֵיבֵרָא when the time of trembling comes (in a disposition of reverence) shall ye assemble (for prayer); cmp. גִּבֹּרָה.

II m. (b.h.; preced.) *circle, association of coevals*. B. Mets. 27<sup>b</sup>; Yeb. 120<sup>a</sup> the same mark כְּגִילֵךְ בְּכָן מְצוּיָה is frequently found with those born at the same hour (under the same planetary influences, comp. גִּילָל). Meg. 11<sup>a</sup> כָּן 11<sup>a</sup> (בְּכָר) כָּן גִּילֵךְ (Ar. 30<sup>b</sup> Ned. 38<sup>b</sup>) of the same age; B. Bets. 30<sup>b</sup>. Ruth R. to I, 3 מִתְּחִלָּה מִן הָרֹג' (of the coevals) died, the whole circle must take it to heart.—*Pl.* גִּילְיָן. Ib.—v. גִּילְיָן. [Y. Or. II, 61<sup>d</sup> bot. גִּיל הַשֶּׁבַע, v. גִּילָל.]

גִּיל III m. (גיל) *ball; clapper of a bell*. Lev. R. s. 27, beg.; Tanh. Emor 5 גִּיל; ed. Bub. ib. 7 גִּיל.

גֵּלָא I pr. n. f. *Gela* (*Coelia*?). Ab. Zar. 10<sup>b</sup> Ar., v. גֵּלָא II.

**גִּלְיָא, גִּלְיָא II, גִּלְיָא** m. (גלל) 1) *something rounded*. Succ. 34<sup>a</sup> ג' דילפא a willow with rounded leaves. Sabb. 110<sup>a</sup>; Men. 42<sup>b</sup> ג' (ב) בריא (v. ג' בריא) liquid alum in rounded form (στυπτηρία στυπτογγύλη, v. Sm. Ant. s. v. Stypteria). —2) (cmp. גלגל Ps. LXXXIII, 14) [rolled about,] *stubble, straw*. Targ. Job XIII, 25.—Hull. 46<sup>b</sup> a feather, spittle, ג' or a piece of straw. Ib. 56<sup>b</sup> top דרשנא ג' a piece of wheat straw. Nidd. 26<sup>b</sup> דרשנא ליה ב' on whom we may throw wheat chaff, i. e. embarrass with petty questions.—Pl. גִּלְיָא, גִּלְיָא. Targ. Ex. V, 12. Targ. Job XLI, 20 sq.—Snh. 108<sup>b</sup>, v. גִּלְיָא III.—Succ. 14<sup>a</sup> בְּגִלְיָא (grains) in their haulms.—גִּלְיָא *dumping ground, marsh*. (grains) the small fish living among the reeds in the swamps. Ber. 44<sup>b</sup>; Keth. 105<sup>b</sup>.

**פִּירְאִי** m. pl. (פִּירָא II) *persons of the same age and circle.* Zeb. 116<sup>b</sup> חֲרִיר עוֹלְמֵי גֹ' (some ed. גִּי, v. Rabb. D. S. a. l. note 3) two youths of the same &c.

א. ל. פרינא v. גילבונא

גלג' v. גִּילְגִּלִּיךְ, גִּילְגִּלָּא, גִּילְגֵּל, גִּילְגֵּל, גִּילְגִּיל.

גִּילְדָה, גִּילְד v. גִּילְדֵנא, גִּילְדֵנא, גִּילְדֵנא, גִּילְדֵנא

**גִּילָה** f. (b. h.; גִּיל I) *gathering; rejoicing*. Ber. 30<sup>b</sup> (ref. to Ps. II, 11) שֶׁם תִּהְיֶה רִמְדָּה בְּמִקְוֶה גִּ' where there is a gathering (for prayer and the like) there shall be trembling, v. גִּיל I.

גִּילָה, v. גִּלָּה.

**גִּלְגִּלִּי** m. pl. (גל; cmp. שִׁירָגִלִּי fr. שָׁה) [*uncoverings*,] *flashes, the glowing horizon*. Taan. 3<sup>b</sup> גִּלְגִּלִּי (גִּלְגִּלִּי) (Ms. M. גִּלְגִּלִּי) the glow after sunset. Pes. 13<sup>a</sup> top בְּגִלְגִּלִּי (Ms. M. (ed. בגִּלְגִּלִּי) he was standing in the glow before sunrise (mistaking it for the flashing of sunrise, v. הִזְקִין); Snh. 42<sup>a</sup> (בגִּלְגִּלִּי).)

**גִּילְיוֹחַ** m. (גלח) *shaving, hair-cutting*. Macc. 21<sup>a</sup> ג' 'א cutting with which a destruction is connected (which attacks the roots); a. fr.

**גְּלוּיָהּ, גְּלוּיָהּ** ch. (preced.) *shaved beard* (in mourning). Targ. Is. XV, 2; Jer. XLVIII, 37, v. גְּלוּיָהּ.

uncovering, *uncovers* (גִּלְיָהּ) m. 1) *uncovers*.  
 of nakedness, *incest* (Lev. XVIII, 6; a. fr.). Yoma 9<sup>a</sup>;  
 a. fr.—bareheadedness. Sabb. 118<sup>b</sup>. פָּנִים ג' *bare-*  
*facedness, defiance*. Sot. 42<sup>b</sup>, v. גִּלְיָהּ. Erub. 69<sup>a</sup>  
 מומר וג' *an apostate and a defiant person*, expl. פ' *a*  
 מומר *an apostate*; a. e.—2) *the law forbidding the use*  
*of liquids that were left uncovered* (as possibly poisoned  
 by serpents). Ter. VIII, 4 אסורים משום ג' *are forbidden*  
*on account of gilluy*; a. fr.—Pl. גִּלְיָהִים. Y. Ab.  
 Zar. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>c</sup> bot. [read:] שוריה  
 מלגלג *who sneered at the law of*  
*gilluy*.

**גִּלְיָהּ, גִּלְיָהּ, גִּלְיָהּ** ch. 1) same. Targ. Y. Gen. VI, 2 גִּלְיָהּ בָּשָׂר nakedness. Ib. XIII, 13; Num. XXXV, 25 עֲרִירֹתָהּ = h. עֲרִירָהּ. — Esp. *liquids left uncovered, law concerning them*. Hull. 49<sup>b</sup> כִּי הָרַח לָרוּ וְכִי when they had a danger of uncovered liquids. Gitt. 69<sup>b</sup> וְכִי against the danger from drinking uncovered liquids apply &c. Ab. Zar. 30<sup>a</sup> לֹא קָפְדוּ אֲנִי they care not for the law concerning uncovered liquids; a. fr. גִּלְיָהּ דִּיעָרָא intimation of meaning. Gitt. 34<sup>a</sup> בְּרִינְתָא וְכִי they differ with regard to one intimating the annulment of a letter of divorce.—2) *bright, polished surface*. Zeb. 38<sup>b</sup> אֲבִיבִירָהּ on its (the altar's) top surface cleared of ashes.—Snh. 42<sup>a</sup>; Pes. 13<sup>a</sup>, v. גִּלְיָהּ.—Targ. Nah. II, 8 בְּגִלְיָא ed. Lag. (oth. ed. בְּגִלְיָא) *openly* (not in a covered carriage), v. גִּלְיָהּ.

גִּילְגִּל, pl. גִּילְגִּלִּים, v. גִּלְגִּל.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא m. (exposure, attack. Y. Yeb. VIII, end, 9<sup>d</sup>, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא m. (to wean, train) a pointed pole tied to the neck of a calf to prevent it from sucking (v. גִּימְלוּתָא), or a little yoke put on the calf for breaking it in. Y. Sabb. V, 7<sup>c</sup> top אירא ר' חנינ' some teachers read (Mish. V, 4) gimol (in place of gimon) in the sense of גמל in I Sam. I, 24; v. next w.

גִּימְלוּתָא m. (to couple, tie) a little yoke (בר נירא), or a board tied to the head of a calf (פִּינְקִסָּה), or a pointed pole (נִירָהוּצָא, v. preced. w.). Sabb. V, 4; expl. Y. ib. V, 7<sup>c</sup>; Bab. ib. 54<sup>b</sup>.—Y. l. c. 'וכ' he who reads gimon supports the opinion of R. Hisda (פִּינְקִסָּה); he who reads gimol supports the opinions &c. (שִׁירָחוּץ) or נירא (בר נירא).—Pl. גִּימְלוּתָא, v. next w.

גִּימְלוּתָא f. (v. preced.) chord, band. Pl. גִּימְלוּתָא. Succ. III, 8 של זהב ג' gold bands; Tosef. ib. II, 10 גִּימְלוּתָא.

גִּימְלוּתָא, גִּימְלוּתָא f. (a transpos. of γαμματαῖον, . . . ἀριθμ., pl.) 1) accounts. Y. Ter. V, 43<sup>b</sup> bot. ג' השבון ג' arithmetical calculation.—2) the use of letters for their numerical value; homiletic interpretation based on the numerical value of letters. Ber. 8<sup>a</sup> 'וכ' the word totsa'oth (Ps. LXVIII, 21) intimates 903 (causes of death). Lev. R. s. 21 'וכ' הששן ג' Midr. Till. to Ps. XXVII 'וכ' hassatan (the accuser) counts 364; a. fr.—3) learned writing, cifer. Snh. 22<sup>a</sup> איכריב (Ms. M. the inscription of the wall was in cifers (ש' א'ר ב'ש).—Pl. גִּימְלוּתָא arithmetic. Ab. III, 18.

גִּימְלוּתָא, גִּימְלוּתָא m. (γαμματαῖον, γαμματαῖον) same, cifer-writing. Y. Taan. III, 67<sup>a</sup> לישן ג' גימטריקון הוא Pesik. R. s. 43 it is cipher speech, Tohu (I Sam. I, 1) is (in א'ר ב'ש) Asaf.

גִּימְלוּתָא m. Gimmel, third letter of the Alphabet; numerical value, three. Shek. III, 2; a. fr.—Sabb. 104<sup>a</sup> (childrens' mnemonical play) דל'ת גמול דל'ת (Ms. M. Gimmel-Daleth intimates, Do good to the poor. Ib. the foot of the Gimmel; a. fr.—Pl. גִּימְלוּתָא. Ib. 103<sup>b</sup> one must not write . . . ג' צדין וכ' Ms. M. (ed. גִּימְלוּתָא) Gimmels so as to be possibly taken for Tsaddes.

גִּימְלוּתָא pr. n. m., v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא a. גִּימְלוּתָא I, 2.

גִּימְלוּתָא I (v. גִּימְלוּתָא), Af. אָגִין (with על) to cover, surround

with; to protect. Targ. Y. I Deut. XXXII, 10 (II אָקִיָּה). Targ. II Kings XX, 6. Targ. Is. XXVII, 3 גִּימְלוּתָא (ed. Lag. גִּימְלוּתָא, v. גִּימְלוּתָא); a. e.

Ittpe. גִּימְלוּתָא to be protected. Targ. Zeph. II, 3 (ed. Lag. גִּימְלוּתָא, v. גִּימְלוּתָא).

גִּימְלוּתָא II m. (preced.) protection. Targ. Is. XXVIII, 15. —for the sake of, on account of; in order that. Targ. Y. Gen. XII, 13 (O. בִּדְלָא). Ib. XVIII, 24; a. fr.—[In Talm. h. a. ch.] Yeb. 89<sup>b</sup> 'וכ' אִתְּרָא on his account (as his wife) she is permitted to eat T'rumah. Y. B. Kam. X, 7<sup>c</sup> top כן ב' therefore; a. fr.—because, since. Y. Gitt. IX, 50<sup>b</sup> 'וכ' דרב וכ' because Rab and Samuel, both of them, said. Y. Bice. II, 64<sup>d</sup> top ב' דכריב because it is so written; a. fr.

גִּימְלוּתָא, v. גִּימְלוּתָא a. גִּימְלוּתָא.

גִּימְלוּתָא m. (denom. of גִּימְלוּתָא) gardener, dealer in vegetables. Hull. 105<sup>b</sup>. Sabb. 110<sup>b</sup>.—Pl. גִּימְלוּתָא. Gitt. 14<sup>a</sup>. Taan. 20<sup>b</sup> פִּישָׁא לְהוּ לָא (Ms. M. גִּימְלוּתָא) was left over with the gardeners (was not sold).

גִּימְלוּתָא I f. (denom. of גִּימְלוּתָא) a group of gardens, country residences.—Pl. גִּימְלוּתָא. Midr. Till. to Ps. XLVIII, end; Yalk. ib. 756.—B. Bath. 75<sup>b</sup> Ms. M. (ed. גִּימְלוּתָא, v. Rabb. D. S. a. l. note); Yalk. Zach. 568; v. גִּימְלוּתָא. [Ar. גִּימְלוּתָא, v. ed. Koh. s. v. גִּימְלוּתָא p. 320.]—[Yalk. Deut. 946, v. גִּימְלוּתָא.]

גִּימְלוּתָא II m. (denom. of גִּימְלוּתָא; cmp. preced.) dyke for irrigating gardens; also pr. n. Ginnai. Hull. 7<sup>a</sup> גִּימְלוּתָא the rivulet Ginnai; Y. Dem. I, 22<sup>a</sup> top. Y. Shek. VI, 50<sup>c</sup> bot. גִּימְלוּתָא an overflowing dyke carried off wine bottles.

גִּימְלוּתָא m. (cmp. ζιγγίβερις a. גִּימְלוּתָא) ginger. Gitt. 86<sup>a</sup>.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא. [Chald.=גִּימְלוּתָא.]

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא, v. גִּימְלוּתָא a. גִּימְלוּתָא.

גִּימְלוּתָא read 'וכ' גִּימְלוּתָא. Targ. Is. LXV, 3; LXVI, 17 (Buxt. a. oth. ed. גִּימְלוּתָא, v. גִּימְלוּתָא).

גִּימְלוּתָא, v. גִּימְלוּתָא.

גִּימְלוּתָא (גִּימְלוּתָא) m. pl. (גִּימְלוּתָא) protective armor, cuirass(?). Tosef. Kel. B. Mets. III, 1. [V. גִּימְלוּתָא.]

**גִּיטְרָא** (גִּיטְרָא, גִּיטְרָא) m. pl. (γενέσια, τὰ) 1) (with יום) *birthday festival, anniversary of death*; in gen. *commemorative festival*. Targ. Esth. III, 8. Targ. Y. Gen. XL, 20 גִּיטְרָא (v. גִּיטְרָא a. גִּיטְרָא).—Ab. Zar. I, 8 (8<sup>a</sup>) royal anniversaries, expl. Y. ib. 39<sup>c</sup> birthday festival (with ref. to Gen. XL, 20, v. supra); Bab. ib. 10<sup>a</sup> (after discussion) installation of a king (Roman emperor). Y. R. Hash. III, 59<sup>a</sup> top; Yalk. Hab. 564. Ex. R. s. 15 גִּיטְרָא an anniversary (commemorative of his delivery); a. e.—2) (=γενέλεια) *descent, nobility of birth*. Pesik. Nahamu p. 126<sup>ab</sup>; Yalk. Gen. 162 גִּיטְרָא (Gen. R. s. 100 דודיטתם גִּיטְרָא corr. acc.) ye have made known my noble descent. Pesik. Hahod. p. 53<sup>a</sup> גִּיטְרָא; Pesik. R. s. 15 גִּיטְרָא (read גִּיטְרָא, Yalk. Ex. 190 only גִּיטְרָא) a woman of noble birth. Cant. R. to I, 2; a. fr. [Sot. 36<sup>b</sup> גִּיטְרָא Ar. (ed. גִּיטְרָא) I recognize in him royal nobility.]

**גִּיטְרָא** (גִּיטְרָא, גִּיטְרָא) pr. n. pl. (Γεννησάρ, Γεννησάρετ, a hellenization of גִּנְסָרָא) *Gennesar, Gennesaret*, lake, town and district of G. Pes. 8<sup>b</sup> גִּנְסָרָא Gennes. fruits. Gen. R. s. 98 (etymology) גִּנְסָרָא princely gardens; Meg. 6<sup>a</sup>, v. גִּנְסָרָא; a. e.—*Pl.* גִּיטְרָא. Y. Meg. I, 70<sup>a</sup> bot. שְׁנֵי גִיטְרָא (corr. acc.) were there two places of the name of G.?

**גִּיטְרָא**, Tosef. Men. IX, 3, Var. גִּיטְרָא, read גִּיטְרָא, v. גִּיטְרָא.

**גִּיטְרָא**, v. גִּיטְרָא.

**גִּיטְרָא**, v. גִּיטְרָא.

**גִּיטְרָא** f. (גִּיטְרָא, v. גִּיטְרָא) *garden*. Targ. O. Gen. II, 8. Targ. Y. I Gen. XLXI, 4 גִּיטְרָא (Y. II גִּיטְרָא). Targ. Ps. LVI, 14 (second vers.). Constr. גִּיטְרָא. Targ. Deut. XI, 10; a. fr.—Gen. R. s. 80 (prov.) גִּיטְרָא as the garden so the gardener (as the people so the leader); Y. Snh. II, 20<sup>d</sup> top גִּיטְרָא כִּן גִּיטְרָא. B. Bath. 54<sup>a</sup>; a. fr.—*Pl.* גִּיטְרָא, constr. גִּיטְרָא. Targ. Koh. II, 5.—גִּיטְרָא. Targ. Is. LXV, 3; LXVI, 17 (some ed. גִּיטְרָא; v. גִּיטְרָא). V. גִּיטְרָא.

**גִּיטְרָא** m. (גִּיטְרָא; comp. גִּיטְרָא a. גִּיטְרָא; Syr. divitiae P. Sm. 757) *spoils, heaped up treasures*. *Pl.* גִּיטְרָא. Ex. R. s. 9 (ref. to Esth. I, 4) גִּיטְרָא he showed them six collections every day, and not two of them alike; Esth. R. to I. c. גִּיטְרָא שֵׁשׁ גִּיטְרָא (ed. גִּיטְרָא, corr. acc.) six treasures he opened to them &c.; (Yalk. Esth. 1046 גִּיטְרָא; Targ. II Esth. I, 4 גִּיטְרָא). רִסְבִּירָא; Targ. II Esth. I, 4 גִּיטְרָא.

**גִּיטְרָא II**, **גִּיטְרָא** m. (גִּיטְרָא II) *intimate, familiar*. Keth. 85<sup>b</sup> ( . . . דְּגִיטְרָא . . . גִּיטְרָא בִּיה) (Ar. גִּיטְרָא בִּיה) but if it is one who is familiar with him (so as to use his name without a title), then, we may say, he spoke of him in a familiar way.—Fem. גִּיטְרָא. Kidd. 81<sup>a</sup> גִּיטְרָא she was on familiar terms with him.—*Pl.* גִּיטְרָא. Ib. 33<sup>a</sup> גִּיטְרָא where scholars are a familiar sight (and no attention is paid them). Keth. 28<sup>a</sup> גִּיטְרָא they are intimate with each other.

**גִּיטְרָא II** m. (v. preced., comp. גִּיטְרָא III) *the wife's sister's husband, brother-in-law*. Snh. III, 4 (27<sup>b</sup>) גִּיטְרָא (Y. ib. III, 7 גִּיטְרָא); a. fr.—*Pl.* גִּיטְרָא. Y. Shek. I, end, 46<sup>b</sup>; a. e.

**גִּיטְרָא I**, **גִּיטְרָא** ch. same. Y. Snh. III, 21<sup>b</sup> bot. גִּיטְרָא R. H.'s brother-in-law.—*Pl.* גִּיטְרָא. Snh. 28<sup>b</sup> גִּיטְרָא brothers and brothers-in-law (two brothers having married two sisters). Ib. גִּיטְרָא.

**גִּיטְרָא II**, **גִּיטְרָא** m. (גִּיטְרָא I) *bold man*. Hull. 18<sup>b</sup> he called out over him גִּיטְרָא (Ar. ed. Koh. גִּיטְרָא) bold man that thou art!

**גִּיטְרָא III** m. (גִּיטְרָא II) *neighborhood, side*. Kidd. 33<sup>a</sup> גִּיטְרָא on the other side (of the river); Erub. 16<sup>b</sup>. Sabb. 110<sup>a</sup> גִּיטְרָא in a certain neighborhood of &c.—Yoma 77<sup>b</sup>. Bekh. 44<sup>b</sup> גִּיטְרָא sideways. Koh. R. to VII, 9 when the kettle boils over, גִּיטְרָא שִׁפּוּד it pours over its own sides (wrath will hurt none but the man himself); a. fr.—*Trnsf.* way, manner. Gitt. 67<sup>b</sup> some argue גִּיטְרָא one way and some the other way; a. fr.—Nidd. 66<sup>a</sup> [read:] גִּיטְרָא דְּכִי לֹא יִדְּעוּ עֲלֶיךָ לֶחֶם גִּיטְרָא (v. Ar. ed. Koh. s. v. רֶם IV, 75<sup>2</sup>) do not tell thy friends, for as they wondered over thee on the one side (over thy bad luck), they may wonder on the other side (over thy good fortune, and bewitch it). [Hull. 17<sup>b</sup> גִּיטְרָא, Sh'eltoth d'R. Aḥai 92, ed. גִּיטְרָא.]

**גִּיטְרָא** f. (גִּיטְרָא) *agony of death, dying stage*. Y. Sot. IX, 23<sup>d</sup> bot. גִּיטְרָא מְקוֹם גִּיטְרָא the place where the expiatory heifer died; Tosef. ib. IX, 1 גִּיטְרָא.

**גִּיטְרָא, גִּיטְרָא, גִּיטְרָא** f. (= גִּיטְרָא, a duplic. of גִּיטְרָא; for assimilation of sibilants comp. Nöld. Mand. Gr. p. 45 sq.) *something defective, mutilated*; 1) *a large vessel which turned out defective or unwieldy*, by having its handles broken off or being cracked, and is therefore used as a *receptacle for refuse*, as a *pickling pot*, as a *receiver of drippings* from a leaking vessel &c. Kel. II, 6 גִּיטְרָא שְׁמִיטָא (Ar. גִּיטְרָא) a defective vessel found in the furnace (in which vessels are put for baking); Tosef. ib. B. Kam. III, 10 גִּיטְרָא but if the jug turned out a *gistra*, contrad. to גִּיטְרָא. Ib. גִּיטְרָא אִי זֶה הָיָה גִּיטְרָא כֹּל שֶׁנִּדְרְקִין אוֹתָהּ וְכִי (Kel. IV, 3 גִּיטְרָא . . . גִּיטְרָא) when is a vessel called *gistra*? When its handles are split (broken off) &c. Ib. 2 גִּיטְרָא שְׁמִיטָא if a *gistra* is broken so as to be no longer a receptacle for liquids, though it may yet receive eatables, it is not susceptible of uncleanness, for there is no fragment of a fragment, i. e. a fragment of a *gistra* is no longer considered a vessel. Sabb. 96<sup>a</sup> (a leaking *gistra* is not considered a vessel) because nobody says גִּיטְרָא בִּיה bring a *g*. to be put under a *gistra*; a. fr.—2) *an animal body maimed to disfigurement*. Hull. 21<sup>a</sup>; 32<sup>b</sup> גִּיטְרָא if one made an animal a *gistra* by lacerating some of its limbs, it is considered a carcass. Ib. 52<sup>a</sup> קָמְרִירוֹ גִּיטְרָא ye speak of a maimed body (a rib on each side disjointed)! Ib. 27<sup>a</sup> גִּיטְרָא that in cutting the animal's throat one must not make it a *gistra*

(by cutting the head off). Snh. 52<sup>b</sup> ג' דעברד ליה that the culprit be cut in two.—Hull. 124<sup>a</sup> ג' דעברדיה he split the stove lengthwise.—Pl. גיסטרון, גיסטרון. Tosef. Kel. B. Kam. III, 8 חג' מן חג' for most of the fragments of pottery found in the potter's place come from misshaped vessels. Makhsh. II, 3 ג' שישאל וכ' pots into which Israelites and gentiles cast their refuse.—Y. Sabb. III, beg. 5<sup>c</sup> וכ' ג' ממלא ג' one may fill a large pot with hot ashes &c.—3) (castra) *camp*, v. גיסטרון.

גיסטרון, v. גיסטרון.

גיסטרון I m. (גיס II, v. גיס III a. גיס 1) *side, arm*.—Pl. גיסטרון. Targ. Is. LX, 4; LXVI, 13 (h. text גיס).—2) Pl. גיסטרון, גיס *loins*. Targ. O. Lev. III, 4; 15 (h. text כסלים, Y. כסלים).

גיסטרון II m. (cmp. גישוש) *long pole*.—Pl. גיסטרון. Targ. II Sam. XVIII, 14 (Ar. גיסטרון, h. text גיסטרון).

גיסטרון, v. גיסטרון.

גישור, v. גיש.

גישור I m. (גיש) *the cleaning of an impure vessel* by means of boiling water (Num. XXXI, 23), v. גישור. Zeb. 97<sup>a</sup>; Ab. Zar. 76<sup>a</sup> ג' לחרביו ג' every day the boiling done in the sacred vessel is the means of absorbing the soakings of the previous day.—Pl. גישור, constr. גישור; גישור, גישור (עכו"ם, גישור); גישור, גישור require cleaning with boiling water before they may be used by Jews. Ib. 67<sup>b</sup>; 75<sup>b</sup>; a. fr.

גישור II m. (גיש, v. Job XXI, 10), pl. constr. גישור, גישור *abortive eggs* driven off by striking the hen. Tosef. Ter. IX, 5; Y. ib. X, 47<sup>b</sup> bot.; Hull. 64<sup>b</sup> (Rashi: *eggs scalded in hot water* together with forbidden eggs, v. preced.).

גיש m. (b. h. גיש) *side, shore*. Makhsh. I, 4 חג' חג' Ar. (ed. גב, R. Hai Gaon גב, v. Koh. Ar. Compl. s. v. note 9).

גיש ch. same. Targ. Y. Ex. XIV, 9. Ib. XV, 9 (Y. II some ed. גיש). Ib. II, 5 (Y. II גב, O. גיש); a. e.—Y. Kidd. I, 58<sup>d</sup>; Y. Keth. VI, end 31<sup>a</sup> ג' אירוביני place me at the shore of a river, and if I do not . . . , cast me into the river. Ib. XIII, 35<sup>b</sup> bot. (גיש, corr. acc.); Y. Kil. IX, 32<sup>c</sup> bot.; a. fr.

גיש m. (גיש I) *adultery, sensuality*. Sabb. 104<sup>a</sup>, v. גיש.

גיש, v. גיש.

גיש m. (גיש) 1) *embracing, hugging*. Snh. 56<sup>b</sup> גיש embracing and kissing idols.—2) *closing up*. Y. Sabb. III, 5<sup>d</sup> bot. גיש according as the stove is closed up.

גיש, גיש, גיש ch. (cmp. preced.) *railing, rim*. Targ. Y. Ex. XXV, 25; 27 (h. text גיש; O. גיש).—Pl. גיש, גיש. Targ. Y. I Deut. XXII, 8 (II גיש). Erub. 89<sup>b</sup>.

גיש m. (Αἰγύπτος) *Egyptian, Coptic*.—Pl. גיש. Meg. 18<sup>a</sup> גיש (Ar. גיש) to Egyptian Jews &c.—Fem. גיש *in Egyptian or Coptic language*. Ib.—Sabb. 115<sup>a</sup>. Ib. b. חג' חג' the author of the rule concerning sacred writings in Egyptian &c. (ib. a). Cmp. גיש.

גיש, v. גיש.

גיש m. (gypsum) *gypsum*. Y. Sabb. II, 5<sup>a</sup> top; v. גיש.

גיש, v. גיש.

גיש, v. גיש.

גיש, v. גיש.

גיש (גיש) ch.—h. גיש a sort of peat or turf. Y. Sabb. IV, 6<sup>d</sup> [read:] ג' חג' I kept it warm in gifta. Ib. ג' על on top of g.

גיש, Erub. 64<sup>a</sup> (missing in Ms. M.), marginal version גיש q. v.

גיש, v. גיש.

גיש m. ch.—h. גיש *spark*. Targ. Job XVIII, 5 Ms. Var. for גיש.—Pl. גיש, גיש. Targ. Job V, 7 (Ms. גיש, ed. Vien. גיש). Ib. XLI, 11 Ms. (ed. גיש). Targ. Ps. CXL, 11 (ed. Vien. גיש).

גיש I (Syriac גיש, P. Sm. 709 sq., prob. fr. comp. גיש) *as a consequence, for &c*. Targ. Prov. XXIX, 19 (agreeing with Peshito) ג' חג' ed. Lag. (Var. ג' חג', ed. Vien. ג' חג', Peshito ג' חג' . . . ) for he understands (from being spoken to) only that he will receive no blows. [Ib. XXIII, 14 אג' חג' Ms. (missing in ed.), read: גיש (as in Peshito) thou, therefore, &c.]

גיש II m. (b. h. גיש; גיש or גיש to boil, effervesce, v. H. Dict. s. v.) 1) *lime*. Sabb. 80<sup>b</sup> חג' חג' Ar. (ed. חג'), v. גיש.—Denom. גיש to plaster. Lam. R. to IV, 11 Ar. (ed. חג').—Hull. 88<sup>b</sup> bot. חג' חג' quot. in Rashi to Ex. XVI, 14 (ed. only חג') powdered lime and orpiment.—2) *ink-stone, or sulphate of iron (sory)*. Bets. 15<sup>a</sup> חג' חג' a lump of inkstone (for blackening leather).—In gen. *powder*, in compounds גיש *powder of gypsum*; גיש *wax dust*, v. גיש. Y. Sabb. VII, 10<sup>b</sup> bot. (perh. to be read in two words: lime, gypsum &c.).—3) *froth*. Men. VIII, 7 (87<sup>a</sup>) חג' חג' (Mish. חג' חג', corr. acc.) if the froth (of the fermenting wine) burst forth; Tosef. ib. IX, 11 חג' חג'.

גיש I ch. same, *lime, plaster*. Dan. V, 5.—Targ. O. Ex. XVI, 14 חג' חג' thin and brittle like a coat of lime (h. text חג'). Targ. Y. Deut. XXVII, 2 (h. text חג'); a. e.—2) *froth, foam*. Pl. גיש Targ. Y. Ex. XV, 10 חג' חג' the foaming billows. [Targ. Jer. IX, 14, read חג' חג', v. גיש II.]—3) name of a disease, a sort of fever (?). Gitt. 69<sup>b</sup>, v. next w.



**גֵּיר** III, **גִּירָא** II, **גִּירָא** m. (גֵּר, גִּיר; cmp. b. h. (שֶׁלֶח) 1) *projectile, arrow*. Targ. Is. XXXVII, 33. Targ. Job XLI, 20; a. fr.—Gitt. 56<sup>a</sup> וְכִי שָׂא גֵ' וְכִי he shot an arrow eastward. B. Kam. 26<sup>b</sup> בְּעִינָא דְשׁוּדִיָּה פְסוּקִי מִפְסָקִי בְעִינָא דְשׁוּדִיָּה פְסוּקִי מִפְסָקִי (v. Rabb. D. S. a. l. note) at the time he let his arrow off, its force was broken, i. e. when he threw the vessel down, polsters were there to prevent its breaking. Succ. 38<sup>a</sup> בְּעִינָא וְכִי דִין גֵ' this is an arrow in the tempter's eyes, i. e. this enables us to defy him. Kidd. 30<sup>a</sup> I should say to Satan בְּעִינִךְ גֵ' I defy thee; ib. 81<sup>a</sup>.—Taan. 25<sup>a</sup> אֲגִיר אֲגִיר I shall let my arrow loose against thee (v. Rabb. D. S. a. l. note; oth. vers. v. גִּיר I ch.). Pes. 28<sup>a</sup>, v. גִּירָא; a. fr.—דְּלִילָא (Ar. דְּלִילָא) the arrow of Lilith, supposed to be a wedge-shaped meteoric stone. Gitt. 69<sup>b</sup> דְּלִילָא לִירִי as a remedy for *gira* (v. preced.) let one get a *gira* of &c.—*Pl.* גִּירִין, גִּירִי, גִּירָא, גִּירָא, גִּירָא. Targ. II Sam. I, 22. Targ. Y. I, II Gen. XLIX, 23 (not גִּיר). Targ. Ps. CXX, 4; a. fr.—Snh. 108<sup>b</sup> גֵ' וְהוּוּ he threw chaff and it turned into arrows. B. Bath. 73<sup>a</sup>; v. גִּיר. Y. ib. II, 13<sup>b</sup> bot. מִן קֵל גִּירִי וְכִי (corr. acc.) from the hissing sound of the arrows; a. fr.—2) *shoot* of a plant. *Pl.* גִּירִי. Sabb. 109<sup>b</sup> גֵ' דְּרֹבִיָּא shoots of fenugreek; (oth. opin. in Ar. *flax-seeds*, Ms. O. גִּירָא, v. גִּירָא I).

**גִּירָא** III m. (גֵּר; cmp. גִּירָא) *direct consequence* of an act. *Pl.* גִּירִי. B. Bath. 22<sup>b</sup> בְּגִירִי דִירִיָּה (Rashi דִּילִיָּה); ib. 25<sup>b</sup> sq. בְּגִירִיָּה דִּילִיָּה (Ms. M. only בְּגִירִיָּה, v. Rabb. D. S. a. l. note); B. Mets. 117<sup>a</sup> בְּגִירִי דִּילִיָּה when the damage is a direct result of his act. Ib. 44<sup>a</sup> גִּירִי דִירִיָּה וְכִי it is his act that helped it (to get sour). [Rashi: *his arrows* in a metaphorical sense, v. preced.]

**גִּירָא** IV pr. n. f., v. גִּירָא.

**גִּירָא** ch.=h. גֵּר. *Pl.* גִּירִי. Taan. 25<sup>a</sup>, v. גִּיר I ch.

**גִּירָאָה** m. (denom. of גִּירָא II) *shooter*, (Rashi:) *arrow-maker*. Pes. 28<sup>a</sup> (prov.) גֵ' בְּגִירָאָה מִקְשִׁיל וְכִי (ed. גִּירָא, corr. acc., v. Rabb. D. S. a. l. note) when the shooter (arrow-maker) is killed by his own arrow, he is paid from the spinings of his own hand.

**גִּירָאָה־בִּסִּין**, v. גִּיר II, 2).

**גִּירָאָה**, v. גֵּר.

**גִּירָאָה** I m. (גֵּר) *scraping, rind*. Sabb. 109<sup>b</sup> גִּירָאָה (גֵּר) *scraping, rind*. Sabb. 109<sup>b</sup> גִּירָאָה (גֵּר) the paring of &c., v. אֲסִינָא. Keth. 77<sup>b</sup>, v. אֲסִינָא. Ab. Zar. 28<sup>a</sup> גִּירָאָה דִּיבְלָא וְגֵ' דִּיבְלָא (Ms. M. גִּירָאָה, early ed. גִּירָאָה) scraped root of cynodon and the paring of the bramble. Sot. 10<sup>b</sup>; Num. R. s. 9 (prov.) קִמִּי דְשׁוּדִי חֲמֵרָא חֲמֵרָא קִמִּי רְפוּקָא גֵ' דִּיבְלָא (prov.) before wine drinkers, place wine; before a ploughman—a dish of scraped roots &c. V. גִּירָאָה.

**גִּירָאָה** II m. (גֵּר, with ר inserted) *stump, stem*. Pes. 111<sup>b</sup> top גִּירָאָה דִּיקֶלָא (Var. גִּירָאָה, v. Rabb. D. S. a. l. note 30) the stem of a palm tree (Ar.: *rind*, v. preced.). B. Mets. 86<sup>a</sup> (Ms. M. גִּירָאָה, Ms. R. 2 גִּירָאָה, v. Rabb. D. S. a. l. note).

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה.

**גִּירָאָה־בִּסִּין** (גִּירָאָה־בִּסִּין) m. (cmp. גִּירָאָה) *a young ass*. Ned. 41<sup>a</sup>.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה.

**גִּירָאָה**, v. גֵּרָה.

**גִּירָאָה**, Pi. of גֵּרָה.

**גִּירָאָה־בִּסִּין** m. (גֵּר) *instigation, provocation, stirring up*. Sifré Deut. 87, v. דְּפָרָה; Yalk. ib. 886. Tanh. Balak. 2 (ref. to Deut. II, 19) כָּל מִינִי גֵ' any sort of provocation (is forbidden); Num. R. s. 20, beg. גִּירָאָה (corr. acc.); Yalk. ib. 765.

**גִּירָאָה־בִּסִּין** m. pl. (גֵּר) *that which goes along, customary addition to weight or measure* at sales. B. Bath. VI, 11 מִינִי לִי גִירָאָה־בִּסִּין (Bab. ed. 88<sup>b</sup> מִינִי . . . , Y. ed. מִינִי . . . ) he must give him the due surplus. Sifra K'doshim Par. 9, ch. VIII.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה־בִּסִּין.

**גִּירָאָה־בִּסִּין**, Targ. II Chr. XX, 25, some ed.; read רִיגִינִין.

**גִּירָאָה־בִּסִּין** I m. (גֵּר) I *deduction* from the price of redemption according to the years of possession (Lev. XXVII, 18). Arakh. 24<sup>a</sup> לִיגָאָל בְּגֵ' to be redeemed with due deduction. B. Mets. 108<sup>a</sup> the Sabbath year year לא תִּגָּאָל בְּגֵ' Ar. (ed. מִן חֶגֶץ, v. Rabb. D. S. s. l. note 90) ought not to be counted in for deduction.—*Pl.* גִּירָאָה־בִּסִּין. Y. Shebu. VI, beg. 36<sup>d</sup> סוּךָ גִּירָאָה־בִּסִּין the final redemption of the Hebrew hand-maid.

**גִּירָאָה־בִּסִּין** II, **גִּירָאָה־בִּסִּין** m. (גֵּר II) *the formation of globules or kernels* in the grape. Ber. 36<sup>b</sup>; Pes. 53<sup>a</sup> הוּא בּוֹסֵר הוּא גֵ' בּוֹסֵר.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה־בִּסִּין.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה־בִּסִּין.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה־בִּסִּין.

**גִּירָאָה־בִּסִּין** f. *girutha*, name of an unclean bird, supposed to be *moor-hen*. Hull. 62<sup>b</sup>; Nidd. 50<sup>b</sup> expl. *the hen of the marshes*. Hull. 109<sup>b</sup> we are forbidden גֵ' to eat *girutha*. [Ar. גִּירָאָה, v. Koh. Ar. Compl. II, 378<sup>a</sup>.]

**גִּירָאָה־בִּסִּין** m. (denom. of גֵּר) *belonging to a convert family, descendant of proselytes*. Kidd. IV, 1 (collectively); v. Tos'foth Yom Tob a. l. s. v. כְּהֵנִי.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה־בִּסִּין.

**גִּירָאָה־בִּסִּין**, v. גִּירָאָה־בִּסִּין.

**גִּירָאָה־בִּסִּין** I, **גִּירָאָה־בִּסִּין** m. (גֵּר II) *acquired learning, tradition, study by heart*. Targ. Cant. I, 2 בְּגֵ' for study by heart (oral tradition).—Meg. 6<sup>b</sup> וְכִי לֹאִיקוּמִי גֵ' to preserve (remember) what one has learned, requires divine assistance. Sabb. 21<sup>b</sup> דִּינְקוּרָא גֵ' acquired in early youth (which

is better remembered). Ib. 30<sup>b</sup> לא פומיה מג' ... did not cease studying by heart; B. Mets. 86<sup>a</sup> מְפָרְסִיָּה.—*Pl.* מְפָרְסִיָּה B. Bath. 22<sup>a</sup> they may be disturbed. מְפָרְסִיָּה in their studies. [In later literature גִּירָסָא *version*.]

גִּירָסָא II, v. גִּירָצָא.

גִּירָסָא (גִּירָסִינָא) m. (גִּירָס II; b. h. גִּירָשָׁה, גִּירָשָׁה Ezek. XLV, 9) *acquisition, saving*. Yeb. 117<sup>a</sup>. Ib. גִּירָסָא (Rashi גִּירָסָא) what is accumulated for me.

גִּירָעוֹן m. (= גִּירָעָא I) *deduction*. Arakh. 25<sup>b</sup> בִּתְּרָא subject to the law of deduction. Ib. IX, 7 (33<sup>a</sup>) .. רִיצָאִים go back to their owners in the year of Jubilee or with a deduction from the purchasing price (Lev. XXV, 27). Kidd. I, 2 (of the Hebrew slave); a. e.

גִּירָצָא m. (גִּירָצָא, v. גִּירָץ) *putting layers of dough on each other*. Pes. 37<sup>a</sup> בִּגְּרָא נִפְרָשָׁה Ar. (ed. Koh. בִּלִּישָׁא, ed. בגִּירָצָא because it grows thick by combination.

גִּירָקָרְרִין v. גִּיר II, 2).

גִּירָרָא arrow, v. גִּיר III.

גִּירָרְתָּו, Koh. R. to IV, 14 של פרעה read: גִּירָרְתָּו (v. גִּירָרְתָּו) from Pharaoh's fortress (where he was in prison).

גִּירָשָׁה m. (v. גִּירָשָׁה I) *familiar*. Yeb. 117<sup>b</sup> דִּבְּרָא דִּבְרָא דִּבְרָא (ed. דִּבְרָא) annoyance of family quarrels is familiar to her.

גִּירָשָׁה f. (גִּירָשָׁה) *drawing near the altar* (Ex. XXX, 20). Yoma 32<sup>b</sup>. Zeb. 19<sup>b</sup>; a. fr.

גִּירָשָׁה, v. גִּירָשָׁה.

גִּירָשָׁה, v. גִּירָשָׁה.

גִּירָשָׁה m. (reduplic. of גִּירָשָׁה) *door-sill, door-stop*; v. גִּירָשָׁה.

גִּירָתָא m. (גִּירָתָא, cmp. גִּירָתָא, גִּירָתָא) [*growth, accrued property*], *herd, flock* (corresp. to h. גִּירָתָא). Targ. I Chr. XXVIII, 1.—*Pl.* גִּירָתָא. Targ. Am. I, 1. Targ. Gen. XLVI, 34; a. fr.—Ned. 38<sup>a</sup> (quot. fr. Targ. Am. I. c.).

גִּירָתָא m. pl. (v. preced., cmp. גִּירָתָא) *haughtiness, tyranny*. B. Kam. 114<sup>a</sup> בִּגְּרָתָא (Rashi בִּגְּרָתָא, Ms. H. בִּגְּרָתָא, Ms. R. בִּגְּרָתָא, v. Rabb. D. S. a. l. note 2 for Var. lect.) whom they (the gentile judges) convict tyrannically (not listening to arguments), opp. to Jewish judges who go by argument, points of law &c. [Rashi a. v. מִגְּרָתָא, B. Mets. 30<sup>b</sup>, quotes our w. גִּירָתָא; Ms. F. has גִּירָתָא, fr. גִּירָתָא with anomalous pl. *arbitrary decisions*, v. גִּירָתָא.]

גִּל m. (b. h.; גִּל) 1) *heap of stones, bones &c.*, esp. *rubbish, ruins*. Sot. IX, 2 if the body of a murdered person was found buried in a heap. Keth. 15<sup>b</sup> לִפְקָה עֲלֵי אִזָּא as to removing debris for saving one's life (on the Sabbath). Sabb. 34<sup>a</sup> שֶׁל עֲצָמוֹת changed him into a heap of bones; a. fr.—*Pl.* גִּלָּם. Nidd. IX, 5. Kil. I, 2, v. חֲזָרָא. Cmp. גִּלָּא.—2) *wave, billow*. Mikv. V, 6

a wave thrown on shore. Yeb. 121<sup>a</sup>; a. fr.—*Pl.* as above. Ex. R. s. 19 גִּלְבָּקִיָּה waves overcame her, i. e. she encountered storms; a. e.—3) *revolving door, turning on hinges or pivots*. Sabb. 81<sup>a</sup> שֶׁל גִּלְבָּקִיָּה the pivot of a revolving door. V. גִּלְבָּקִיָּה.—4) (v. LXX Hos. XII, 12) *tortoise*. *Pl.* as above. Sifra Sh'mini, ch. IV, Par. 3.

גִּלְבָּקִיָּה ch. same, 1) *heap*. *Pl.* גִּלְבָּקִיָּה. Targ. Is. XXV, 2.—2) also גִּלְבָּקִיָּה *wave*. Koh. R. to XI, 1.—*Pl.* גִּלְבָּקִיָּה, גִּלְבָּקִיָּה, גִּלְבָּקִיָּה. Targ. Zech. X, 11. Targ. Ps. XLII, 8 (some ed. גִּלְבָּקִיָּה); a. e. Targ. Y. I Ex. XV, 18 [read:] between the waves.—Yeb. 121<sup>a</sup> גִּלְבָּקִיָּה the waves may have cast him out (alive).—3) *revolving door*. B. Kam. 112<sup>a</sup>. Shh. 118<sup>a</sup> bot. דִּבְרָא לְגִירָתָא who locked his door and lost the key.—*Pl.* גִּלְבָּקִיָּה. Ber. 28<sup>a</sup> שֶׁל גִּלְבָּקִיָּה close ye the (college doors); Ab. Zar. 58<sup>a</sup>. B. Mets. 108<sup>a</sup>, v. גִּלְבָּקִיָּה.—4) pl. גִּלְבָּקִיָּה, גִּלְבָּקִיָּה *excrements, ordure*. Targ. Ezek. IV, 12; 15 (incorr. גִּלְבָּקִיָּה).—5) (v. גִּלְבָּקִיָּה) *Gallaya*, cacophemism for similarly sounding idolatrous names. Y. Ab. Zar. III, 43<sup>a</sup> bot.; Tosef. ib. VI (VII), 4, v. גִּלְבָּקִיָּה (Ab. Zar. 46<sup>a</sup>; Tem. 28<sup>b</sup>; v. גִּלְבָּקִיָּה II). Meg. 6<sup>a</sup> בֵּית גִּלְבָּקִיָּה their house of idolatry. [Targ. II Kings XXIII, 6; Jer. XXVI, 23, v. גִּלְבָּקִיָּה.]

גִּלְבָּקִיָּה, v. גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה, v. גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה, v. גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה, Yalk. Zech. 578, v. גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה m. Ar. (ed. גִּלְבָּקִיָּה) (γῆλαξιν) [*fur of the weasel imported by the Axemioi* (living around the Pontus Axenus or Euxenus); *ermine* (v. Sm. Ant. s. v. Pellis). Gen. R. s. 20, end ק' גִּלְבָּקִיָּה. Y. Sabb. II, 4<sup>d</sup> bot. (rendition of תַּחַשׁ); Koh. R. to I, 9 גִּלְבָּקִיָּה (corr. acc.). Ib. גִּלְבָּקִיָּה (read גִּלְבָּקִיָּה) and the dog shall wear ermine fur.

גִּלְבָּקִיָּה (cmp. גִּלְבָּקִיָּה) *to scrape, shave*. Targ. Y. Lev. XIX, 27.—V. גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה m. (preced.) *razor, knife*. Targ. Y. Num. VI, 5; VIII, 7 (גִּלְבָּקִיָּה).—*Pl.* גִּלְבָּקִיָּה. Gen. R. s. 31 (transl. גִּלְבָּקִיָּה). Josh. V, 2 גִּלְבָּקִיָּה flint knives.—[Targ. Ezek. XXVII, 24, v. גִּלְבָּקִיָּה.]

גִּלְבָּקִיָּה ch. (preced.) *barber*.—*Pl.* גִּלְבָּקִיָּה. Targ. Ezek. V, 1.

גִּלְבָּקִיָּה, v. גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה m. pl. (גִּלְבָּקִיָּה) *scales*. Targ. I Sam. XVII, 5 שֶׁל גִּלְבָּקִיָּה (Var. שֶׁל גִּלְבָּקִיָּה; h. text קִשְׁקָשִׁים). V., however, גִּלְבָּקִיָּה.

גִּלְבָּקִיָּה f. (γλαυκίον, glaucion) *juice of glaucion, a plant like the horned poppy*. Sifra Vayikra, Hoba, Par. 12, ch. XXII בשֶׁמֶן גִּלְבָּקִיָּה Ar. (ed. גִּלְבָּקִיָּה, Var. גִּלְבָּקִיָּה &c., v. ed. Weiss p. 28<sup>a</sup> note) he who adulterates oil with the juice of glaucium (selling it for poppy-oil); Koh. R. to 31\*

IX, 13 בלבקי; ib. to VI, 1 בלקיא; Tosef. B. Bath. V, 6 בלנקי ed. Zuck. (Var. בלקיא); Yalk. Lev. 479 בלנקי (corruptions of בלנקיא or בלנקיא; cmp. Löw Pf. p. 205 a. 257). [Ar. a. Mus. seem to think of *Lycium*.]

**גלג**, Pa. גלג (reduplic. of גל, v. גלה) to reveal (v. P. Sm. 723), to announce. Gen. R. s. 36 ויל גלג וי' Ar. (ed. Sm. 723), not וילא go, tell thy mother the good news; Lev. R. s. 5.—Ib. s. 25; Koh. R. to II, 20 לאימיר (גליגי) I will go and tell thy mother. Pesik. Aniya, p. 137<sup>a</sup> [read:] למישבח שבח גלג למישבח שבח כל מה דאז יכיל למישבח גלג למישבח שבח as much as thou canst tell, tell; as much as thou canst praise, praise; Yalk. Is. 339 (corr. acc.); (Pesik. R. s. 32 (דרוש וי').

**Ithpe.** גלג to boast. Lev. R. s. 10 is it these דאז דאז of whom thou art so boastful?

**גלגין**, pl. גלגין m. (preced.) revelation, preaching. Y. Sot. I, 17<sup>b</sup>; Lev. R. s. 26 [read:] גלגין מאי את בעי מן גלגין do not mind this man's boastful talk.

**גלגריקא**, v. גלגריקא.

**גלגל**, גלגל m. (גלגל) 1) rolling, turning. Y. Sot. I, 16<sup>c</sup> bot. בריצה כרי ג' as much time as is required for roasting an egg in the ashes; Num. R. s. 9.—Y. Pes. III, 30<sup>a</sup> גלגל after the dough has been rolled (formed).—Keth. 111<sup>a</sup> ג' by rolling under the ground (for resurrection in the Holy Land).—2) (with or without שבועה) the rule permitting the court to insert in an oath an affirmation to which the person concerned could not have been compelled directly; an oath by implication. Kidd. 27<sup>b</sup>. Y. ib. I, 60<sup>d</sup>. Yeb. 58<sup>b</sup>; Kidd. l. c. ג' by implication (the woman including in her oath the time of her betrothal); a. fr.—4) (cmp. גל) a field full of hills and depressions. Toh. VI, 6; Erub. 22<sup>b</sup> (Var. in Ar. גלגל, ref. to גלגל). [Tosef. B. Bath. II, 16 גלגל v. גלגל.]

**גלגל**, גלגל ch. v. גלגל.

**גלגל**, v. גלגל.

**גלגל**, v. גלגל.

**גלגל**, v. גלגל.

**גלגל** (b. h., Pilp. of גלל) 1) to roll, turn. Pirké d'R. El. ch. XXXVI וי' גלגל to roll (move) the stone.—Y. Sabb. III, 6<sup>a</sup> top וי' גלגל you may roll an egg (for roasting) on &c. Hall. III, 1 (בחטים) when she has formed the dough (of wheat) by rolling; a. fr.—Part. pass. גלגל, f. גלגל, pl. גלגלים; גלגל, f. גלגל, pl. גלגלים. 1) rolled. Pes. 7<sup>a</sup> ג' a formed dough. Y. Sot. I, 16<sup>c</sup> bot. גלגל roasted eggs; a. fr.—2) rounded. B. Bath. 16<sup>b</sup> as the lentil is rounded, so does mourning roll and go around (different version in Ms., v. Rabb. D. S. a. l. note, a. in Yalk. Gen. 110, v. גלגל). [Men. 86<sup>a</sup>, v. גלגל.—2) (with על) to roll upon, to put on one's shoulders, to burden, tax; assess. Keth. VIII, 1 (78<sup>a</sup>) וי' אתם מגלגלים עלינו you burden us with

old restrictive laws. Y. Shebi. IV, 35<sup>b</sup> וי' אתם מג' ye impose upon us taxes &c. Y. B. Bath. I, beg. 12<sup>d</sup> וי' אתם מג' you make him bear the expenses for &c.—3) to bring about, cause. Sabb. 32<sup>a</sup>; Tosef. Yoma V (IV), 12 וי' אתם מג' good things are brought about through the agency of good men &c.; a. fr.—4) (v. גלל Nif.) to overcome (one's own feelings), to put up with, bear with. Keth. 67<sup>b</sup> וי' אתם מג' will you bear with me when I offer you only lentils? וי' ג' he tried to live with him on lentils, and died. Ib. 111<sup>a</sup> ג' he conquered his love and remained single. Y. ib. VII, beg. 31<sup>b</sup> וי' אתם מג' she has to bear with him thirty days longer. Y. Yeb. VIII, 8<sup>d</sup> top וי' אתם מג' bear with them twelve months (give them time for reconsideration).

**Hithpalp.** גלגל, נחל, Nithpalp. 1) to be rolled. Erub. X, 3 וי' אתם מג' the scroll rolled out of his hands (down the roof). Hall. III, 1 וי' אתם מג' in the case of wheat flour, until it (the dough) is rolled, v. supra. Y. Kil. IX, 32<sup>c</sup> top; Y. Keth. XII, 35<sup>b</sup> top וי' אתם מג' their bodies are rolled underground, v. גלגל. B. Kam. 17<sup>b</sup> וי' אתם מג' but the barrel rolled to another place. Pesik. R. s. 6 וי' אתם מג' from Palestine it (the stone) rolled and arrived just for this momentary use; a. fr.—2) to be turned, changed, transferred, caused. Pirké d'R. El. ch. XLIX וי' אתם מג' the royal dignity was transferred on Esther. Shebu. VII, 8 וי' אתם מג' if by chance an oath is imposed upon him in another law-suit (with the same persons), the court makes him swear by implication &c.; v. גלגל.—3) (of waters) to tower, gather. Pirké d'R. El. ch. V; ch. XXIII.—4) (with רחמים) to prevail (over hatred &c.), be moved. Pesik. R. s. 20 וי' אתם מג' the Lord's compassion was moved. Tanh. Vayigg. 4; a. e.—5) to throw one's self upon, to attack. Yalk. Is. 350 (ib. 288 (טרגא)).

**גלגל**, גלגל ch. same, to roll. Targ. Y. I Gen. XXVIII, 10 (גלל). Ib. XXIX, 8 (O. גלל); a. e.—Y. Shebu. VI, 37<sup>a</sup> wait וי' אתם מג' until he heaps upon thee all his claims, and then swear concerning all of them. Ib. VII, end, 38<sup>a</sup> וי' אתם מג' or thou must swear to him concerning all that he asks thee to swear to by implication.—Part. pass. Ber. 44<sup>b</sup> וי' אתם מג' an egg roasted in ashes, v. preced.

**Ithpalp.** גלגל, גלגל; גלגל (fr. גלל) (Ith-polel of גלל) 1) as preced. Hithpalp. 3. Targ. Job XXX, 14.—2) (with רומין) as preced. Hithpalp. 4. Targ. I Kings III, 26 וי' אתם מג' ed. Lag. (ed. גלגל). Targ. O. Gen. XLIII, 30 וי' אתם מג' ed. Lag. (ed. גלגל). Targ. Jer. XXXI, 20 וי' אתם מג' ed. Lag. (ed. גלגל). Targ. Y. Num. XXVI, 1; a. e.—3) to come about, to happen. B. Mets. 40<sup>a</sup>, a. e. וי' אתם מג' it so happened in the course of time.—4) (denom. of גלגל) to crown, adorn one's self. Esth. R. to I, 4 whether with its own or with strange (feathers) וי' אתם מג' the raven will adorn itself; ib. 9.

**גלגל** m. (b. h.; preced.) 1) wheel, esp. the wheel-work at wells, crane &c. Midd. V, 4. Tosef. B. Bath. II, 16

ed. Zuck. (Var. גילגל) a public well. B. Bath. IV, 5 ארז הג' the crane of the wine or oil press, v. הוצרחה. Erub. X, 14; a. fr.—2) *globe, celestial sphere*, esp. *the sphere of the zodiac*. Yoma 20<sup>b</sup>, a. e. חמה ג' the revolution of the Sun. Pes. 94<sup>b</sup> קביע ומזלות וכו' the sphere of the zodiac is stationary, and the planets make the circuit; ג' the sphere (wheel) turns around and the planets are stationary; a. fr.—B. Bath. 16<sup>b</sup> Ms. M. מזה ערשים האלי ג' as the lentil resembles a sphere, so is mourning a sphere making a circuit in the world; (diff. in ed., v. גלגל); Yalk. Gen. 110 ג' the eye-ball. Gen. R. s. 42; Lev. R. s. 11; Ruth R. introd. 6 (ref. to משפט עין משה Gen. XIV, 7) ג' the eye-ball of the world (Abraham). Snh. 108<sup>a</sup> ג' בשביל ג' on account of (the covetousness of) the eye-ball (v. next w.); a. e.—Pl. גלגלים. Makhsh. III, 8 wheel works. B. Bath. 58<sup>a</sup> שני גלגלי חמה two Sun-globes.—Y. Nidd. III, 50<sup>c</sup> bot. ג' אדם וכו' the apples of man's eyes are round.—Transf. *the rotation of fortune, changes* (v. B. Bath. 16<sup>b</sup> quot. above). Sabb. 151<sup>b</sup> (ref. to בגלל Deut. XV, 10) ג' דורא וכו' a wheel rotates in this world, i. e. changes of fortune take place constantly; Ex. R. s. 31, a. e.—3) (= גלגל) *globule, grain*. Sabb. 64<sup>b</sup>; 65<sup>a</sup>, v. גלגל.—Pl. as above. Y. Maasr. V, end, 52<sup>a</sup>; Tosef. ib. III, 14 Egyptian beans are those שגלגליהן דרין (ed. Zuck. גלוגלי, Var. גלגל, corr. acc.) whose globules are pointed.

גלגל, גלגל, גלגל ch. same; 1) *wheel*. Targ. Ezek. I, 15 sq. גלגל ed. Lag. Targ. Ps. LXXXIII, 14; a. e.—Erub. 104<sup>a</sup> למימלא בג' to fill (draw water) with the wheel. Lev. R. s. 34, v. אנטלחא.—2) *globe, celestial sphere*. Targ. Ps. LXXVII, 19. Targ. Job XXXVIII, 33.—B. Bath. 74<sup>a</sup> the sphere of the zodiac which turns around.—3) *eye-ball*. Targ. Ps. XVII, 8 גלגל ed. Lag. (oth. ed. גלגל; Ms. גלגל).—Tam. 32<sup>b</sup> they handed him גלגל Ar. (ed. גלגל incorr.) an eye-ball. Ib. גלגל דעינא וכו' (read גלגל) the eye-ball of a mortal which is never satisfied. B. Bath. 73<sup>b</sup>—4) *stubble*. Targ. Is. XVII, 13.—Pl. גלגליא. Targ. Ezek. I, 16 sq.—Targ. Ex. XIV, 25 גלגליא ed. Berl. (ed. a. Y. גלגלי. Targ. Y. II ib. גלגלי; a. e.—Koh. R. to XII, 6; Lev. R. s. 18; a. e.—4) (v. next w.) *a sort of girdle*. Pl. גלגליה. Y. Sabb. VI, 8<sup>b</sup> bot. (transl. of גלגל, Is. III, 22), v. גלגל 3.

גלגלון m., v. next w.

גלגלון, גלגלון m. pl. (used as sing.; גלל) *girdle of net-work, bandage, wrap*. Eduy. III, 4 (Ms. M. גלגלון, v. infra). Neg. XI, 11 גלגלון.—Y. Naz. VII, 56<sup>b</sup> bot. נקבר ג' אפי' if there is buried with the corpse even a small wrap (or belt), the law concerning decayed corpses (v. רקב) finds no application. Ib. if two corpses are buried beside each other ג' ליה וכו' each acts as *gilg'lin* to the other (suspending the law of *rakab*); Bab. ib. 51<sup>a</sup>; Nidd. 27<sup>b</sup> גלגלון. Tosef. Kel. B. Bath. V, 9 גלגלון. Sifra Sh'mini ch. XI, Par. 10 גלגלים וגלגליון (a fusion of two versions); ib. Ahārē Par. 8, ch. XII גלגליון; a. e. [Var. lect.: גלגלון, גלגלים, influenced by the Latin *cingulum* to which our w. nearly corresponds.]

גלגל, v. גלגל.

גלגלתא f. (גלל) *ball, round stone*. Gitt. 47<sup>a</sup> ג' דירחא וג' a bag and a stone (in it).

גלד to form a coating; to congeal, become solid. Y. Ber. I, 2<sup>c</sup> bot. גלד הרקיע let the (liquid mass of the) firmament solidify; Gen. R. s. 4, beg. ג' מיהא וכו' the intermediate layer of water solidified.—Part. pass. גלדי, f. גלדיה (denom. of גלד) *skinned, flayed* in consequence of bruises, scabs &c. Hull. III, 2; Tosef. ib. III, 7; a. e. Hif. גלדי 1) same. Tosef. Par. IX (VIII), 8 גלדי froze. Nidd. 56<sup>b</sup>; Tosef. ib. VI, 13 גלדי forms a clodded surface, opp. מקדיר penetrates.—2) to form a rind, scab; v. infra.

Hof. גלדי to be covered with a scab (of a wound). Hull. 51<sup>a</sup> פי המכה הו' Rashi a. Ar. (ed. גלדי) if the top of the wound is covered with a crust; Keth. 76<sup>b</sup>; Tosef. Hull. III, 11 גלדי.

גלד ch. same.—Part. pass. גלדי *hoar-covered*. Sabb. 152<sup>a</sup> טור חלג סחרטורי גלדין (v. Rabb. D. S. a. l. note) the mountain (my head) is snow-covered, its sides (beard) hoary. [Lev. R. s. 7, v. next w.]

Itpe. גלדי to be flayed. Hull. 46<sup>b</sup>, v. גלדי; Succ. 35<sup>b</sup>.

גלד m. (b. h.; גלד) 1) *coating, skin; thickness*. Y. B. Bath. III, 13<sup>c</sup> top ג' מיקום שעישה ג' עד the fifty cubits of legal distance from the inhabited place are counted from the end of the town to the place where he flays the carcass. Yoma 44<sup>b</sup> [read:] עב ודורים בכל יום דיה גלדיה עב ודורים (v. Rabb. D. S. a. l.) all the year around the pan was of a thick size, and this day (Day of Atonem.) it was thin. Num. R. s. 13 גלדיה דק the charger was of a heavy size, the bowl &c. R. Hash. 27<sup>b</sup> if he scraped the Shofar גלדיה על and reduced it to its due size. Lev. R. s. 7 ג' וא' דהיה ג' (Ar. גלדי) but you may think the bronze on top of the altar was a solid mass, v. גלדיה.—2) *scab of a wound, crust*. Mikv. IX, 2 גלדי שעל גבי וכו' (Maim. ג' שדורין למכה) the scab surrounding the wound (Maim.: on the wound).—Pl. גלדיים, constr. גלדי, גלדי. Ib. ג' צואה וכו' the scabby, dirty spots on one's body.

גלדיא ch. same; 1) *plate, covering*. Targ. Y. I Num. VII, 13 ג' סמיד (= גלדי, v. preced.)—Pl. גלדין. Targ. Ezek. XXVII, 24 חפן ג' (gold, or silver) plated.—2) *scab, scurf*. Pl. גלדי, גלדי. Hull. 46<sup>b</sup> lungs full ג' of scabs.—8) *skin, leather*. Targ. I Sam. XVII, 5 (v. Lag. I, p. XVI) שריון גלדי (שריון גלדין) a coat of mail made of the skin of sea-fishes (h. text קשקשים).—Snh. 110<sup>a</sup>; Pes. 119<sup>a</sup> אקלדי וקלפי ד' קופלי (Ms. M. קופלי, v. Rabb. D. S. a. l. note) the keys and the locks (the stiff rims of the bags usually of metal) were of leather (so as to be of light weight). Ber. 43<sup>b</sup> בג' on the leather of the shoe, opp. פנחא, v. אפנחא (Rashi: heel).

גלדיא, גלדי m. (preced.) *worker or dealer in leather, harness-maker &c.*—Pl. גלדיא, גלדי. B. Mets. 24<sup>b</sup>; Hull. 48<sup>a</sup> sq. ג' harness-makers' place.

**גִּלְדָנָא**, גִּלְדָּה, m. (גלד) *gildana*, name of a certain fish with a *thick fatty skin*. Snh. 100<sup>b</sup> וכ' לא רחשוש גיל' וכ' (Ms. M. do not begin to strip the *gildana* from its gill, lest its skin go to ruin (a citation from Ben Sira). B. Bath. 73<sup>b</sup> וכ' דהויה ג' that was a sea *gildana* (a small fish among the sea monsters). Hor. 12<sup>a</sup>; Ker. 6<sup>a</sup>. —Pl. גִּלְדָּה. Tam. 32<sup>b</sup> דמלחא ג' Rashi (ed. גולדנא) salted g. Ber. 44<sup>b</sup>; Keth. 105<sup>b</sup>, v. גִּלְדָּה II.

**גִּלְדָּה**, f. (גלל, emp. 3) *a valve, folding*. Y. Sabb. XII, beg. 13<sup>c</sup> ג' folding couch.—Pl. גִּלְדָּה. Bab. ib. 138<sup>a</sup> ג' camp chair.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

**גִּלְדָּה**, f. (popular corruption of *lectica*; for the prefixed guttural emp. laena and *χαλῶνα*, lectum and *χαλῶνα*; v. Liddell & Scott's Greek Dict. s. lit. I) 1) *litter, sedan-chair*. Bets. 25<sup>b</sup> Ar. (ed. גלודקי, Ms. M. גלודקי). Cant. R. to V, 5; Koh. R. to IX, 11 could not even be carried in a *lectica*. Cant. R. to IV, 8 קריקא; Yalk. Ps. 838 קריקא (read גלודקי). Ib. Lev. 666 גלודקי; Sifra B'har Par. 5, ch. VII בלנטיא . . . יושל . . . he (the Hebrew servant) shall not walk behind thee when thou art carried in the *lectica*, v. גלודקי. Sifra Deut. 37 גלודקי; Yalk. Kings 238 גלודקי.—\*2) (=lecticula) *bier*. Targ. Job XV, 24 אישימוס לגלודקי Ar. ed. Koh. (ed. ready for the bier (for death, emp. LXX).—3) \**foot-stool* to the throne. Targ. Y. Ex. XXIV, 10 ארנקיה (some ed.) made the sapphire brick a foot-stool in place of the *hypopodign* &c.—Targ. Lam. II, 1 גלודקי דרגלודי (h. text רגלודי).

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. preced. art.

גִּלְדָּה, Tosef. Maasr. III, 14, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, Lam. R. introd., beg., v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

**גִּלְדָּה** m. (part. pass. of גִּלְדָּה) *appearance, outside*. Gen. R. s. 45 סתירה כגלודייה her private conduct is not like her public appearance (she is insincere); ib. s. 71.—בג' *in public, visible to all*, opp. בסתר. Ab. IV, 4 he will be punished בג' in an ostensible way. Sot. 3<sup>a</sup>; a. fr.

גִּלְדָּה, v. גִּלְדָּה.

**גִּלְדָּה** m. (גלד) *exile, stranger*. Pl. גִּלְדָּה. Lev. R. s. 5 גלודי Ar. (ed. ג' גלודי, corr. acc.) thou stranger, son of strangers. Lam. R. introd. beg. גלודי, read גלודי (Ar. גלודי).

גִּלְדָּה, v. גִּלְדָּה.

**גִּלְדָּה** m., pl. גִּלְדָּה (b. h.; גלל) *fillth* (v. גלל), *idols*. Meg. 13<sup>a</sup> to clean herself אבירה from the contamination of her paternal idolatry. Ib. גלל מרדה בגלודי וכ' she rejected &c.—עובר ג' (abbr. idolor, idolatry. In some ed. for עב' &c.; v. ג' a. בוכב.

**גִּלְדָּה** m. (גלל) *cast about, homeless*. Pl. גִּלְדָּה. Lam. R. introd., beg. Ar., v. גִּלְדָּה; Pesik. Dibré, p. 110<sup>b</sup> גליליא (Var. גִּלְדָּה, v. Bub. note a. l.). V. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

גִּלְדָּה, v. גִּלְדָּה.

**קְלוֹסְטְרָא**, *claustra, clostra*, pl. *fastening, lock, bar*. Erub. X, 10 ג' a door bolt which has on its top a (movable) fastening contrivance (which may occasionally be used as a pestle). Sabb. 123<sup>b</sup> ג' (Ar. ק', Ms. M. repeatedly גלודקי) the law about claustra, ref. to Kel. XI, 4 ק'. Sabb. 124<sup>a</sup> ג'.

**גִּלְדָּה** m. (preced.) *locksmith* (claustrarius). Ber. 22<sup>a</sup> R. Yehudah גלודקי (corr. acc., Ms. M. קלסטרואר, Yohäsin Completum p. 148<sup>b</sup> קלודקי).

**קִין, קְלוֹסְקָא, גִּלְדָּה** . . . c. (a contraction of *קְלוֹסְקָא* or *קְלוֹסְקָא*, *Lesbiacus, Lesbica*, v. גִּלְדָּה; as to guttural before ל, v. גִּלְדָּה; relating to *Lesbos* (an island of the Aegean Sea, noted for its fertility and luxuries), *Lesbian*, whence 1) [in Syriac] name of a brand of white flour (P. Sm. 726), a white and delicate bread (emp. Athenæus Deipnosophistæ III, 111). Tosef. Ber. IV, 15 גלודקי של שלמה an unbroken loaf of *g'luskina*, opp. של בע'חב home-made. Dem. VI, 12 buy for me גלודקי ed. (accus.; Ms. M. גלודקי, Ar. קין אחת . . . , R. S. קלודקי) one loaf &c. Y. Ab. Zar. I, 40<sup>a</sup> bot. אחת; Erub. 64<sup>b</sup> ג' יפה ודעו עליה pl.—Pes. 6<sup>b</sup> he may find גלודקי (ed. גלודקי, Ms. M. יפיעה) a fine *gl.* which he may have the intention of eating (in place of burning). Lam. R. to I, 16 גלודקי; a. e.—Pl. גלודקי. Sabb. 30<sup>b</sup>. Gen. R. s. 88, beg. Lam. R. to II, 12 גל' (Ar. ed. Koh. קלודקי); a. e.—2) a superior sort of olives already pressed when appearing in the market (γλασσαι, στυφουλες, v. Athenæus l. c. II, 56; emp. גלודקי). Ab. Zar. II, 7 ירחי קלודקי דמגלודיין Y. ed. II, 10 (Mish. קלודקי, Bab. ed. 39<sup>b</sup> ג' ירחי, Mish. Nap. קלודקי, Ar. ed. Koh. s. v. גלודקי). Bab. ib. 40<sup>b</sup> (ed. Pes. a. oth. קלודקי, Alf. early ed. גלודקי, v. Rabb. D. S. a. l. note 4). Y. ib. II, 42<sup>a</sup> bot. זת' ק' וכ' *zethé k'luska* is the same as *rolled olives*. [Ex. R. s. 30 גלודקי, v. גלודקי.]

גלוסקאן, v. preced.

גלוסקום, גלוסקוים, v. next art.

גלוסקין, v. גלוסקאן.

גלוסקמא, גלוסקום, גלוסקמא m. (γλωσσόμα-  
ρον, v. LXX, II Chr. XXIV, 8; as to ד for ג, v. Liddell  
& Scott s. lit. Δ) *case, chest, coffin*. Y. Sot. VII, 22<sup>d</sup>  
גלוסקום a kind of casing; Y. Shek. VI, 49<sup>d</sup> bot. גלוסקום  
(corr. acc.).—Gitt. III, 3 if he found the document בג' ..  
Ar. (ed. בר') in a case; expl. ib. 28<sup>a</sup> דסבי a box  
for elders (for keeping documents &c.); B. Mets. I, 8 Y.  
ed. ג' (Bab. 20<sup>a</sup>, b a. Mish. ד'). Meil. VI, 1 ג' (Bab. ed. 21<sup>a</sup>  
ד'). M. Kat. 24<sup>b</sup> ג' הניטלה באגפירם a coffin carried  
by its handles.—Pl. גלוסקמין, גלוסקמין. Meg. 26<sup>b</sup>  
(Alf. Ms. קמאור . . ., ed. סקאור . . .) cases  
for books &c.—Ex. R. s. 30, end הניטלה גלוסקאור (corr.  
acc.) he opens the cases (containing his goods).

גלוף, v. גלוף.

גלוףסין, v. גלוףסין.

גלוףקרא, v. next w.

קלובקרין, גלופקרין, גלופקרין m. pl. (cubicu-  
laria, sub. gausapina &c.) *woolly bed-covers, blankets*.  
Targ. Y. I Deut. XXIV, 13 (h. text שלמה).—Sabb. 51<sup>a</sup>;  
Tosef. ib. III (IV), 20, opp. סרין linen sheets. Gitt. 70<sup>b</sup>  
(Var. גושפך) shall we ascertain his sanity of  
mind, according to the season, by asking him whether  
he desires heavy or light covers? Ib. 35<sup>a</sup> אחד  
Ar. (ed. גלופקרא) one set of bed-clothes.—Kel. XXIX, 2  
קלובקרין (Bart. גלופקרין, Bab. ed. אחד). Tosef. Sabb.  
VI (VII), 4; Yalk. Lev. 587.

גלוורין, Num. R. s. 11, read גלוורין, v. גלוורין.

גלוש m. (גלש) *bald-headed*. Targ. O. Lev. XIII, 41.

גלושחא f. (preced.) *bald forehead*. Targ. O. Lev.  
XIII, 42 sq. (some ed. גלושחא).

גלוה f. (b. h.; גלי) *exile*; also (sub. בני) *the exiled  
community, diaspora*. Ab. I, 11 ye שמא חוובי חובה ג' ye  
may be condemned to exile. Ber. 56<sup>a</sup>, a. e. ג' מבפרח עין  
exile (leaving home) is an expiation. ג' בבל Babylonian  
captivity; ג' יון Greek (Syrian) dominion; ג' ארים Roman  
dominion. Ex. R. s. 15.—Esp. *banishment to the city of  
refuge* (Num. XXXV, 11 sq.). Macc. II, 6; a. fr.—Pl. גלוהר.  
Arakh. 12<sup>a</sup> ג' שלש three divisions of exiles; Num. R. s. 23,  
end ג' . . . סנחריב הגלה Sennacherib carried them off  
in three divisions.—Pes. 88<sup>a</sup> ג' קבוצין the reunion of the  
exiled. Men. 110<sup>a</sup> ג' של שאר וכ' the exiled of other  
countries (besides Babylonia). Bets. 4<sup>b</sup> שני ימים מורים ג'  
the two Holy Days (in the place of the one Biblical)  
observed by those living abroad (whom the communi-  
cations of the Palestinean authorities could not reach); a. fr.

גלוהר ch. same. Targ. Y. Ex. XX, 14. Targ.  
Am. I, 6; a. e.—Resh-Galutha, chief of the Babylonian

Jews. Succ. 31<sup>a</sup>; a. fr.—Pl. גלוהר. Targ. Ps. LXIX, 1.  
גלוהר ed. Lag. (oth. ed. גלוה sing.). Targ. Y. Ex. XL, 10.  
Targ. O. Deut. XXX, 4 גלוהר ed. Berl. (ed. גלי, corr.  
acc.) thy exiles; a. e.—Snh. 11<sup>b</sup> בני ג' דבבל וכ' the  
diasporas of Babylonia and all other diasporas (v. Rabb.  
D.S. a. l. note). Hull. 60<sup>b</sup> that the Egyptians might not  
call his brothers ג' exiles.

גלח (b. h.; emp. גלב), *Pi. גלח, גלח to cut the hair,  
shave*. Naz. VI, 3. Ib. IV, 6 ג' אי גלחיהו וכ' if he himself  
or his friends cut his hair. M. Kat. III, 1 ג' מלחיהו וכ'  
the following are permitted to cut their hair during the  
festive week. Ib. 14<sup>a</sup> גלח גלח; a. fr.—Part. pass. מלחיהו,  
f. מלחיהו. Naz. IV, 5 גלח אשה a woman with her hair  
cut; Y. ib. IV, end, 53<sup>c</sup>.

גלח ch. Pa. גלח same. Targ. O. Lev. XIII, 33; a. fr.—  
M. Kat. 17<sup>b</sup> ג' ליה ללחיהו וכ' he ought to have his  
hair cut &c.

*Ithpa. גלח, גלח to have one's hair cut*. Targ. Jud.  
XVI, 17; 22.—Sabb. 110<sup>b</sup> ג' ליה ללחיהו let him have the middle  
part of his head shaved.

גלחי pr. n. pl. *Galhi*, a legendary place in the district  
of Sodom. Nidd. 69<sup>a</sup> ג' דייני בג' such justice  
which is injustice is dealt out in G.

גלמורי, v. גלמורי.

גלמינון, v. גלמינון.

גלח (b. h.) 1) *to be uncovered*. Tosef. Mikv.  
III, 1 a pit שגלח ed. Zuck. which was left open.—Part.  
pass. גלח open, revealed. Sabb. 55<sup>a</sup> ג' וידע וכ' it is open  
and known to me. Ber. 60<sup>b</sup>; a. fr. V. גלח.—2) (of a  
place) *to become bare of inhabitants* (v. Jud. XVIII, 30;  
Jer. I, 3); (of the inhabitants) *to leave home, go into exile*.  
Y. Taan. I, 64<sup>a</sup> טק גלח וכ' שגלח whithersoever  
Israel went as exiles, the Divine Majesty went with  
them (ref. to גלח, I Sam. II, 27); Meg. 29<sup>a</sup>; a. e.—Pesik.  
Hahod. p. 48<sup>a</sup> כאילו גלחתם כולכם if one  
of you is banished (by the Roman Government) to &c.:  
. . . as though ye all had been banished; Pesik. R. s. 15;  
Cant. R. to II, 8. Arakh. 12<sup>a</sup>; Meg. 11<sup>b</sup> בשבע גלח they  
were transported to Babylonia in the seventh year (after  
the subjection of Jojakim). Macc. II, 1 גלחין the  
following (involuntary homicides) have to leave for the  
city of refuge. Ib. גלח אינו גלח is not bound to flee to &c.  
Ib. 3 האב גלח ע"י הובן a father is banished for killing  
his son; a. fr.

*Hif. גלח to banish, carry into captivity*. Macc. 12<sup>b</sup>  
גלחין the Israelites executed the law of banish-  
ment in the desert. Num. R. s. 23, end. Ruth R. to I, 1  
גלחין and is the cause of their exile &c.; a. fr.—  
Koh. R. to XII, 6 (play on גלח ib.) 'the golden bowl' is  
the gullet, גלח (not שריח; Lev. R. s. 18 שמיכלה, corr. acc.) which banishes the gold and  
makes the silver run, i. e. which impoverishes the glutton.

*Nif. גלח to be discovered, exposed to view; to reveal  
one's self, appear*. Tanh. Sh'moth 19 ג' עליו בקולו וכ' He

revealed Himself to Moses with the voice of Amram &c.; Ex. R. s. 3. Ib. s. 2, end שְׁהִשְׁכִּינָה נִגְלִיהָ wherever the Divine Glory appears. Snh. II, 1, v. וְכָסָה II; a. fr.

*Pi.* גָּלַי, גָּלַיָה *to uncover, remove; to discover, reveal, publish.* Ex. R. s. 15, beg. גָּלַי הַצְדִּיקִים וְכָּסָה the righteous uncovered their heads. Sot. V, 2; Gen. R. s. 21 מִי־נִגְלָה מִי־עֵינַי Oh that one would remove the dust from over thy eyes, i. e. Oh, that thou wouldst resurrect!; Y. Ber. IX, 13<sup>d</sup> bot.—Sabb. 88<sup>a</sup> וְכָּסָה מִי־גִ' who revealed this secret to my children? Meg. 3<sup>a</sup>; a. fr.—משפחות *to expose to suspicion* the legitimacy of families. Tosef. Naz. I, 3; Kidd. 71<sup>a</sup>.—(שלא כהלכה) a) to interpret the Law in opposition to the adopted sense, *to misinterpret, pervert.* Ab. III, 11; a. e. b) *to put the Law to shame* by treating its teachers irreverently. Snh. 99<sup>a</sup>; a. e.—גָּלַי (in gen.) *to expose, put to shame.* Pirké d'R. El. ch. XLIV, v. לְבָן II.—*Part. pass.* מְגֻלָּה, f. מְגֻלָּה *uncovered.* Par. XI, 1; Hull. 9<sup>b</sup>; a. fr. *Pl.* מְגֻלָּיִן. Ib.; a. fr.

*Nithpa.* מְגֻלָּה *to be revealed; to be exposed.* Pirké d'R. El. ch. XXIII הארץ הוצגה his nakedness was exposed &c. Yoma 9<sup>b</sup> עֲשֵׂה נִגְלָה their sins were public (they did not hide them); קִצְצָה the end of their captivity was revealed (through prophecy). Naz. 23<sup>b</sup> כָּסָה his disgrace is published.—Pes. 119<sup>a</sup>; a. fr.—Tanh. Mishp. 6; Yalk. Prov. 956, v. גָּלַי.

גָּלַי, גָּלַיָה, גָּלַיָה ch. same; 1) *to reveal, uncover.* Targ. Num. XXII, 31. Targ. Am. III, 7; a. fr.—*Part. pass.* גָּלַיִן. Targ. Prov. XX, 19.—2) *to go into exile, go away, disappear.* Targ. Hos. X, 5.—Ib. XI, 11 דִּרְגָלוֹ those who were exiled. Targ. Am. V, 5 מִי־נִגְלָה וְנִגְלָה (some ed. יִלְפֹן, corr. acc.); a. fr.—Ber. 56<sup>a</sup> אֶנְכִּי I will leave home; גָּלַי he emigrated into Roman territory. Pes. 49<sup>a</sup> לֹא גָלַי I should not have emigrated; גָּלַיִן I did not emigrate (voluntarily) as others do. Koh. R. to IX, 10 אֶחָד הָיָה גָּלַי, v. אֶחָד II.—*Part. pass.* גָּלַיִן, pl. גָּלַיִם, f. גָּלַיִם. Targ. Nah. II, 8 בְּגָלַיִם ed. among the exiles (on foot; ed. Lag. בְּגָלַיִם, v. גָּלַיִם, h. text גָּלַיִם). Targ. Am. VI, 7 גָּלַיִם the exiled communities.—Targ. II Kings XXIII, 6 גָּלַיִם (some ed. גָּלַיִם) the graves of the homeless (h. text חָסֵם).—*Part. pass.* גָּלַיִם, גָּלַיִם, known, revealed; uncovered. Dan. II, 19; 30. Targ. Job XXIII, 10. Targ. I Sam. III, 1; a. fr.—Targ. O. Ex. XIV, 8 בְּרִישָׁה openly (h. text רִשָּׁה).

*Pa.* גָּלַי as preced. Pi.—Targ. Lev. XVIII, 6 sq.; a. fr. Gitt. 31<sup>b</sup> לִדְרֵעִיהָ he uncovered his arm. Ab. Zar. 28<sup>a</sup>; Yoma 84<sup>a</sup> מְגֻלָּה דָּלָה that thou wilt not divulge it. Ib. וְנִגְלִיהָ I shall divulge. Hull. 113<sup>a</sup> רִישָּׁה the second clause is stated in order to throw light on the first. Gitt. 34<sup>a</sup> גָּלַיִן דְּעֵרָה, v. גָּלַיִן. Y. Maasr. V, end, 52<sup>a</sup> חֲסֵפָה אֲשֶׁכְּחֹה מִדְּגִיחָה (not דְּגִיחָה) after I removed the potsherd; thou foundest the pearl, i. e. but for my teaching, you would not have found the truth which you now claim as your own discovery; Y. Keth. IX, 33<sup>b</sup> bot. (corr. acc.); [in Babli דְּלִי, v. דְּלִי].

*Af.* גָּלַי *to banish.* Targ. II Kings XV, 29; a. fr.—Snh. 94<sup>a</sup>. [Ezra IV, 10; a. e.]

*Ithpe.* גָּלַיִן, גָּלַיִן 1) *to be uncovered, revealed &c.* Targ. Is. LXII, 1. Ib. LI, 9 אִתְּגַלְּתָּ reveal thyself (h. text

עוֹרֵר). Targ. II Sam. VI, 20 דָּא who exposed himself; a. fr.—Snh. 109<sup>b</sup> מִלְּחָה the fact became known. R. Hash. 22<sup>b</sup>, a. fr. לֹא־יִגְלִי וְכָּסָה people are not presumed to tell a lie which is likely to be found out. Sot. 22<sup>b</sup> מִי־נִגְלָה מִי־עֵינַי what is visible is visible, i. e. man judges only by what he can ascertain, opp. מִטְּמֵרָה.—R. Hash. 21<sup>b</sup> whence do we know that *alil* has the meaning of being clearly visible? Ab. Zar. 30<sup>a</sup> לִיָּה חֲמֵרָה his wine was found uncovered. Bets. 3<sup>a</sup> מְגֻלָּה וְקִרְיָמִי remain visible; a. fr.—2) *to be led into captivity.* Targ. Jer. XL, 1.

גָּלַי, גָּלַיָה m. (גָּלַי, cmp. גָּלַיִן) *flash.* as a flash, suddenly, rapidly. Targ. Is. XLII, 2; 25; Targ. Hos. XI, 11.

גָּלַיִן f. (cmp. γάλιον) *galium, bed-straw, an odoriferous plant.* Targ. Y. Num. XXI, 12 [read:] רִמְרִי חֵילֵפִי וְגָלַיִן.

גָּלַיִן, גָּלַיִן, גָּלַיִן, part. pass. of גָּלַי.—*Pl. fem.* גָּלַיִן. Targ. Prov. XXXI, 27 (ed. Lag. גָּלַיִן).

גָּלַיִן I pr. n. (Gallia) 1) *Gaul, country of the Gauls* in Europe. Yeb. 63<sup>a</sup> שִׁפֵּי לֹא־סַפְרִיָּה from Gaul to Spain.—2) *Gallia or Galatia* in Asia Minor. R. Hash. 26<sup>a</sup>. Keth. 60<sup>a</sup> נַחֲמוּ אִישׁ גָּלַיִן the Galatian.

גָּלַיִן II f. (גָּלַיִן) *revelation.* a place or temple for oracles. Ab. Zar. 46<sup>a</sup> קוֹרְיָן אֲחֵרָה בֵּית גָּלַיִן when they (the idolators) call a place *Beth-Galia*, Israelites should call it *Beth-Kharia*, v. כָּרִיָּה; Tem. 28<sup>b</sup>.—Meg. 6<sup>a</sup> (ref. to Zech. IX, 7) וְזֶה בֵּית גָּלַיִן that means their temple. V., however, גָּלַיִן a. גָּלַיִן.

גָּלַיִן, v. גָּלַיִן a. preced.

גָּלַיִן *exiles*, v. גָּלַיִן.

גָּלַיִן, גָּלַיִן, read גָּלַיִן, גָּלַיִן.

גָּלַיִן m. (גָּלַיִן) *shaved face.* Targ. Is. XV, 2 Kimhi (ed. גָּלַיִן).

גָּלַיִן m. (γλυπτόν) *carved.* Y'lamd. to Deut. IV, 4 quot. in Ar., expl. פְּסוּרֵי צִיצִיִּים (I Kings VI, 18).

גָּלַיִן, גָּלַיִן m. (caliga, adopted fr. acc. pl. caligas) *nail-studded shoe of the Roman soldier.*—*Pl.* גָּלַיִן. Lam. R. to II, 7 [read:] גָּלַיִן וְנִגְלִיהָ and the nails of their shoes left marks in the Temple floor. [Vers. in Ar.: גָּלַיִן בְּמִסְמְרוֹתָם; [הגלוססרים בקרקע ביהמ"ק].

גָּלַיִן m. (גָּלַיִן) 1) *ice-coating* on the water. Ohol. VIII, 5. Mikv. VII, 1.—2) v. גָּלַיִן.

גָּלַיִן, גָּלַיִן ch. same; *ice, hoar-frost* (h. כְּפֹרִי). Targ. Ps. CXLVII, 16. Targ. O. Gen. XXXI, 40 (קְרוֹשָׁה).

גָּלַיִן, גָּלַיִן m. (b. h. גָּלַיִן) 1) *blank parchment, margin of scrolls.* Yad. III, 4 וְכָּסָה the blank portions of a sacred book, the upper, the lower

margins and those at the beginning and the end; Sabb 116<sup>a</sup> Ms. M. (ed. pl.). Men. 30<sup>a</sup>.—*Pl.* גלירין. Sabb. l. c., v. supra. Ib. חג' של ס"ח (Ms. M. sing.) blank parchments of, or intended for, a sacred book.—2) (a satirical adaptation of εὐαγγέλιον, v. אגן) *gospel*. Tosef. Sabb. XIII (XIV), 5 חג' וספרי הצדוקים; Sabb. l. c. וספרי מינין (הגלירין) the gospels and books of heretics; [disputants, Sabb. l. c., take our w. in the sense of *blanks*]. Ib. sq., v. אגן.—3) (v. Is. III, 23; cmp. גלגליר) *a girdle* of fine material. Gen. R. s. 19 (Ar. גלירינם; ed. Koh. גלירין, corr. acc.).

**גליריה**, Lev. R. s. 20 ג' רודן, read גליראה; cmp. Tanh. Aharé 3 דמן גלירא.

**גלירין**, v. גלירי.

**גליל** pr. n. (b. h.) [*District*,] esp. *Galilee* in Northern Palestine. Shebi. IX, 2 העליון ג' Upper Galilee, ג' Lower Galilee. Sot. IX, 15 (49<sup>b</sup>) חג' Keth. 9<sup>b</sup>; a. fr. [גליליה ג', Snh. 94<sup>b</sup>, v. גליליה.]

**גלילא** ch. same; 1) *district, circuit*. Targ. Ezek. XLVII, 8.—*Pl.* גלילי, גלילין. Targ. Josh. XXII, 10; a. e.—2) *Galilee*. Ib. XX, 7; a. e.—Sabb. 47<sup>a</sup>; 78<sup>a</sup> שני גלילי it refers only to Galilee.—Tosef. Snh. II, 5; Y. Maas. Sh. V, 56<sup>c</sup> top, a. e. עילאה ג' Upper Galilee, (ארעיראה) Lower G.; Snh. 11<sup>b</sup> גלילאה (corr. acc.).—Erub. 53<sup>b</sup> בר ג' a Galilean.

**גלילא**, pl. גליליא, v. גלילא.

**גלילאה** m. ch.=h. גלילי, *Galilean*. Erub. 53<sup>b</sup> ג' שוטה (Ms. M. גלילא) foolish Galilean, v. אגיר.—Snh. 113<sup>a</sup> חורא ג' a certain Galilean; Sabb. 88<sup>a</sup>. Hull. 27<sup>b</sup>; a. e.—*Pl.* גלילאי. Y. B. Bath. VI, 15<sup>c</sup> top.

**גליליה** f. (גלל) *casting about, contempt*. Snh. 94<sup>b</sup> (play on גלילי, Is. VIII, 23) בגוים ג' אורו ג' Ms. M. אני עוש' אורו ג' (אעשה לו גליל) I will make him (Sennaherib) contemptible among the nations; Yalk. II Kings 237.

**גלילי** m. (גליל) *Galilean*. Yad. IV, 8 ג' Mish. ed. (Talm. ed. only צדוקי) a Galilean Sadducee (heretic).—R. José the Galilean. Pes. 28<sup>a</sup>; a. v. fr., v. יוסף.—*Pl.* גליליים, גלילין. Kel. II, 2 חפכין גליליים Galilean flasks; Tosef. ib. B. Kam. II, 2 חפכין והג' (read חפכין גליליים); ib. 9. [Cmp., however, גלל.]

**גללניחא** f. (v. גלל) *folding*. Sabb. 47<sup>b</sup> Ms. M. (ed. גללניחא, Ar. גליראה) *folding couch, cot*.

**גללימא** I m. (גלל) 1) *wrapper, cloak*. Targ. O. Gen. XXV, 25 ed. גללימא (ed. Berl. גללין, v. גללין, Var. גללימא). Targ. II Esth. VIII, 15.—Sabb. 77<sup>b</sup> it is called *g'lima*, ed. (Ms. M. שונעשיר כגו') because one looks in it like a shapeless (armless) body (Ms. M. it is rolled up like a lump). Snh. 102<sup>b</sup> ג' שיפולר trail of the cloak; a. fr.—*Pl.* גללימי. Ib. 110<sup>a</sup>.

**גללמא** II, גללמא f. (גלל) 1) *height, hill*.—*Pl.* גללמא, גללמא. Targ. Y. I, II Num. XXIII, 9; Targ. Y.

II Gen. XLIX, 26 גללמא (read גללמא). Targ. Y. II ib. 11 sq. גללמא his hills. Targ. Ps. LXXII, 3 גללמא.—2) *valley*. Targ. Job XXXIX, 21. Targ. Josh. XVIII, 28 Var. (ed. Lag. I, p. VIII<sup>30</sup> גללמא).—*Pl.* גללמא, גללמא. Targ. Job XXXIX, 10. Targ. Y. Num. XXI, 19.—גללמין. Pesik. B'shall. p. 93<sup>a</sup> ג' ומחירא ליה ג' (Ar. גללמין) and carried him down the valleys.

**גללירי** f. (גללירי) *calm, stillness of wind and wave*. Y. Yeb. XV, 15<sup>d</sup> top ריח ג' ריח אם if there was a calm sea, and you looked around and there was none &c.; Y. Erub. IV, 21<sup>d</sup> bot. גללירי ed. Krot. (corr. acc.).

**גלירפא** m. (v. next w.) *shaping (of writing), impress, poetry*. Targ. Ps. XVI, 1 חריצא ג' a well-arranged poetry (h. text מכחם). Ib. CXIX, 130 גלירפא דברין the impress of thy words (h. text פתח).

**גלירפה** f. (גלל) *shaping, formation (of speech, cmp. גללירפא)*. Pesik. R. s. 33 גלירפה שפירם eloquence (ref. to Is. LVII, 19).

**גלירצור** pr. n. *Gallitsur*, name of an angel. Pesik. R. s. 20 (defined כעמי צור revealing the reasons of the Creator); Yalk. R'ubeni, Mishpatim end חכונה ג' ורואל G. surnamed Raziël.

**גולית, גלית** pr. n. m. (b. h.) *Goliath*, the Philistine. Sot. VIII, 1 ג' גולית ג' גוליתו של ג' relying on the strength of G. Ib. 42<sup>b</sup> ג' גולית ג' גולית פתח ריח ג' he is named G., because he stood before the Lord with barefacedness (defiance). Lev. R. s. 5; a. fr.

**גלכין**, v. גלכין.

**גלל** (b. h.) 1) *to roll, unfold, fold*. Meg. 32<sup>a</sup> he opens (the scroll), sees the place (to read from), גולל ומברך rolls it up again and says the benediction. Ib. ס' ריח ג' he who rolls the scrolls up (preparing the place to read from). B. Mets. II, 8 (29<sup>b</sup>) גוללן he must roll the scrolls over (for the purpose of airing); a. fr.—2) (v. Gen. XXIX, 3) *to roll off* (one's shoulders), *disregard*. Gen. R. s. 21 (play on גללו, Job XX, 7) ג' because he disregarded a light command.

*Nif. גלל to be rolled, folded*. Cant. R. to V, 14 ודורו גלל they could be folded up. Snh. 68<sup>a</sup> my two arms which are like two scrolls of the Law rolled up (not unfolded, i. e. with me learning is buried which I was prevented from teaching).—Trnsf., with על, *to be rolled on top of, to prevail*. Ber. 7<sup>a</sup> ריח ריח על ריח may my mercy prevail over my attributes (of justice &c.). Ib. גלל; v. ריח ריח.

*Hof. גלל to be rolled up, folded*. Taan. 21<sup>b</sup>; Men. 95<sup>a</sup> חפכין גלל when the curtains (of the Tabernacle) were folded up (for removing).

**גלל** ch. same, *to roll, unfold*.—Part. pass. גלל *unfolded, visible*. Targ. Cant. V, 14.

*Pa. גלל to roll off*. Targ. Y. II Gen. XXVIII, 10 (some ed. גללל Pe.).

*Ithpe. גללל*, v. גללל, Ithpalp.



**גָּלַל**, constr. **גָּלַל** m. (b. h.; preced.) 1) *rolling along with, appendage*. Men. 15<sup>a</sup>; Pes. 13<sup>b</sup> חֶלֶם גָּלַל הַחֶלֶם the bread is an appendage of the thank-offering; Men. 80<sup>a</sup> גָּלַל חֶלֶם הַחֶלֶם in consequence of, on account of, v. next w.—2) *something rolled, rounded, ball, ordure, excrement, dung*. B. Kam. III, 3 חֶלֶם גָּלַל הַחֶלֶם he who upturns (throws up) ordure into the street.—*Pl.* גָּלַלִּים, גָּלַלִּין. Sabb. 153<sup>b</sup> חֶלֶם גָּלַלִּים to cast excrements (of animals). Lev. R. s. 16; Esth. R. to III, 1 חֶלֶם גָּלַלִּים as the dung is repulsive.—3) (with **בְּלִי**) *a material used for vessels*, supposed to be *baked ordure*. Kel. X, 1. Par. V, 5. Mikv. IV, 1; Sabb. 16<sup>b</sup>. Men. 69<sup>ab</sup>; a. fr. [Rashi to Sabb. l. c. expl. **בְּלִי**=שִׁירֵשׁ, *marble*, to Men. l. c.=בָּקָר.]

**גָּלְלָא**, **גָּלְלָא** ch. same; 1) *untrimmed stone, cobble* (v. **גָּלִיל**). [Ezra V, 8.]—Hull. 63<sup>a</sup> אֶת הַגָּלְלָא a stone fell (from on high); Yalk. Zech. 578 גָּלְלָא. Gitt. 47<sup>a</sup> Ar. (ed. **גָּלְלָא**). Ab. Zar. 22<sup>b</sup>, v. **גָּלְלָא**.—2) *lump*.—*Pl.* גָּלְלִי. Hull. 112<sup>a</sup> bot. חֶלֶם גָּלְלִי Rashi (ed. מִלְחָא) two lumps of salt.—3) *ordure*, v. **גָּלָא**.—*Pl.* as supra. B. Kam. 92<sup>b</sup> (prov.) a dog in his hunger מְבַלֵּעַ גָּלְלִי (Ms. H. sing.) will swallow excrements (Rashi: stones).—4) *wave*, v. **גָּלָא**.—5) *consequence*; *on account of, in order to*. Targ. Ps. XL, 12 (Ms. **הַיְכָנָא**). Targ. II Chr. XXIV, 25; a. e.

**גָּלְלִינִיתָא** f. (preced.) 1) *ball-shaped, lump*. **גָּלְלִינִיתָא** מִלְחָא in lumps, rock-salt. Hull. 114<sup>a</sup>; Kidd. 62<sup>a</sup>.—2) *folli- ing*, v. **גָּלְלִינִיתָא**.

**גָּלַם** (b. h.; cmp. **גָּלַל**) 1) *to roll up, to unshape*. Denom. **גָּלְמָא**.—2) (denom. of **גָּלְמָא**) *to calculate in a lump, fix an arbitrary price*, opp. **דְּקָרִיק** to calculate exactly. Sifra B'har, Par. 6, ch. IX; B. Kam. 113<sup>b</sup> עֲלִיזָא מִלְחָא you might think, he (the redeemer of the Jewish slave in possession of a gentile) was permitted to force an arbitrary price upon him (the gentile); [Rashi: **גָּלַם** to double] he (the gentile owner) might be permitted to ask an exorbitant price].—Part. pass. **גָּלְמָא**, f. **גָּלְמָא** 1) *wrapt up*. Sot. 42<sup>a</sup>, v. **גָּלְמָא**.—2) *roughly shaped, unfinished*. *Pl.* מִצְוֹת **גָּלְמָא**. Sifré Num. 158, v. **גָּלְמָא**. Ex. R. s. 30 מִצְוֹת **גָּלְמָא** rough laws (containing no details, assigning no reasons; Var. lect. מִצְוֹת **גָּלְמָא**, fr. **גָּלְמָא**).

**גָּלַם** ch. same; 1) *to roll, wrap up*. Denom. **גָּלְמָא**.—2) *to arch, cave*. Denom. **גָּלְמָא** II.

**גָּלְמָא**, v. **גָּלַם**.

**גָּלְמָא**, v. **גָּלַם**.

**גָּלְמָא**, v. **גָּלַם** II.

**גָּלְמוּדָא** m., **גָּלְמוּדָא** f. (b. h.; גָּלַם; format, v. Fürst H. Dict. s. v.) *like a shapeless, lifeless lump*, whence (cmp. **דִּמְמָא**) *lonely, melancholy*. Sot. 42<sup>a</sup> in the sea-towns גָּלְמוּדָא they call the menstruous woman *galmudah*; R. Hash. 26<sup>a</sup>. Ib. (phonetic etymol.) מְבַלֵּעָה (דָּא) she is weaned (separated) from her husband; [Ar. ed. Pes. a. Ven. גְּלוּמָה, which version, however, disagrees with the reference to Gen. XXI, 8 in Ar. s. v.]. Gen. R. s. 31; s. 34 (ref. to Job XXX, 3) when there is want in

the world &c. **גָּלְמוּדָא** . . . כְּאִילוּ **גָּלְמוּדָא** be lonely; look upon thy wife, as if she were menstruous; Y. Taan. I, end, 64<sup>d</sup> **גָּלְמוּדָא** אִשְׁתִּי make thy wife lonely. [Cmp. Snh. 22<sup>b</sup>, quot. s. v. **גָּלְמוּדָא**.]

**גָּלְמוּדָא** f. (preced.) (euphem.) *a menstruous woman*. Gen. R. s. 79, end they heard a woman say to her friend **גָּלְמוּדָא** I am *galmuda* (for נִדָּה), from which they learned the meaning of *galmudah* in Is. XLIX, 21 (v. corr. vers. in 'Rashi' a. l.).

**גָּלְמוּדָא**, v. **גָּלְמוּדָא**.

**גָּלְמוּדָא**, v. **גָּלְמוּדָא** II.

**גָּלְמוּדָא**, v. **גָּלְמוּדָא**.

**גָּלַע** (b. h.; cmp. **גָּלַח**) *to scratch off, rub; lay open*. *Nif.* **גָּלַע** *to be opened through rubbing or scratching, to bleed*. Nidd. VIII, 2 (58<sup>b</sup>) וְכִי לֹא הָיָה לוֹ (Bart. (Lohengrin) and it (the wound) may have been bruised so as to bleed.

*Pi.* **גָּלַע** **בְּ** **פְּנֵי** (with **בְּ** of person) *to detract from, lay bare the ignorance of, attack*. Y. Yeb. VIII, end, 9<sup>d</sup> מִשּׁוּם **גָּלַע** וְכִי לֹא הָיָה לוֹ (did they send him off) in order not to see him exposed, or because he was not fit (to argue)? What is the difference? **גָּלַע** מִשּׁוּם **גָּלַע** וְכִי לֹא הָיָה לוֹ It was his (Rabbi's) habit to begin with vehement argument; now, if you were to say, 'in order not to see him exposed', his exposure was in his own hand (he being the attacking part) &c. Ib. **גָּלַע** לוֹ **בְּ** **פְּנֵי** what could he have attacked (on that subject of *androgynos*)?

*Hithpa.* **גָּלַע**, *Nithpa.* **גָּלַע** 1) *to be scratched open*, v. supra. 2) *to be laid bare, be argued*. Snh. 6<sup>b</sup>; Y. ib. I, 18<sup>b</sup> (ref. to Prov. XVII, 14) קוֹדֵם שְׁנוֹרָא before the case of litigation has been laid open (fully argued), you (the judge) may compromise it &c.; Tanh. Mishp. 6; Yalk. Prov. 956 נְהַגְלָה (ref. to Tanh. Mishp. 6; Yalk. Prov. 956 נְהַגְלָה).

**גָּלַע**, v. **גָּלַע**.

**גָּלַע**, v. **גָּלַע**.

**גָּלַח** (cmp. **גָּלַל**) *to dig out, engrave; to shape, form*. Gen. R. s. 47; s. 53; s. 63 לֹא חֶסֶד וְכִי לֹא חֶסֶד the Lord shaped a womb for her.—Part. pass. **גָּלְחָא** *engraven*. Tanh. Balak 14.—*Pi.* **גָּלַח** same. Pesik. Aniya, p. 137<sup>a</sup> מְגַלְחִין **גָּלַח** shaping it; Pesik. R. s. 32 מְגַלְחִין (corr. acc.).

**גָּלַח** I ch. same. Targ. I Kings VII, 36. Targ. Ex. XXVIII, 9; a. e.—Part. pass. **גָּלְחָא**. Targ. Y. ib. 11; a. e.—*Pl.* **גָּלְחָא**. Targ. Ex. XXXIX, 6; a. e.

**גָּלַח** II, **גָּלַח** m. (preced.) *engraving, setting*. Targ. Ex. XXVIII, 11. Targ. Hag. II, 23; a. e.

**גָּלְחָא** f. **גָּלְחָא**. Targ. Y. II Ex. XXXV, 33.

**גָּלְחָא** pr. n. f. *Cleopatra*, queen of Egypt. Tosef. Nidd. IV, 17 ed. Zuck., v. קְלִיאִישְׁטָא.

**גָּלְחָא**, v. **גָּלְחָא**.

**גָּלְחָא**, v. **גָּלְחָא**.

**גָּלַשׁ** (b. h.; cmp. גָּלַח) 1) *to come in sight, to come forth*. Cant. R. to IV, 1 (ref. to **וְכִי** ib.) שגלשו מורר ו' (not ר' . . .) the mountain (of trouble) out of which ye came in sight again (ye escaped), I (the Lord) made it a hill of witness (a warning) to the nations; **אִי זֶה יָם סוּף** what is this? It is the Red Sea [which R. Joshua . . . translated into Chaldean: **טורא דאחנורחון** מן גורא]; ib. to IV, 4 **הָרַרְתִּי הָרַר שֶׁנִּי** I made your escape memorable to the nations, it is Mount Sinai (by the giving of the Law); ib. repeatedly (referring to various escapes from dangers).

**Hif.** **הִגְלִישׁ** *to bring to light, to publish*. Ib. to IV, 1 **וְהָיָה הַגְלִישָׁה הַגְלִישָׁה** (Ar. ed. Koh. **גלשו**) and what publication (institution or law) have I (the Lord) brought to light out of that event?

\***Hof.** **הוֹגְלֵשׁ** (denom. of **גָּלַשׁ** baldness) *to be made hot enough for scalding the hair or feathers of an animal's skin*. Part. **מוֹגְלֵשׁ**, pl. **מוֹגְלֵשִׁין** *seething water*. Pes. 37<sup>b</sup> (Rabad to Eduy. V, 2 quotes a version **מוֹגְלֵשִׁין** *scalding water*, Ar. **גָּלְשִׁים** **מי גָּלְשִׁים**, fr. **גָּלַשׁ**; Y. Hall. I, 58<sup>a</sup> top **רַמְיָן**).

**גָּלַשׁ** ch. same; *to shine, be bald*; v. **גָּלַשׁ** &c. —Part. pass. **מוֹגְלֵשׁ**=h. **מוֹגְלֵשׁ** (v. preced.) *brought to scalding heat, boiling over*. Koh. R. to VIII, 9, v. **גִּיטָא** III.

\***גָּלַשׁ** m. (preced.) baldness. Pl. **גָּלְשִׁים** **מי ג' גָּלְשִׁים** *scalding water*, v. **גָּלַשׁ** Hof.

\***גָּלְשָׁא**, m., pl. **גָּלְשִׁין** *bright or bald lines*. Cant. R. to IV, 1 (a gloss to **גָּלַשׁ**) a woman whose hair is thick **וְהָיָה עֲבָרָא לָהּ ג'** parts it so as to show white lines; **הָיָה מוֹצִינָא** . . . **בוֹצִינָא** *prob. to be read שבאות הוא עבר ג' ג' . . .* a young pumpkin, when it sprouts nicely, produces bright stripes.

**הַגְלִישָׁה**, v. **גָּלַשׁ**.

**גָּלְשׁוּרִיתָא** f. (גלש) *public monument*. Targ. Cant. to IV, 1 (v. Cant. R. to ib. s. v. **גָּלַשׁ**). [Ar. reads **גלשוריתא**, but the phonetic interpretation refers to **גלש** of the Hebrew text.]

**גָּלְשׁוּרִיתָא**, **גָּלְשׁוּרִיתָא**, **גָּלְשׁוּרִיתָא**, **גָּלְשׁוּרִיתָא** = **גָּלְשׁוּרִיתָא**, **גָּלְשׁוּרִיתָא**, **גָּלְשׁוּרִיתָא**, **גָּלְשׁוּרִיתָא** Targ. Y. Lev. XIII, 42 sq.

**גָּלְשׁוּרִיתָא**=**גָּלְשׁוּרִיתָא**. Targ. Y. Lev. XIII, 41.

**גָּלְשָׁא**, v. **גָּלַשׁ**.

**גָּם** I (b. h.; גמם) [*junction*,] 1) *too, also*. Snh. 108<sup>b</sup>; Taan. 21<sup>a</sup> **זו לטובה ג' זו** this, too, is for the best. v. גָּמַד.—2) *the particle gam in the Bible text*. B. Kam. 94<sup>a</sup> **לְבִי' קְשִׁיָּא** *the gam* (Deut. XXIII, 19) is unaccounted for according to Beth Hillel's opinion; Tem. 30<sup>b</sup>. Esth. R. to I, 9 (ref. to **גָּם** ib.) **אֵין ג' אֵלָא רִיבּוּי** *gam* intimates an amplification, a. e.—Pl. **גָּמִים**, **גָּמִין** Gen. R. s. 1; Y. Ber. IX, 14<sup>b</sup> bot. **אֵין ג' אֵלָא רִיבּוּי** the *ethts* and the *gams* intimate an extended qualification (by implication), v. **אֵין**.

**גָּם** II, **גָּמָא** (**גָּמָא**) m. (preced.) *joint, angle*, esp. *two sides of a rectangle*. Erub. 55<sup>a</sup> **גָּמָא** Ar. (ed. גמם).

in the shape of a right angle. Zeb. 55<sup>b</sup> **גָּמָא** (Yalk. Lev. 441 גמם). Pes. 8<sup>b</sup> **גָּמָא** *one row of wine vessels*, in the shape of &c., i. e. the front and the whole upper layer. Y. ib. I, 27<sup>b</sup> bot. **קִילְפִי כְּמִין גָּם**.—Kel. XIV, 8 (מפרח) **אֵין גָּם שְׁנֵי מִרְיָן גָּמָא** a key whose bit is joined (opp. to **אֵין גָּם** of one piece) broken at its junction. [Sabb. 105<sup>a</sup> **עַל הָגָם** Ar., ed. **עַל הָגָם**, q. v.]—Pl. **גָּמִים**, **גָּמִין**. Y. Pes. I. c. **גָּמִין** *he takes off for examination* two front and two upper layers, v. supra. Ib. if the vessels are arranged like steps **גָּמִין** *he must examine* by front and upper layers on each landing. B. Mets. 28<sup>a</sup> **גָּמִין** the combined measure of both dimensions of a piece of goods, square measure, opp. **גָּמִין** *the measure of each dimension specified*.—Sabb. 103<sup>b</sup> **גָּמִין**, v. **גָּמִין**.—[Commentators explain our w.=*Greek Gamma*, Γ, whence the Var. **גָּמָא**.]

**גָּמָא** m. (Γάμμα) 1) *Gamma*, the third letter of the Greek alphabet. Shek. III, 2 **גָּמָא** *Ms. O. (ed. גמל)*.—2) *the shape of a Gamma*, Γ, v. preced.

**גָּמָא** (b. h.), **גָּמָא**, **גָּמָא** *to take a draught, quaff; to sip, suck up*. Y. Maas. Sh. II, beg. 53<sup>b</sup> **הָיָה מִלְּחָם** and sipped it; Y. Yoma VIII, 45<sup>a</sup> top **וְהָיָה** Sabb. XIV, 4 (111<sup>a</sup>) **לֹא יִגְמָא בֶּהֱן וְכִי** Ar. (ed. **יִגְמָע**, or **יִגְמָא**, v. infra) *he must not quaff vinegar through his teeth*. Y. Maasr. III, 50<sup>d</sup> bot. **לְגָמִיּוֹר בְּכֹס** . . . **כְּמָה** how large a portion of the cup one must quaff at a time. Y. Shebi. II, end, 34<sup>b</sup>; Y. Ned. VII, beg. 40<sup>b</sup> the leaves of the colocasia must not be used (in case of a vow of abstinence from vegetables, or in the Sabbath year) **לְגָמִיּוֹר** to sip water out of them (v. Sm. Ant. s. v. Colocasia); a. fr.

**גָּמָא** same. Sabb. 111<sup>a</sup> **מִגְמָע וְפִילֵשׁ חֲנֹן** (Ms. M. **לֹא יִגְמָע**) the Mishnah means, he must not quaff and spit out; Bets. 18<sup>b</sup>; Y. Shebi. VIII, 38<sup>a</sup> top **מִגְמָא**; a. fr.

**גָּמָאִין** m. pl. (preced.) *sweetmeats, delicacies*. Esth. R. to I, 9 (play on **גָּם** ib.) **גָּמָאִין** various delicacies.

**גָּמָאִין** (Pilp. of גמם) [*to peel, scrape; transf., cmp. גָּמָאִין*, *to hesitate, stammer, to speak with an expression of uncertainty or of scruple*. Kidd. 30<sup>a</sup> **אֵין תְּהִיבָהּ וְהָאֵין** that thou need not hesitate in answering him; Sifré Deut. 34. Ber. 22<sup>a</sup> **דִּירָה מְהִיבָהּ לְמַעַלְהָ וְכִי** (Ms. M. a. Rashi **מִגְמָא**) was speaking hesitatingly over (as the Amora of) R. Judah &c. Ib. **וְיִקְרָא מִגְמָא** he should read in a hesitating manner (rapidly murmuring); Y. ib. III, 6<sup>c</sup> bot. **הָיָה מְהִיבָהּ** he commenced stammering over it (hesitating to pronounce the Divine Name). [Cant. R. to VII, 1 **מְהִיבָהּ**, transpos. of **מְהִיבָהּ**, v. **מְהִיבָהּ**.]

**גָּמָאִין** ch. same. Hag. 15<sup>b</sup> **מְהִיבָהּ בְּלִישְׁתִּיהָ** a stotterer (Ar. **מְהִיבָהּ**). Meg. 31<sup>b</sup> **קָא מִגְמָא** (v. Rabb. D. S. a. l. Var. Lect.) read the curses (v. **מְהִיבָהּ**) rapidly murmuring; Koh. R. to VIII, 3.

**גָּמָאִין**, v. **גָּמָאִין**.

**גָּמָאִין** (v. next w.) *to contract*. a reduced cubit, v. **גָּמָאִין**.—Pi. **גָּמָאִין**, v. **גָּמָאִין**.

**גָּמַד** (emp. קמץ, קמץ) *to contract, shrink, be tight*. Pes. 111<sup>a</sup> גָּמַד מִסְאָנִירָה (Ms. M. גָּמַד) his shoes shrank (became too tight). Hull. 43<sup>a</sup> לִירָה גָּמַדָּה לִירָה (the gullet) contracts. Gitt. 57<sup>a</sup> גָּמַדָּה the land shrinks, opp. רוֹחָא. Yoma 69<sup>a</sup>; Bets. 15<sup>a</sup> גָּמַדָּה נִמְטָא גָּמַדָּה דִּנְרֵשׁ וְכ' the shrunk (hard) mattress of Narash (which does not warm) is permitted (does not come under the law of כְּלָאִים).—Part. pass. גָּמִיד *contracted, atrophied*. Targ. Jud. III, 15; XX, 16 (h. text אָטֶר q. v.).

**גָּמַדָּה** I, v. preced.

**גָּמַדָּה** II *Gamda*; 1) pr. n. m. B. Kam. 72<sup>a</sup> Rab. G.—Pes. 64<sup>a</sup>; 73<sup>b</sup>; Hull. 30<sup>a</sup> R. Hiya bar G.—2) G., name of a river or canal in Babylonia. Ab. Zar. 39<sup>a</sup>; Succ. 18<sup>a</sup> גָּמַדָּה.

**גָּמַדָּה**, v. גָּמַדָּה.

**גָּמַדָּה**, Hull. 111<sup>a</sup>, v. גָּמַדָּה.

**גָּמַדָּה** m., **גָּמַדָּה** f. (גָּמַד) *contracted, reduced*. Y. Yoma IV, 41<sup>c</sup> bot., v. גָּמַדָּה a. גָּמַדָּה.

**גָּמַדָּה** m. (b. h.; גָּמַד) *deed, reward, recompense*. Keth. 8<sup>b</sup> גָּמַדָּהּ . . . גָּמַדָּהּ may He who rewards, pay you for your good deed.—*Pl.* גָּמַדָּהּ, גָּמַדָּהּ. Gen. R. s. 13 גָּמַדָּהּ goodness bestowed on the guilty. Tosef. Shebi. VII, 9 גָּמַדָּהּ and favors received must not be repaid with them (the fruits of the Sabbath year); ib. Peah IV, 16.—גָּמַדָּהּ. Deut. R. s. 1 גָּמַדָּהּ (some ed. גָּמַדָּהּ incorr.) I repay according to deeds.

**גָּמַדָּה** f. ch. same.—*Pl.* גָּמַדָּהּ. Targ. Ps. OXVI, 12.

**גָּמַדָּהּ** f. (גָּמַד, *to couple*; emp. גָּמַד) *coupling song*, a sarcastic adaptation of γάμος, to deride the *hymenean songs* in their licentious application to sodomy and to copulation of animals (emp. גָּמַדָּהּ). —*Pl.* גָּמַדָּהּ (Gen. R. s. 26 the generation of the flood were not doomed to destruction until they composed hymenean songs for sodomy &c.; Tanh., ed. Bub., B'resh. 22 גָּמַדָּהּ; 33 קָמַדָּהּ, Var. קָמַדָּהּ, Y'lamd. quot. in Ar. גָּמַדָּהּ—(perversions arisen from confounding our w. with גָּמַדָּהּ q. v.); Yalk. Gen. 43 גָּמַדָּהּ (corr. acc.); Lev. R. s. 23 גָּמַדָּהּ (corr. acc.).

**גָּמַדָּהּ** or **גָּמַדָּהּ**, Koh. R. to III, 9, a corruption of **גָּמַדָּהּ**, v. **גָּמַדָּהּ**—אָנְבִּירָאָהּ.

**גָּמַדָּהּ** (emp. גָּמַד, *to couple*, esp. *to suspend branches of the wild fig on the cultivated* (the process called caprification, v. Sm. Ant. s. v. Caprificatio). Tosef. Shebi. I, 11 גָּמַדָּהּ ed. (missing in ed. Zuck.).

**גָּמַדָּהּ** pr. n. pl. *Bar Gamza*. Lam. R. to I, 15 (Ar. s. v. סָח 3: בורגיא).

**גָּמַדָּהּ** (b. h.) pr. n. pl. *Gimzo*, in Judea. Taan. 21<sup>a</sup>, a. fr. גָּמַדָּהּ; Tosef. Shebu. I, 7 גָּמַדָּהּ (always in two words).

**גָּמַדָּהּ** m. (v. גָּמַד) *a fig or carob ripened through caprification*. Lam. R. to I, 5 (Ar. גָּמַדָּהּ).

**גָּמַדָּהּ** m. pl. (preced.) *a dish of gamzuz* (prepared with wine), v. אָנְבִּירָאָהּ. Y. Maas. Sh. II, beg. 53<sup>b</sup>; Y. Yoma VIII, 45<sup>a</sup> top גָּמַדָּהּ; Y. Shebu. III, 34<sup>b</sup> bot. גָּמַדָּהּ (corr. acc. or גָּמַדָּהּ).

**גָּמַדָּהּ** f., pl. **גָּמַדָּהּ** 1) *branches used for caprification*. Pes. IV, 8 (55<sup>b</sup>) גָּמַדָּהּ של הקדש (ed. Y. גָּמַדָּהּ, Var. גָּמַדָּהּ) they considered as permitted the use of branches of (carob or sycamore) trees belonging to the Temple treasury; Tosef. ib. III, 19 (Var. גָּמַדָּהּ); Men. 71<sup>a</sup> גָּמַדָּהּ של הריב וְכ' . . . ; Pes. 56<sup>a</sup>; Y. ib. IV, 31<sup>b</sup>; Y. Peah VII, end, 20<sup>c</sup>. [R. Hai Gaon reads גָּמַדָּהּ *twigs*, emp. גָּמַדָּהּ Var. Tosef., v. supra.]—2) *fruits ripened through caprification*, v. גָּמַדָּהּ. Tosef. Ter. V, 7.

**גָּמַדָּהּ**, v. גָּמַדָּהּ.

**גָּמַדָּהּ**, v. גָּמַדָּהּ.

**גָּמַדָּהּ** I, **גָּמַדָּהּ**, *Pa. ch. = h. גָּמַדָּהּ, to swallow, quaff*. Targ. Job XXXIX, 30 גָּמַדָּהּ (Ms. גָּמַדָּהּ).—Y. Ab. Zar. II, 41<sup>c</sup> bot. (expl. שוּרְפָה, Mish. II, 7) גָּמַדָּהּ (ed. גָּמַדָּהּ, corr. acc.) he quaffs it, sucks it out. Succ. 49<sup>b</sup> גָּמַדָּהּ let him quaff (take full draughts); ib. גָּמַדָּהּ (read: גָּמַדָּהּ with Rashi, or גָּמַדָּהּ, v. Rabb. D. S. a. l. note 300). Sabb. 109<sup>b</sup> גָּמַדָּהּ.

**גָּמַדָּהּ** II m. = *bulrushes, reed-grass* (used for ropes). Kil. VI, 9. Sabb. VIII, 2. Y. Erub. I, 18<sup>a</sup> גָּמַדָּהּ and a reed-rope over them; a. fr.—Chald. form גָּמַדָּהּ. Ib.

**גָּמַדָּהּ** f. (גָּמַד, *to swallow, quaff*, full draught. Sabb. VIII, 1 (76<sup>b</sup>) גָּמַדָּהּ Ms. O. a. Ar. (ed. גָּמַדָּהּ) as much as is quaffed at a time. Ib. 77<sup>a</sup> (discussion about spelling with גָּמַדָּהּ or גָּמַדָּהּ); Tosef. ib. VIII (IX), 8 (with גָּמַדָּהּ); Y. ib. VIII, beg. 11<sup>a</sup> גָּמַדָּהּ. Gen. R. s. 60 גָּמַדָּהּ (some ed. גָּמַדָּהּ) only one quaff; Tanh. Pinh. 13 גָּמַדָּהּ; Num. R. s. 21 גָּמַדָּהּ (corr. acc.); Midr. Prov. ch. XIII גָּמַדָּהּ. —Num. R. l. c. גָּמַדָּהּ the Leviathan swallows with one quaff; Pesik. R. s. 16 (with גָּמַדָּהּ); a. fr.

**גָּמַדָּהּ**, v. גָּמַדָּהּ.

**גָּמַדָּהּ**, v. גָּמַדָּהּ. —[Num. R. s. 21 גָּמַדָּהּ, v. גָּמַדָּהּ.]

**גָּמַדָּהּ**, v. גָּמַדָּהּ.

**גָּמַדָּהּ**, v. גָּמַדָּהּ.

**גָּמַדָּהּ**, Y. Ab. Zar. II, 41<sup>c</sup> bot., v. גָּמַדָּהּ I.

**גָּמַדָּהּ**, constr. **גָּמַדָּהּ**, v. גָּמַדָּהּ.

**גָּמַדָּהּ** f. (גָּמַד, *to swallow, quaff*, full draught. Sabb. VIII, 1 (76<sup>b</sup>) גָּמַדָּהּ Ms. O. a. Ar. (ed. גָּמַדָּהּ) as much as is quaffed at a time. Ib. 77<sup>a</sup> (discussion about spelling with גָּמַדָּהּ or גָּמַדָּהּ); Tosef. ib. VIII (IX), 8 (with גָּמַדָּהּ); Y. ib. VIII, beg. 11<sup>a</sup> גָּמַדָּהּ. Gen. R. s. 60 גָּמַדָּהּ (some ed. גָּמַדָּהּ) only one quaff; Tanh. Pinh. 13 גָּמַדָּהּ; Num. R. s. 21 גָּמַדָּהּ (corr. acc.); Midr. Prov. ch. XIII גָּמַדָּהּ. —Num. R. l. c. גָּמַדָּהּ the Leviathan swallows with one quaff; Pesik. R. s. 16 (with גָּמַדָּהּ); a. fr.

גמיסקין, גמיסקוס, גמיסקין a. גמיסקין v. גמיסקין.

גמיסקין, v. גמיסקין.

גמיסקין, v. next w.

**גמיסקין** m. pl. (γάμικα, γάμ) *marriage, nuptial feast* (the guests of which are the witnesses of the marriage; v. Sm. Ant. s. v. *Marriage*); *wedding contract*. Pesik. Hahod. p. 52<sup>b</sup>; Yalk. Ex. 190 a king married many wives but did not order in their behalf a record of the nuptial act or of the date of marriage . . . וכתב לה ג' וכ' but when he married a woman of noble descent, he had her marriage recorded as we read (Esth. II, 16) &c., v. גמיסקין; Pesik. R. s. 15 שאין ביניהם גמיסקין (read 'גמי'). Ex. R. s. 32 for there is between them no wedding feast to testify to their alliance. Ib. s. 47 he had a marriage contract written at his own expense; גמיסקין ו' ו' prepare thou the certificate, and would I could prevail upon myself to lend my signature to it! [Var. in ed. a. Ar. גמיסקין, גמיסקין, v. Ar. ed. Koh. s. v. גמס, note.—The nouns γάμικος, γάμικα, as if from γάμω, are not otherwise recorded in the Greek vocabulary, and seem to be cacophemistic perversions; cmp. גממסית.]

גמיסקין, v. גמיסקין.

**גמיסקין** m. (Part. pass. of גמל) 1) (=h. פליל) *finished, perfect*. Targ. Ez. XVI, 14.—2) *holocaust, entirely burnt*. Targ. Lev. VI, 16; a. fr.—3) (=h. פלה) *entire destruction, extermination*. (with or without כליות) *entire destruction, extermination*. Targ. Gen. XVIII, 21 (Targ. Y. II, v. פליל). Targ. Jer. V, 18; a. fr.—4) *concluded, decision*. Targ. ISam. XX, 33; a. e.—V. also גמל II, III.

גמל, v. גמל.

**גמל** (b. h.) [to tie, couple, load.] 1) *to load (good or evil) on, to deal with, esp. to do good to*. Gen. R. s. 38 for he was the first to do thee good; Yalk. Prov. 956.—Sabb. 104<sup>a</sup> גמל דלים, v. גמל. 2) *to be kind, charitable*. Ib. גמל חסדים וכ' (Ms. M. גמל) for such is the habit of the charitable to run after the poor. Yeb. 79<sup>a</sup>; a. v. fr.—2) *to make even, repay*. Dem. IV, 6 כגמלין although it has the appearance as if they were repaying each other (by mutual recommendations). Ab. Zar. 61<sup>b</sup> we reject witnesses suspected of favoring each other; Keth. 24<sup>a</sup>.—3) (cmp. גמל a. חסל) [to finish.] *to wean*. B. Mets. 87<sup>a</sup> on that day when Abraham celebrated the weaning of Isaac &c.; Yalk. Gen. 98; Deut. R. s. 1 שמל (corr. acc.). Pesik. R. s. 25 a Jewish infant just weaned; a. fr.—4) *to ripen, be fully developed*. Par. XI, 7 *yon'koth* are capsules of hyssop which are not yet developed; (Tosef. ib. XI (X), 7 (גמל)).

*Nif. גמל to be weaned*. Gen. R. s. 53 גמל from his mother's milk; ג' מיד' ג' weaned from the evil inclination (able to resist temptation); a. fr.

*Pl. גמל to take turns*.—Y. M. Kat. III, 82<sup>b</sup> bot. פרה a cow engaged for working in a team in turns; v. גמל I, 2.

**גמל** ch. same, *to do one good or evil*. Targ. I Sam. XXIV, 18; a. fr.—Y. Hag. II, 77<sup>d</sup> bot. the whole town stopped work ליה חסד in order to show kindness to him (to give him an honorable funeral).—Y. Ab. Zar. III, 42<sup>c</sup> top גמיל דוידא the charitable.

*Itkpe. גמל to be laden with; to be bestowed*. Targ. II Esth. V, 2 (Targ. I אטעינא, h. text ו'השא).—Y. Hag. I. c. ליה חסד nobody cared to attend his funeral, v. supra.

**גמל** m. (b. h.; גמל) [*carrier of loads*], *camel*. Bekh. 8<sup>a</sup>. Ber. 56<sup>b</sup>; a. fr.—*Pl. גמלים*. Keth. 67<sup>a</sup> ג' של עריבא וכ' camels in Arabia can be levied for a wife's portion (פרדוס); a. fr.

**גמל** m. (preced.) *camel-driver*. Kidd. IV, 13 one must not rear his son to be ג' חמר an ass-driver, or a camel-driver &c.; Y. ib. IV, end, 66<sup>c</sup>; a. e.—*Pl. גמלין*. Ib.—Y. M. Kat. III, 62<sup>a</sup> bot. גמלין his drivers.—*חמר* ass-driver and camel-driver in one person (the camel-driver walking by the head of his beast, the ass-driver behind), *one walking forward and backward*, i. e. one who, owing to the loss of the object with which he appointed the central point for the movements of the day (v. עירוב), may walk only from his home to that spot and back. Erub. III, 4 (35<sup>a</sup>); Tosef. ib. V (IV), 2; Y. ib. III, 21<sup>b</sup> top.

**גמל** (גמל) גמל, גמל, גמל m. ch.=h. גמל. Targ. Is. III, 11. Targ. Ps. XCIV, 2. Ib. CXXXVII, 8 גמל Ms.; a. e.—*Pl. גמליא*. Targ. Is. XXXV, 4.—Lev. R. s. 4 גמליא my benefits which I bestowed on thee.

**גמל** I c., ch. 1) =h. גמל *camel*. Targ. Lev. XI, 4; a. e.—Snh. 106<sup>a</sup> (prov.) ג' אולא וכ' the camel went to ask for horns, and had her ears cut off.—Macc. 5<sup>a</sup> פרוא a flying (swift) camel, *dromedary*; Yeb. 116<sup>a</sup>.—Ib. 45<sup>a</sup> (prov.) ג' במדי וכ' in Media a camel can dance on a *hab* (bushel), i. e. in Media everything is possible. Sot. 13<sup>b</sup>; Keth. 67<sup>a</sup>, a. e. (prov.) ג' שרונא according to the camel is his load, i. e. the greater the man, the greater his responsibility.—*Pl. גמליא, גמליא, גמלין*. Targ. Gen. XXIV, 10 sq.; a. fr.—Gen. R. s. 38.—Y. Hor. III, 48<sup>a</sup> bot. Abba Yudan who is busy among his camels; Lev. R. s. 5 דגמלי; a. fr.—2) *couple, teaming arrangement*. M. Kat. 11<sup>b</sup> הדורא בהרי הדרי (עברו גמלא) had an arrangement between them to team their oxen for mutual work. Ib. פסקיה he broke the arrangement (Ms. M.; as corrected, v. Rabb. D. S. a. l. note); v. גמל Pi.—3) *a small bridge, crossboard* (cmp. גמל). M. Kat. 6<sup>b</sup> ג' provided there is neither bridge nor crossboard. Snh. 67<sup>b</sup>, v. גמלא. B. Bath. 21<sup>a</sup> ג'.

contrad. fr. רחירורא Snh. 7<sup>a</sup>, v. גִּירָא.—4) *large-sized*, v. גַּמְלָנָא.

**גַּמְלָא II** pr. n. pl. *Gamala*, in Galilee. Arakh. IX, 6. Tosef. Macc. III (II), 2; Y. ib. II, 31<sup>d</sup> גַּמְלָה.

**גַּמְלָא III** pr. n. m. *Gamla* (abbrev. of Gamliel). Yoma 18<sup>a</sup>; Yeb. VI, 4; B. Bath. 21<sup>a</sup> Joshua ben G., a highpriest.—Gitt. 30<sup>b</sup> Abba Elazar b. Gamla; Bets. 13<sup>b</sup> גִּרְמֵל; Bekh. 58<sup>b</sup>, Men. 54<sup>b</sup> גִּרְמֵל (Ms. M. גַּמְלָא).—Snh. 111<sup>a</sup> R. Hānina b. Gamla (v. Rabb. D. S. a. l. note), usu. b. Gamliel.

**גַּמְלָא**, Shek. III, 2, v. גַּמְיָא.

**גַּמְלָח**, v. גַּמְלָא II.

**גַּמְלֹן** m. (deriv. of גַּמְלָא *large-sized* (bean).—*Pl.* גַּמְלֹנִיָּן, גַּמְלֹנִיָּים. Shebi. II, 8; Kil. III, 2. גַּמְלֹנִיָּים ed., v. אֶפְרִי.—Tosef. Kil. II, 8 פֹּלִיָּן דִּגָּ' (v. ed. Zuck. note). Tosef. T'bul Yom I, 1.

**גַּמְלִיאֵל** pr. n. m. (b. h.) *Gamaliel, Gamliel*; 1) Tannaim, a) Rabban G. senior (הַזֶּקֶן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27<sup>b</sup> sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69).—2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Hall. IV, 60<sup>a</sup> top ר' ג' ב' ר' ב' ר' Keth. 103<sup>b</sup>. Ib. 10<sup>b</sup>. Men. 84<sup>b</sup>; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39<sup>b</sup>.—c) (also גַּמְלִיאֵל) G. Zuga. Y. Hall. IV, 60<sup>a</sup> top; a. fr.; a. others (v. Frank. M'bo p. 72<sup>a</sup> sq.).

**גַּמְלִין**, pl. of גַּמְלָא.

**גַּמְלִין**, v. גַּמְלֹן.

**גַּמְלִיָּה** m., **גַּמְלִיָּה** f. ch.=h. גַּמְלֹן, *large-sized*. Sabb. 66<sup>b</sup> שְׂמִשְׁמֵנָא ג' Ar. (ed. גַּמְלָא) a large ant.—Ab. Zar. 28<sup>b</sup>, v. הִישְׁתַּיָּה.

**גַּמְלָת** f. (גַּמְלָא) *a caravan of camel-drivers*. Snh. X, 5 (111<sup>b</sup>); ib. 112<sup>a</sup>; B. Bath. 8<sup>a</sup>.

**גַּמְלָתָא** f. (גַּמְלָא) *stock of camels*. Gen. R. s. 75 (ref. to generic sing. שׂוֹר הַמִּדְּבָר, Gen. XXXII, 6) it is a popular expression ג' הַמִּדְּבָרָא (as we say in Chald.) the stock of asses, of camels.

**גַּמְם** 1) *to join, connect*. Denom. גַּם I, II.—2) *to make even, level, smoothen, peel, raze*. Shebi. IV, 5 גַּמְם Ms. M. (ed. מַעַל, Y. מַעַם) he razes (the tree) even with the ground; B. Bath. 80<sup>b</sup> מַעַם ג'. Tosef. Maas. Sh. V, 18 גַּמְמִין אֲרֻזָּא you may raze it (the vineyard with the fourth year's fruits). Ter. IX, 7 עַד שִׁיגֹם אֲרֻזָּא (Y. ib. end, 46<sup>d</sup> הָאֲרֻזְכִּין) until he has entirely cut off what is eatable. Y. l. c. כִּרְמִי בַעֲלִים עַד שֶׁ' בַעֲלִים the Mishnah means, until he has razed the plant while it was yet bearing leaves. Y. Kil. V, 30<sup>b</sup> bot.; Y. Shebi. I, end, 33<sup>c</sup> וְכ' כִּרְמוֹ אֲרֻזָּא he who razes his vineyard lower than a hand-breadth (above the surface); v. שִׁיגֹם עַד שֶׁיִּגֹּם until he razes it even with the ground.—

Hull. 92<sup>b</sup> וְכ' גַּמְמִין עִם וְכ' he peels the fat off even with &c., opp. to קָשָׁט. Tosef. Kel. B. Mets. VII, 3 וְיָגֵם (R. S. to Kel. XVII, 12 שִׁינְפָּר וְיָגֵם Nif.) until one has blown it up and scraped it (polished the leather surface).—*Part. pass.* גַּמְם *levelled, smoothened*. Hull. 59<sup>a</sup> פִּיהָ her mouth is smooth i. e. toothless (Bashi: *cut off*); v. infra. Tosef. Bekh. IV, 16 אֲרֻזָּא גַּמֹּם וְכ' (ed. Zuck. נָמוֹם, corr. acc.) what animal is called *gamum*? That which lacks horns, i. e. whose horns are not projecting, v. next w. Ib. 15 דִּגְוִמִּים (ed. Zuck. דִּנְיָמוֹם) read: דִּגְוִמִּים.

*Nif.* גַּמְם *to be levelled, smoothened, razed*. Shebi. I, 8 שֶׁ' אֵילָן (Ms. M. שֶׁנִּפְגֵּם) a tree which has been cut off (near the ground). Bekh. VI, 4 (39<sup>a</sup>) the incisors שֶׁנִּפְגְּמוּ which are broken off or levelled (with the gum; emp. Hull. 59<sup>a</sup> quoted above). Hull. 70<sup>a</sup> וְכ' נִגְמְמוּ כֹרְתֵי וְכ' if the sides of the womb are peeled (diminished in size). Tosef. Kel. B. Mets. l. c. נִגְמְמוּ after the leather bottles have grown too thin for holding liquids. Kel. XVII, 4 נִגְמְמוּ if they are worn off (the sides of a vessel having become too thin), opp. נִפְרָצוּ broken into (Maim.: the sides have been cut off, so that nothing but the bottom remained); Tosef. ib. B. Mets. VI, 9 נִפְגְּמוּ ed. Zuck. (R. S. to Kel. l. c. נִגְמְמוּ).—Transf. *to be degraded, disgraced*. Esth. R. to I, 9 (play on *gam* ib.) Vashiti's time has come לִיגְמָם to be disgraced (explained גַּמְלָא).

*Pi.* גַּמְם as Kel. Gen. R. s. 38 when a vineyard yields no fruits, גַּמְמִין אֲרֻזָּא the owner cuts it down.

**גַּמֹּם** (גֹּמֵם) ch. same. Y. Kil. II, 27<sup>d</sup> גַּמֹּם razed his vineyards. Hull. 50<sup>a</sup> גַּמֹּם שֶׁרִי peel it off and throw it away. Ib. 92<sup>b</sup> גַּמֹּם לִירוֹ ed. (Ar. גִּירָם) peeled it off (on the surface, opp. מַרְשָׁט). Ib. 96<sup>a</sup>.

*Ithpe.* גַּמֹּם as preced. Nif. Ib. 44<sup>a</sup> וְכ' אֲרֻזָּא גַּמֹּם the chin was razed, detached without laceration from the neck, opp. אֲרֻזָּא אֲרֻזָּא forcibly torn off. Bekh. 44<sup>a</sup> אֲרֻזָּא the horns are levelled (not projecting), opp. אֲרֻזָּא uprooted.

**גַּמְמִיָּה**, v. גַּמְמִיָּה.

**גַּמְמִסִּית**, v. גַּמְמִסִּית.

**גַּמְמִיָּה**, v. גַּמְמִיָּה.

**גַּמְע**, **גַּמְע**, v. גַּמְעָא a. גַּמְעָא I.

**גַּמְעָא** (v. גַּמְעָא) *to finish a pit*. Targ. Ps. VII, 16.—Denom. גַּמְעָא.

**גַּמְרָא** I, *Pi.* גַּמְרָא (denom. of מִיגְמָר, v. מִיגְמָרָא) *to perfume (clothes) with burned spices*. Bets. 22<sup>b</sup> לְגַמְרָא for the purpose of perfuming clothes. Ber. 53<sup>a</sup>.

*Hithpa.* גַּמְרָא *to be perfumed, soaked with perfume*. Sabb. 18<sup>a</sup> you may put *mugmar* under the clothes on the eve of Sabbath, וּמִיגְמָרִין וְהוֹלְכִין וְכ' and the process of soaking is continued during the entire Sabbath day. Bets. l. c. מִיגְמָר מִיגְמָר the room is perfumed of itself.

**גַּמְרָא** I ch., *Ithpe.* גַּמְרָא as preced. *Hithpa.* Targ. Cant. III, 6. Targ. Ps. XLIV, 9.

גָּמַר II (b. h.; cmp. v. גָּמַם 1) to *polish, touch up, finish*. Y. Sabb. VII, 10<sup>a</sup> *תָּבַח מְלַאכְתּוֹ* ḡ when he gives to his work the finishing touch; a. fr.—2) (in gen.) to *complete, end*. Pes. X, 7 *הוֹלֵךְ אֶת הַחֵלֶל* he reads over it (the fourth cup) the Hallel to the end, v. חָלַל.—Tosef. Succ. III, 2 *גִּמְרִין בָּהֶן וְכ'* on those occasions the *entire* Hallel is read; Ber. 14<sup>a</sup>; Arakh. 10<sup>a</sup>; Taan. 28<sup>b</sup>. Ber. 13<sup>b</sup> *חִזְרוּ וּגְמְרֵהָ* (after the disciples left) did he take it up again and read the whole of the Sh'ma?—Y. Yeb. II, beg. 3<sup>c</sup> *הַיְּבִיאָהּ גִּמְרֵתָּ בָּהּ* coition consummates the levir's marriage (Bab. ib. 18<sup>a</sup> *קִמְרִין גִּמְרוּ* v. מָצָא).—Y. Ber. VI, 10<sup>d</sup> *תֵּן מְלַאכְלוֹ* ḡ after he has finished eating; a. fr.—Euphem. to *gratify the sexual appetite*. Kerith. II, 4. Pes. 87<sup>a</sup> (play on *Gomer*, Hos. I, 3) *שֶׁחָלַל גִּמְרֵהֶם בָּהּ* all people could gratify their lust on her.—*וְגַמְרֵה* (abbr. *וגו'*) and *one finishes* (the sentence quoted)=*and so forth, &c.*, a clerical term used in Bible citations to save the writing out of the entire quotation. Hull. 98<sup>a</sup>. Gen. R. s. 51, beg.; a. fr.—\**Part. pass.* גָּמָר, f. *גְּמָרָה* *finished, complete, real, valid*. Kidd. 40<sup>b</sup>, a. fr. ḡ *צַדִּיק* a perfectly righteous man (without faults); *רָשָׁע* a wicked man throughout (without any good quality). Yeb. 18<sup>b</sup>, a. fr. ḡ *קִמְרִין* real (legal) possession.—*Pl.* גְּמָרִים, *גְּמָרוֹת*. Hull. 89<sup>a</sup>; a. fr.—Bets. 2<sup>b</sup>, a. e. ḡ *בָּצִים* perfectly developed eggs (with shells), v. infra.—3) to *destroy*. Pes. 87<sup>b</sup> (play on *Gomer*, v. supra) *בִּזְזוּ וּגְמְרוּ* (Ms. M. *גִּמְרוּ וּגְמְרוּ*) they plundered and destroyed (they destroyed thoroughly).—4) to *conclude, determine, decide*. Kel. XVI, 1. Ber. 17<sup>a</sup> *כָּל לִבְכָּר וְכ'* he be determined with all thy heart &c. Shebu. 26<sup>b</sup> *בְּלִבּוֹ* ḡ he resolved (vowed) in his heart, opp. *הוֹצִיאָהּ שְׁפָתָיו*; Hag. 10<sup>a</sup>.—Erub. 13<sup>b</sup>, a. fr. *מִנְנוּ וּגְמָרוּ* they were counted (their votes were taken) and they decided.—Snh. III, 7 (42<sup>a</sup>) *גִּמְרוּ* when they had closed the case (being ready for publishing the sentence); a. fr.—5) to *draw a conclusion by analogy*. Sabb. 96<sup>b</sup> *הַעֲבֵרָה מִיֶּדְהָ* ḡ one forms an analogy between the expressions *hešbir* &c.; a. fr.—6) to *be fully developed*. Tosef. Par. XI, 7, v. גָּמַל.—גָּמַל, v. supra.

*Pi.* גָּמַר 1) to destroy. Pes. 87<sup>b</sup> בָּקְשׁוּ לִגְמַר וּב' they intended to destroy the possessions of Israel in her (Gomer's) days, v. supra.—2) to develop, mature, ripen. Y. Shebi. V, beg. 35<sup>d</sup> אֵין פִּירוּרֵיהֶם יִגְמְרִין וּב' their fruits ripen only every three years.

*Nif.* נִגְמַר to be finished, completed. Snh. VI, 1 הָיָה הַדִּין נִגְמָר when proceedings are finished (sentence pronounced). Gen. R. s. 12 נִגְמְרוּ מִלְאֲכֵתָם they were finished; a. fr.

דִּגְמַר II ch. same; 1) to *finish*. Targ. Ps. LVIII, 3 דִּגְמַר (ed. Lag. דִּגְמַר, corr. acc.); a. fr.—Pes. 55<sup>a</sup> מְגַדְּרֵנּוּ we dare finish a work commenced. Ib. מְגַדְּרֵנּוּ אֵין אַחֲרָיוּלָא to finish is permitted, but not to begin; a. fr.—2) to *consume, destroy*. Targ. Job I, 16. Ib. XXII, 20; a. fr. (also Pa.).—3) to *end, cease*. Targ. Ps. XII, 2 מְגַדְּרֵנּוּ they are gone. Targ. Prov. V, 11. Ib. XXII, 8; a. e.—4) to *conclude, derive*. Hull. 98<sup>b</sup> מִיִּידָא וְלִדְגְמַר now let one draw a conclusion from this (by analogy)! Ib. מִחֲדִישׁ מְגַדְּרֵנּוּ לא מִפִּי אֶחָד we draw no conclusions; a. fr.—5) to *be perfect, ready to answer, to know well*. [Targ. Y. Deut. VI, 7 וְהִגְמַרְרֵנּוּ וְכ', read וְהִגְ, v. infra].—

*Part.* גָּמִירָא. Sabb. 63<sup>a</sup> וְהוּא גָּמִירָא וְכ' and I knew well the whole Talmud (v. Rabh. D. S. a. l.). Taan. 7<sup>a</sup> bot. דְּגִמְרִי who are learned; ib.<sup>b</sup> top ג' טַשֵּׁי הוּא they would be more learned; a. fr.—Whence: *to learn by heart*, esp. *to learn traditional law* (cmp. פָּסֵק II.). Targ. Job XXII, 22 (h. text קח, cmp. לָקַח).—Sabb. l. c. דָּרִיב אִישׁ וְהָדָר a man must first learn traditions, and then he may reason; Ab. Zar. 19<sup>a</sup>, v. פָּסֵק II.—Ber. 43<sup>a</sup> גָּמִירָא ... וּבִרְכָּתָא and we are not sufficiently familiar with the laws concerning grace at meals. Yoma 29<sup>a</sup> מִיָּגֶמֶר בְּטַרְיָא וְכ' *to remember well something old (to refresh the memory)* is more difficult than to commit to memory a fresh thing. Sabb. l. c. מִיָּגֶמֶר מִיָּדָא from whom to receive traditions. Sot. 36<sup>b</sup> קָנְיָא דְהוּא לֹא he could not remember; a. fr.—Sabb. 96<sup>b</sup> לֹא גִמְרִי גִמְרִי they (the scholars) know it by tradition; ib. 97<sup>a</sup> לֹא גִמְרִי.—דִּילְכּוּתָא ג' לֹא they have a tradition, *it is a well-known maxim*. Shh. 37<sup>b</sup> bot. Sot. 34<sup>a</sup>. Gitt. 47<sup>a</sup>; a. fr.

*Pa. גָּמַר to finish; to consume.* Targ. Job XXI, 13 ed.  
(Ms. גָּמַרִין Part. Pe.). Ib. XIII, 28; a. fr.

*Af. אָמַר to teach verbally.* Targ. Y. Deut. VI, 7 [read:] וְתִמְרְיֵנּוּ and thou shalt teach them (v. Ber. 13<sup>b</sup>).—Sot. 36<sup>b</sup> אָמַר he taught him (the Hebrew language), but he (Pharaoh) could not remember it. Hull. 45<sup>b</sup> אָמַר I will teach thee a tradition. B. Kam. 17<sup>a</sup> לְאָמַר as to teaching. Ber. 13<sup>b</sup>, v. גַּר II.

*Itkpe*, אִתְקַפֵּי, אִתְקַפֵּי to be finished; to be destroyed. Targ. Job XXXIII, 17. Targ. Ps. CIX, 23.—Targ. Y. Num. XVIII, 14 רִמְקַמֵּי (h. text חֲרַם). Targ. Y. Ex. XXII, 19 יִתְקַמְדֵּי (h. text יִחַרְדֵּי).

**גָּמַר**, constr. **גִּמְרוֹ** m. (preced.) *finishing, last touch; consummation*. Sabb. 103<sup>a</sup>, a. fr. מְלַאכָה ג' the finishing work.—Snh. 6<sup>b</sup>; a. fr. ג' דִּין close of legal proceedings.

III ch. 1) same, *finish, perfection, beauty*. Snh. 8<sup>b</sup>,  
a. e. דרינא ג', v. preced. Targ. Ez. XXVII, 24 מיני רב'  
the perfection of all valuable things (h. text מכללים).  
Ib. XXIII, 6 ed. Lag. (ed. גמיר, h. text רכלת). Ib. 12 (h.  
text מכלל).—2) (comp. אבן־דָּרָא) *carbuncle*, a precious stone.  
Targ. Is. LIV, 12 (h. text אקדה).

**נִמְרָא** f. (v. פֶּקֶד II, 5) *memorizing of verbal teachings, tradition*. Ab. Zar. 19<sup>a</sup> bot. הֵינִי סוֹבֵר אֶבֶל ג' מִדּוֹד רַבָּא וְכ' (v. Rabb. D. S. a. l. note) this refers to reasoning (dialectics), but as to traditional laws (rules &c.), it is better to study only with one teacher, in order not to be confused by varying wording; Yalk. Ps. 614.—Gitt. 6<sup>b</sup> הָא ג' דִּינָא וְג' לִיהָ this is merely a tradition (not to be arrived at by way of reasoning) and one may not have heard that tradition (and yet be an able man). B. Mets. 33<sup>ab</sup> ג' *verbal study* (opp. מִשְׁנָה which had been put to writing). Arakh. 29<sup>a</sup> רַב בְּפִי־הִי בְּמִי רַב (not גִּבּוֹר) Rab had his own tradition about it (had it from his teacher that the Mishnah was corrupt). Erub. 60<sup>a</sup> גִּבּוֹר וְזוֹרָתָא דְּהָא if it is a tradition, learn it by heart, let it be like a song (the wording of which you dare not change); Sabb. 106<sup>b</sup>; Ab. Zar. 32<sup>b</sup>; Bets. 24<sup>a</sup> (variously interpreted in comment.). —Yoma 14<sup>b</sup>, a. fr. מִשְׁמֵרָה דְּנָא as a tradition (without knowing the reasoning process, cmp. ib. 33<sup>a</sup> bot. גִּבּוֹרֵנָא

וכ'; a. fr.—*G'mara*, that part of the Talmud containing those discussions, decisions &c. which, after the reduction to writing of the Mishnah, were the materials of verbal studies until they, too, were put to writing.—Abbrev. גמ', a clerical mark in the Talmud Babli editions, to indicate where the Mishnah ends, and the G'mara begins.

**גַּמְרִי** (infin. Pa. of גמר) *entirely*. \*Targ. Job XXX, 24 Ms. (ed. לגרמיה).—Pes. 55<sup>b</sup>. B. Kam. 35<sup>b</sup>; a. fr.

**גַּמְרִיָּה**, Y. Shebu. III, 34<sup>b</sup> bot., v. גַּמְרִיָּהּ.

**גַּמְרָנָא** m. (Denom. of גַּמְרָא) *a teacher of traditions*. Pes. 105<sup>b</sup>.

**גַּמֶּשׁ** (cmp. כמש) *to contract, bend*. Yoma 67<sup>a</sup> Ms. M. 2 (v. Rabb. D. S. a. l. note 20) וימנין דגמיש רישיה sometimes the animal's head (in falling) is bent, and he (the man) cannot see the chord.

*Pa.* same. Ib. ed. לרישיה ולאן וימנין דג' the animal may bend its head, and the man may not think of looking after the chord.

**גֶּן**, c., **גֶּנֶת**, **גֶּנֶזֶת** f. (b. h.; גנן) *a fenced-in place, garden*.—*paradise, place of future reward*, opp. גִּיְהִינִים. Pes. 54<sup>a</sup>; Ned. 39<sup>b</sup>; a. fr.—Gen. R. s. 15 beg. גן גֶּן the garden was larger than Eden (Eden was a portion of the garden, ref. to Ez. XXXI, 9). Taan. 10<sup>a</sup> and the garden was one sixtieth portion of Eden.—Gen. R. l. c. כפיני שדיא נרונה בני' like a spring in a garden. Kil. II, 2 גרני גנה garden plants. Ex. R. s. 31 גלגל שבג' the wheel works of the well in the garden; a. fr.—Trnsf. (cmp. hortulus a. ὄρεος) *woman*. Pirké d'R. El. ch. XXI אין גן אלא האשה וכ' *gan* (Gen. III, 3) means woman who is compared to a garden (ref. to Cant. IV, 12), מה דגנה זו וכ' as a garden &c. Cant. R. to IV, 12 גַּמְרִי נְעוּלָה וְרִיָּא מְחַגְגִּיָּא my consort (Israel) is closed (chaste), and yet defamed.—*Pl.* גַּמְרִי. Lev. R. s. 3, beg. better off is he who owns גֶּנֶז one garden and &c. than he who takes other people's gardens on half-shares; a. fr.—Gen. R. s. 85 גַּמְרִי בְּגַמְרִי (euphem. for sexual intercourse).

**גֶּנֶזֶת** ch. same. Targ. Job XXXVIII, 18 עֵדֶן גֶּנֶזֶת (ed. גֶּנֶזֶת); a. fr.; v. גֶּנֶזֶת. *Pl.* גֶּנֶזֶת. Targ. II Kings IX, 27.—Lev. R. s. 3, v. גֶּנֶזֶת II.—גֶּנֶזֶת *the gardens (or the forts?) of Ascalon*, name of a Palestinean border place (v. Hildesh. Beitr. p. 72). Y. Shebi. VI, 36<sup>c</sup>; ib. מן מה דרני גנזיה וכ' (corr. גנזיה) from the expression 'the gardens of A.', we derive that A. itself is considered as foreign land; Tosef. ib. IV, 11 גֶּנֶזֶת דא; Sifrē Deut. 51 גֶּנֶזֶת דא (prob. גֶּנֶזֶת); Yalk. ib. 874 גֶּנֶזֶת.

**גֶּנֶזֶת** v. גֶּנֶזֶת I a. גֶּנֶזֶת.

**גֶּנֶזֶת** v. גֶּנֶזֶת.

**גֶּנֶזֶת** m. (גנר) *disgrace, shame, blame; obscenity*. Ab. Zar. 46<sup>a</sup> a byname לג' of reproach, (cacophemistic, opp. לשבח). Kidd. 33<sup>b</sup>; Y. Shek. V, 49<sup>a</sup> bot. לג' one says 'they looked after Moses' (Ex. XXXIII, 8) with the

purpose of fault-finding; Tanh. Ki Thissa 27. Meg. 25<sup>b</sup> כל המקראות . . . לג' וכ' words in the Torah which, as they are written (v. כחריב), have become obscene, are in reading changed &c. (שגל changed into שכב &c.). Ber. 33<sup>b</sup> it would be offering an insult to him; a. fr.

**גֶּנֶזֶת** ch. same. Targ. II Esth. I, 2. Targ. Y. Lev. XX, 17; a. e.

**גֶּנֶזֶת** (b. h.) [*to put behind, aside, to steal*. Y. Snh. VIII, 26<sup>b</sup> top גֶּנֶזֶת אר' do not carry off stealthily thine own property from the thief, lest thou appear to be stealing.—Snh. 86<sup>a</sup> נפש גֶּנֶזֶת one who kidnaps a person. B. Kam. VII, 2 על פי שנים ג' if he is convicted of stealing through two witnesses; a. fr.—דער' *to deceive, to create a false impression*. Hull. 94<sup>a</sup> גֶּנֶזֶת אסור לגֶּנֶזֶת it is forbidden to create &c. (e.g. to make believe as if you opened a fresh barrel of wine as a special attention to your guest, while you would have had to do it at any rate). Shebu. 39<sup>a</sup>; a. fr.—דער' *to deceive by a false impression on the eye, to delude*. B. Mets. IV, 12.—Part. pass. גֶּנֶזֶת, f. גֶּנֶזֶת. Ab. Zar. 44<sup>b</sup>; Meil. 7<sup>b</sup> גֶּנֶזֶת II. fallacious reply; v. גֶּנֶזֶת II.

*Pi.* גֶּנֶזֶת *to keep behind*. Ex. R. s. 5 עצמן אר' גֶּנֶזֶת they kept themselves at a distance from Moses and then withdrew.

*Nif.* גֶּנֶזֶת 1) *to be stolen, kidnapped*. B. Mets. III, 1. Gen. R. s. 84; a. fr.—2) *to be deceived* (sub. דער'). Tosef. B. Kam. VII, 8 sq.; Mekh. Mishp. N'zikin, s. 13.

*Hithpa.* גֶּנֶזֶת *to sneak in*. Pesik. R. s. 21, גֶּנֶזֶת they used to have stealthy intercourse &c. Mekh. l. c. גֶּנֶזֶת who steals himself (into the college room) behind a neighbor.

**גֶּנֶזֶת** ch. same. Targ. Y. Gen. XXXI, 30. Ib. 20. Targ. O. Deut. XXIV, 7 גֶּנֶזֶת (Y. גֶּנֶזֶת, corr. acc.); a. fr.—Part. pass. גֶּנֶזֶת. Targ. O. Gen. XL, 15 גֶּנֶזֶת ed. Berl. I have been stolen.—Ruth R. introd. 3 (a trial before a Roman court) גֶּנֶזֶת לא גֶּנֶזֶת "Ye have stolen".—"We have not". . . .; עמד ג' עמד "thou hast not stolen? Who has been stealing with thee?" Gen. R. s. 37; s. 63. B. Kam. 65<sup>b</sup> גֶּנֶזֶת מינד was it an ox I stole from thee?—Ib. 67<sup>b</sup> ער דגניב רורי (he is not bound to pay) unless he stole two animals; a. fr.

*Pa.* גֶּנֶזֶת 1) same. Targ. Jer. XXIII, 30.—2) *to go round about*. Keth. 19<sup>a</sup> גֶּנֶזֶת למה לך וכ' O thou cunning man, what is the use of thy going round about?; Yeb. 91<sup>a</sup>; B. Bath. 133<sup>a</sup> גֶּנֶזֶת גֶּנֶזֶת Ms. R. (ed. גֶּנֶזֶת, corr. acc.).—Part. pass. גֶּנֶזֶת *crooked*. Targ. Jud. V, 6 (עקלקל' אורדון (h. text גֶּנֶזֶת).

*Hithpa.* גֶּנֶזֶת, *Hithpa.* גֶּנֶזֶת 1) *to be stolen*. Targ. Ex. XXII, 11. Targ. Y. Gen. XL, 15; a. e.—B. Mets. 34<sup>a</sup> top מי ימר דמיגֶּנֶזֶת who can say that it will be stolen? Ib. 24<sup>a</sup> אגניב כסא וכ' a silver goblet was stolen from the inn; a. e.—2) *to sneak away*. Targ. II Sam. XIX, 4.

**גֶּנֶזֶת** m. (b. h.) *thief*. Y. Snh. VIII, 26<sup>b</sup> top גֶּנֶזֶת if one carries an object off in the sight of witnesses, he is a thief (amenable to the law Ex. XXI, 37), if in the owner's presence, he is a robber. B. Kam. 57<sup>a</sup>

since he keeps himself hidden הוא ג' he is a thief (not a robber). Ib., a. fr. ג' טוען טענה ג' he pleads that a thief had stolen the object in his charge. Snh. 26<sup>b</sup> וכן ג' ניסן וכן ג' a thief (a laborer or tenant who takes fruits) in Nisan or in Tishri is not a thief (to be considered unfit to testify in court); a. fr.—*Pl.* גָּנְבִים. Tosef. B. Kam. VII, 8; Mekh. Mishp., N'zikin, s. 13; a. fr.

**גָּנַב** **גָּנְבָא** ch. 1) same. Targ. Ex. XXII, 1; a. e.—Ber. 5<sup>b</sup> (prov.) וכן ג' גנב וכן steal after the thief (take thine own stealthily from him), and thou hast a taste (of theft), v. גָּנַב. Snh. 22<sup>a</sup> (prov.) וכן ג' נפשיה וכן when strength fails the thief, he pretends to be honest.—*Pl.* גָּנְבִי, גָּנְבִיָא, גָּנְבִין. Targ. Y. Ex. XX, 13; a. fr.—Ab. Zar. 70<sup>a</sup>. Snh. 109<sup>a</sup>, v. אָזַל; a. fr.—2) *cunning*. B. Bath. 133<sup>a</sup>, v. גָּנַב *Pa.*

**גָּנַב** m.=גָּנִיבָה q. v.

**גָּנְבָא** v. גָּנַב ch.

**גָּנְבָה** v. גָּנִיבָה.

**גָּנְבִירָה** f. (denom. of גָּנַב) *inclined to steal*. *Pl.* גָּנְבִירָה. Gen. R. s. 45, v. גָּנְבִירָה.

**גָּנְבִירָא** **גָּנְבִירָא** m. (=גָּנִיבָר) *strong man, giant*.—*Pl.* גָּנְבִירָא, גָּנְבִירָא. Targ. Prov. IX, 18 גָּנְבִירָא ed. Lag. (ed. Vien. some ed. גָּנְבִירָא, corr. acc.). Targ. Y. Gen. XIV, 1 גָּנְבִירָא (read גָּנְבִירָא). Targ. Y. Deut. II, 10 sq. [Ib. 11 מִיִּשְׁרָא גָּנְבִירָא, corr. acc.]

**גָּנְבִירָא** *ginger*, v. גָּנִיבָר.

**גָּנְבִירָא** f. (גָּנַב) *thief*. Gen. R. s. 92 גָּנְבִירָא thief (Benjamin), son of a thief (Rachel); Tanh. Mikk. 10 (ref. to Gen. XXXI, 19).

**גָּנְגִידִין** m. (γινγιδιον) *gingidium*, a kind of chervil (bitter herb; v. Sm. Ant. s. v.). Y. Pes. II, 29<sup>c</sup> top (expl. חֲמֶכָה).

**גָּנְגִילִין** **גָּנְגִילִין** m. (cingulum) *girdle*, v. גָּנְגִילִין.

**גָּנְגִילִין** v. גָּנְגִילִין.

**גָּנְדָר** I (גָּנַר *to be rounded*, v. גָּנַר II; cmp. כָּדַר; v. Nöld. Neusyrische Gramm. p. 39) *to roll*. Targ. O. Gen. XXIX, 8; 8; 10 (ed. Berl. גָּנַר, v. Berl. Targ. O. II, p. 10; Targ. Y. ib. 13 גָּנַר, some ed. גָּנַר). Targ. I Kings XIV, 10 גָּנַר (דִּמְנָרִין) as they roll with a (threshing) roller (h. text הגלל גָּנַר).—Gitt. 69<sup>b</sup> וְיִגְדָרָהּ (Rashi וכן) and let him roll it sixty times. Ab. Zar. 28<sup>a</sup> (ויגדר (some ed. ויגדר).

*Ithpa.* גָּנְדָר *to be rolled; to roll one's self*. B. Kam. 35<sup>a</sup> Ms. M. (ed. ויאגדר, v. Rabb. D. S. a. l. note) to burn the stack in order to roll himself in the ashes. Ib. קָמַנְדָר בקיטמיה Ms. M. he did roll himself in its ashes. Gitt. 77<sup>b</sup> אִיג' גִּישָׁא Ar. (ed. אִזַּל, Rashi to Sabb. 80<sup>a</sup> quotes אִיג' the letter of divorce (thrown over

to the woman) rolled and fell &c. Yeb. 17<sup>a</sup> (prov.) קָבָא רַבָּא וְקָבָא רַבָּא . . . מִיִּנְדָר וכן the large and the small measure (both instruments of fraud) roll together and arrive at hell, and from hell &c., i. e. all the low elements meet in those Babylonian places.

**גָּנְדָר** II (גָּנַר, cmp. *Hithpa.*), *Ithpa.* גָּנְדָר *to lord it*. Taan. 23<sup>b</sup> גָּנְדָרָא עָלַי she lords it over me (being proud of her beauty; (Ms. M. אִזַּל וּמִרָא לִיה).

**קָנְמָרְפּוּס**, **גָּנְדָרְפּוּס** m. (corrupt. of κυνά-θροπος or of λυκάνθρωπος, sub. νόσος; for rejection of λ, v. בִּרְיָנִי) *lycanthropy*, a form of melancholy, the patient so afflicted believing himself to be a wolf (or a dog) and spending his nights among tombstones; also (δ λυκά-θρωπος) *the person so afflicted*. Hag. 3<sup>b</sup> אִימַר גָּנְדָרְפּוּס גָּנְדָרְפּוּס, גָּנְדָרְפּוּס, גָּנְדָרְפּוּס, גָּנְדָרְפּוּס ed. (Ms. M. גָּנְדָרְפּוּס, Var. גָּנְדָרְפּוּס, v. Rabb. D. S. a. l. note) say, lycanthropy has seized him.—Y. Gitt. VII, beg. 48<sup>c</sup> דִּירִיצָא בְלִילָה קְנִיטְרִיפִיס (corr. acc.) he who goes out at nights is merely a lycanthrope (but not insane).

**גָּנְדָרְפּוּס** v. preced.

**גָּנְדָה** v. גָּנַח I.

**גָּנְדָה**, **גָּנְדָה** v. גָּנַח.

**גָּנְדָה** v. גָּנַח.

**גָּנְדָא** (=גָּנְבָא) *cunning*. Keth. 19<sup>a</sup>, v. גָּנְבָא *Pa.*

**גָּנְדָא** m. (גָּנַב) *stolen, secret*. *Pl.* גָּנְדָא. Targ. Prov. IX, 17 (Ms. גָּנְדָרִי).

**גָּנְדָא** I f., **גָּנְדָא** m. (גָּנַב) *tail*. Targ. Job XL, 17 Ms. (ed. גָּנְדָרִי). Targ. Y. Deut. XIV, 9 גָּנְדָרִי. Sabb. 77<sup>b</sup>. M. Kat. 17<sup>a</sup>; a. e.

**גָּנְדָא** II f. (גָּנַב) 1) *theft, stolen object*, v. גָּנִיבָהָא. —2) *fallacy, fallacious reply* (v. גָּנַב). Ab. Zar. 44<sup>b</sup> מֵאִי גָּנְדָא where in lies the fallacy of his answer? Ib. גָּנְדָא מֵאִי its fallacy comes in from here (consists in this).

**גָּנְדָנִת**, **גָּנְדָנִת** f. (גָּנַח, cmp. גָּנַח) a sort of *parasol made of osier* and used by field laborers. Kel. XVI, 7 גָּנְדָנִת דִּיעָנִי Ar. (Mish. גָּנְדָנִת pl., Talm. ed. גָּנְדָנִת, Maim. comment. ed. Derenbourg גָּנְדָנִת). [Ar. a. R. S.: *the poor man's bag*.]

**גָּנְדָרִי** m. (גָּנַר, cmp. גָּנַר) *shame*. Y. Yoma VI, 43<sup>c</sup> the order of confession is דִּשְׁמָא דִּשְׁמָא in order not to mention the shame of Israel (by bringing the name of Israel in direct connection with פִּשְׁעֵי as the harshest of the three expressions).

**גָּנְדָרִי**, Y. Shebi. VI, 36<sup>c</sup>, v. גָּנַח.

**גָּנְדָרִי** **גָּנְדָרִי** m. (גָּנַח) *baldachin* (the Greek θάλαμος), *bride-chamber, state room*. Cant. R. to I, 4 (play on *ganno*, ib. IV, 16) לְגָנְדָרִי to his state room (the Tabernacle). Ib. to V, 1; Num. R. s. 13. Pesik. R. s. 5.—Num. R. l. c.



*ganni* (Cant. IV, 16) means "my state room"; as the bridal curtain is embroidered in variegated colors, so was the Tabernacle &c.; a. e.

**גִּזְזִיקָא, גִּזְזִיקָא, גִּזְזִיקָא** ch. same; 1) *cover, shade, baldachin*; esp. *bridal chamber, state-room*. Targ. Y. Gen. XIV, 13 **גִּזְזִיקָא** cover. Targ. Is. IV, 5 **גִּזְזִיקָא** (read **גִּזְזִיקָא**, ed. Lag. **גִּזְזִיקָא**, h. text **גִּזְזִיקָא**). Targ. Job XV, 32 Var. his enclosure (v. **גִּזְזִיקָא**) shall not be **גִּזְזִיקָא** ed. Lag. (ed. **גִּזְזִיקָא**) a (wreathed) state-room (h. text **גִּזְזִיקָא**; cmp. Cant. I, 16). Targ. Y. Ex. II, 1 **גִּזְזִיקָא** **גִּזְזִיקָא** Targ. Ps. XIX, 6; a. e.—Y. Yeb. XIII, 13<sup>c</sup> bot. **גִּזְזִיקָא** if a bridal room is prepared for her. Y. Ber. II, 5<sup>a</sup> they went **גִּזְזִיקָא** **גִּזְזִיקָא** to prepare the bridal chamber of &c.; Bab. ib. 16<sup>a</sup> wreathed the bridal chamber of &c. Ruth R. to I, 17 (sect. 3) [read:] **גִּזְזִיקָא** **גִּזְזִיקָא** that thy state-room in the hereafter have one jewel less than &c., i. e. that the jewel given thee in this world be deducted from thy future reward.—2) (v. **גִּזְזִיקָא**) *couch, breeding place*. Targ. Job XL, 22. Ib. 31.

**גִּזְזִיקָא**, v. **גִּזְזִיקָא**.

**גִּזְזִיקָא** f. (v. **גִּזְזִיקָא**) *couch*.—*Pl.* **גִּזְזִיקָא**. Y'lamd. to Deut. X, 12 quot. in Ar. (ref. to **גִּזְזִיקָא**, Cant. VIII, 13) when the students at college sit **גִּזְזִיקָא** arranged by couches (school forms).

**גִּזְזִיקָא, גִּזְזִיקָא** f. (v. **גִּזְזִיקָא**) (*hortulus*), *garden at the house, pleasure-garden*. Targ. Y. Ex. II, 21.—Ber. 43<sup>b</sup>. Y. Kidd. IV, end, 66<sup>d</sup> של **גִּזְזִיקָא** vegetable garden; a. fr.—*Pl.* **גִּזְזִיקָא**. B. Bath. 68<sup>a</sup><sup>b</sup>.—Esp. (= **גִּזְזִיקָא**) *paradise*. Targ. Y. Gen. XLVI, 17; a. e.

**גִּזְזִיקָא** pr. n. f. *G'nunitha*, (*gardener*) legendary name of Esther's attendant for the third day of the week (with ref. to Gen. I, 11). Targ. Esth. II, 9.

**גִּזְזִיקָא**, v. **גִּזְזִיקָא**.

**גִּזְזִיקָא, גִּזְזִיקָא**, v. **גִּזְזִיקָא**, pl.

**גִּזְזִיקָא**, v. **גִּזְזִיקָא**.

**גִּזְזִיקָא**, v. **גִּזְזִיקָא** a. **גִּזְזִיקָא**.

**גִּזְזִיקָא**, v. **גִּזְזִיקָא**.

**גִּזְזִיקָא**, v. **גִּזְזִיקָא**.

**גִּזְזִיקָא** f. (**גִּזְזִיקָא**; v. **גִּזְזִיקָא**) *blame, disgrace*. Pes. X, 4. Arakh. 16<sup>a</sup> may be induced to speak of his shortcomings; a. fr.

**גִּזְזִיקָא** ch. same. Targ. Y. Gen. XXXIV, 14. Targ. Koh. V, 5.

**גִּזְזִיקָא** [to cut off, set aside,] 1) *to save, hoard up, reserve*. B. Bath. 11<sup>a</sup>; Tosef. Peah IV, 18 **גִּזְזִיקָא** **גִּזְזִיקָא** thy ancestors saved (treasures) and increased the savings of their fathers. Hag. 12<sup>a</sup> **גִּזְזִיקָא** for whom has He reserved it?; a. fr.—*Part. pass.* **גִּזְזִיקָא**, f. **גִּזְזִיקָא** *reserved*. Pes. 119<sup>a</sup>; Snh. 110<sup>a</sup>.—2) *to remove from sight, hide*

(in order to prevent desecration). Tosef. Sabb. XIII (XIV), 5; Sabb. 116<sup>a</sup>. Meg. 28<sup>b</sup> a book of the Law in a state of decay **גִּזְזִיקָא** **גִּזְזִיקָא** is buried by the side of a scholar; a. fr.—3) *to declare a book apocryhal, to suppress, prohibit the reading of*. Pes. 56<sup>a</sup> **גִּזְזִיקָא** **גִּזְזִיקָא** suppressed the Book of Remedies. Sabb. 115<sup>a</sup> **גִּזְזִיקָא** he (R. Gamliel junior), too, gave orders about it and suppressed it; Tosef. ib. XIII (XIV), 3; a. fr.—Sabb. 30<sup>b</sup> **גִּזְזִיקָא** **גִּזְזִיקָא** the scholars wanted to suppress (declare uncanonical) the Book of Koheleth; a. fr.

*Nif.* **גִּזְזִיקָא** 1) *to disappear, be hidden*. Yoma 52<sup>b</sup> **גִּזְזִיקָא** when the Holy Ark was removed, there disappeared with it &c.; Tosef. ib. III (II), 7. Tosef. Sot. II, 2 **גִּזְזִיקָא** **גִּזְזִיקָא** the scroll used for the suspected wife (*סוֹטָה*) was hidden away under the door pivot of the Temple; a. fr.—2) (of books) *to be prohibited, suppressed*. Sabb. 13<sup>b</sup> **גִּזְזִיקָא** **גִּזְזִיקָא** but for him, the Book of Ezekiel would have been suppressed; Hag. 13<sup>a</sup>; Men. 45<sup>a</sup>; a. e.

**גִּזְזִיקָא** ch. same, *to save*.—Targ. II Kings XX, 17.—*Part. pass.* **גִּזְזִיקָא**, f. **גִּזְזִיקָא** 1) *hidden, stored up, reserved*. Targ. II Chr. XXXIV, 15. Targ. I Sam. XXV, 29.—*Pl.* **גִּזְזִיקָא**. Targ. O. Deut. XXXII, 34. Targ. Hos. XIII, 12.—Targ. Prov. XXX, 18.

*Ithpe.* **גִּזְזִיקָא** *to disappear*. Targ. Y. Num. XX, 2; 13.

**גִּזְזִיקָא** m. (b. h.; preced.) *store, treasure*.—*Pl.* **גִּזְזִיקָא**, constr. **גִּזְזִיקָא**. Hag. 12<sup>b</sup>. Pes. 119<sup>a</sup> **גִּזְזִיקָא** **גִּזְזִיקָא** Korah's storehouse. Ib. 118<sup>b</sup> bot. **גִּזְזִיקָא** **גִּזְזִיקָא** Ms. M. 2 (Ms. M. 1 **גִּזְזִיקָא**; ed. **גִּזְזִיקָא**, corr. acc.).

**גִּזְזִיקָא, גִּזְזִיקָא** ch. 1) same. Targ. I Sam. XXV, 29 **גִּזְזִיקָא**; Targ. Y. Deut. XXXI, 16 **גִּזְזִיקָא**.—*Pl.* **גִּזְזִיקָא**. Targ. Ps. CIV, 13. Targ. Hos. XIII, 15. Targ. Y. Deut. XXXIII, 19 the hidden treasures.—Koh. R. to XI, 1 [read:] **גִּזְזִיקָא** **גִּזְזִיקָא** and go into my treasury and take from there seven suits of clothes.—2) *garments kept in the royal treasury* (cmp. Koh. R. l. c., a. **גִּזְזִיקָא**). Targ. Esth. I, 3 **גִּזְזִיקָא** **גִּזְזִיקָא** fine woolen garments. [Ab. Zar. 35<sup>b</sup>, v. **גִּזְזִיקָא** I.]

**גִּזְזִיקָא**, v. **גִּזְזִיקָא**.

**גִּזְזִיקָא** f. (b. h. pl. **גִּזְזִיקָא**; **גִּזְזִיקָא**, with format. **גִּזְזִיקָא**, cmp. *treasury, store*. Gen. R. s. 61 (homiletic interpret. of **גִּזְזִיקָא**, cmp. **גִּזְזִיקָא** **גִּזְזִיקָא** (not **גִּזְזִיקָא** like one who seals up a store and finds it sealed and knotted; Yalk. ib. 109 **גִּזְזִיקָא** some ed. (corr. acc.); ib. Chron. 1074.

**גִּזְזִיקָא** (v. next w.) of *Ginzak*. Y. Ber. II, 5<sup>b</sup> top Benjamin of G. (Nidd. 65<sup>a</sup> **גִּזְזִיקָא**).

**גִּזְזִיקָא, גִּזְזִיקָא** pr. n. pl. *Ginzak, Gazaka*, a city in the North of Media Atropatene (v. Neub. Géogr. p. 375). Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup>, expl. **גִּזְזִיקָא** (II Kings XVIII, 11). Ab. Zar. 34<sup>a</sup>; 39<sup>a</sup>; Gen. R. s. 33 (mentioned in connection with R. Akiba); Taan. 11<sup>b</sup> (v. Rabb. D. S. a. l. note 7). Treat. S'mah. ch. XII.

**גָּנַח** (v. גִּיחָא) *to groan*, esp. 1) (with or without מלכו) *to sigh heavily under an attack of angina pectoris*. Tem. 15<sup>b</sup>; B. Kam. 80<sup>a</sup>; Tosef. ib. VIII, 6; Keth. 60<sup>a</sup>.—2) *to cough and spit blood*. Gen.R.s.32, end דם ג'; Tanh. Noah 9 וכוהה דם ג', v. קָחָה.

**גָּנַח** I ch. same, *to groan, rumble* (of the underground thunder at earthquakes). Ber. 59<sup>a</sup> ג' גִּיחָא (Ms. M. גִּנָּא, Ms. O. גִּנְיָה, v. גִּיחָא).

**Pa.** גָּנַח same, esp. *to utter disconnected sounds* (staccato), opp. to יָלִיל *to utter a trembling plaintive sound* (tremolo). R. Hash. 34<sup>a</sup>.

\***גָּנַח** II *to cut, pass swiftly*. Targ. Ps. VIII, 9 Ar. (ed. עובר, h. text עובר).

**Pa.** גָּנַח *to castrate*. B. Mets. 90<sup>b</sup> top they take them stealthily וְגִנְיָהּ יְרוּחוֹן (Ms. M. וְגִנְיָהּ, v. וְגִנְיָהּ; v. Rabb. D. S. a. l. note). [גִּנְיָהּ prob. misread for גִּנְיָהּ, a. גִּנְיָהּ for וְגִנְיָהּ, denom. of גִּנְיָהּ II. Cmp. form of letters, Sabb. XII, 5; 103<sup>b</sup>; 104<sup>b</sup>.]

**גָּנַח** (cmp. גָּנַח) *to cover, be covered*.

**Pi.** גָּנַח *to overshadow, to obscure, to put to shame; to censure*. Snh. 92<sup>b</sup> וְכ' אֶרֶב הַחַמָּה אֶרֶב הַחַמָּה וְכ' they obscured the sun with their beauty. Gitt. 58<sup>a</sup> אֶרֶב הַחַמָּה וְכ' they outshone the finest gold with their beauty. Snh. l. c. וְכ' בִּרְשָׁה לְגִנְיָהּ he would have attempted to excel all the praises &c.—Sabb. 33<sup>b</sup> שְׂנִי who criticised (the Roman government); a. fr.—Part. pass. מְגִנְיָה *deserving to be covered up, reprehensible, indecent; ugly*. Pes. 3<sup>a</sup> מְגִנְיָה דְּבַר מְגִנְיָה e.g. טָמֵא in place of טָמֵא Ber. 33<sup>b</sup> לֹא טָמֵא he is to be reprehended; ib. 45<sup>b</sup>, opp. מְשֻׁבָּה; a. fr.

**Hithpa.** מְגִנְיָה *to make one's self reprehensible, to become repulsive*. Hag. 15<sup>b</sup> וְכ' לְמִתְגַּנֵּי בַּח וְכ' if such regard is paid to those who abuse the knowledge of the Law &c., opp. מְשֻׁבָּה. Kidd. 41<sup>a</sup> he may see in her מְגִנְיָה דְּבַר מְגִנְיָה something objectionable, and she may become repulsive to him. Yoma 78<sup>b</sup>, v. אֶרֶבָה. Keth. 65<sup>b</sup>; a. fr.

**גָּנַח** ch. same, *to be shaded, to lie down, sleep*. Targ. Job XL, 21. Targ. Y. Deut. XXIV, 13. Targ. II Esth. I, 4 מְגִנְיָה *to recline for meals, to dine*; a. fr.—Gitt. 68<sup>a</sup> וְגִנָּא and fell asleep. Sabb. 65<sup>a</sup> did not allow his daughters גְּבִי הַדָּרִי (Ms. M. דְּגִנְיָהּ) to sleep together. Ib. 129<sup>a</sup> וְכ' לֵיטְלֵהּ לֵיטְלֵהּ let him lie in the sun. Yoma 78<sup>b</sup> וְכ' and let him sleep (in his sandals). Snh. 109<sup>b</sup> וְכ' אֶרֶבָה lie down on the bed. Y. Taan. I, end, 64<sup>b</sup> אֶרֶבָה a wall of a room in which people sleep; ib. IV, 64<sup>d</sup> bot. דְּגִנְיָהּ.—B. Bath. 58<sup>a</sup> גָּנַח Ar. (ed. גָּנַח) is lying. [Ber. 59<sup>a</sup> Ms. M., v. גָּנַח I.]

**Pa.** גָּנַח (with עַל) *to cover, protect*. Targ. Is. IV, 5. Targ. Y. Deut. XXVIII, 15.

**Af.** גָּנַח *to cause to lie down*. Targ. II Esth. I, 3 (2) וְכ' and made them lie down (for meals).—Snh. l. c. they had a bed מְגִנְיָה עֲלֵהּ וְכ' upon which they made strangers lie. Num. R. s. 18; Tanh. Korah 10 וְכ' אֶרֶבָה and made him lie down on his bed; Snh. l. c.—B. Mets. 84<sup>b</sup>

[read:] אֶרֶבָה אֶרֶבָה hide me, I pray, in my room (v. Rashi a. Rabb. D. S. a. l. note 7). Ib. [read:] אֶרֶבָה אֶרֶבָה I kept his body in his room.

**Hithpe.** אֶרֶבָה אֶרֶבָה (v. preced. Hithpa.) *to be disgraced, become repulsive*. Targ. II Ohr. XV, 16.—Y. Ab. Zar. III, 42<sup>c</sup> bot. [read:] בִּי יְהוּדָה מִיְהוּדָה that they may not be disgraced through me (be ashamed of me). Sabb. 140<sup>b</sup> מִיְהוּדָה and he may be disgraced. Ib. 65<sup>a</sup> מִיְהוּדָה something by which she is exposed. Keth. 65<sup>b</sup> מִיְהוּדָה let her look repulsive (her husband being dead).

**גָּנַח**, v. גָּנַח.

**גָּנַח** pr. n. m. *G'niba*. Gitt. 31<sup>b</sup>; 62<sup>a</sup>. Y. ib. VI, 48<sup>a</sup> bot. כְּדֵרָא ג' אֶרֶבָה as in the case of one G'niba who was carried out to be put to death.

**גָּנַח** f. (b. h.; גָּנַח) *theft, the stolen object; deception*. B. Kam. X, 3 בעִיר ג' בְּעִיר and the report of his being robbed had spread in town. Ib. 8 did not know בְּגִנְיָהּ that it had been stolen. Y. Sot. III, end, 19<sup>b</sup> אֶרֶבָה one theft; Kidd. 18<sup>a</sup>. Ib. גָּנַח אֶרֶבָה if what he has stolen is worth one thousand (Shekel &c.); a. fr.—Pl. גָּנַח גָּנַח. Ib.—Mekh. Mishp., N'zikin, s. 13 שלש גָּנַח he committed three frauds &c., v. גָּנַח. Num. R. s. 7; a. fr.

**גָּנַח** f. same; *deception*. Y. Snh. VI, 23<sup>d</sup> bot., sq.

**גָּנַח**, **גָּנַח**, **גָּנַח** ch.=h. גָּנַח. Targ. Y. Ex. XXII, 2 sq. (O. גָּנַח); a. fr.—Pl. גָּנַח. Ab. Zar. 26<sup>a</sup> גָּנַח committed thefts.

**גָּנַח** hunter, v. גָּנַח.

**גָּנַח** 1) Part. pass. of גָּנַח.—2) גָּנַח.

**גָּנַח** f. (גָּנַח) *removal of sacred objects*. Sabb. XVI, 1 גָּנַח must be removed (in case of their being unfit for use). Meg. 26<sup>b</sup> וְכ' דִּין גָּנַח דִּין דִּין this (their use for shrouds) is their removal.—[Pes. 118<sup>b</sup> בִּירָה גָּנַח, v. גָּנַח].

**גָּנַח**, v. גָּנַח.

**גָּנַח**, v. גָּנַח.

**גָּנַח**, v. גָּנַח ch.

**גָּנַח** m. pl. (contr. of גָּנַח, v. גָּנַח) *of many colors*. Nidd. III, 3 (24<sup>b</sup>) שְׂפִיר מֵלֵא גָּנַח (an abortion consisting of) a bag full of a many-colored substance; (Ar. גָּנַח—for which in Gem. ib. גָּנַח; incorr. opin.= *lumps of a fleshy substance*, v. Ar. s. v.); Bekh. VIII, 1 גָּנַח (Talm. ed. 47<sup>b</sup> גָּנַח); Kerith. I, 5 גָּנַח (Talm. ed. 7<sup>b</sup> גָּנַח).—Esp. *a sort of flour containing all shades of colors*. Tanh. T'savveh 13 סֵאֵה גָּנַח (ed. Bub. 10 גָּנַח, Ms. R. גָּנַח, oth. corrupt. v. ib. note 63) one measure full of all sorts of flour; Y. Peah VII, 20<sup>a</sup> bot. גָּנַח (corr. גָּנַח; omitted in Yalk. Hab. 565).—Sot. 36<sup>b</sup> מַלְכוּת גָּנַח royal manners (v. גָּנַח a. גָּנַח; Ar. גָּנַח; גָּנַח).

**גניסא** (**גנר**) f. (adopted fr. γένος) *gens, family, gentry*. Targ. Y. Ex. XII, 47. Targ. Y. Deut. XXIX, 17.—Targ. Y. Gen. VI, 9 **גניסא** נח of the family of Noah; a. fr.—*Pl.* **גניסא**, **גניסא**, **גניסא**. Targ. Y. Deut. X, 6. Targ. Y. Num. XXVI, 7 (some ed. **גניסא** read **סחא** . . .). Targ. Job XXXI, 34; a. e.—Masc. pl. **גניסא**. Targ. Ps. CVII, 41, v. next w.

**גניסא**, **גנר** m. pl. (v. preced. a. **גניסא**) *nobles, gentry*. Targ. Y. Gen. XXXVI, 29 sq.; Deut. II, 12 (some ed. **סניא** . . ., corr. acc.; h. text **הנר**).

**גניסא**, v. **גניסא**.

**גניסא**, v. **גניסא**.

**גניסא**, v. **גניסא**.

**גנן** (b. h.) *to protect, surround*. Denom. גן.

**גנן** ch. same. Targ. Zech. VIII, 4.

*Af.* **גנן** same. Targ. O. Gen. VII, 16 (some ed. **גנן**, fr. Y. I **גנן**, h. text **סנר**). Targ. Ex. XXXIII, 22. Targ. Is. I, 6; a. fr. (interchanging with **גנן**).—Sot. 21<sup>a</sup> **גנן** **גנן** does protect, contrad. fr. **גנן** to rescue. Keth. 77<sup>b</sup> **גנן** **גנן** לא **גנן** will it (the Law) not protect (me)? Ab. Zar. 15<sup>b</sup> bot. **גנן** **גנן** they (the bucklers) protect them. Ib. 16<sup>a</sup> **גנן** **גנן** they (the Persian soldiers) protect us.

**גנן** m. (denom. of גן) *gardener*. Lev. R. s. 5.—*Pl.* **גנן**, **גנן**. Kel. XVII, 1. Yoma V, 6; a. e.

**גננא**, **גננא** ch. same. Y. Snh. II, end, 20<sup>d</sup>; Gen. R. s. 80, v. **גננא**.

**גננא**, v. **גננא**.

**גננא**, v. **גננא**.

**גננא**, v. **גננא**.

\***גננא**—**גננא**.—*Pl.* **גננא**. Targ. Mic. I, 16 (ed. Lag. a. oth. **גננא**), v. **גננא** a. **גננא**.

**גננא**, v. **גננא**.

**גס** I m. *falcon*, v. גו.

**גס** II m. (v. next w. *the thick part of the web, border, hem*. Tosef. Sabb. XII (XIII), 1 **גס** (Var. **גס**; Y. ib. XIII, beg. 14<sup>a</sup> **גס**, corr. acc.), v. **גב**; Bab. ib. 105<sup>a</sup> **גס** (some ed. **גס**).

**גס** III m., **גסא** f. (**גס**, cmp. **גשש**) *bulky, huge, large*. Hull. III, 1 **גס** **גס** large fowl (goose, hen &c.), opp. **דק**. *large cattle* (beeves &c.), opp. **דק**. sheep, goats &c. Ib. Y. Pes. IV, 30<sup>d</sup> bot.; a. fr.—Dem. II, 4 sq. **גס** **גס** in large quantities, *wholesale*.—Ber. 6<sup>b</sup> **גס** **גס** large, hasty step. Pes. 107<sup>b</sup> **גס** **גס** a large, full meal.—Shebi. IV, 1 (to gather wood or stones) **גס** **גס** the larger the better, i. e. picking out the

largest for using them in buildings &c., clearly indicating that it is not done for the purpose of improving the field; expl. Y. ib. beg. 35<sup>a</sup> **גס** **גס** . . . **גס** as one gathers in his neighbor's field distinguishing between the small and large pieces.—Nidd. 2<sup>b</sup> **גס** **גס** she noticed the menstruation only when coming in large quantities (in clods, while the blood had previously been imperceptibly gathering).—*Pl.* **גס**, **גס**, f. **גס**. Y. Shebi. I. c. **גס** 26<sup>a</sup>; a. fr.—**גס** *presumptuous, haughty*. Ab. IV, 7. [Ib. **גס**, v. **גס**.]—*Pl.* **גס**. Y. Pes. V, 32<sup>a</sup> bot.; a. fr.—**גס** (sub. **גס**) *movement of the bowels*, v. **גס** end. Y. Ber. II, 4<sup>d</sup> top; a. e.

**גסא** ch. f. (sub. **גס**) *large quantity*.—*intemperately*. Esth. R. to I, 8 **גסא** because there (at the Persian court) they used to drink immoderately.

**גסא**, v. **גסא**.

**גסא**, Tosef. Shebi. II, 7 **גסא** some ed., v. **גסא**.

**גסא** (denom. of **גס**; cmp. **גסא**, s. v. **גס**) 1) *to swallow large quantities at a time, to glut*. Der. Er. Zutta ch. V **גסא** **גסא** must not eat or drink like a glutton in the presence of &c.—Pesik. Vattomer, p. 131<sup>a</sup> (ref. to **גסא**, Num. XXI, 5) I (the Lord) selected for them light food . . . , **גסא** lest one of them should eat too much and be seized with diarrhoea; Sifré Deut. 1 Ms. (v. ed. Fr. note 26); Yalk. Num. 764 **גסא** (corr. acc.); ib. Deut. 790 **גסא** (read **גסא**); ib. Is. 332 **גסא** (corr. acc.); Lam. R. to III, 37 **גסא**.—2) *to feel inflated, nauseous; to belch*. Nidd. 63<sup>b</sup> (among the symptoms of approaching menstruation) **גסא**.—V. **גסא**.

**גסא** f. (**גס** III) (with or without **גסא**) *presumptuousness*. Succ. 29<sup>b</sup>. Kidd. 49<sup>b</sup>; a. fr.

**גסא** ch. same. Targ. Ps. X, 2. Ib. CI, 5 **גסא** haughty look; a. fr.

**גסא**, v. **גסא**.

**גסטרא** f. (*castra*, v. **גסטרא**) *military camp, fort*. Sabb. 121<sup>a</sup> **גסטרא** **גסטרא** Ar. (ed. **גסטרא**, v. **גסטרא**, Rabb. D. S. a. l. note 1) the Roman garrison of Sepphoris. Ber. 32<sup>b</sup> (Ms. M. **גסטרא**, Yalk. Is. 332 **גסטרא** Ms. M. (v. Rabb. D. S. a. l.) for each legion (of minor planets in the constellations) I created thirty camps, and for each camp thirty squares, v. **גסטרא**.—Sot. 13<sup>b</sup> sq. **גסטרא** **גסטרא** the Roman government sent to the camp of Beth Peor; (Yalk. Deut. end **גסטרא**; Pesik. Zutr. Deut. p. 134 **גסטרא** R. s. 23 **גסטרא** as *Castra* is hostile to Haifa; Lam. R. to I, 17 **גסטרא**.—*Pl.* **גסטרא**. Gen. R. s. 28 **גסטרא**; Yalk. ib. 47 **גסטרא**, read **גסטרא**, v. **גסטרא**.—2) (cmp. castellum) *reservoir*. Lev. R. s. 15 Ar., Var. **גסטרא** (*cisterna*, *γινεστέρα*) *cistern* (not extant in ed.; B. Bath. 16<sup>a</sup> **גסטרא**).

גִּסְטָרוֹן, v. גִּסְטָרוֹן.

גִּסְטָרוֹת, v. גִּסְטָרָא.

\*גִּסְטָרוֹת m. pl. n. gent. (Κασιωτίς, Κάσιος) *inhabitants of Casiotis*, a district surrounding Mount Casius, East of Pelusium in Egypt. Targ. Y. I Gen. X, 14 נסיוט (corr. ג, Y. II פילוסטאי; h. text פורסים); Targ. I Chr. I, 12 נסיוט, נסאט (corr. acc.).

גִּסְטָרוֹן m. (κασιότερος) *tin.* B. Mets. 23<sup>b</sup> [read:] של ג Men. 28<sup>b</sup> ושל גיסט (corr. acc.); cmp. קִסְטָרָא.

גִּסְטָרָא, v. גִּסְטָרָא II.

גִּסְטָא (v. גִּסְטָא II; cmp. גִּסְטָא III) *to recline, to dine.* Y. Snh. III, 21<sup>c</sup> top גִּסְטָא אָשְׁנוּ לְמִיגִסְטָא גִּסְטָא cared to remain undisturbed at a banquet among the guests. Esth. R. to I, 8 רבעי מִיגְסְטָא וְכ' where one wants first to dine and then to drink. Lev. R. s. 28 why dost thou not allow the guests דִּין־סֵכֶן to eat? Koh. R. to II, 17; a. fr.—Denom. מִגְסְטָא, מִגְסְטָא, מִגְסְטָא &c.

גִּסְטָא m., pl. גִּסְטָא (v. preced. a. גִּסְטָא) *side, arm.* Nidd. 48<sup>b</sup> גִּסְטָאן עַל upon their (left) arms.

גִּסְטָא, v. גִּסְטָא.

גִּסְטָרָא, v. גִּסְטָרָא.

גִּעַשׁ, v. גִּעַשׁ.

גִּעַשׁ, Koh. R. to XI, 1 לְבִי גִעַשׁ וְגוֹי, read לְבִי גִעַשׁ or לְבִי גִעַשׁ.

גִּעַשׁ, גִּעַשׁ, m., pl. גִּעַשׁ (reduplic. of גִּעַשׁ) *lowing, roaring*; transf. 1) *homesickness, longing* (as the cow lows after her calf). Sabb. 66<sup>b</sup> בֶּן שִׁירָה לִי Ms. M. (ed. omit לִי) a son who is homesick for his father. Snh. 39<sup>a</sup>. Ib. 63<sup>b</sup>.—2) *sulky, rebellious conduct, howling* (of children). Tanh. Shmoth 1; Ex. R. s. 1, beg. גִּעַשׁ אַבְרָהָם שֶׁרָדָה וְכ' who behaved rebelliously against his father.

גִּעַשׁ (קעקע, cmp. געגעש) *to roll.* Hithpa. גִּעַשׁ *they would roll themselves in the plants around the well* (to make their garments fragrant); (Pesik. B'hall. p. 92<sup>b</sup>; Yalk. Deut. 850 מְגַעֲשִׁין בְּרֵמָה); Midr. Till. to Ps. XXIII מְגַעֲשִׁין בְּרֵמָה; Yalk. Ps. 691; (Deut. R. s. 7, end מְגַעֲשִׁין).—Lev. R. s. 20, v. next w.

גִּעַשׁ, Ithpa. אִיגְעַשׁ ch. same, *to roll one's self, wallow.* Lam. R. to II, 2 as long as that hen מְגַעֲשִׁתָּא בְּקִישְׁמָא wallows in the ashes (as Israel lives in its religious element). Koh. R. to XI, 1 בְּרֵמָה מְגַעֲשִׁין clothes rolled in blood (suspicious of murder).—Tanh. Aharé 3 (ref. to Job XXXIX, 30) וְכ' אִיגְעַשׁ בְּרֵמָה he sees his brood wallowing in blood (Aaron sees his sons dead), and is silent; Lev. R. s. 20 בְּרֵמָה Ar. (ed. בארמה); Pesik. Aharé p. 171<sup>b</sup> מְגַעֲשִׁין בְּרֵמָה (Ms. Carmoli בארמה בארמה). [Targ. I, II Gen. XLIX, 11 מְגַעֲשִׁין בארמה בארמה].

גִּעַשׁ.—Transf. *to enjoy one's self, play.* Targ. Ps. CXIX, 117 וְאִיגְעַשׁ Ms. (ed. וְאִיגְעַשׁ, h. text שְׁעַשׁ).

גִּעַשׁ m. (preced.; cmp. רִגְגַּת) *rolling*; (רמיה) *cataract.* Lam. R. to I, 17, v. אִיגְעַשׁ.

גִּעַשׁ, גִּעַשׁ (b. h.; cmp. גִּעַשׁ) *to burst forth, to roar, low.* Midr. Till. to Ps. CXXXVII, beg., a. e. גִּעַשׁ וְכ' v. גִּעַשׁ.—Gen. R. s. 31, end וְגִעַשׁ אִמּוֹ and the whelp's mother roared. Yalk. Gen. 101 גִּעַשׁ וְכ' cried loudly. Hull. 38<sup>a</sup> top גִּעַשׁ if the animal lows (when taken to slaughter). Tosef. Bekh. VII, 10 גִּעַשׁ. Y. Taan. II, beg. 65<sup>a</sup> וְגִעַשׁנוּ אֵלֵינוּ regard us as if we were lowing before thee (in agony) like cattle; a. fr.

גִּעַשׁ, גִּעַשׁ ch. same. Targ. I Sam. VI, 12. [Ib. II, 5 גִּעַשׁ some ed., corr. וְגִעַשׁ, v. גִּעַשׁ]. Targ. Job VI, 5, v. גִּעַשׁ. —Y. Taan. II, 65<sup>b</sup> וְכ' וְהָיוּ אֵילִין גִּעַשִׁין and they lowed from this side &c.; Pesik. Shubah, p. 161<sup>a</sup> מְגַעֲשִׁין. Y. Ber. II, 5<sup>a</sup> top גִּעַשׁ חֲדָרָא his cow lowed; Lam. R. to I, 16, end. Pa. גִּעַשׁ same, v. supra.

גִּעַשׁ, גִּעַשׁ f. (preced.) *roaring, crying in agony.* Yalk. Gen. 101, v. גִּעַשׁ. Tana d'be El. I, ch. III וְגִעַשׁ בְּכִי וְגִעַשׁ they wept and burst forth in one loud cry of agony.

גִּעַשׁ ch. same. Lam. R. to I, 16.

גִּעַשׁ f. (next w.) *loathing, rejection.* Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332.

גִּעַשׁ (h. h.; cmp. גִּעַשׁ) *to be covered with impurity, be loathsome; to loathe.* V. preced.

Hif. גִּעַשׁ *to remove impurity by means of hot water, to cleanse.* Ab. Zar. V, 12 גִּעַשׁ לְהַגְעִיל אֶת הַכֵּל a vessel which ordinarily is cleansed with hot water, must be purified for ritual purposes by means of hot water. Ib. 76<sup>a</sup> כִּי־צָר מְגַעֲשִׁין וְכ' how must one disinfect them? You put a smaller vessel into a larger one &c.; a. fr.—Y. Ter. XI, 48<sup>a</sup> מְגַעֲשִׁתָּא בְּחִמְיָא removes the soakings of Trumah &c. [Y. Maasr. I, end, 49<sup>b</sup> שִׁיגְעִיל, read מְשִׁיגְעִיל, v. גִּעַשׁ]. V. גִּעַשׁ.

Nif. גִּעַשׁ *to be removed through boiling.* Y. Ter. I. c. Nithpa. גִּעַשׁ *to be soiled.* Zeb. 88<sup>a</sup>.

גִּעַשׁ ch. same. Ithpa. אִיגְעַשׁ, Ithpe. אִיגְעַשׁ *to be polluted, soiled.* Targ. Is. I, 6.—Part. pass. Af. גִּעַשׁ. Ib. VI, 5; XXVIII, 8.

גִּעַשׁ (b. h. גִּעַשׁ) *to shout, to rebuke.* Targ. Zech. III, 2 ed. Lag. (ed. רִיחַק).—Kidd. 81<sup>b</sup> וְכ' הָיָה לְךָ הַלֹּדֶם לְרִיחַק הַלֹּדֶם לְרִיחַק the Lord rebuke Satan. Gen. R. s. 56 וְכ' הָיָה לְךָ הַלֹּדֶם לְרִיחַק that man of whom it is said, Rebuke him (Satan; with ref. to Zech. I. c.).

גִּעַשׁ (b. h.) 1) *to rush forth, to quake, be agitated.* Yalk. Josh. 35 (cit. fr. Sabb. 105<sup>b</sup>, ref. to Josh. XXIV, 30) מְלִמְדָא שְׁגִי עֲלֵיהֶם הָרָר לְהָרָגָם it intimates that the mountain over them quaked (threatening) to slay them; Sabb. I. c. שְׁרִיגָא. Cant. R. to III, 10 וְכ' דִּים גִּעַשׁ.

the sea rushed forth and flooded the cave.—2) *to cough*  
or *sneeze*. Lev. R. s. 3 ג' דשור יכ'.

*Hif.* הִנְעִישׁ *to shake, cause to reel.* Koh. R. to VII, 1  
'וְגַם לְהַנְעִישׁ וְכִּי לְהַנְעִישׁ *to shake and even make reel the*  
*mountain &c., v. supra.*

*Hithpa.* הִתְאַשַׁשׁ, *Nithpa.* נִתְאַשַׁשׁ to be agitated, very busy, anxious. Ruth R., introd. הִתְאַשְׁשׁוּ מְעַשֵּׂה גוֹי . . . הִתְאַשְׁשׁוּ וְכִי the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. to יִגְשׁוּ Job XXXIV, 20) מִתְאַשְׁשִׁים וְכִי marched hurriedly to get out &c.

**גַּתָּן** pr. n. pl. *Gatōn* (*Ġatan*; v. Hildesh. Beitr. p. 13 sq.). Y. Shebi. VII, 36 **רֹאשׁ מִי גַּתָּן וְגַתָּן** the head of the brook of G. and G. itself; Tosef. ib. IV, 11 **רִישׁ מֵיָּא דְּגַתָּן** Var. (ed. **רִישׁ מֵעוֹן דְּגַתָּן וְכ'**, corr. acc.); Sifrē Deut. 51 **מִגִּיתָּא דְּגַתָּא** (read **מִי גַּתָּן**); Yalk. ib. 874.

**גַּבְדִּי** I m. (b. h.; גַּבְדָּה, v. גָּבַד) *body*. **בְּגָפוֹ** *alone*; explained Kidd. 20<sup>a</sup> **כָּנַס בְּגוֹפוֹ וְנָכַס בְּגוֹפוֹ** he came with his body, and so he shall go out, i. e. he has no claim for injuries received during servitude; oth. expl. **יְרִידִי כָנַס וְכִ** if he entered a single man, he must leave a single man, i. e. his master has no right to give him a Canaanite slave for propagating purposes.

II c. (גוּה, comp. בָּנָה a. פָּה; v. אָנָה) [*bent, joint,*]  
 1) the *long portion of the wing*. Zeb. VII, 5 שִׁירֵשׁ גִּפְתָּהּ  
 (Talm. ed. 68<sup>b</sup> שִׁירֵשֶׁשׁ, v. Rabb. D. S. a. l.) whose wing  
 is withered. Hull. 57<sup>a</sup> אֶשְׁמוּשָׁה גֹה a bird whose wing is  
 dislocated.—Du. גִּפְתָּיִם, גִּפְתָּיִם. Ib. III, 4 נִשְׁחָבְרוּ גִפְתָּיִם whose  
 wings are broken, contrad. to כֻּנֶּסֶף wing feathers.—2) *arms,*  
*shoulders* of a human being. Ohol. VII, 4 נִשְׁלָט בָּג' carried  
 by her arms (put around the necks of her supporters); v.  
 אָנָה.—3) *handles* of a vessel, *sides* &c. Kel. VIII, 3. Tosef.  
 ib. B. Mets. X, 5; a. e.—V. גִּיָּה.

**נֶפֶשׁ** | ch. same; 1) *wing*, also *winged animal* (interch. with נֶפֶשׁ). Targ. Prov. I, 17; a. fr.—Cant. R. to IV, 8 נֶפֶשׁ רַמְיָנָא (Gen. R. s. 75 רַמְיָנָא, Var. אֶנְפָּה, v. יֶגֶן.—*Pl.* נֶפֶשׁ, נֶפֶשׁ, נֶפֶשׁ. Targ. Koh. X, 20. Targ. Ez. I, 6; a. fr.—*Iam. R.* to I, 1 רַבְרֵי beg.—\*2) *a pole with a hook* for cutting off fruits on high trees; [oth. opin. *a ladder hooked into the tree.*] Ned. 89<sup>b</sup> (a proverbial phrase) רֹדֵזִים *hooked* into the tree.] he ran with hook and ropes (or baskets); i. e. he tried his utmost.

נָפַת II m. (נָפַת, comp. נָפַת) *city-gate*. B. Bath. 8<sup>a</sup>; B. Mets. 108<sup>a</sup>, v. נָפַת.—V. next w.

**נֶפֶת** f. (נָפֵא m. ch.) (v. preced.) 1) *stone fence with gate*. Peah VI, 2 סוּמךְ לִגְ וּלְגִירָא (Ms. M. לִנְפֵא וּלְגִירָא, Ar. לִנְפֵא) near the stone fence (ready for being carried out) or the stack; Eduy. IV, 4. Kil. II, 8 (Ms. M. א . . .). B. Mets. II, 3.—2) *ג' של רומי* (Ch. דְּרֹמַי) *the Capitol of Rome*. SifrNum. 115 *ג' של ר'* (Var. נֶפֶת) by the Capitol of Rome (an invocation used by a gentile woman). Men. 44<sup>a</sup> *ג' של פֶּרֶס* (read *רומי*, Ar. דְּרֹמַי). Pes. 87<sup>b</sup> *ג' דְּרֹמַי* ed. (Ms. M. דְּרֹמַי, omitted in some ed.).

גִּפְתָּ, part. גִּפְּתָה, v. גִּפַּח I.

גַּפּוּר, גַּפְּרִית, v. גַּיְפּוּרִית.

גַּפְּהָה v. גַּפְּרִי

גַּפֶּה, Y. Sabb. XIII, 14<sup>a</sup> bot. מגַּפֶּל, v. גַּפֶּה.

**גפן** c. (b. h. גפן, v. גפן) *vine*, esp. *grape-vine*. Kil.  
 VII, 2; a. fr. — **פרי הדב** *wine*. Ber. VI, 1; a. fr. — **צמר**  
*cotton*, *cotton tree*, v. גופפא. Kil. l. c. — **פל** *Pl.* Ib.;  
 a. fr.

גִּפְּנָה, v. גִּפְּנָה, גִּפְּנָה.

**גַּפְסָא** (**גַּפְתָּא**) (v. גַּפְתָּא) to make air-tight, to paste with gypsum, clay &c. Kel. X, 5 עִם וּכ' שֶׁגַּפְסָא Ar. a. R. H. G. (ed. שֶׁגַּפְתָּן); Tosef. ib. B. Kam. VII, 7 שֶׁגַּפְסָא (Var. שֶׁגַּפְתָּא, R. S. to Kel. l. c. שֶׁגַּפְסָא) which one closed up by connecting the paste with the rim (leaving an empty space between the cover and the body of the vessel).

*Nif. נִפֵּס* to harden and be closely consolidated with the ground. Mikv. IV, 3 Ar., Maim. a. Rabad (v. Tos'f. Yom Tob a. l.; ed. נִבְבֵּשׁ).

**גִּיפְסוּם, גִּפְסוּם** m. pl. (preced.; cmp. **גָּפָה**) *paste, plaster*, esp. *gypsum*. Kel. X, 2 we must use **בְּסִיד בָּג' ו'** lime or gypsum &c. Y. M. Kat. I, 80<sup>b</sup> bot. **גִּירֶסֶם**; Y. Shebi. III, 34<sup>c</sup> bot. **גִּיפְסוּס**, v. infra. Tosef. Kel. B. Kam. III, 4 **גִּפְסִיתָא** ed. Zuck. (oth. ed. **גִּפְסִיס**). Hull. 8<sup>a</sup> **גִּפְסִיתָא רוּחָה** Pes. 75<sup>b</sup> **גִּפְסִיתָא רוּחָה**, Ar. **גִּפְסִיתָא רוּחָה**. Tosef. Mikv. IV, 7 **גִּיפְסוּס**; a. fr. [Greek adoption: γύψος, readopted **גִּיפְסוּס**.]

ג'ר' v. ג'פסוס

גִּפְסִים m. (denom. of גִּפֶס plastering material,  
gypsum, v. גִּפְסִים.

**גַּפְסִית** f. same, v. **גַּפְסִים**.

נִפְתָּח (v. נָתַח) to bend, to join; to press, close; v. נָפַס.  
 Pi. נִפְתָּח 1) to attach a rim, to surround. Kel. XV, 2.—  
 to throw arms around, embrace (v. נָתַח). Yoma 66<sup>b</sup>  
 גִּיר וְנִשְׁחָר Ar. (ed. גִּישָׁר וְנִשְׁחָר) whosoever embraces or kisses  
 an idol; Snh. VII, 6 (60<sup>b</sup>) וְנִפְתָּח.—Pesik. R. s. 26 גִּישָׁר  
 he hugged and kissed them. Ib. גִּישָׁר אֶת יָדָיו threw  
 his arms around the columns.—Y. Keth. VII, 31<sup>a</sup> וְנִפְתָּח  
 if they have been seen embracing one another, she is  
 amenable to the law of Sotah (v. נָתַח); a. fr.—*Part.*  
*pass.* מְגֻנָּפֶת closed, enclosed, surrounded from all sides.  
 T. Kil. IV, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup> מְגֻנָּפֶת enclosed  
 four sides; a. fr.—Tosef. Bekh. IV, 16 מְגֻנָּפֶת  
 that four ears are closed.

*Hif.* חָתַם *to lock up, shut.* Y. Sabb. XIII, 14<sup>a</sup> bot.  
[read:] וְלֹא בִמְתָּחָה לְחֹבֶה וּב' we are not treating the case  
of one shutting (the animal) up in the vivarium; (Y. Bets.  
III, beg. 61<sup>d</sup> בְּנִשְׁלָה).

**נָפַח** ch. same, to embrace. Y. Erub. III, 20<sup>d</sup> bot.;  
 VII, 24<sup>d</sup> top **וְנִסְחָה וְנִפְחָה** she took him and hugged and



a. e.—[B. Mets. 15<sup>b</sup>, v. גָּרִינָא.—] *Pl.* גָּרְבִין Targ. I Sam. XXV, 18. Targ. Hag. II, 16 (h. text פִּירָה, quantity pressed at a time). Targ. Joel I, 17 (h. text פִּירָה!).

גָּרַב II m. (b. h.; גרב) *itch, scurf*. Bekh. VI, 12; classified ib. 41<sup>a</sup>.

גָּרַב, גָּרְבָא II ch. same. Targ. Y. II Lev. XXI, 20 (Y. I יבשין יבשין, v. Bekh. 41<sup>a</sup>). Targ. Deut. XXVIII, 27.—Denom. גָּרְבֵן *one affected with itch*. Targ. O. Lev. I. c.

גָּרְבָא m. (גרב) *plundering troop*. Ber. 60<sup>b</sup> bot. אָרָא אָרָא אָרָא (גירסא שבידה) a troop came by night and carried the inhabitants off.

גָּרְבִירָא f. (גרב) *the scouring or sweeping (wind)*; גָּרְבִירָא North-wind. Targ. Prov. XXV, 23 (h. text צפון). Ib. XXVII, 16 גָּרְבִירָא, גָּרְבִירָא (h. text צפון צפון).

וְיִגְרֵבֵל (Parel of גבל) *to knead, roll*. Gitt. 69<sup>a</sup> וְיִגְרֵבֵל קִישְׁמָא Ar. (ed. ויגרי, corr. acc.) let him roll (the wicks) in the ashes.

גָּרְבֵן v. גָּרַב II ch.

גָּרְבִתָא f. (euphem. transpos. of גברתא, v. גָּבֵר 3) *abnormal length of the membrum virile*. Bekh. 44<sup>b</sup>, v. next w.

גָּרְבִתָּן m. (v. preced.) *one having an abnormally long membrum* (one of the blemishes unfitting for priestly service). Bekh. 44<sup>b</sup> הָג' זֶה בַּעַל קִיק (for Mish. גבר). Ib. 44<sup>b</sup> בַּעַל קִיק בְּרִיצִים ג' בגדי Ar. *baal kik* refers to the testicles, *g'rabbat* to the membrum (ed. גרבתא וכ' v. preced.).

גָּרַגַּר, *Pa.* גָּרַג (=גרגר) *to be rough, to roughen*, whence 1) *to incite, stir up*. Targ. Prov. X, 12; XXIX, 22 (h. text ערר, גרה). Ib. VI, 3 גָּרַג וְחֵיִל וְחֵיִל ed. Lag. (Var. חביל, stir up, now, thy friend (for whom thou hast vouched), v. Peshittô a. Syr. Hexapla.—2) *to be excited, impatient*. Targ. Ps. XXXVII, 1; 7; 8 (Ms. תָּגַרַג Pe., h. text תָּחַרַר).—3) (v. P. Sm. 773, s. v. גרג 2, cmp. גָּרַגְתִּי II) *to cover with scurf, heal up*. Targ. Job XXX, 24 גָּרַג מַחֲרִיחַ he will heal up the wound he has inflicted.

גָּרְגִישָׁתָא v. גָּרְגִישָׁתָא.

גָּרְגִישָׁתָא, גָּרְגִישָׁתָא, גָּרְגִישָׁתָא f. (גלגליתא, v. גָּלְגָלָא, cmp. גָּרְגִי) *wheel-work, well for irrigating fields*. Ber. 58<sup>a</sup>; B. Bath. 91<sup>b</sup> (prov.) אָפִי רִישׁ ג' וְכ' (Ber. ed. גרגי, Ms. M. גרגי, corr. acc., v. Rabb. D. S. a. l.) even a superintendent of the well (cmp. גָּרְגִי) is appointed in heaven. B. Kam. 27<sup>b</sup>. B. Mets. 103<sup>a</sup> if one says, 'Lend me ג' הוּרִיא the use of *this well*', he may restore &c.; ג' בִּי ג' 'a place (in the field) for a well',—he may go on digging wells until he strikes one that suits him. B. Bath. 56<sup>a</sup>.—*Pl.* גָּרְגִישָׁתָא. B. Mets. I. c.

גָּרְגִישָׁתָא, גָּרְגִישָׁתָא Ar. f. (v. גָּרְגִישָׁתָא 1) *a wicker or net work in the wine or oil press*. Ab. Zar. 56<sup>b</sup> לָגַת ג' חוּרִיר if he placed the net (once used) back into the vat. Hag. 22<sup>b</sup> גורג some ed.; Tosef. ib. III, 4. Lev. R. s. 22

he gathered the vessels of the Temple ג' וְנָחַן לְחוּךְ ג' and placed them in a net; Gitt. 56<sup>b</sup> he took the curtain ג' וְעָשָׂא כְּמִין ג' and shaped it like &c. Tosef. Kel. B. Mets. VI, 5.—2) (from its shrivelled surface) *the scarry and lifeless surface of a healed up wound, eschar*. B. Kam. 85<sup>a</sup> ג' וְעָלְתָה מִכְתּוֹ if, through neglect of medical advice, the wound became scabby; Y. ib. 6<sup>b</sup> bot. [read:] ג' עָלְתָה בִּי ג'.

גָּרְגִישָׁתָא, v. גָּרְגִישָׁתָא.

גָּרְגִישָׁתָא m. pl. (v. preced. art. a. גָּרְגִישָׁתָא) *nets, filters*. Tosef. Kil. V, 25 ed. Zuck., v. אַכְסִלִּית.

\*גָּרְגִישָׁתָא m. (v. preced.) *wicker-work*. Gen. R. s. 79; Yalk. ib. 133 ג' שוקא wicker market (differ. in Koh. R. to X, 8).

גָּרְגִיר m. (גרי) 1) [*the stimulating plant,*] *garden-rocket, Eruca* (v. Sm. Ant. s. v.). Yoma 18<sup>b</sup>; Yalk. Kings 228. Tosef. Shebi. II, 9; Erub. 28<sup>a</sup> sq. (Ar. ed. Koh. גרגל).—Shebi. IX, 1 גרגר של אפר (comment. גרגר) *field-rocket, Eruca agrestis*.—[2] *grain, berry*, v. גָּרְגִיר.]

גָּרְגִירָא ch. same; 1) *rocket*. Yoma 18<sup>b</sup> ג' מִצְרָתָא ג' rocket growing on the balk (Ms. M. מִצְרָתָא). Sabb. 109<sup>a</sup> (Ar. ed. Koh. גָּרְגִירָא; Yalk. Kings 228 גָּרְגִירָא).—Gitt. 69<sup>b</sup> ed. (Ar. s. v. בור: גָּרְגִירָא). Ab. Zar. 10<sup>b</sup>, v. גור II. —[2] *berry, grain*, v. גָּרְגִירָא.]

גָּרְגִישָׁתָא, v. גָּרְגִישָׁתָא.

גָּרְגִישָׁתָא, v. גָּרְגִישָׁתָא.

גָּרְגִילָא m. (גלגליר) *slice*; גלגליר (=גלגליר) *a slice of turnip*, esp. the upper slice. Bekh. 43<sup>b</sup> one whose head resembles ג' לַגְּדִילִירָא Ar. (ed. לַגְּדִילִירָא, corr. acc.) the upper portion &c. (expl. לפתח ib. VII, 1).—*Pl.* גָּרְגִילִירָא. Ber. 39<sup>a</sup> (Ar. גרגל). Ib. 56<sup>a</sup> (Var. in Ar. לפתח). Keth. 61<sup>a</sup>.

גָּרְגִירָא, v. גָּרְגִירָא.

גָּרְגִירָא, גָּרְגִירָא 1) (denom. of גָּרְגִירָא) *to pour down the throat*, opp. שָׂרָה to set the lips to the vessel. Par. IX, 4; Tosef. ib. IX (VIII), 6.—\*Gitt. 89<sup>a</sup> גָּרְגִירָא if she quaffs outdoors; [Rashi: walks with outstretched neck (גָּרְגִירָא)].—2) (denom. of גָּרְגִירָא) *to pick single berries*. Maasr. II, 6 מְגָרְגִיר וְאוֹכֵל he may pick grapes (from the hanging cluster) and eat; ib. III, 9; Y. ib. II, 50<sup>a</sup> top.—3) (denom. of גָּרְגִירָא) *to let the olive shrivel* (on the tree or in the sun on the roof), *to mark out for shrivelling*. Ex. R. s. 36 that olive—while it is yet on its tree, מְגָרְגִירָא they mark it out for shrivelling (in order to use it for the press). Men. VIII, 4 הוּרִיא ג' מִגְרָא he lets it shrivel on the top of the olive tree; מִגְרָא in the sun on the roof; [for oth. opin. v. Rashi a. l.].—Ib. 86<sup>a</sup> מְגָלְגֵל חֵן אוֹ מְגָלְגֵל חֵן does it read *m'garg'ro* (he lets it shrivel) or *m'galg'lo* (he lets it hang until it is fully rounded)?

גָּרְגִירָא ch. (v. preced.) *to grow berries, to ripen into full berries*.—Part. pass. מְגָרְגִיר. Targ. Ps. I, 3 ed. Lag. (some ed. סגרגר).

**גִּרְגֵר** m. 1) (b. h.; גִּרְ=גלל berry, grain, heap (of pebbles). Peah VII, 4 יחידה ג' single berries (not growing in bunches). Shebi. III, 7 (Bart. גִּרְגֵר) a heap of pebbles. —Tosef. Sabb. II, 8 מלח של גִּרְגֵר a globule of salt. Sabb. VI, 5 בפלפל בגִּרְגֵר מלח (Y. ed. גִּרְגֵר, Bab. ed. 64<sup>b</sup>, 65<sup>a</sup> גלגל, Ms. O. גִּרְגֵר). —Pl. גִּרְגֵרִים, גִּרְגֵרִים. Peah VI, 5; a. e.—2) (=גִּרְגֵר) the shrivelled olive. Pl. as above. Men. VIII, 3 (85<sup>b</sup>), v. גִּרְגֵר. —[3] rocket, v. גִּרְגֵר.]

**גִּרְגֵרָא** ch. same, 1) berry. —Pl. גִּרְגֵרִין. Targ. Is. XVII, 6. —Targ. Y. I Deut. XXXII, 14 גִּרְגֵרִין דִּישִׁחוֹן their wheat grains. —[2] rocket, v. גִּרְגֵרָא.]

**גִּרְגֵרִין** f. pl. (גִּרְ, v. next w.) wheel-works of a well. Targ. II Esth. I, 2 (3) דַּעַץ ג' wooden wheel-works.

**גִּרְגֵרִיתָא** v. גִּרְגֵרָא.

**גִּרְגֵרִין, גִּרְגֵרִין** m. (v. גִּרְגֵרָא) glutton, bibber. Y. Ber. VI, 10<sup>c</sup> top, v. גִּרְגֵרִיתָא. Pes. 86<sup>b</sup>; a. fr.—Nidd. X, 8 (of one unable to control his sexual appetite). —Pl. גִּרְגֵרִין. Yoma 39<sup>a</sup> bot., opp. צַנִּיעִין. —Fem. גִּרְגֵרִיתָא. Pl. גִּרְגֵרִיתָא (unable to resist tasting temptation). Gen. R. s. 45; Deut. R. s. 6 (ref. to Gen. III, 6).

**גִּרְגֵרָא** ch. same. Targ. Y. Deut. XXI, 20. —Pl. גִּרְגֵרָא. Keth. 60<sup>b</sup> Ar. Var. (ed. גִּרְדֵי, v. גִּרְדֵי). —Fem. גִּרְגֵרִיתָא. Targ. Lam. I, 11 (h. text גִּרְדֵי).

**גִּרְגֵרָא** f. (preced.) greed. Y. Ber. VI, 10<sup>c</sup> top לזה לא גִּרְגֵרָא not this greedy man must be laughed at, but thou, the sneerer; he acted hastily in his greed &c.

**גִּרְגֵרִיתָא** v. גִּרְגֵרִין h. a. ch.

**גִּרְגֵרָא** (b. h. pl. גִּרְגֵרָא neck; גִּרְגֵר; v. גִּרְ, a. גִּרְ) throat, gullet; (in ritual law) wind-pipe, trachea. Koh. R. to XII, 6; Lev. R. s. 18, v. גִּלְדָּא Hif.—Ex. R. s. 24 the Lord created for man בִּרְדֵי גִּרְגֵרָא a well (mucous membranes) in the trachea. Hull. II, 4 פסק את חג' he tore open (instead of cutting) the trachea. Ib. III, 3 פסקת חג' an animal with a split between the rings of the wind-pipe.

**גִּרְגֵרָא** f. (גִּרְגֵרָא=גשגש; גִּרְגֵרָא=גשגש) h. clod, lump of earth. Targ. Ps. XVIII, 43. Targ. Job VII, 5 (h. text גִּרְגֵרָא). Targ. Y. Gen. I, 24; a. fr.—Pl. גִּרְגֵרָא. Targ. Job XXI, 33; XXXVIII, 38 (h. text גִּרְגֵרָא). —2) a certain reddish clay, used also as medicine. B. Mets. 40<sup>a</sup> ג' משום the difference of opinion as regards leakage (v. גִּלְדָּא) arises from the different qualities of the clay used for the vessels. Nidd. 20<sup>a</sup> bot. broke apart דג' קורטא a piece of potter's clay. Keth. 60<sup>b</sup> דאכלה גִּרְגֵרָא a woman who eats gargushta (as an astringent or in place of a cosmetic; v. Sm. Ant. s. v. Creta). Ab. Zar. 38<sup>b</sup>.

**גִּרְגֵרָא** v. גִּרְגֵרִין.

**גִּרְדָּמָא** (b. h.; v. גִּרְדָּמָא) 1) to scratch, scrape, comb. Sabb. VIII, 6 (81<sup>a</sup>) לְגִרְדָּמָא Ar. a. ed. Y.; a. fr. [Editions a. Mss. mostly גִּרְדָּמָא q. v.]—Part. pass. גִּרְדָּמָא stripped, v. גִּרְדָּמָא.

2) (denom. of גִּרְדָּמָא 2) to cut the web with its fringes off the loom. Yoma 72<sup>b</sup> (expl. בנדי השדר Ex. XXXV, 19) webs which they cut off the looms in their needed shape (so as to require no tailoring), leaving a small portion of the unwoven threads.

**גִּרְדָּמָא** ch. same; 1) to scrape, comb, strip; transf. to chastise. Targ. Jud. VIII, 16 וגר Regia (ed. Lag. גִּרְ, oth. ed. רבר; h. text גִּרְדָּמָא). —Naz. 4<sup>b</sup>, v. גִּרְ. —Part. pass. גִּרְדָּמָא. Sabb. 109<sup>b</sup> גִּרְדָּמָא מעילא ו' which has been stripped of its rind from the top downward.—2) to rub, create friction (of sexual connection). —Part. גִּרְדָּמָא. Yeb. 75<sup>b</sup>. —[3] to stimulate the appetite. Ber. 35<sup>b</sup>, a. fr. Ar. (ed. a. Ms. mostly גִּרְדָּמָא). [Ithpa, v. גִּרְדָּמָא. V. גִּרְ, גִּרְדָּמָא.]

**גִּרְדָּמָא** m. (גִּרְדָּמָא) 1) erasure. Men. 30<sup>b</sup> Ar. (ed. גִּרְדָּמָא). —2) that which is combed, fringe. —Pl. גִּרְדָּמָא. Ib. 42<sup>b</sup>; Succ. 9<sup>a</sup>.

**גִּרְדָּמָא** ch. same, 1) combing; ג' דסרבלא the removal of the woolly surface of a thick cloth. B. Kam. 99<sup>a</sup>; B. Mets. 112<sup>a</sup>. —M. Kat. 23<sup>a</sup> went out ב' דס' (Ms. M. 2 בגרדא) in a fresh scraped and smoothed cloak.—2) fringe, thread. Sabb. 134<sup>a</sup> מיניה ג' מילמא מידבוק ג' (Var. מדיקא גרדא, v. Rasha. l.) lest a thread of it stick to the membrum.—Pl. גִּרְדָּמָא. Targ. Y. Num. XV, 38 (ref. to Men. 42<sup>b</sup>). —Bekh. 8<sup>b</sup> ג' מיניה ו' twist for me threads pulled out of it, and I will sew it. Men. 31<sup>b</sup>. [גִּרְדָּמָא or גִּרְדָּמָא scraping, v. גִּרְדָּמָא.—גִּרְדָּמָא cud, v. גִּרְדָּמָא I.]

**גִּרְדָּמָא** v. גִּרְדָּמָא.

**גִּרְדָּמָא** m. (גִּרְדָּמָא) a stump. Ruth R. s. 1 end וילך איש גִּרְדָּמָא 'and a man went' (Ruth I, 1)—a stump, i. e. without any description as to what he took with him (opp. to the description of the return to Palestine, Ezra II, 66); [Yalk. Ezra 1067 גִּרְדָּמָא, v. גִּרְדָּמָא; ib. Ruth 598 גִּרְדָּמָא stripped, alone, comp. גִּרְדָּמָא]. —Pl. גִּרְדָּמָא, constr. גִּרְדָּמָא. Tosef. Par. XII (XI), 2 גִּרְדָּמָא ג' אהוב ג' stumped stalks of hyssop; גִּרְדָּמָא (ניצית); Men. 38<sup>b</sup> ג' חכלת ג' remnant of the tsitsith. Sifré Num. 115 גִּרְדָּמָא וגִּרְדָּמָא what is left of it or the stump of it; Men. 39<sup>a</sup> גִּרְדָּמָא וגִּרְדָּמָא, expl. ibid. דבעין גִּרְדָּמָא a small remnant of the threads must remain on the stumps; a. e.

**גִּרְדָּמָא** m. (גִּרְדָּמָא, comp. Targ. Jud. VIII, 6 s. v. גִּרְדָּמָא; comp. גִּרְדָּמָא) place of torture and execution, (Roman) executioner's scaffold, gallows. Sabb. 32<sup>a</sup> לְגִרְדָּמָא he who ascends the scaffold to be punished. Ab. Zar. I, 7 גִּרְדָּמָא a basilica, a scaffold &c., interpreted ib. 16<sup>b</sup> גִּרְדָּמָא a basilica for tortures, executions &c., i. e. a basilica for holding court. Pesik. Shimu, p. 118<sup>b</sup> גִּרְדָּמָא ordered him to be suspended on the gallows (for torture); Y. Taan. IV, 69<sup>b</sup> top גִּרְדָּמָא (comp. Gitt. 57<sup>b</sup>, a. e. גִּרְדָּמָא). Tosef. Kel. B. Mets. X, end וגִּרְדָּמָא ed. Zuck. (ed. גִּרְדָּמָא; corr. acc.) the torturer's block is not affected by levitical impurity.

**גִּרְדָּמָא** ch.=h. גִּרְדָּמָא. —Pl. גִּרְדָּמָא. Bekh. 44<sup>a</sup> אשחיו גִּרְדָּמָא roots of the eyebrows remained visible.—Gen. R. s. 33, v. גִּרְדָּמָא.



גֵּרְדוּן, גֵּרְדוּן, v. גֵּרְדוּם.

גֵּרְדִי, גֵּרְדִי m. 1) (גֵּרְדִי) *wool-dresser*, in gen. *common weaver*, diff. fr. גֵּרְדִי. [Our w. adopted in Greek a. Latin γέρδιος, gerdios.] B. Bath. 21<sup>a</sup> one of the inmates of a court גֵּרְדִי . . . that wants to open a business as . . . weaver. Kel. XII, 4 מסמר חג' the weaver's pin (of the shuttle). Sabb. 93<sup>b</sup> גֵּרְדִי קנה של גֵּרְדִי the weaver's cane (quill); Y. ib. X, 12<sup>e</sup> bot. גֵּרְדִי; a. fr.—*Pl.* גֵּרְדִיִּים. Kidd. 82<sup>a</sup>; Tosef. ib. V, 14. Eduy. I, 3; Sab. 15<sup>a</sup>.—Kil. IX, 10 גֵּרְדִי, v. גֵּרְדוּן II.—[2] (=גֵּרְדִי) of *Gadara*, v. אֶבְנֵימֹס.

גֵּרְדִי, גֵּרְדִי, גֵּרְדִי ch. same. Targ. Y. Ex. XXXIX, 22; a. e.—Koh. R. to IX, 10 דור גֵּרְדִי (some ed. גֵּרְדִי, corr. acc.); Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. גֵּרְדִי (corr. acc.)—*Pl.* גֵּרְדִי, גֵּרְדִי, גֵּרְדִי. Targ. Jud. XVI, 14 (some ed. גֵּרְדִי, corr. acc.). Targ. Is. XXXVIII, 12 (v. גֵּרְדִי); a. e.—Y. Ab. Zar. I, 39<sup>e</sup> bot. גֵּרְדִי.—Yoma 20<sup>b</sup>, v. אֶבְנֵימֹס. Sabb. 151<sup>b</sup>, v. אֶבְנֵימֹס.

גֵּרְדוּן, v. גֵּרְדוּן.—גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי f. (גֵּרְדִי) *web* or *thread*. Targ. Job VII, 6 (Ms. גֵּרְדִי pl.; h. text אֶרֶב) the weaver's thread.

גֵּרְדִי (Parel of גֵּרְדִי) *to cut off, to lop*.—Ithpa. גֵּרְדִי 1) *to be lopped*. Men. 38<sup>b</sup> וְכִּי אִם הַכֹּחַ וְכִּי if the blue fringe has been lopped off, but the white remains &c. Ib. 39<sup>a</sup> גֵּרְדִי דִּימִי דִּימִי דִּימִי דִּימִי does not *gardumav* intimate that they (the fringes) are entirely cut off (leaving no remnant)?—2) גֵּרְדִי, v. גֵּרְדִי (=גֵּרְדִי) *to be nibbled at*. Targ. Ps. XXXIX, 12 דִּיךְ עֵמֶר דִּימִי (Ms. גֵּרְדִי) like wool nibbled at (by moths; h. text גֵּרְדִי).

גֵּרְדִי, Sifrē Thazr., Neg. ch. I some ed., read גֵּרְדִי.

גֵּרְדִי, גֵּרְדִי m. 1) (=גֵּרְדִי) *weaver*. Ab. Zar. 26<sup>a</sup> there was among them גֵּרְדִי Ms. M. (ed. גֵּרְדִי) one weaver. Ib. גֵּרְדִי, v. גֵּרְדִי. [Var. גֵּרְדִי in Rashi a. l., v. Rabb. D. S. a. l. note 90.]—2) *scabby, afflicted with an itch*.—*Pl.* גֵּרְדִי, Keth. 60<sup>b</sup>, v. גֵּרְדִי.

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי I f. (b. h.; emp. גֵּרְדִי 1) *gerah* (a grain), name of a coin. Bekh. 50<sup>a</sup>.—2) *the seed of St. John's bread*, v. next w.

גֵּרְדִי II f. (גֵּרְדִי, v. גֵּרְדִי II) *a shoot, stalk* (of flax or asparagus). Mekh. Mshp., N'zikin, s. 13 גֵּרְדִי בַּחֲלֹחַן (Var. גֵּרְדִי, גֵּרְדִי) he who mixes (other) stalks among stalks of fenugrec; Yalk. Ex. 343; Tosef. B. Kam. VII, 8 גֵּרְדִי ed. Zuck. (Var. גֵּרְדִי, גֵּרְדִי). [Löw Pf. p. 317: *seed of St. John's bread* among seeds of fenugrec.]

גֵּרְדִי III f. (גֵּרְדִי, emp. גֵּרְדִי 1) [*the rough, emp. τραχῆα*] *throat, larynx with wind-pipe, lungs and heart*.

Tam. III, 1. Ib. IV, 3. Yoma II, 7.—2) (b. h.; emp. גֵּרְדִי) *ground food, cud*. גֵּרְדִי *ruminant*. Bekh. 6<sup>a</sup>; Sifra Sh'mini Par. 2, ch. III; a. e.

גֵּרְדִי IV f., v. גֵּרְדִי.

גֵּרְדִי, גֵּרְדִי pr. n. m. *G'rog'roth, Bar G'rog'roth*, surname of one Judah. Y. Shek. IV, 48<sup>a</sup> גֵּרְדִי (Bab. ed. גֵּרְדִי, גֵּרְדִי, Ms. M. גֵּרְדִי, v. Rabb. D. S. a. l., p. 34, note 20). Yoma 78<sup>a</sup> בר גֵּרְדִי (Ms. M. גֵּרְדִי).

גֵּרְדִי f. (גֵּרְדִי, v. גֵּרְדִי III) [*the rugged, shrivelled*], *the dry fig*. Sabb. 80<sup>a</sup>; B. Bath. 55<sup>b</sup>; Kerith. 17<sup>a</sup> גֵּרְדִי (corr. acc.). Lam. R. to I, 11 כֹּגֶן of the size of &c. Y. Naz. II, beg. 51<sup>d</sup> people call לֹבֵן דִּימִי *dry figs, too, tirosh* (Tosaf. to Men. 103<sup>a</sup> לֹבֵן דִּימִי); a. e.—*Pl.* גֵּרְדִי. Naz. II, 1 if one says, I will be a Nazir abstaining from *g'rog'roth*, he is a Nazir; Tosef. ib. II, 1; v. גֵּרְדִי. Maasr. I, 8; a. fr.

גֵּרְדִי (גֵּרְדִי) m. (part. pass. of גֵּרְדִי or גֵּרְדִי) *stripped, bare*. Yalk. Ruth 598, v. גֵּרְדִי.—*Pl.* גֵּרְדִי. Ab. Zar. 33<sup>a</sup> גֵּרְדִי wine jars not lined with pitch; Tosef. ib. IV (V), 10 גֵּרְדִי.—Fem. pl. גֵּרְדִי. Y. ib. II, 41<sup>b</sup> bot.

גֵּרְדִי pr. n. pl. *G'ruda*, near Tiberias. Gen. R. s. 79, v. גֵּרְדִי.

גֵּרְדִי, גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי f. (γῆρῆ) *trash, frippery, broken ware*. Kel. XI, 3 a vessel made מִן חֲגִי Ar. (ed. גֵּרְדִי) out of fragments of vessels, or out of small ware &c.—*Pl.* גֵּרְדִי. Sabb. 123<sup>a</sup> גֵּרְדִי (Ms. O. גֵּרְדִי; R. S. to Kel. l. c. גֵּרְדִי) he cast it among the rubbish (considering it no longer a vessel); B. Mets. 52<sup>b</sup> גֵּרְדִי (Ms. M. גֵּרְדִי). Bekh. 13<sup>b</sup>; Ab. Zar. 53<sup>a</sup>; 71<sup>b</sup>; Tosef. ib. V (VI), 3. Tosef. Hull. I, 18.

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי m. pl. (γῆρῆ, crumena, v. Lidd. a. Scott s. v.; =γῆρῆ) *trumpery, broken pieces of iron, glassware &c*. B. Bath. 89<sup>b</sup> גֵּרְדִי ed. (Ms. M. גֵּרְדִי, Ar. scales used for weighing &c).

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי, v. גֵּרְדִי.

גֵּרְדִי m. (b. h.; v. גֵּרְדִי III) *throat, palate*. Gen. R. s. 94 גֵּרְדִי לֹדֶשׁ אֶחָד anxious to gratify his appetite, to receive sustenance, v. גֵּרְדִי. Ber. 36<sup>a</sup>, a. e. גֵּרְדִי to have a sore throat; a. e.

גֵּרְדִי ch. same. Targ. Is. LVIII, 1; a. e.—Succ. 49<sup>b</sup> גֵּרְדִי he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

גֵּרְדִי m. (גֵּרְדִי, emp. גֵּרְדִי) *hard, stony clod*.—*Pl.* גֵּרְדִי. B. Mets. 80<sup>a</sup> גֵּרְדִי Ms. M. (v. Rabb. D.

S. a. l. note; ed. דמחזקא גונדרי, corr. acc.) if the field is known for its stony clods.

**גְרוֹסָה** h. a. ch. m. (v. גָרַס) *grist-maker or dealer*. Y. Ber. I, 2<sup>d</sup> bot. R. Jacob ג'. Y. Maas. Sh. IV, 54<sup>d</sup> bot. showed the produces to a grist-dealer (to value them).—*Pl.* גְרוֹסָה. Men. X, 4; Lev. R. s. 18 ג' רחיים של ג'; Pesik. R. s. 28 גְרוֹסָה (corr. acc.) the grist-grinders' mills; Pesik. Haomer, p. 69<sup>a</sup> גְרוֹסָה (corr. acc.); a. e.—Y. Pes. IV, 30<sup>d</sup> top; Y. M. Kat. II, end, 81<sup>b</sup> גְרוֹסָה צפורין the grist-makers of Sepphoris.

**גְרוֹסָיָא** f. (גרס) *a dish of beans* (a remedy for melancholy). Targ. II Esth. III, 8 (cmp. Gen. R. s. 94, beg.).

**גְרוֹסָה**, v. גָרַס.

**גְרוֹעֵין**, v. גָרַע.

**גָרַע**, v. גָרַע.

**גְרוֹף** m.=גְרוֹפִית *block or shoot*. Gen. R. s. 53 lest people say ג' מביתו וכ' (Isaac is) a shoot taken from the house of Abimelekh. Tanh. B'huck. 5, v. גְרוֹפִית.

**גְרוֹפִי**, **גְרוֹפִית**, v. גָרַע.

**גְרוֹפִינָא**, v. אֶגְרוֹפִינָא.

**גְרוֹפִית** f. (גרף, cmp. אֶגְרוֹף) [*as large as a fist*,] *little stump or shoot*. Kel. XII, 8 של זית ג' a vessel made out of a piece of an olive tree; Tosef. ib. B. Mets. II, 19 he who makes vessels של זית מג' של ירר R. S. to Kel. I. c. (ed. Zuck. who, corr. acc.).—Metaph. block of a sycamore tree, i. e. *a man barren of thought, ignorant; barren of merits, worthless*. Tanh. B'huck. 5 Jephthah was as poor in the Law של שקמה (ed. Bub. 7 גְרוֹפִית של ש' זיה, note: (גְרוֹפִית) as a block &c.—Y. Ab. Zar. II, 40<sup>c</sup>; Gen. R. s. 25, end; Ruth R. s. 1, opp. one rich in merits; a. e.—*Pl.* גְרוֹפִית. B. Bath. V, 3 if one buys olive trees for felling, ג' מניח שריז he must leave a stump of two fists' size (out of which new shoots may rise); Tosef. ib. IV, 7 (v. Tos'f. Y. Tob. a. l., a. B. Bath. 80<sup>b</sup>).—Gen. R. s. 31, end לזרזים ג' Ar. (ed. sing.) shoots for future olive plantation.

**גְרוֹר**, v. גָרַר a. גָרַר.

**גְרוֹשָׁה** f. (part. pass. of גָרַשׁ) *a divorced spouse*. Pes. 112<sup>a</sup> ג' שנשא ג' a divorced husband who married a divorced wife. Ib. בחרי בעלה ג' marrying a divorced wife while her husband is yet alive. Ned. 20<sup>b</sup> divorced at heart, one whom her husband is determined to divorce; a. fr.—*Pl.* גְרוֹשָׁה, f. גְרוֹשָׁה. Yalk. Jer. 268 לי אתם וכי ג' are ye divorced from me (the Lord)?

**גְרוֹשִׁין**, v. גָרַשׁ m. pl. (גרש) *sending off, divorce*. Gen. R. s. 19; Lam. R. introd. 4 (ref. to Gen. III, 23 sq.) I punished him with expulsion and banishment.—Gitt. 64<sup>a</sup> שלישי אומר לג' the trustee says (the letter has been given me not as a deposit but) as a letter of divorce which I was authorized by thy wife

to receive in her behalf.—Y. Kidd. I, 58<sup>c</sup> top ג' להן אין להן the law of divorce (according to Deut. XXIV, 3) does not apply to gentiles. Ib. אי שאין להם ג' וכ' either they have not the institution of divorce, or either may divorce the other; Gen. R. s. 18; a. fr.

**גְרוֹרָה**, **גְרוֹרָה** f. (denom. of גָרַר) 1) *the stranger's civic condition*. Gen. R. s. 44; Pesik. R. s. 15, a. e., v. אִיסְכּוּלִיטָא. —2) *conversion to Judaism*. Gitt. 85<sup>a</sup>.

**גְרוֹמִימָא**, **גְרוֹמִימָא**, **גְרוֹמִימָא** f. (גְרוֹמִי m. pl.) *nibblings, dessert* (mostly of fruits, v. infra). Lam. R. introd. 10 I wished they had made me (the Lord) כְּגְרוֹמִי דְּדִי וכ' ed. (Var. גְרוֹמִי, Ar. גְרוֹמִי) like dessert which (at least) is served up at the end; Esth. R. to I, 9 כְּגְרוֹמִי דְּדִי (1); Yalk. Is. 318 גְרוֹמִי, גְרוֹמִי (corr. acc.). Y. Ber. VI, 10<sup>c</sup> bot. גְרוֹמִי ed. Krot. (Ar. גְרוֹמִי)=פְּרִיטָא a. Gen. R. s. 33 golden fruits on a golden tray; Lev. R. s. 27 גְרוֹמִי דְּדִי Ar. (ed. רמוזין . . . רמוזין); [Pesik. Shor, p. 74<sup>b</sup> . . . רמוזין (corr. ורימוזין) (בחוורין . . . ורימוזין) Emor 6 ובלחמא].

**גְרוֹמִי**, v. גָרַמִי.

**גְרוֹרָה** (b. h.) 1) *to be rough, grating, scraping*; v. גָרַר, גָרַר &c.—2) *to be hot, burn, singe* (cmp. גָרַר).

*Pi.* גְרוֹרָה, גְרוֹרָה *to incite, stir up, let loose*. Snh. 107<sup>b</sup> because he let the bears loose against the children. Ex. R. s. 21 לפרעה ג' He incited Pharaoh &c. Gen. R. s. 19, end (interpret. *hishshiani*, Gen. III, 13) ממה שגָרַר בי (play on משכני ib.) שוכני הרעים from my hostile neighbors whom thou hast incited against me.—Transf. ג' אי דודב ב' *to let temptation loose against*. Gen. R. s. 87 וכ' I shall lay temptation in thy way; a. fr.—Lev. R. s. 17 שגָרַר וכ' on the day when the Lord shall stir up his anger &c.

*Hithpa.* גְרוֹרָה, *Nithpa.* גְרוֹרָה 1) *to be inflamed, jealous; to rival*. Snh. 19<sup>a</sup> בזי ג' jealous of one another.—2) *to engage in battle, to fight*. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> מותר לכָּרְרָה it is permitted to enter into combat with the wicked (with reference to b. h. דְּדִי).—Num. R. s. 19 בהם נרג' he attacked them.—3) *to be let loose*. Esth. R. introd. גְרוֹרָה אִיסְכּוּלִיטָא that temptation was aroused (against Joseph), v. supra; Num. R. s. 13 מְגָרָה—4) *to have a passion for, to indulge freely in*. Yoma 76<sup>b</sup> wine is called רָרִישׁ, because he נעשה רש' who indulges in it becomes poor. Ab. Zar. 18<sup>b</sup>; 19<sup>b</sup> בשינה I will freely indulge in sleep (idleness).—5) (denom. of גָרַר) *to incite*. Num. R. s. 18; Tanh. Korah 3 לְרָרָה to incite Israel against him.

**גְרָא**, **גְרָא** ch. same.—Pa. גָרַר 1) *to incite, let loose*. Targ. Num. XXI, 6; a. fr.—2) *to let off, drive, thrust*. Naz. 4<sup>b</sup> בדו ג' דילמא גְרָא perhaps he thrust (the jaw bone) at them (without touching them; Ar. a. Rashi: גְרָא, obviously for גָרַר, cmp. גְרָא, v. Koh. Ar. Compl. s. v.). Taan. 25<sup>a</sup> וכ' גְרָא, v. גְרָא II. [3] *to drag* (cmp. גָרַר). Nidd. 36<sup>b</sup>, v. גָרַר.]

*Ithpa.* אִתְּפָּא, *Ithpe.* אִתְּפָּי 1) *to attack*. Targ. Deut. II, 5; a. fr. Targ. I Sam. XIII, 4 (h. text נבאש I). [Targ. Ps. XXII, 8 ed. Lag., v. גִּרְר.]—Lam. R. to I, 5 מלכותא kingdoms will attack you; a. e.—2) *to be let loose, hurled*. Targ. Y. Deut. XXVIII, 60; a. e.—Y. Peah I, 16<sup>a</sup> top דא דוּבא מִתְּפָּא לך that same temptation will be let loose &c., v. preced. Hithpa.—3) *to become impassionate, be hot with sexual passion*. Snh. 64<sup>a</sup> מִתְּפָּי איניש Ms. M. (ed. איגרי) that one does not fall in love with his nearest kindred. Ab. Zar. 22<sup>b</sup> כיון דמיגרי בה because the animal will show his sexual desire by running after her (and thus betray her sin).—Denom. מִתְּפָּא.

גִּרְיָא m., pl. גִּרְיָי v. גִּרְיָא.

\*גִּרְיָבָה pr. n. *G'ribah*, name of a street or open place in Tiberias. Koh. R. to X, 8, v. גִּרְיָנָא.

גִּרְד v. גִּרְד.

גִּרְד m. (גרד) [*rind, crust*, cmp. גִּרְב] *the parched surface of the field, arid land, unbroken or untilled ground*.—dry season, summer. B. Mets. V, 10.—Ib. plough thou with me in dry ground (in summer), opp. גִּרְצָה. גִּרְצָה מְקוֹם דֹּגִי.—dry ground, opp. מְקוֹם מְדֻבָּדֵד muddy ground. Pes. 55<sup>a</sup>; Y. Kil. II, 27<sup>d</sup> top; Y. Hall. I, 57<sup>c</sup>.—M. Kat. 6<sup>b</sup> גִּרְדָּה, opp. מְשֻׁנְנָה.—Y. Kil. II, 28<sup>a</sup> bot. גִּרְדָּה unbroken ground between tilled fields. Gen. R. s. 33, end נַעֲשֶׂה כְּנֹכ' (the earth, after the flood had subsided) became like hard unbroken ground; they planted but nothing would grow.

גִּרְדָּה ch. same, *rind*, v. גִּרְדָּה.

גִּרְדָּה m. (גרד) [*stripped*,] *alone, mere, unqualified* (v. גִּרְדָּה). Ab. Zar. 37<sup>a</sup> גִּרְדָּה אִם מְרִי' the mere formula 'If I die' (without qualification). Yeb. 20<sup>a</sup> הוּא גִּרְדָּה it is merely a prohibitory law; a. fr.—Pl. גִּרְדָּה. Ib. 79<sup>b</sup> trespassers of a mere prohibitory law, opp. גִּרְדָּה לְאִוִּין referring to incest. Hull. 2<sup>b</sup>; a. fr.—Fem. גִּרְדָּה. Sot. 32<sup>b</sup> גִּרְדָּה אִם מְרִי' the expression אִם מְרִי' not qualified by עֲנָה. Keth. 73<sup>b</sup> גִּרְדָּה אִם מְרִי' a plain error concerning one woman (where you cannot say that the case may be considered as though concerning two different persons); a. fr.—[Targ. Y. II Ex. XIV, 25, v. גִּרְדָּה.]

גִּרְדָּה f. *scrapping*, v. גִּרְדָּה.

גִּרְדָּה f. (גרד 2) *friction* (at sexual intercourse). Yeb. 75<sup>b</sup> (Ar. גִּרְדָּה).

גִּרְדָּה v. גִּרְדָּה. [Yeb. 75<sup>b</sup> Ar., v. preced.]

גִּרְיָא (גִּרְיָבָה) גִּרְיָא f. (גרב), labial softened [*a quantity carried at a time to and from the hand-mill* (cmp. גִּרְב I),] 1) *griva*, a dry measure (=סֵאָה). Ab. Zar. 43<sup>a</sup> וְכֹכ' דִּנְקִישׁ' provided the statue (of Serapis) has a *grivah* (modius) as a symbol of measuring (v. Sm. Ant. s. v. Coma). Erub. 29<sup>b</sup> גִּרְיָא (corr. acc., v. Rabb. D. S. a. l. note 1). Pes. 32<sup>a</sup>. Ned. 51<sup>a</sup> וְכֹכ' whatever measure I may want.—2) גִּרְיָא or גִּרְיָא *the size of a field*

*needed for a griva of seed* (cmp. סֵאָה). B. Kam. 96<sup>a</sup> גִּרְבָּה ed. a *griva* of land; B. Mets. 110<sup>b</sup>; ib. 15<sup>b</sup> גִּרְבָּה ed. (Ms. M. גִּרְיָא, Ms. F. גִּרְיָבָה, Ms. R. גִּרְיָא, v. Rabb. D. S. a. l. note).—Pl. גִּרְיָי. Erub. 14<sup>b</sup>. B. Bath. 73<sup>a</sup>, v. גִּרְיָא. Ned. 50<sup>b</sup> sq.

גִּרְיָמָה, גִּרְיָמָה, v. גִּרְיָמָה.

גִּרְיָמָה, v. גִּרְיָמָה.

גִּרְיָמָה, v. גִּרְיָמָה.

גִּרְיָם, v. גִּרְיָם.

גִּרְיָם m., pl. גִּרְיָי (b. h. גִּרְשׁ; v. גִּרְס I) [*split, broken*,] *grits* 1) esp. *pounded beans; beans used for pounding*. Gen. R. s. 94, beg.; Nidd. IX, 6 sq.; Tosef. ib. VIII, 9, v. חֲלָקָה a. חֲלָקָה. Maasr. V, 8 Cilician beans. Tosef. ib. III, 14 [read:] חֲלָקָה (אילו) חֲלָקָה (v. Maim. a. R. S. to Maasr. l. c.) Cilician beans are the large and quadrangular; a. fr. [גִּרְיָסָה, v. גִּרְיָסָה.] *the size of a bean*. Sifra Thazr. Neg. ch. I. Kel. XVII, 12 נְגִיעִים כְּנֹכ' וְכֹכ' the *garis* as a standard for eruptions is the Cilician bean.—2) (pl.) *a dish of pounded grains*. Koh. R. to II, 2; Tanh. Aharé 1, a. e. גִּרְיָשׁ של גִּרְיָשׁ a dish of boiled grit; Ruth R. to II, 14 גִּרְיָשׁ [Ib. to 15 גִּרְיָשׁ, v. גִּרְיָשׁ, read with Yalk. ib. 604 גִּרְיָשׁ גִּרְיָשׁ].

גִּרְיָסָה ch. same. Y. Sabb. III, 6<sup>b</sup> top פִּינְכָה דִּגְרִי a dish of beans; Y. Maasr. I, 49<sup>a</sup> top דִּגְלִיסָה (corr. acc.).—Pl. גִּרְיָסָה. Targ. Y. Lev. XIV, 37. [Ex. R. s. 43 גִּרְיָסָה, v. גִּרְיָסָה.]

גִּרְיָסָה, v. גִּרְיָסָה.

גִּרְיָסָה f. (גרע) *diminution; lesser degree; disadvantage*. Ber. 56<sup>a</sup> מִפְּשֵׁר לִיהָ לֹב' he interpreted his dream unfavourably, opp. לְמַעֲלִיחָה. B. Kam. 99<sup>b</sup> . . . עֲבִיר בְּךָ he has doubly injured thee (through his verdict). Yeb. 122<sup>b</sup> top גִּרְיָסָה מֵאִי' whereon is the inn-keeper's lower status (lesser trustworthiness) based? Hull. 5<sup>b</sup> wherever the Bible uses *b'hemah* (beast), גִּרְיָסָה does it necessarily imply contempt?

גִּרְיָסָה f. (גרס) *removal of coal and ashes, scraping*. Bets. 28<sup>b</sup> גִּרְיָסָה וְכֹכ' the cleaning of stoves &c.

גִּרְיָסָה, v. גִּרְיָסָה.

גִּרְיָסָה, v. גִּרְיָסָה, pl. גִּרְיָסָה.

גִּרְיָסָה, v. גִּרְיָסָה, pl. גִּרְיָסָה.

גִּרְיָסָה f. (גרס) *slice*. Pl. גִּרְיָסָה *bread or cake formed of slices twisted together or layers above one another, twists*. Bets. II, 6 (21<sup>b</sup>) אין אוֹפִין פֶּתֶן גִּרְיָסָה (פתן גִּרְיָסָה, Ar. פֶּתֶן גִּרְיָסָה, ed. Y. (ed. פֶּתֶן גִּרְיָסָה, Ar. פֶּתֶן גִּרְיָסָה) they must not (on Holy Days) bake their bread in the form of twists; Y. ib. 61<sup>c</sup> bot.—Tosef. Ab. Zar. VII (VIII), 2 מוֹלִיכִין עִמּוֹ גִּרְיָסָה לְחִנּוּר you may carry your cakes, to be baked with his, to the confectioner's oven.—Snh. 100<sup>b</sup>, v. next w.

**גְּרִיצָה** f, גְּרִיצָה m. ch. same. Targ. Ex. XXIX, 23 (O. צָהָה . . . , Y. גְּרִיצָה, h. text חָלָה). Targ. Prov. VI, 26 (h. text כָּכָר); a. e.—*Pl.* גְּרִיצָה, גְּרִיצָה. Targ. Gen. XVIII, 6 (h. text עָנָה). Targ. Lev. VII, 12 sq.—Snh. 100<sup>b</sup> גְּרִיצָה, read גְּרִיצָה.

**גְּרִיצָה** f. (גר) 1) *scraping off*. Hull. 84<sup>a</sup> וג' . . . מחוסר requires the acts of pouring out the blood, scraping off the blood stains &c. Ib. 93<sup>a</sup> ג' בְּרִי . . . ריש מעיא the top of the small bowels up to a cubit's length must be scraped (in order to remove the fat).—2) *dragging, pulling, moving an object without lifting*. Sabb. 22<sup>a</sup>; Pes. 101<sup>a</sup>; Men. 41<sup>b</sup> ג' . . . בְּרִי the law decides in favor of . . . with reference to dragging an object on the Sabbath, v. גְּרִי. Y. Kidd. I, 60<sup>d</sup> top ג' . . . מִדּוּ שִׁיקְנוּ בְּג' can they be taken possession of by moving without lifting?—3) *carrying with, involving*. Y. Pes. VII, 34<sup>e</sup> top ג' . . . מֵאֵי נִפְקָא what is the difference between them? They differ as to the majority of one tribe carrying with it (determining the legal status of) the whole nation, v. גְּרִי. 3.—Sabb. 71<sup>a</sup> לִירֵה וְיִמֵּי אֵרֶת לִירֵה 3.—Sabb. 71<sup>a</sup> לִירֵה וְיִמֵּי אֵרֶת לִירֵה . . . does R. adopt the opinion that one action can be involved with another so as to be considered one continuous act (e. g. cutting grain and immediately grinding it)? Ib. ג' דִּבְּרֵי an application of this principle in the second degree, that the action involved should involve a third action.

**גְּרִישָׁא** m., pl. גְּרִישָׁא, v. גְּרִישָׁא.

**גְּרִי**, Hif. גְּרִי, v. גְּרִי.

**גָּרָם** (v. גָּרָם) *to drag along, carry with it*.—Part. pass. **גָּרָם** *added in boot, additional measure*, v. גָּרָם. Gen. R. s. 12 [read:] ג' כְּאֵמֶה the size of a liberal cubit (equal to a cubit and a half of strict measure; some ed. גָּרָם; vers. in 'Rashi' a. l. גָּרָם).—Y. Shek. VI, end, 50<sup>b</sup> גָּרָם, read גָּרָם, v. גָּרָם. [Tosef. Bekh. V, 4 אֲצַבְעוֹתָיו גָּרָמוֹת Var., ed. Zuck. Trnsf. *to carry with it, to be the cause of, to engender*.—R. Shimeon who says מִיִּדְּיָב . . . מִיִּדְּיָב דְּבִרֵּי הַגָּרָם לְמַמּוֹן something which may be the cause of pecuniary profit or loss. B. Kam. 71<sup>b</sup> if one steals objects dedicated to the sanctuary for which the original owner is responsible in case of loss &c, he is bound to pay the thief's fine (פֶּסֶל) to the owner; אלמא גָּרָם דְּבִרֵּי הַגָּרָם לְמַמּוֹן דְּמִי which proves that that which may cause a pecuniary loss, is to be considered as the property of him to whom it may cause it. Ib. 98<sup>b</sup> according to the opinion of R. Shimeon who says מִיִּדְּיָב . . . מִיִּדְּיָב דְּבִרֵּי הַגָּרָם לְמַמּוֹן that what is the cause of monetary gain is considered as money, he who burns a note of indebtedness is bound to pay the full amount of the note; a. fr.—Snh. 104<sup>a</sup> גָּרָם causes his children to be exiled. Ber. 5<sup>b</sup> bot. ג' לְשִׁכְיִנְהּ וְכ' is the cause of the Divine Presence departing from Israel. M. Kat. 25<sup>a</sup> לֹא גָּרָמָהּ לֹא Babylonia was the cause (that the Shekhinah did not rest upon him). Ab. Zar. 8<sup>b</sup> bot. גָּרָם the place makes the act legal, i. e. only in the Temple hall can the Sanhedrin judge capital cases; Snh. 14<sup>b</sup> ג' הַמְקוֹם only in the Temple hall can a rebellious elder be judged; ib. 87<sup>a</sup>.—Y. Yeb. I, 2<sup>e</sup> top ג' דְּבִרֵּי שְׂוִיָּא בֵּא מִחֲמַת הַגָּרָם וְכ' if a

prohibition arises from a cause (a person that causes it, e. g. the prohibition against C.'s marrying B. because B.'s sister A. is his wife)—when the cause is removed (through A.'s death), the prohibition ceases; but a prohibition which has not its cause in the action of a person (but in natural kinship, e. g. C.'s daughter married to C.'s brother whereby she becomes forbidden to him also as his brother's wife), is not removed with the removal of the cause of the (additional) prohibition, i. e. C. cannot perform the levir's marriage with his brother's wife since she has not ceased to be his daughter; ib. III, beg., 4<sup>c</sup>; IV, 6<sup>a</sup> top.—זה וזה גָּרָם a *product of combined causes*. Tem. 30<sup>b</sup> ג' אֶסְרֵי זה וזה ג' אֶסְרֵי a *product of combined causes* is forbidden, e. g. the offspring of a dam unfitted for the altar, and of a sire fit; Pes. 27<sup>a</sup>; a. fr.—Ib. 26<sup>b</sup> לִירֵה וְיִמֵּי אֵרֶת לִירֵה וְיִמֵּי אֵרֶת can you prove that Rabbi adopts the rule forbidding the product of combined causes?—Nidd. 31<sup>a</sup> (homiletical play on Gen. XLIX, 14) לִישְׁשֹׁכֵר הַמּוֹרֵר ג' לִישְׁשֹׁכֵר the braying of an ass was the cause of Isachar being begotten; Gen. R. s. 99; v. next w.

**גָּרָם** same. Gen. R. s. 39 גָּרָם וְכ' traveling is the cause of three evils.

**גָּרָם** *to be indirectly engendered*. Ab. Zar. 55<sup>b</sup> גָּרָם לִירֵה וְכ' no assistance must be given to making unclean &c.

**גָּרָם** *to leave a comb* (גָּרָם) *in striking a measure off*, whence (in ritual slaughtering) *to cut in a slanting direction, to let the knife slide beyond the space prescribed for cutting*. Hull. 19<sup>a</sup>; 20<sup>a</sup>; a. fr.—Part. pass. **גָּרָם** an animal slaughtered by a slanting cut. Ib. 18<sup>b</sup>; a. fr.—Denom. **גָּרָם**.

**גָּרָם** I ch. same. Targ. Is. III, 9; a. fr.—Meg. 12<sup>b</sup> גָּרָם Ms. M. (ed. גָּרָם) I am the cause that M. was born. Ber. 7<sup>b</sup> גָּרָם שְׂמָא a person's name has an influence on his fate or character. Ab. Zar. 19<sup>b</sup> לִירֵה וְכ' what action caused the work to be called an idol?—Gen. R. s. 98 [read:] גָּרָם הַמּוֹרֵר גָּרָם (play on גָּרָם, v. preced. w.) the braying of an ass caused him to be begotten (by announcing Jacob's arrival upon which Leah went forth to meet him; v. ib. s. 99, Nidd. 31<sup>a</sup>).

**גָּרָם** II, **גָּרָם** (denom. of גָּרָם, cmp. גָּרָם) *to be substantial, strong*. \*Targ. Prov. XVIII, 10 גָּרָם וְכ' (read גָּרָם; ed. גָּרָם). Ib. V, 19 גָּרָם (some ed. גָּרָם, Ms. גָּרָם) thou shalt grow strong.

**גָּרָם** 1) *to strengthen, comfort*. Targ. Y. II Gen. XXXV, 9 גָּרָם וְכ' (some ed. גָּרָם Pe.) and Thou didst strengthen him (in his trouble).—2) *to eat up to the bone, to pick off*. Targ. Ps. XXVII, 2 גָּרָם (Ms. a. Regia גָּרָם, v. גָּרָם).—B. Bath. 22<sup>a</sup> גָּרָם וְכ' (Ms. M. גָּרָם, v. גָּרָם).—Ar. רַמְגְּרִיסָא fr. גָּרָם; v. Rabb. D. S. a. l. note) in place of picking off bones (receiving scanty instruction) in the school of A., go ye and eat flesh &c.

**גָּרָם** *to make substantial, harden*. Targ. Prov. VIII, 28 (Var. גָּרָם, h. text גָּרָם).

**גָּרַם** m. (גָּרַם) *cause, indirect production of an effect.* Sabb. 120<sup>b</sup> כיבוי גָּרַם indirect extinction of a fire (by placing vessels filled with water in its way), v. גָּרַמָּה.

**גָּרַם** m. (b. h.; גָּרַם *to strip*; cmp. גָּרַדָּה, גָּרַד [stripped, bare, cmp. II Kings IX, 13,] *skeleton, bone*; (cmp. גָּרָם) *self, strength*.—*Pl.* גָּרָמִים Gen. R. s. 98 מה חמור זה גָּרָמִי as the bony frame of the ass is clearly discernible.

**גָּרְמָה** ch., constr. גָּרַם, גָּרָם same, 1) *a bare twig*, opp. גָּבֶסֶס Macc. 8<sup>a</sup> (Ms. M. גָּרְמָה).—2) *bone*. Targ. Gen. II, 23; a. fr. [Targ. Y. Ex. XXVII, 5 גִּרְמָה read גָּר or גָּרְמָה].—Gen. R. s. 70 [read as Yalk. ib. 124, cmp. Dan. VI, 25] כהרין ג' אַנָּה מהרין לך like a bone I shall crush thee. Ber. 5<sup>b</sup>; B. Bath. 116<sup>a</sup>, v. בִּיר. —*Pl.* גָּרְמָה, גָּרְמִי, גָּרְמִי, גָּרְמִי. Targ. Gen. I. c. גָּרְמִי (Y. גָּרְמִי). Targ. Ezek. XXXVII, 4; a. fr.—Targ. Y. Ex. XXXVIII, 4 [read:] גִּרְמָה וְגִרְמָה or גִּרְמִיָּה וְגִרְמִיָּה, v. supra.—B. Bath. 58<sup>a</sup> רג' חביתא a vessel of bones (an enigmatical phrase for *an animal*). Ib. 22<sup>a</sup>, v. גָּרַם II.—Bets. 11<sup>a</sup> רג' חביתא a block on which bones are chopped; a. fr.—3) *body, self*. ג' ג' *each for itself, one after the other*. Ib. 11<sup>b</sup>. Hull. 113<sup>a</sup>.—With suffixes of personal pronouns: גָּרְמִי *myself* &c. Targ. Job I, 3 לְגִרְמִיָּה as his own, אחריו, לְגָרַם (Ms. גָּרַם) as his wife's sole property. Targ. Y. Lev. VII, 29 בְּגִרְמִיָּה himself; a. fr.—Gen. R. s. 75, beg., v. גָּרַם I. Y. Ber. III, 6<sup>c</sup> bot. לג' הוא דעבד a. fr.—Ber. 48<sup>a</sup>, a. fr. הוא דעבד he did so for himself, i. e. this is no authoritative precedent.—Y. Orl. I, 61<sup>a</sup> top אמר ג' he gave his own opinion. Y. Erub. III, 21<sup>a</sup> bot. בשם גרמיה in his own name; Y. Kidd. II, 63<sup>a</sup> top.—Y. Keth. III, end, 28<sup>a</sup> גרמה אמרה כל this very fact (thing) proves; Y. Shebu. V, end, 36<sup>c</sup>; Y. Keth. IX, beg. 32<sup>d</sup>; Y. Pes. IX, end, 37<sup>a</sup> גרמא כל (corr. acc.).

**גָּרְמָה** ch.=h. גָּרַם, 1) *cause*.—מ"ע שהזמן ג' (in Hebr. diction) a positive command the observance of which depends on a certain time of the day or season of the year. Kidd. I, 7 (29<sup>a</sup>); a. fr.—2) *indirect effect*. Sabb. 120<sup>b</sup> ג' indirect effect (e. g. effacing the Divine Name in consequence of bathing) is permitted, opp. עשייה the direct act. B. Kam. 60<sup>a</sup> בניזקין פטור ג' damage by indirect action is not actionable. B. Bath. 22<sup>b</sup> בניזקין ג' to cause indirect damage is forbidden.—*Pl.* גָּרְמִי. B. Kam. 98<sup>b</sup> רג' דינא דג' מאן דדאין דינא דג' he who holds the opinion that one who is the cause of damage to another person is responsible; ib. 100<sup>a</sup>; 117<sup>b</sup>; a. e.

**גָּרְמָה**, v. גָּרְמִיָּה.

**גָּרְמִיָּה** m. (γρᾰμματεῖον) *bond, document*. Ex. R. s. 15 גרמסין (corr. acc.).

**גָּרְמִי**, דִּינָה דג', v. גָּרְמָה.

**גָּרְמִיָּה** m. (=גָּרְמִיָּה, v. גָּרְמִיָּה) *arm, elbow, cubit*. Targ. Y. Ex. II, 5. Targ. Jud. III, 16<sup>c</sup> (h. text גָּרְמִי).—B. Mets. 64<sup>a</sup> ג' בני of an arm's length.—*Pl.* גָּרְמִיָּה. Targ. Y. Ex. XVI, 29; a. e.—Snh. 7<sup>a</sup>. Erub. 14<sup>b</sup>.

**גָּרְמִיָּה**, v. גָּרְמִיָּה.

**גָּרְמִיָּה** f. (dimin. of גָּרְמָה) *a small bone or sinew*. Hull. 103<sup>b</sup> Ar. (ed. גָּרְמִיָּה, גָּרְמִיָּה).

**גָּרְמִיָּה, גָּרְמִיָּה, גָּרְמִיָּה** pr. n. *Germania, Germania*, 1) *the land of the Cimmerii* (v. Schr. KAT p. 428). Targ. I Chr. I, 5; Targ. Y. Gen. X, 2 (for *Magog*); Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup> (for *Gomer*); Gen. R. s. 37, beg. (for *Magog*). Ib. (also for *Togarmah*, v. גָּרְמִיָּה).—2) (של אדום or ג' של אדום) *Germania, the Roman province of Germania*. Meg. 6<sup>a</sup>; Yalk. Ps. 888. Gen. R. s. 75, v. גָּרְמִיָּה. [Y. Sabb. VI, 8<sup>c</sup> bot. read גָּרְמִיָּה.]

**גָּרְמִיָּה**, v. next w.

**גָּרְמִיָּה** m. (Germanus, v. preced. art.) *German, one of the Caucasian race, white man*, opp. כּוּשִׁי. Gen. R. s. 86 everywhere you find כּוּשִׁי ג' one of the white race sells a dark man. Neg. II, 1, v. בְּהִרְתָּ.—Y. Yoma VIII, 45<sup>b</sup> top ג' עבדיה ו' a German, a slave of &c.; Y. Sabb. VI, 8<sup>c</sup> bot. גרמניה (corr. acc.); Y. Ab. Zar. II, end, 42<sup>a</sup> גרמנא.

**גָּרְמִיָּה**, B. Bath. 89<sup>b</sup> Ar., v. גָּרְמִיָּה.

**גָּרְמִיָּה**, v. גָּרְמִיָּה.

**גָּרְמִיָּה, גָּרְמִיָּה** pr. n. pl. *Germanicia*, town (and district) in the province of Commagene, near the borders of Cappadocia. Y. Meg. I, 71<sup>b</sup> bot.; Yoma 10<sup>a</sup>; Gen. R. s. 37 (for *Togarmah*, v. Schr. KAT p. 428); [Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 גָּרְמִיָּה].

**גָּרְמִיָּה**, v. גָּרְמִיָּה.

**גָּרְמִיָּה**, prob. to be read גָּרְמִיָּה m. pl. (γρᾰμμα, -ατος,=scrupulum, v. Sm. Ant. s. v.) *gramma*, 1/24 of an ounce. Y. Shek. II, 46<sup>d</sup> top, half a Shekel which makes ג' שירא (Bab. ed. to II 3 also גָּרְמִיָּה, Ms. M. גָּרְמִיָּה, Yalk. Ex. 386 גרמסין six *grammata*).

**גָּרְמִיָּה**, v. גָּרְמִיָּה.

**גָּרְמִיָּה**, denom. of גָּרְמִיָּה q. v.

**גָּרְמִיָּה**, v. גָּרְמִיָּה.

**גָּרַם** (b. h.; v. גָּרַד), *Pi.* גָּרַם *to crush, split, grind*. Tosef. T'bul Yom II, 12 fat figs גָּרַם which he has not yet crushed (into a cake). V. גָּרַם.

**גָּרַם** I ch.; *Pa.* גָּרַם, *Af.* גָּרַם same. B. Bath. 22<sup>a</sup>, v. גָּרַם II *Af.* [Targ. Prov. VIII, 28, v. גָּרַם II *Af.*]

**גָּרַם II, גָּרַם** (cmp. גָּרַד, v. גָּרַד) *to scrape together; to collect, accumulate*. Denom. גָּרְמִיָּה. [Targ. Prov. XVIII, 10; V, 19, v. גָּרַם II.]—Transf. *to acquire knowledge, to commit traditions to memory*, as a preliminary stage to speculation and analysis compared to grinding, v. טָחַן. Ab. Zar. 19<sup>a</sup> לכולם יגמר ואז"ג דמשבח וליגמר ואז"ג ולא ידע ו' Ms. M. one must at all events acquire readiness (v. גָּמַר II), though one may afterwards forget, and one must study by heart

though one does not understand, for Holy Writ says (Ps. CXIX, 20) *gar'sah* &c.; it says גִּרְסָה and not גִּרְסָה (my soul *heaps up*, but not it *grinds*, learns but not analyzes); (ed. גִּרְסָה, and other Variants); Yalk. Ps. 876.—Ber. 8<sup>a</sup> Ms. M. (v. Rabb. D. S. a. l.) I used to study in my house; Meg. 29<sup>a</sup>. Ber. l. c. bot. turned his face וגִּרְסָה and reviewed (what he had learned). Taan. 10<sup>b</sup> לְמִגְרָסָה to recite traditions, opp. לְעִינֵי to speculate. Ber. 13<sup>b</sup> (ref. to Deut. XI, 18, v. Targ. Y. a. l.) teach your children . . . , כִּי הִכִּי דְלִיגְרָסָה בְּדוֹ (Ms. M. בְּדוֹ) so that they be able to review them (by themselves); a. fr.—*Part. act.* גִּרְסָה *well-versed, knowing by heart*. B. Bath. 21<sup>a</sup> וְלֹא דִירָק ג' knowing Bible verses by heart, but being inexact.—*Part. pass.* גִּרְסָה, f. גִּרְסָה *known by heart*. Men. 32<sup>b</sup> מִיגְרָסָה גִּרְסָה; Meg. 18<sup>b</sup> מִיגְרָסָה גִּרְסָה they are known by heart.

**גִּרְסָא** I f. (preced.) 1) *acquired learning, study of tradition*. Targ. Cant. I, 2 בג' for verbal study.—Meg. 6<sup>b</sup> לְאֻקְרָמִי ג' to preserve (in memory) what one has learned requires divine assistance. Sabb. 21<sup>b</sup> דִּירְנֻקְרָא ג' what has been learned in youth (which is better remembered). Ib. 30<sup>b</sup> לֹא הוּא פָסִיחַ פְּרִמְיָהּ מִג' did not cease reciting. Erub. 68<sup>a</sup> בְּגִרְסָתִי אָנָּה . . . I am busy studying; a. fr.—*Pl.* גִּרְסָתִי, גִּרְסָתִי. B. Bath. 22<sup>a</sup> מִגִּרְסָתִי (אֲנִי לִיטְרֹדוֹ מִג') Ms. M. (ed. ג') that they may not be disturbed in their studies.—2) (editorial note) *version*. Yalk. Gen. 84 זֶה אִיּוֹב ג' another version (for אִיּוֹב זֶה וְכ' is, 'This alludes to the tribe of Levi'. [Frequently in commentaries.—Denom. גִּרְסָה to read. (abbr. ג') such is the proper reading.]

**גִּרְסָא** II, v. גִּרְסָה.

**גִּרְסָה** m. (v. גִּרְסָה) *grits-dealer or maker*, v. גִּרְסָה. Midr. Prov. ch. IX; Erub. 21<sup>b</sup> יְהוֹשֻׁעַ הִג' (not רַבִּי, v. Rabb. D. S. a. l. note).

**גִּרְסָה** I (b. h.; v. גִּרְסָה) *to scrape off, to diminish, deduct*. Snh. 29<sup>a</sup> הַמֹּסֵרָה הַזֶּה כֹּל הֵאֱוִיָה גִרְסָה he who adds (to the truth) diminishes (whoever does too much does too little). R. Hash. 28<sup>b</sup>, a. fr. עֹבֵר עַל כָּל הַתִּרְעָה transgresses the law which prohibits diminishing from what the Law prescribes (Deut. XIII, 1, v. בָּל). Yoma 48<sup>a</sup> וּמוֹסִיפִין וְדוֹרְשִׁין (בָּל). we may take away (one servile letter from one word of the text) and add it to another and thus interpret the law (e. g. דָּם מִזֶּה הִפָּךְ explained as: דָּם מִזֶּה הִפָּךְ; B. Bath. 111<sup>b</sup>; a. fr.—Y. Yeb. VIII, end, 9<sup>d</sup>, v. גִּלְעָה.—[Gen. R. s. 19, a. e. גִּרְסָה, v. גִּרְסָה.—*Part. pass.* גִּרְסָה *inferior*. *Pl.* גִּרְסָה. Gen. R. s. 28. [Ber. 36<sup>a</sup> גִּרְסָה read with Ms. M. גִּרְסָה.]

*Hif.* גִּרְסָה *to deduct from, to calculate the price of redemption in proportion to the years served and those to be served*, v. גִּרְסָה Kidd. 11<sup>b</sup> מִגְרָעָה מִפְּדֻיּוֹתָהּ she makes a deduction from her redemption money; ib. 14<sup>b</sup> מִגְרָעָה she lessens &c.; ib. 16<sup>a</sup> מִגְרָעָה פוֹ (corr. acc.). Y. Kidd. I, 58<sup>c</sup> bot.; Y. Shebu. VI, beg. 36<sup>d</sup> מִגְרָעָה (ב) מִגְרָעָה she redeems herself by deducting a M'ah for each year.

*Nif.* גִּרְסָה *to be deducted, to be redeemed by deducting the compensation for the time served*. Y. Kidd. l. c. אִם

if the desires a redemption by deduction &c.; Y. Shebu. l. c. לְמִיגְרָעָה (read: לְהִיגְרָעָה or לְהִיגְרָעָה). Kidd. 11<sup>b</sup> she can redeem herself by deductions until she comes down to a P'rutah.

**גִּרְסָה** ch. same, esp. *to shave, cut the hair* (dialectically interchanging with גִּרְסָה). Targ. Jud. XVI, 19; II Sam. X, 4 Ar. (ed. גִּרְסָה, ed. Lag. II Sam. l. c. גִּרְסָה; emp. Is. XV, 2, Jer. XLVIII, 37).—Lam. R. to I, 1 רַבְרִי (8 זֶרַע מֵאֲחַר) he shaved his head. Snh. 96<sup>a</sup> (prov.) לְאַרְמָאָה (גִּרְסָה) if you shave a gentile, he likes it; hang fire on his beard, and you will get no end of his fun (i. e. if he finds it convenient, he will submit to indignities).—*Part. pass.* גִּרְסָה, f. גִּרְסָה 1) *shaved*. Lam. R. l. c.—2) *inferior, less*. Yeb. 51<sup>a</sup> ג' מִמֶּמֶר is inferior (as to legal power) to &c., v. מִמֶּמֶר. Gitt. 70<sup>a</sup> ג' דְּכֻלְהוּ the worst of all.

*Af.* גִּרְסָה as preced. *Hif.* [Targ. Y. II Gen. XXX, 11, read מִגְרָעָה] Kidd. 11<sup>b</sup> וְאֻלָּהּ מִגְרָעָה she deducts more and more every year. Ib. [read:] מִגְרָעָה what is there for her to deduct from?—Arakh. 25<sup>a</sup>, v. infra.

*Ilkpe.* גִּרְסָה as preced. *Nif.* Arakh. 30<sup>b</sup> וְאֻלָּא מִגְרָעָה his obligation grows less (every year, if he chooses to redeem her). Ib. 25<sup>a</sup> לֹא מִגְרָעָה לִיהָ (Rashi מִיגְרָעָה) no deduction is allowed him (for fractions of a year).

**גִּרְסָה** II (b. h.; emp. גִּרְסָה) *to form globules, to drop*. Denom. גִּרְסָה.

*Pl.* גִּרְסָה, *Hif.* גִּרְסָה (denom. of גִּרְסָה) *to form globules* (one of the early stages of development of the grape). Shebi. IV, 10 גִּרְסָה גִּרְסָה גִּרְסָה grape vines (must not be cut down in the Sabbath year) from the moment they form stones, Maim.; oth. opin. ovules containing moisture; Y. ib. IV, end 35<sup>c</sup> מִשְׁתַּגְרָעָה (Hif.), defined מִשְׁתַּגְרָעָה with ref. to Job XXXVI, 27; Ber. 63<sup>b</sup>; Pes. 52<sup>b</sup> sq. מִשְׁתַּגְרָעָה (Ms. M. 2 מִשְׁתַּגְרָעָה).

**גִּרְסָה** m. (גִּרְסָה I) *scraper, barber*, in gen. *low class surgeon, blood-letter* &c. Kidd. 82<sup>a</sup>. Kel. XII, 4; Tosef. ib. B. Mets. II, 11 גִּרְסָה, v. מִסְכָּר.

גִּרְסָה, v. גִּרְסָה.

**גִּרְסָה**, **גִּלְעָה**, **גִּרְסָה** c. (v. גִּרְסָה II) *globule*, esp. *the stone or kernel of a stone fruit, nut* &c.—*Pl.* גִּרְסָה, גִּלְעָה, גִּרְסָה; Sabb. VII, 4 (76<sup>b</sup>) גִּרְסָה Ms. M. (ed. גִּרְסָה); Y. ed. גִּלְעָה. Bab. ib. 77<sup>b</sup> top, question as to spelling with ג or ע (decided by ref. to וְגִרְסָה Lev. XXVII, 18). Shebi. VII, 3 גִּלְעָה. Ter. XI, 5 גִּרְסָה (Ms. M. גִּלְעָה) stones of fruits which are the priest's share. Tosef. ib. X, 1; a. fr. V. גִּרְסָה.

גִּרְעִינֻתָא, v. גִּרְעִינֻתָא.

**גִּלְעָה**, **גִּלְעָה** f. = גִּרְעִין (collect. noun, used promiscuously with גִּרְעִין). Ukts. II, 2 גִּלְעָה שֶׁל רוֹטֵב the stones of moist olives; Y. Ter. XI, 47<sup>d</sup> bot. גִּלְעָה הַרוֹטֵב. Y. Maasr. I, 48<sup>d</sup> bot.; a. fr.

**גִּרְעִינֻתָא** f. ch. same. Ber. 39<sup>a</sup> גִּרְעִינֻתָא (Ms. M. גִּרְעִינֻתָא) the stones (of an olive).

**גָּרַח** (b. h.; v. גָּרַר) *to scrape, sweep, esp. to remove ashes and coal from the stove; to scrape together, collect.* Kel. VIII, 11 **הִרְחָה גִּירָפָהּ** if while she was sweeping it (the stove) &c. Sabb. III, 1 **עַד שִׁירְיָהּ** not before he has swept it.—Y. Peah VII, 20<sup>b</sup> top (ref. to Joel I, 17) **רָחַח** in place of collecting honey (from bee-hives or trees), we collected foul matter. Sabb. XVII, 2 **לִקְרוֹחַ בָּהּ** to grab with it the figs out of the barrel; a. fr.—Gen. R. s. 67 **לִקְרוֹחַ מִחוּטְמָהּ** blowing her nose (v. גָּרַח).—*Part. pass.* **גִּירָפָהּ**, f. **גִּירָפָהּ** cleared of ashes &c., *swept.* Sabb. III, 4, v. **אֶנְשִׁיכִי**; a. fr.—[Gen. R. s. 53 **שֶׁל יִשָּׂא** (Isaac is) the refuse of &c., comment.; v., however, **גִּירָהּ**.]

*Pi.* **גִּירָהּ** same. Kerith. 7<sup>b</sup>; Y. Snh. VII, 25<sup>b</sup> top, v. **גִּירָהּ**.

**גָּרַח** ch. same. Targ. II Esth. III, 8 **הִרְחָהּ** they remove leavened things.—Y. Pes. II, end, 29<sup>c</sup> **מִן הַבֹּתִים** scrape them at the bottom. Y. Bets. IV, 62<sup>c</sup> bot. [read:] **אִילֵי הַבֹּתִים** go thou and sweep them (the stones) out. Y. M. Kat. I, 80<sup>b</sup> bot.; a. fr.

*Itlpe.* **אֶתְרָהּ** *to be scraped out, removed.* Targ. II Esth. I. c.

*Itlpa.* **אֶתְרָהּ** same. Targ. Job VII, 12 like the Ocean **דִּמְתָּהּ** Ms. which, at certain times, is swept (pours itself out over the shores; ed. **דִּמְתָּהּ**, v. **גִּירָהּ**).

**גִּירָפָהּ**, v. **גִּירָפָהּ**.

**גִּירָפָהּ**, v. **גִּירָפָהּ**.

**גָּרַח** I (b. h.; v. גָּרַח) [*to produce a grating, scraping sound.*] 1) *to scratch, scrape, shave* (v. גָּרַח, I). Sabb. VIII, 8 (81<sup>a</sup>) **כְּדִי לִגְרוֹחַ** (Ar. a. Y. ed. לגרוח) large enough to scrape with it the top &c. R. Hash. 27<sup>b</sup> **גִּירָהּ** Ms. M. (ed. גִּירָהּ, v. גִּירָהּ. Keth. 60<sup>a</sup>; Kerith. 21<sup>b</sup> **לִקְרוֹחַ** he must scrape the blood off before eating the bread; a. fr.—*Part. pass.* **גִּירָהּ**, v. **גִּירָהּ**.—2) *to drag, to move without lifting*; (also neut. verb) *to follow.* Sabb. 29<sup>b</sup>, a. fr. **אִם יִגְרָח** (on the floor). Y. Kil. I, 27<sup>b</sup> bot. **אִם יִגְרָח** one must not pull &c. Tanh. Thazr. 8 **הִרְחָהּ** they dragged him out of his grave. Tosef. Erub. XI (VIII), 13; Tosef. Bets. II, 19 **הִרְחָהּ** דלת הַחֲזָרִית... הַחֲזָרִית (Y. Erub. X, 26<sup>b</sup> bot. גִּירָהּ, corr. acc., v. גִּירָהּ) a door which drags along the ground (on opening), a matting which is moved by dragging, or large kegs which &c.; Erub. 101<sup>a</sup> **הִרְחָהּ**... דלת הַחֲזָרִית... I will drag him to the flood in which to perish; a. fr.—Tanh. Thazr. 9 (ref. to Ps. V, 5 **יִגְרָח**) **אִם יִגְרָח**... **אִם יִגְרָח** neither art thou dragged behind (attracted by) evil, nor does evil drag (have power over) thee, nor does it dwell with thee; Yalk. Kings 281 **הִרְחָהּ**... **הִרְחָהּ** *dragged along, hanging on.*—*Pl.* **הִרְחָהּ** Num. R. s. 18 **ח' ג' eight threads dragged along** (as fringes; Tanh. Korah 12 **הִרְחָהּ**). Ab. Zar. 3<sup>b</sup>, a. e. **גִּירָהּ** proselytes who have attached themselves but have not been admitted, v. גִּירָהּ.—3) *to carry with it, to cause; to affect* (v. גָּרַח). Y. Hor. I, 46<sup>a</sup> bot.; Y. Pes. VII, 34<sup>c</sup> **אִם יִגְרָח** (a majority of) one tribe affects the legal status of the entire nation, i. e. the

majority of tribes (seven) decides, though it may be a minority of the people as a whole. Lev. R. s. 13, end (play on *gerah*, Lev. XI, 4 sq.) **נִגְרָה מִלְכוּת וְכ'** carried another government after it, i. e. was followed by another oppressive government. Ab. IV, 2 **נִגְרָה** a good deed begets a good deed &c. Tosef. Sabb. XV (XVI), 6 [read:] **אִם יִגְרָח** it is not considered a corpse so as to cause uncleanness to man or vessels.—4) *to saw, split.* Sabb. XVII, 2 (122<sup>b</sup>) a saw (may be used on the Sabbath) **לִגְרוֹחַ** (Ms. M. **לִגְרוֹחַ**, Mish. ed. Pes. **לִגְרוֹחַ**, v. Rabb. D. S. a. l. note) to saw cheese with it. Ohol. XV, 8 **לִגְרוֹחַ** Ar. intended to be sawed apart (ed. **לִגְרוֹחַ**, fr. **לִגְרוֹחַ**, v. Tosef. ib. XV, 8). Tosef. Kel. B. Mets. II, 18 **לִגְרוֹחַ** to saw off a part &c.

*Nif.* **נִגְרָה** 1) *to be dragged, pulled.* Erub. X, 11 **נִגְרָה** a bolt which is dragged along (with the door, i. e. attached and hanging down). Ib. 101<sup>a</sup>, v. supra. Tanh. Thazr. 9, v. supra. Bets. II, 10 (23<sup>b</sup>) **נִגְרָה** **אִינֵהּ** **נִגְרָה** must not be dragged or pulled, a. fr.—2) *to be scraped, planed.* B. Kam. 119<sup>b</sup> **נִגְרָה** shavings, opp. **נִגְרָה** chips. —Nidd. 55<sup>b</sup> **נִגְרָה** (secretions of the nose) scraped (discharged) through the mouth (v. **נִגְרָה**).

*Pi.* **נִגְרָה** 1) *to drag.* Pes. IV, 9 (56<sup>a</sup>) **נִגְרָה** he had the bones of his father carried out on a bed of ropes. Ib. I, 2 (9<sup>a</sup>); a. fr.—Tosef. Sabb. VI (VII), 1 (a superstitious custom) **נִגְרָה** Var. (ed. Zuck. **נִגְרָה**) one who drags her son among the dead (to the cemetery).—2) *to scrape, plane.* Ib. XVI (XVII), 19 **נִגְרָה** he may scrape them (clean his feet of mud). Tosef. Kel. B. Mets. II, 17; Hull. 25<sup>a</sup> **נִגְרָה**... requiring planing for finish; a. fr.—*Part. pass.* **נִגְרָה** a) *scratched, full of scabs.* Gen. R. s. 64 (play on **נִגְרָה**, Gen. XXVI, 26) **נִגְרָה** another explanation is *m'gorar*, for eruptions grew on him (with ref. to Job II, 8); Yalk. ib. 111; v. **נִגְרָה** II. b) *planed.* Tosef. Sot. XV, 1 **נִגְרָה** **נִגְרָה** Var. (ed. Zuck. **נִגְרָה**) the stones were planed with a plane.

*Hithpa.* **נִגְרָה** *to be scraped.* Tosef. Sabb. XVI (XVII), 19 **נִגְרָה** **נִגְרָה** ed. Zuck. (Var. **נִגְרָה**, Sabb. 147<sup>b</sup> **נִגְרָה**, Ms. M. **נִגְרָה**, corr. acc.) one must not be scraped with a strigil. Ib. XXII, 6 (147<sup>a</sup>) **נִגְרָה**, Talm. ed. (Mish. **נִגְרָה**, v. Rabb. D. S. to 147<sup>b</sup>, note 70).

**גָּרַח** ch. same; 1) *to drag, pull, push.*—*Part. pass.* **גָּרַח** *dragged, following, guided by.* Targ. Y. II Ex. XIV, 25 **גָּרַח** (some ed. **גָּרַח**) pushed from behind.—B. Kam. 18<sup>b</sup> **גָּרַח** they are clinging to his body. Taan. 24<sup>a</sup> **גָּרַח** **אֶתְרָהּ** Rashi (ed. **גָּרַח**, read **גָּרַח**, Ms. M. **גָּרַח**) we must be guided by their order. Ab. Zar. 72<sup>b</sup> **גָּרַח** all the wine in the barrel **גָּרַח**... moves towards the siphon. B. Mets. 85<sup>a</sup> **גָּרַח** that all the world followed David.—2) *to scratch, scrape.* Targ. Jud. VIII, 16, v. **גָּרַח**.—Hull. 83<sup>b</sup> **גָּרַח** (Ar. **גָּרַח**) let him scrape off the blood and cover it. Ib. **גָּרַח**.—*Part. pass.* **גָּרַח** 3) *to rub, to whet the appetite.* Ber. 35<sup>b</sup> **גָּרַח** **גָּרַח** (Ar. everywhere **גָּרַח**) in order to stimulate his appetite. Ib. **גָּרַח** a large quantity has an appetizing effect. Pes. 107<sup>b</sup> **גָּרַח** **גָּרַח** Sabb. 140<sup>b</sup> **גָּרַח** because it stimulates the appetite.

*Pa.* **גָּרַח** *to make appetizing.* Esth. R. to I, 9 [read:] **גָּרַח** I will make their drinks appetizing (induce

them to get intoxicated, interpreting Jer. LI, 39; differ. in comment.).—2) *to saw off*. Targ. Y. Deut. XXXIII, 20 (or דִּמְגָר Af., ed. דִּמְגָר, corr. acc.) for he cuts off the arm &c. (II מִפְּרָק).

*Ithpa.* אִתְּפָא 1) *to be dragged*. Y. Kidd. I, 60<sup>d</sup> large bags דִּמְגָרִין מִתְּפָאִין which are commonly dragged (not lifted).—2) *to stimulate, instigate one another*. Targ. Ps. XXII, 8 מִתְּפָאִין (some ed. מִתְּפָאִין, ed. Lag. מִתְּפָאִין, fr. גָּרַר; h. text יפשירו).

\*גָּרַר II (fr. a Polel of גָּרַר; emp. גָּלַל) *to roll*; emp. גָּרַר.—Part. pass. מְגָרֵר *whirled, reeling*. Gen. R. s. 64 (play on מְגָרֵר Gen. XXVI, 26) שֶׁנִּכְנְסוּ וְכ' reeling (after a night revel) &c.; v. גָּרַר I.

*Hithpa.* הִתְפָּאֵר, *Hithpol.* הִתְפָּאֵל (v. Jer. XXX, 23, emp. XXIII, 19) *to roll one's self*; esp. (emp. II תָּכַח, esp. Hithpa.) *to lie in contrition, asking forgiveness*. Mekh. B'shall., Vayassa 1, [read as in] Yalk. Ex. 256 (ref. to יִשְׁלַךְ אֶל הַמַּיִם, Ex. XV, 25, as if meaning, 'and he caused them to throw themselves down in contrition over their sin by the sea-side'). כִּבְּן . . . . . הָיוּ יִשְׂרָאֵל מִחוּנְנִים וּמִתְּפָאֵרִים שְׂוָא מִחוּנֵן לִפְנֵי אֲבִיו וְכִתְלִמִּיד שֶׁמִּתְּפָאֵר לִפְנֵי רֵבּוּ כִּד הָיוּ הָיָה יִשְׂרָאֵל מִחוּנְנִין וּמִתְּפָאֵרִין וְכ' the Israelites prayed beseechingly and rolled themselves in contrition before &c.

גָּרַר, v. גָּרַר.

גָּרָא I f. (=h. גָּרָה III, 2) *cut*. Targ. Y. II Deut. XIV, 6 sq. (some ed. גָּרָא).

גָּרָא II f. (גר) 1) *that which is carried along*; *incidentally, occasionally*. B. Mets. 4<sup>b</sup>; Shebu. 40<sup>b</sup>. [2) *scraping*, v. גָּרָא I.]

\*גָּרָת stalk, v. גָּרָה II.

גָּרִין, Bets. 24<sup>b</sup> top, Ar., v. גָּרַר.

גָּרִיקָן, v. next w.

גָּרִיקָן f. (a Greek formation fr. גָּרַר, LXX Γέρακι) *Gerariké, the district of G'rar in Philistea*. Targ. Y. Gen. XX, 1 (Ar. a. Lev. גָּרִיקָן, corr. acc., ed. גָּרַר); ib. XXVI, 1. —Gen. R. s. 64 גָּרִיקָן (corr. acc.); Y. Shebi. VI, 36<sup>c</sup> bot. גָּרִיקָן (corr. acc.).

גָּרִיחָה, Y. Dem. I, 21<sup>d</sup>, v. גָּרִיחָה.

גָּרַשׁ (b. h.) 1) *to stir up, to set in commotion*. Sifre Deut. 39; Yalk. ib. 859 מִמְּקוֹם אֶחָד וְהִפְּשִׁיחַ אֶת הַמַּיִם בְּקִנְיָה וְכ' you might suppose the (rain) water will stir up the (fat) ground of the valley, and thus the valley will lack (drinking) water.—2) (emp. גָּרַשׁ) *to banish; to send off, divorce (a wife)*.—Part. pass. גָּרִישׁ f. גָּרִישָׁה q. v.

*Pi.* גָּרַשׁ *to send off, banish*. Gen. R. s. 21.—Esp. *to give a letter of divorce*. Gitt. IX, 1 וְכ' if one divorces his wife and says, on handing her the letter, &c.; a. v. fr.—Ib. VI, 5 if one says (to his delegates) . . . גָּרְשִׁיהָ *ga'rshuha*, they are authorized to write and deliver to her a letter of divorce (*geresh* being the colloquial term for divorcing).

*Pa.* גָּרַשׁ *to be banished, &c.* Pirké d'R. El. ch. XIX; XX וְכ' וַיִּצָּא וְכ' he was banished and he left paradise.—*Part.* מְגָרֵשׁ f. מְגָרֵשָׁה f. Gitt. VII, 4 מִגְּוִיָּה מִגְּוִיָּה מִגְּוִיָּה she is and is not divorced, i. e. her divorce is doubtful, and she has to suffer the disqualifications of a married and of a divorced woman. Ib. 5; a. v. fr.

*Hithpa.* הִתְגָּרַשׁ, *Nithpa.* נִתְגָּרַשׁ 1) *to be banished; to be divorced*. Midr. Till. to Ps. XCII. Gitt. 65<sup>a</sup> מִתְּפָאֵר וְכ' she is entitled to receive a letter of divorce for herself even though her father had contracted the marriage in her behalf; a. v. fr. [2) *to be stirred up, become muddy, thick*. Midr. d'R. Akiba, Alef (Jellinek Beth Hammidrash III, 13).]

גָּרַשׁ I ch. same. *Pa.* גָּרַשׁ. Pes. 110<sup>b</sup> גָּרַשׁ לְאִירָחָה Ms. M. (ed. גָּרַשׁ, corr. acc.) who had divorced his wife. Ber. 56<sup>a</sup> נָשִׁי מְגָרֵשׁתָּהּ it will be thy destiny to divorce two wives. Arakh. 23<sup>a</sup> לְדִיגָרֵשׁ לְדִיגָרֵשׁ that he should divorce &c. Ib. אִשּׁוֹ כָּל דִּמְגָרֵשׁ וְכ' does every one who divorces his wife, give divorce in court?; a. fr.

*Ithpe.* אִתְּפָאֵר, infin. אִתְּפָאֵר *to be divorced*. Gitt. 78<sup>a</sup> אִתְּפָאֵר in a fit condition to receive a letter of divorce.

\*גָּרַשׁ II (emp. גָּרַר *to drag*) *to hoist up*. Y. Kil. IX, 32<sup>c</sup> top. Y. Keth. XII, 35<sup>b</sup> top [read:] יִאֲרֵן עֲנִיָּה אֲרוֹן and if I call, ye will hoist me up; (Koh. R. to IX, 10 שָׂרָר; Mat. K. quotes גָּרַשׁ, v. גָּרַשׁ II).

גָּרַשׁ m. (b. h.; v. גָּרִישׁ) *grits*. Sifra Vayikra, N'dabah, ch. XIV, Par. 13 אֲפֹשֶׁר יִקְלְנוּ ג' I might think he must roast it after being pounded; Men. 66<sup>b</sup>.

גָּרַשָׁא ch. same. Targ. Y. Lev. II, 14; 16 Levita (ed. פִּירוּחַ).

\*קָרְמִיקוֹן, גָּרִיחָה m. (ῥητῆς ῥητῆς, creta) *chalk, white earth* used for cleansing silver ware. Sabb. 50<sup>a</sup> קָרְמִיקוֹן Ar. (ed. גָּרִיחָה, גָּרִיחָה); Y. Bets. IV, 62<sup>c</sup> bot. קָרְמִיקוֹן; Tosef. ib. IV, 10 קָרְמִיקוֹן ed. Zuck. (Var. קָרְמִיקוֹן). [Rashi to Sabb. l. c. expl. אֵלִים, describing *tartar* deposited in wine vessels; Ar.: pulverised *resin*.]

גָּשׁ, v. גָּשׁ.

גָּשְׁשׁ, v. גָּשׁ.

גָּשְׁרָא, pl. גָּשְׁרִין, v. גָּשְׁרָא.

גָּשְׁרָא m. (גָּשַׁשׁ), prob. *framework* of a ship (v. גָּשְׁשׁ); comment.: *sounding pole*. Sabb. 125<sup>b</sup> (Ms. M. אֲגִישָׁה, Ms. O. גָּשְׁשׁ; v. Sm. Ant. s. v. Contus).

גָּשְׁרָא, גָּשְׁרָא m. (v. preced.) 1) *one carrying the sounding pole in advance of the ship, sounder*. Pl. גָּשְׁרָא Sabb. 100<sup>b</sup> (Ms. O. גָּשְׁרָא).—2) *one tracing treasures buried in the ground*.—Pl. גָּשְׁרָא. B. Mets. 42<sup>a</sup>.

גָּשְׁרָא m. (גָּשַׁשׁ, גָּשְׁשׁ; formed like גָּשְׁרָא) [1] *sounding apparatus*, v. גָּשְׁשׁ.—2) *a frame on which the couch is spread* (sponda). Zab. III, 1; 3 ג' שֶׁל מִטָּה; Tosef. ib. IV, 4. Ib. Mikv. VI (VII), 17 הַזֵּה הַזֵּה הַזֵּה the outer frame (of a double bed, sponda exterior, v. Sm. Ant. s. v. Lectus).



Esth. R. to I, 6.—*Pl.* גָּשְׁתִּישֵׁן, גָּשְׁתִּישִׁים. Tosef. Kel. B. Mets. VIII, 8 קִיטְלִיזְקִי הַג' שֶׁל קִיטְלִיזְקִי (ed. Zuck. קִיטְלִיזְקִי, read ט for נ) the bed-frames of the little bed chambers (κοιτωσάλας—which are taken apart or placed against the wall in day time).—\*Tosef. Mikv. VI, 8 ג' ע"ג הַשֶּׁבֶר Ar. (ed. קשקשים, Sabb. 53<sup>a</sup> קשישין *splints*).

**גָּשֶׁם** (b. h., v. גִּישׁ) *to make the earth cloddy* (v. Ges. H. Dict.<sup>10</sup> s. v.).—*Part. pass.* גָּשִׁים *cloddy* in consequence of ample rains. Y. Yoma V, 42<sup>c</sup> שֶׁנֶּרַג גָּשְׁמָה שְׁחוּנָה (sub. ארץ) a year in which the earth forms clods, then is parched so as to form scabs, and then moistened with dew; Bab. ib. 53<sup>b</sup> שֶׁנֶּרַג שְׁחוּנָה שֶׁנֶּרַג Ms. M. (ed. שנה) אם שח' (דרא) דהא ג' (expl. v. Rabb. D. S. a. l. note), expl. ג' ושר' if it is to be parched, let it first be soaked with heavy rains; Lev. R. s. 20; Tanh. Ahäré 3 (corr. acc.); ed. Bub. ib. 4.

*Hof.* דוּגְשָׁם (denom. of גָּשֶׁם) *to be fraught with rain, rain-bringing*. B. Bath. 25<sup>b</sup> since the destruction of the Temple לא הוּגְשְׁמָה וְכ' the south wind has not been rain-bringing.

**גָּשֶׁם** I m. (b. h.; preced.) *heavy, continuous rain*. Taan. 3<sup>b</sup> הִנֵּה אִם מוֹרִיד הֵג' if he failed to insert in the second benediction (v. גְּבוּרָה) 'Who sendeth rain'.—*Pl.* שואלין ג' גְּבוּרָה v. גְּבוּרָה ג' Taan. I, 1, a. fr. we insert the petition for rain in the ninth benediction, v. שְׁאֵלָה ג'—*rainy season, autumn and winter*. Ib. 3<sup>b</sup>. Toh. VI, 7, v. בְּקָנָה; a. v. fr.—ג' שְׂדֵה (or sub. שדה) *a field naturally watered by rain*, opp. שְׂדֵה (שדה) Bekh. VI, 3 ג' של from fields with natural irrigation; comp. בָּעַל. [In later Hebr. literature גָּשֶׁם *substance*, v. next w.].

**גָּשֶׁם** II, **גָּשְׁמָא** m. ch. (גשם, v. גָּשְׁמָא) *body, self*. Dan. IV, 30.—*Pl.* גָּשְׁמָא. Lam. R. to I, 5 לא ירחיקו גָּשְׁמֵיהוֹן (גרמיהון VII, 11) they will not devote themselves to warfare.

**גָּשְׁמָה** (גָּשְׁמָא) f. (v. preced., comp. גָּשְׁשׁ) *frame, door-stop* against which the door shuts. Erub. 101<sup>a</sup> (explain. 'a widowed door') דלירא לה ג' (Ms. M. בשמא, a clerical error for בשמא, oth. Var. גָּשְׁמָא, v. Rabb. D. S. a. l. note; גָּשְׁמָא, reduplic. of גשם, comp. גוֹזְמָא, v. Ar. ed. Koh. s. v. גשם) which does not shut against a frame.

**גָּשְׁשׁ**, Men. 50<sup>b</sup> איגשש Ar., v. קָשֶׁשׁ.

**גָּשְׁקָא**, v. גָּשְׁקָא.

**גָּשֶׁר** (v. גשש) *to join, esp. to make a bridge*. Ab. Zar. 2<sup>b</sup> גָּשְׁרֵנִי גָּשְׁרֵינִי we have built numerous bridges.

**גָּשֶׁר** ch. same. B. Kam. 113<sup>b</sup> וְגָשְׁרֵי גָּשְׁרֵי they (the government officials) fell trees (belonging to private persons) and build bridges.

**גָּשֶׁר** m. (preced.) *bridge, ferry*. Erub. 55<sup>b</sup>; Tosef. ib. VI (V), 4 וְכ' הַקִּבְרֵי דְהַג' וְכ' graves and bridges (in the outskirts of towns) which have a place of shelter.—Gen.

R. s. 76, end וְכ' וְכ' Jacob constituted himself a ferry, taking persons from one shore and setting them down on the other (Mat. K. כְּנָשֶׁר like a *ferry-man*).—*Pl.* גָּשְׁרִין, גָּשְׁרִים. Erub. V, 1. Ib. IX, 4 הַמְפֹּלְשִׁים ג' bridges under which there is an open passage. Ab. Zar. 2<sup>b</sup>; a. fr.

**גִּישְׁרָא**, **גִּישְׁרָא** ch. same, 1) *board, joist* (comp. גָּשְׁרָא).—*Pl.* גָּשְׁרִין. Targ. Ezek. XXVII, 5 Levita (ed. גָּשְׁרִין, גָּשְׁרִין).—2) *bridge*. Ber. 59<sup>b</sup> he who sees the Euphrates דבבל אג' from the bridge (or ferry) of Babylon; a. fr.—*Pl.* גִּישְׁרָא, גִּישְׁרָא, גִּישְׁרָא. Targ. Y. I Ex. XX, 26. Targ. Nah. II, 7 (h. text שְׁעֵרִי).—B. Kam. 113<sup>b</sup>, v. גָּשֶׁר. B. Bath. 73<sup>b</sup>.—[Sabb. 67<sup>a</sup> top גָּשְׁרֵי מִד' (Ms. M. גָּשְׁרֵי)—prob. a Var. of preceding מִד' כְּשִׁרֵי מִד' כְּשִׁרֵי]

**גָּשַׁשׁ** (b. h.; v. גִּישׁ) *to touch a substance, to strike against*. Hall. II, 2; Y. ib. 58<sup>c</sup> top הַסְפִּינָה הַגָּשְׁשָׁה the ship touches the ground (in harbor).

*Pi.* גָּשַׁשׁ *to feel, grope*. Y. Yoma V, 42<sup>c</sup> וְכ' הָיָה מְגִשֵּׁשׁ &c.

*Pilp.* גָּשְׁשׁ (comp. קָשֶׁשׁ) *to beat, ring*. Lev. R. s. 8 (ref. to Jud. XIII, 25, comp. פָּצַחַן) הַחֹדֶל רוּח' הַקֹּדֶשׁ הַקָּדוֹשׁ began to ring in Samson.

*Hithpa.* הִתְגַּשְּׁשׁ, *Hithpol.* הִתְגַּשְּׁשׁ, *Hithpalp.* הִתְגַּשְּׁשׁ, *Nithpa.* הִתְגַּשְּׁשׁ 1) *to wrestle, fight*. Gen. R. s. 22; s. 77; Cant. R. to III, 6. Ex. R. s. 28, beg.—2) *to exercise one's strength, practice*. Pesik. S'ilhoth. p. 166<sup>a</sup> שְׂדֵה גָּשְׁשׁ a warrior practicing on a stone-cutter's stone.

**גָּשַׁשׁ** ch., *Pa.* גָּשַׁשׁ same, *to feel, touch*. Targ. Y. Gen. XXVII, 12; 22 (h. text מִשְׁשׁ). Gitt. 67<sup>b</sup> bot. גָּשְׁשִׁיהּ he (being blind) touched it (and felt the bone).

**גָּשְׁשָׁה**, **גָּשְׁשָׁה** I f. (preced.) *feeling, touch*. Hull. 47<sup>b</sup> resembling wood ב' in touch. Ib. 122<sup>b</sup>; Sabb. 107<sup>b</sup>.

**גָּשְׁשָׁה**, **גָּשְׁשָׁה** II f. (preced.; comp. גָּשְׁשָׁה) *sounding tube*; ג' וְכ' a large and small tube, i. e. a siphon. Ab. Zar. 72<sup>b</sup> אָסִיק חֲמֵרָא ב' brought up wine through the siphon. Ib. a gentile came and put his hand אג' on the large tube. Ib. גָּרִיר, v. אג', גָּרִיר.

**גָּת** I pr. n. pl. *Gath* in Philistea. Snh. 102<sup>a</sup>; a. e.

**גָּת** II f., with suffix גָּתִי, גָּתִי (contr. of גָּתִי) *a marked-off space*. Tosef. Ohol. XV, 7 'the court of a burying place' לְחֻכָּה . . . וְכ' הַגָּת (R. S. to Ohol. XV, 8, ed. Zuck. Var. גָּת) is the marked space into which the caverns open.—Par. IV, 2 שְׂרַפָּה דוּחַ מִגָּתָה if he burnt the cow outside of the place selected for the purpose; Zeb. XIV, 1; Tosef. Par. III, 9 sq.—*Pl.* גָּתִי, גָּתִי. Par. I. c.

**גָּת** III f., with suffix גָּתִי, גָּתִי (b. h.; contr. of גָּתִי) *vat for wine pressing*; (שְׁתֵּה) הַגָּת *the season of wine pressing*. Ab. Zar. V, 11 שֶׁל אֶבֶן ג' a stone vat, an earthen. Ib. IV, 8, v. בָּעֵט. Hag. III, 4 (24<sup>b</sup>) מְנִיחָה לְג' he may reserve it for the next season (and give it to the priest). Ib. 25<sup>b</sup> לוֹ ג' דָּבָר שֶׁאֵין לוֹ שְׂמֵרָה something which has no special manufacturing season (e. g. date wine); a. fr.—Lam. R. introd. 32 (play on מְבִלִּי-גָתִי, Jer.

VIII, 18) עשירי לבירי גוהי I. made my house my vat (emp. Lam. I, 15).—*Pl.* גוהי, גוהי.—*Pl.* גוהי *the press room*. Tosef. Ter. III, 7; Y. ib. II, 41<sup>b</sup> bot. בירי גוהי (corr. acc.)—Tosef. l.c. גוהי שרי גוהי לבור וכ' two vats for one pit; a. fr.

\*גוהי, גוהי f. (denom. of preced.) *woman engaged*

*in the wine press, wine treader*.—*Pl.* גוהי, גוהי. Gen. R. s. 71 [read:] גוהי מאחורי הקוריים וכ' even the wine-treaders behind the beam handlers (of loose character) maligned her. Esth. R. to I, 10 (play on גוהי אבגוהי I shall bring the wine treaders &c. (to deride her).

## ד

ד *Daleth*, the fourth letter of the Alphabet; it interchanges dialectically with ז, e. g. דב, דב; with צ, e. g. דצ, e. g. ד eliminated in אדפ, אדפ.

ד as a numeral, *four*, v. א.

ד (ד) a prefix, corresp. to h. *of, who, which*, *that* (quod). Targ. Gen. XXXI, 42. Ib. IX, 5; a. v. fr.—Ber. 2<sup>a</sup> דשכיבה זמן ק' ש' the time of reading the Sh'ma of bed-time (Deut. VI, 7). Ib. ליתני דערבירה וכ' let him first state *that of* (the law concerning) the evening prayer. Ib. דא קמ"ל דכפרה וכ' we are given to understand (by implication) that &c. Ib. ממאי דהאי וכ' whence is it proved that this *uba* &c.? Ib. ואינני דמושכי וכ' and it was *they* who (as an exception) worked late and early; a. v. fr.—[This prefix is used for the formation of what may be named *Difel nouns*, as דבירה, דבירה &c., a. *Dispeel nouns* as דישקרה &c.]

ד I, דה f. (=h. דה, דה) *this*; with prefix דה, דה, comp. אדא I. Targ. Gen. II, 23; a. fr.—Ned. 41<sup>a</sup> (prov.) in whom there is this (wisdom), in him there is everything.—דא דא this and that, both. Sabb. 52<sup>b</sup> דא דא all sorts of rings come under the same law; a. fr.—Y. Succ. I, 52<sup>c</sup> דא דא this proves &c., v. אדא I. (abbr. דה) it is this which Scripture says, thus we read. Y. Sot. I, 17<sup>b</sup> bot.; Gen. R. s. 2; a. v. fr.—Y. Gitt. IV, 45<sup>d</sup> bot. introduced his lecture ברה with this.—לא דא *not in this case*, i. e. the law does not apply to this. Y. Ber. I, 2<sup>b</sup> bot.; a. fr.—Y. Taan. II, 66<sup>a</sup> bot. לא דא not in this case is the practice in agreement with the anonymous opinion.

ד II, דא דא *da da*, the camel-drivers' call. Pes. 112<sup>b</sup>. [ב. לטורא. Cant. R. to II, 15, v. ב. לטורא.]

דא (b. h.; cmp. דוב, דוב) *to melt, pine away, languish*.—*Hif.* דא *to melt, to cause to languish*. B. Bath. 79<sup>a</sup> (play on מידבא, Num. XXI, 30) עד שדאב נשמתן (Var. דריב, דריב, v. Rabb. D. S. a. l. note 2) until it (the fire of Gehenna) shall melt their soul. Ned. 22<sup>a</sup> (ref. to Deut. XXVIII, 65) ומדאב וכ' which ruins the eyesight and makes life languid. Ch. דאב.

דאב, דאב m. (preced.) *languor, weariness*. Targ. Y. II Deut. XXVIII, 65.

דאב, דאב, דאב same. Targ. Job XII, 14 (דאב fem., h. text דאב).—Targ. Ps. XIII, 3 דאב Ms. (ed. דאב; h. text דאב). Targ. Y. Num. XXI, 30 דאב (some ed. דאב, h. text דאב, comp. B. Bath. 79<sup>a</sup>, s. v. דאב); a. e.

\*דאב (denom. of preced.) *to make languid*. Targ. Prov. XVIII, 8 דאב ed. Lag. (oth. ed. דאב, h. text דאב).

דאב, v. דאב.

דאב (b. h.) [*to melt*], cmp. דאב a. דאב, *to be low-spirited, to sorrow, fear*. Snh. 106<sup>b</sup> (play on דאב, I Sam. XXI, 8, a. דאב, ib. XXII, 18) at first דאב וכ' the Lord sat in anxiety, that he (Doeg) might degenerate; after . . . , He said דאב ווי שרצא דאב woe that he did &c. Ber. 40<sup>a</sup> דאב מריה וכ' must be in fear of contracting &c. Succ. 29<sup>a</sup>. Hag. 13<sup>a</sup> דאב בקרבו דאב whose heart within him is in fear of sin (reverential). Sabb. 105<sup>b</sup> sq. דאב all the brothers should feel troubled (examine their ways). Midr. Till. to Ps. XLVIII a man committed a sin דאב דאב and was troubled in his heart; a. fr.

דאב I (b. h.) *to float, fly*. Pirké d'R. El. ch. IV דאב (ref. to Ps. XVIII, 11).

דאב II f. (b. h.; v. דאב) *Daah*, name of an unclean bird. Hull. 63<sup>b</sup> דאב ודאב דאב Daah and Raah and Ayyah and Dayyah are the same genus; Sifrē Deut. 103.

דאב II, דאב, v. דאב.

דאב, דאב, read: דאב.

דאב, דאב, Y. Ab. Zar. V, end, 45<sup>b</sup>, v. דאב.

דאב m. (v. דאב) *sufficiency*.—דאב more than enough, *too much*. Keth. 111<sup>a</sup>; a. fr.—דאב, v. דאב.

דאב (דאב) *to flow*. Targ. Ps. CV, 41 (h. text דאב).—Part. דאב, v. דאב.

דאב *languor*, v. דאב.

דאב, דאב, v. דאב.

דאב, דאב, v. דאב.

דאב, דאב, Y. B. Mets. II, 8<sup>c</sup>, v. דאב.

**דאזיר, דאזין** v. דאז, דאזין.

**דאזיר**, Targ. Prov. XII, 12 some ed., read דאזיר.

**דאזירא**, pl. דאזיראין v. דאזירא.

**דאזל**, v. דאזל.

**דאפלא**, v. דאפלא.

**דאציפי, דאציפי** m. pl. name of a species of doves. Hull. 62<sup>a</sup> ed. (Ar. דאצי).

**דאזר** (v. דאזר) *to turn, circle*. Targ. Ps. CXXIX, 3 דאזר דאזר ed. Ven. (cmp. Pesh.) the turners turned (planned my destruction, h. text דאזר דאזר; ed. Lag. oth. ed. דאזר דאזר, v. דאזר).

**דאזרא** m. *turner*, pl. דאזראין v. preced.

**דאזר** pr. n. m. *Daru*, name of R. Nahman's slave. B. Mets. 64<sup>b</sup>; a. e.

**דאזר**, v. דאזר a. דאזר.

**דאזר** (h. דאזר) *to sprout*. Af. דאזר *to bring forth*. Targ. C. Gen. I, 11, v. דאזר.

**דאז**, v. דאז.

**דאז** (v. דאז) *wolf*. Gen. R. s. 99 דאז דאז שמה it reads (Dan. VII, 5) דאז (instead of דאז) —*deb* (wolf) was her (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

**דאז**, v. דאז.

**דאז**, v. דאז.

**דאז** *to drip, overflow*. Sifré Deut. 42 (ref. to Deut. XXXIII, 25) דאז כל הארצות דאז כסף וכ' all countries will send their overflow of silver to the land of Israel (to buy fruits); Yalk. Deut. 963; Lev. R. s. 35 דאז ומביאין דאז כסף ומביאין דאז כסף. [Sifré l. c. דאז למלאות וכ' read דאז; cmp. Lev. R. l. c.]

**דאז** I (b. h.) *to drip, flow; to murmur, speak lowly, whisper*. Yeb. 97<sup>a</sup> (ref. to Cant. VII, 10) מיד ... מיד as the heated mass of grapes drips as soon as you apply your finger, דאז דאז וכ' so do the lips of scholars in the grave murmur when their names are cited; Snh. 90<sup>b</sup>; Bekh. 31<sup>b</sup> (Y. Ber. II, 4<sup>b</sup> bot. דאז, Ar. דאז; a. e.—2) *\*to drop pitch*. Y. Ab. Zar. II, 41<sup>b</sup> bot. דאז a gentile may tan them (the leather bottles) and pitch them; [Tosef. ib. IV (V), 10 דאז ed. Zuck. (Var. דאז; Bab. ib. 33<sup>a</sup> דאז; Tosaf. a. l. quotes fr. Tosef. דאז, v. דאז, v. דאז.]

**דאז** II (deriv. of דאז or דאז) *to speak evil, be hostile*, only in part. pass. דאז, f. דאז. Y. Erub. VII, 24<sup>c</sup> bot. דאז שודרת דאז לזבירה who was on bad terms with her neighbor (ib. III, 20<sup>d</sup> bot. דאז, corr. acc.).—*Pl.* דאז, v. דאז.

דאז Cant. R. to III, 11 two legions דאז זה hostile to each other. Ib. fire and hail דאז זה are hostile elements; Pesik. Vayhi, p. 4<sup>a</sup> דאז (corr. acc.).

**דאז** I ch. same, *to murmur*. דאז דאז דאז Ar. (prob. quot. of B. Kam. 117<sup>a</sup> bot. דאז דאז Ms. M.).

**דאז** m. (=דאז, v. דאז) *whisper, evil speech*; only in דאז, pl. דאז *man of evil speech*, i. e. *opponent, informer*. Cant. R. to VII, 10 (play on *dobeb*, ib.) דאז דאז I should have become an opponent of those (patriarchs) sleeping &c. Sifra B'huck. Par. 2, ch. IV דאז דאז informers shall surround you from without; Yalk. Lev. 673 דאז דאז. Sifra Emor, Par. 14, ch. XIX דאז דאז as if they were his accusers.

**דאז** II, **דאז** ch. same, with דאז, דאז. Targ. Ps. VIII, 3 (h. text דאז); a. fr.—Gitt. 55<sup>b</sup> דאז דאז and his enemy was Bar K., opp. דאז.—*Pl.* דאז דאז, also דאז דאז, דאז דאז. Targ. Ps. LXVIII, 24. Ib. XXXVII, 20.—Targ. Lam. I, 2; a. fr. [Sifré Num. 42, v. next w. Yalk. Lev. 637, v. preced.]

**דאז** f. same. Sifré Num. 42 דאז דאז (not דאז) there (in heavens) where there are neither hatred . . . nor slanderers; Yalk. ib. 711.

**דאז**, **דאז** ch. same, *hatred*. Targ. Gen. III, 5; a. e.—Targ. Is. XIV, 21 ed. Lag. (ed. דאז).

**דאז** f. pl. (reduplic. of דאז) *lumps of dripping grapes* (exposed to heat; v. דאז). Ab. Zar. II, 7 (39<sup>b</sup>) דאז דאז, דאז דאז, Ms. M. דאז דאז; Y. ed. דאז, corr. acc.; Mish. Nap. דאז דאז. Y. Sabb. I, 4<sup>a</sup> bot.; Y. Bets. II, 62<sup>a</sup> top דאז דאז. Cmp. דאז דאז.

**דאז**, **דאז** f. (b. h.; דאז) *evil report, calumny*.—Trnsf. *an ill-reputed woman*. Pes. 87<sup>b</sup> (play on *Diblayim*, Hos. I, 3) דאז דאז an ill-reputed woman daughter of &c.; cmp. דאז I.

**דאז** f. (דאז) *she-wolf*. Cant. R. to III, 4 דאז דאז about that stage of the morning when you begin to distinguish between a wolf and a dog (v. Ber. 9<sup>b</sup>).

**דאז**, v. דאז.

**דאז, דאז, דאז**, v. דאז.

**דאז, דאז**, v. דאז.

**דאז** f. (b. h. דאז; דאז *to lead, join*) 1) [*swarm*,] *bee*. Yalk. Deut. 795 (play on דאז, Deut. I, 1) דאז דאז as the bee is followed by the young, so are the Israelites led by the righteous &c.; (Deut. R. s. 1 דאז דאז like bees my children were guided &c.). Ib. דאז דאז as the bee whose honey &c.; a. fr.—*Pl.* דאז, Kel. XVI, 7 דאז דאז the vessel used for smoking the bees out. Bekh. 7<sup>b</sup> דאז דאז bee-honey. Deut. R. l. c., v. supra.—2) pr. n. f. *Deborah*, the heroine

and prophetess. Meg. 14<sup>a</sup>; a. fr.—*שירת ד' the song of Deborah* (Jud. V). Y. Meg. III, 74<sup>b</sup> bot.; T'reaf. Sof'rim XII, 10; a. e.

**דבוריא** (דבור, דבורא) f. *bee-swarm, bee-hive*. B. Bath. 108<sup>a</sup> (in Hebr. Diction). הרחוק מן הדבורים Rashi (ed. מן דבוראי, Ms. F. a. R. R. remove thy mustard plants from my bee-hive. Ib. דבורי Rashi (ed. דבורי).—*Pl. דבוריין*. Y. Peah VII, 20<sup>b</sup> top דבש ד' bee-honey.

**דבוריתא**, v. דבוריתא.

**דבח** I ch.=h. זבח, *to slaughter, to sacrifice, feast*. Targ. Ps. LIV, 8; a. fr.

*Pa.* דבח same. Targ. Ex. V, 8; a. fr.

**דבח** II, **דבחה**, **דבחה** ch.=h. זבח, *slaughtering, sacrifice, feast*. Targ. II Kings V, 17. Targ. Prov. XXI, 3; a. e.—*Pl. דבחיין*, דבחיין, דבחיין. Targ. Num. XXV, 2 דבחי (some ed. O. דבחי). Targ. II Sam. XV, 12; a. fr.—*Esp. the feast of Passover*. Sabb. 110<sup>a</sup> לעצרתא בין ד' between Passover and Pentecost.

**דבי** (=דנא) *to look out, lie in wait*.—*Pa.* דבי *to lurk for, hunt*. Sabb. 106<sup>b</sup> דבי דבי (לא עבירי לרבווי) Ms. M. (ed. עבירי לרבווי) the ones need no hunting; Bets. 24<sup>a</sup> בעיין לר' Ms. M. (v. Rabb. D. S. a. l.; ed. עבירי לר'), v. רבי.

**דביבה**, v. דבב II.

**דביונים** m. pl. (b. h.) (רבב=דבה) *excrements*, a softer expression in the *K'ri* instead of the *Kethib* דריינים (II Kings VI, 25). Meg. 25<sup>b</sup>.

**דבילה** f. (b. h.) (רבב, cmp. דבב) *a thick viscid mass, cake of pressed figs; fig used for pressing*. Pes. 87<sup>b</sup> (play on *Diblayim*, Hos. I, 3) she was sweet in the mouth of all like figs; כר' . . . חבל all trod upon her as figs are trodden upon. Gen. R. s. 31 ר' רובב ר' most of his storage was &c. Yoma 76<sup>a</sup>; Tosef. Ker. I, 20, a. e. ר' קעילית preserved figs from Keilah (which are intoxicating). Y. Bicc. III, beg. 65<sup>e</sup> ר' opp. גרוגרות; a. fr.—*Pl.* דבילה. Naz. 9<sup>a</sup> (alternating with sing.).

**דבילתא**, **דבילתא**, **דבילתא** ch. same. Targ. Jud. IX, 11 (h. text דבילה); a. e.—*Pl.* דבילתין. Targ. I Chr. XII, 40.—*Pl.* דבילתא. Targ. I Sam. XXX, 12 (some ed. sing.). Targ. Y. Num. XXXIII, 46.

**דבילתא** same. Y. Dem. II, 22<sup>e</sup>.

**דביק**, **דביק**, v. דבק.

**דביקת** f. (דבק) 1) *embrace*. Ex. R. s. 33 ר' דביקתן in the position of their embrace.—2) *attachment*. Gen. R. s. 80; Midr. Till. to Ps. XXII בר' with the expression דבק (ref. to Deut. IV, 4).

**דביר** m. (b. h.) 1) *the Holy of Holies* in the Temple. Y. Ber. IV, 8<sup>e</sup> top.—2) *the Book*, a word in use among the Persian Jews. Ab. Zar. 24<sup>b</sup> (ref. to Jud. I, 11).

**דבירא**, v. דיבורא.

**דבירא** f. (Difel noun of דיבורא, v. letter ד) [*of the house, wife*, only with suff. of person. pron. ד' דיבורא ד' *the wife of*. Ber. 27<sup>b</sup>. Taan. 23<sup>b</sup> ד' דיבורא ד' your wife; a. v. fr.—*thy wife*. Ned. 51<sup>a</sup>.

**דבלא**, Targ. Is. XXXIV, 4, some ed., read נבלא.

**דבלח**, v. דיבלח.

**דבלול** m., pl. דבלולין (denom. of דבלח, cmp. δούλος, fucus) *piles, excrescences; trnsf. lumps*. Tosef. Kel. B. Mets. IX, 2 ד' דיבורא ד' דיבורא (cmp. דיבורא ib.) if lumps of upholstery protrude from the couch. Ib. VII, 11 דימנה . . . דיבורא if lumps or irregular pieces of reeds hang down from the matting.—Denom. ד' דיבורא a) *lumpy*. Bekh. III, 4 דיבורא (Talm. ed. 25<sup>b</sup> דיבורא) the clumps in the wool.—b) (cmp. Arab. *dubal*) *melancholy, miserable-looking*. Succ. II, 2 דיבורא דיבורא a miserable looking Succah, expl. ib. 22<sup>a</sup> (by Rab) as ענייה or ענייה דיבורא (Y. ib. 52<sup>b</sup> bot. דיבורא, v. דיבורא a. דיבורא) beggarly, thinned; (by Samuel) as דיבורא דיבורא or דיבורא דיבורא disarranged.

**דבלל**, part. pass. דיבורלל, v. דיבורלל.

**דבלתא**, v. דיבורתא.

**דבק**, **דבק** (b. h.) *to cleave, adhere, stick*. B. Bath. 91<sup>b</sup>, v. infra.—Yalk. Gen. 133 דיבורא דיבורא the whole army was close to the fortress.—Ib. Deut. 824 דיבורא דיבורא he joined the Sodomites.—2) *to join, glue, affix*. Y. Meg. I, 71<sup>d</sup> top דיבורא דיבורא the parchment is joined with glue.—*Part. pass.* דיבורא, f. דיבורא *attached, close, cleaving*. Sot. 42<sup>b</sup> (ref. to Ruth I, 14) דיבורא דיבורא the descendants of her who was attached (to Naomi). Gen. R. s. 20 דיבורא דיבורא close to the skin. Snh. 64<sup>a</sup> (ref. to Deut. IV, 4) like two dates דיבורא דיבורא which stick to one another (easily separated); ib. דיבורא דיבורא really glued (inseparable); Yalk. Deut. 824 דיבורא דיבורא . . . דיבורא; a. fr.

*Nif.* דיבורא *to be joined, attached, affixed*. Keth. 111<sup>b</sup>; Yalk. l. c. is it possible for man דיבורא דיבורא to be joined to the Divine Majesty? Ib. דיבורא דיבורא (Keth. l. c. דיבורא) as though he were joined. B. Bath. 91<sup>b</sup> דיבורא דיבורא (Ms. H. דיבורא) (Ruth) who came back and remained attached to Bethlehem (v. supra); a. fr.

*Pl.* דיבורא, דיבורא 1) *to glue*. R. Hash. III, 6 (27<sup>a</sup>, b).—2) *to invite one to join in travel*. Gen. R. s. 29 דיבורא דיבורא he saw a person and made him go with him.—*Part. pass.* דיבורא Yalk. Deut. l. c. דיבורא דיבורא who cling to the Life of the World (the Lord).

*Hif.* דיבורא *to paste, fasten*. Pes. 37<sup>a</sup> דיבורא דיבורא he heated the pot and then pasted the dough to its wall. Ib. b.

*Hithpa.* דיבורא *to be joined*. Gen. R. s. 59 דיבורא דיבורא (Yalk. Hos. 528 דיבורא) the cursed (Eliezer) shall not be joined (through marriage) to the blessed (Isaac). Keth. l. c., v. Nif.—Yalk. Deut. l. c. דיבורא דיבורא; a. fr. [Sabb. 113<sup>b</sup> [read:] דיבורא דיבורא or דיבורא דיבורא, v. Rabb. D. S. a. l. note.]



I deny it outright. Shebu. 41<sup>b</sup>; a. fr.—בָּגַב, דָּ, בָּגַב, דָּ, v. גָּב, גָּב.

**דָּבָר** m. (b. h.; emp. דָּבָר Pa. a. Ithpe., esp. Targ. Ez. XXXIII, 6) *death, pestilence*. Ab. V, 8. Sabb. 33<sup>a</sup>; a. fr.—Esp. *the plague of pestilence in Egypt*. Ex. R. s. 12. Tanh. Vaëra 14; a. fr.

**דָּבָר** m. (דָּבָר) *leader*.—Pl. דָּבָרִין. Snh. 8<sup>a</sup> אָחֵר וְכִי a generation must have one leader, but not two.

**דָּבָרָא I, דָּבָרָא** m. (דָּבָר, emp. דָּבָר) *drive, way of moving*. Targ. II Kings IX, 20.—Pl. דָּבָרִין. Targ. Jud. V, 20 כִּבְשֵׁי דָּ (h. text מַסְלֹחַ).

**דָּבָרָא II**, pl. דָּבָרִין *bees*, v. דָּבָרָא.

**דָּבָרָא** m. (דָּבָר) 1) *pasture, field*. Taan. 4<sup>b</sup>. Ab. Zar. 68<sup>b</sup> concerning a field mouse; a. e.—2) pr.n.pl. *Dabra*. Targ. Y. Deut. IV, 43 (h. text גִּלְגָּל).

**דָּבָרָא**, pl. דָּבָרִין, v. דָּבָר.

**דָּבָרָא (דְּבָרִינָא)** m. (דָּבָר) *drift, flow, current* (emp. דָּבָרָא I). Ab. Zar. 47<sup>a</sup> לְדָּ דְּנִחְרָא וְכִי Ms. M. a. Rashi (ed. לְדְּבָרִינָא דְּמִיָּא) he worships the current of the river (the whole connection from its source to its mouth).

**דְּבָרִינָא**, Yalk. Gen. 22 דְּמִיָּא דָּ, v. דְּבָרָא.

**דְּבָרִינָא (דְּבָרִינָא)** f. (דָּבָר) *leader*. Midr. Till. to Ps. XXII, 6; Yalk. Jud. 42; Ps. 686 (play on דְּבָרִינָא דָּ דְּרָא דְּאִתְחָא דָּ דְּרָא דְּאִתְחָא) poor is the generation whose leader is a woman.

**דְּבָרִין** m. (דָּבָר) *spokesman*. Yalk. Gen. 151 לְמָה אַתָּה דָּ why art thou the spokesman?

**דְּבָרִין** m. (preced.) *eloquent*. Targ. Y. Ex. IV, 10.

**דְּבָרִינָא** f. (emp. preced.) *talkative, loquacious*. Gen. R. s. 18, beg.—Pl. דְּבָרִינָא. Ber. 48<sup>b</sup>. Gen. R. s. 45; Deut. R. s. 6; a. e. [Ab. Zar. II, 7, v. דְּבָרִינָא].

**דְּבָרִינָא I** f. (דָּבָר)=h. *booty*. Targ. Num. XXXI, 11; a. e.

**דְּבָרִינָא II** f. (דָּבָר)=h. *pestilence*. Taan. 21<sup>b</sup>.

**דְּבָרִינָא, דְּבָרִינָא** f. ch.=h. *bee*. Pl. דְּבָרִינָא. Targ. O. a. Y. II Deut. I, 44. Targ. Jud. XIV, 8. —דְּבָרִי. Y. Sabb. I, 3<sup>b</sup>.

**דְּבָשׁ**, *Hif.* דְּבָשׁ to become liquid, to ferment (of honey). B. Mets. 38<sup>a</sup>. Snh. 101<sup>a</sup>. Sabb. 154<sup>b</sup>.

**דְּבָשׁ** m. (b. h.; preced.) *glutinous substance, honey* (of bees, dates &c.). Bekh. 7<sup>b</sup>. Ter. XI, 2 חֲמִירִים דָּ; a. fr.

**דְּבָשׁ**, v. דְּבָשׁ.

**דְּבָשָׁא, דְּבָשָׁא** pr.n.pl. *D'beshta, Madbashita* (Honey-Town) in Gad. Targ. Y. I, II Num. XXXII, 34. Targ. Y. ib. 3 מִדְּ (O. מִלְּבִשְׁחָא ed. Amst., ed. Berl. דיבון).

**דָּג** m. (b. h.) *fish*. טָמֵא דָּ unclean fish, forbidden in dietary laws, טָהוֹר דָּ clean, permitted. Bekh. I, 2; a. fr.—Pl. דָּגִים. Hull. VIII, 1; a. fr.—M. Kat. 25<sup>b</sup> רִקְסָא דָּגִים, v. לְיִרְחָא (or without דָּגִים) *The Fishes, Pisces*, twelfth sign of the Zodiac. Pesik. R. s. 20; a. e; v. גָּדִי.

**דָּגָה** f. (b. h.) same, mostly collect. *all kind of fish, pieces of fish*. Ned. 51<sup>b</sup> if one says, 'I will taste no דָּג, he is forbidden to eat large fish &c.; if he says דָּגָה he is forbidden small fish &c. Ib. דָּגָה דָּגִים implies both large and small (in Biblical language), but in vows the popular usage is followed. Y. Bets. II, 61<sup>b</sup> top; a. fr.

**דָּגָה** m. (preced., v. דָּגָה) *fisher boat, light shallow-going boat*. Pl. דָּגָהִין. Targ. Is. XVIII, 2 (Var. דָּגָהִין).

**דָּגָהִין** f. same.—Pl. דָּגָהִין. Targ. Am. IV, 2 דָּגָהִין (Var. דָּגָהִין, דָּגָהִין sing.).

**דָּגָהִין**, v. דָּגָהִין.

**דָּגָהִין**, v. דָּגָהִין.

**דָּגָהִין** (b. h.) pr.n. *Dagon*, name of the Philistean god. Tosef. Sabb. VII (VIII), 2 שָׁם עָלָיו דָּגָהִין (in the charm *Dagan v'Kidron*) reminds of idolatry, as it is said &c. (Jud. XVI, 23). Y. ib. VI, 8<sup>c</sup> bot. [read:] דָּגָהִין מִשּׁוּם עָלָיו.

**דָּגָהִין** m. (דָּגָה I) *heap, pile, mound*. Targ. O. Gen. XXXI, 46. Targ. Hab. III, 15 (piled up waves, h. text דָּגָהִין).—Pl. דָּגָהִין. Targ. O. Ex. VIII, 10; a. e.—[Y. Kil. I, 27<sup>a</sup> top חֲסִידִיגָהִין, read חֲסִידִיגָהִין, R. S. to Kil. I, 2 חֲסִידִיגָהִין, cler. error, for דָּגָהִין; v. דָּגָהִין.]

**דָּגָהִין** f. (דָּגָה b. h.) *brooding*, the expression דָּגָהִין. Hull. 140<sup>b</sup> אֲדִיאָ דָּגָהִין there is an analogy between *dagar* (Jer. XVII, 11) and *dagar* (Is. XXXIV, 15).

**דָּגָהִין I, Pi.** דָּגָהִין, דָּגָהִין (denom. of דָּגָהִין) *to outgeneral, play tricks* (emp. דָּגָהִין a. καταστρατεύω). Cant. R. to II, 4 (play on דָּגָהִין ib.). באביו... אֲפִי אֲרֹחַן דָּגָהִין שְׂדֵיגָהִין... even those devices with which Jacob deceived his father.

**Hif.** דָּגָהִין same. Sabb. 63<sup>a</sup> (play on דָּגָהִין, v. supra) two students חֲמִידִיגָהִין זֶה לִזְהוּ וְכִי who outwit each other with sophistries (Tosaf. to Ab. Zar. 22<sup>b</sup>). [Rashi: *who form an assembly* (דָּגָהִין) for studies, in the absence of a teacher.]

**דָּגָהִין** ch., Pa. דָּגָהִין same. Targ. Prov. XVI, 10 לֹא נִדְּגָהִין אֲרִי (ed. נִדְּגָהִין) his mouth is not tricky (h. text פִּימִיָּה).

**דָּגָהִין II**, part. pass. דָּגָהִין, v. דָּגָהִין.—*Nif.* נִדְּגָהִין (denom. of דָּגָהִין) *to be divided in troops, arranged*. Part. pl. f. נִדְּגָהִין *those arranged in troops, the hosts of heaven*. Num. R. s. 2 (ref. to Cant. VI, 4) וְיִבְמָה אֲרָם כֵּן and wherein do ye (Israelites) resemble the angels?; Yalk. Cant. 992.

**Hif.** דָּגָהִין 1) *to put up a flag, to signalize*. Tanh., ed. Bub., B'midb. 15 (ref. to Cant. II, 4) וְלִי דָּגָהִין עָלַי וְהָאֵל אֲהַבָּה (Tanh. ib. 14; Num. R. I. c. מַגִּידִל Oh, that He

would let the flag of love wave over me!—2) *to arrange an assembly*. Sabb. 63<sup>a</sup>, v. הַגֵּל I.

**הַגֵּל** m. (b. h.) *troop, division, cohort* (cmp. *caterva*); *standard*. Cant. R. to II, 4 וְהַגֵּלִי Michael and his band (of angels); a. e.—*Pl.* הַגֵּלִים Num. R. s. 2 וְהָיוּ כֻלָּם עֲשׂוּיִים הַגֵּלִים and all of them (the angels) were arranged in divisions, as it is said (Cant. V, 10) *dagul* (surrounded by divisions) of a myriad each (with ref. to Ps. LXVIII, 18). Ib. וְכָל הַגֵּלִים אֲרוֹמֵם אֲרוֹמֵם divide them into cohorts as they desired (with ref. to Num. II, 2); v. Cant. R. to II, 4; Tanh. B'midb. 10.—Ex. R. s. 15 אֵלֶּה צְבָאוֹת *d'galim* means hosts. Ib. וְהָיוּ הַגֵּלִי הַשָּׁמַיִם... וְהָיוּ הָאָרֶץ וְכָל הַגֵּלִי the heavenly hosts are the angels, the earthly hosts (of the Lord) are Israel. Ib. s. 24, end; a. fr.—Sabb. 5<sup>a</sup>; 98<sup>a</sup> לְהַגִּיל דְּרֹמָה לְהַגִּיל resembling the marches of the Israelites in the desert.

**\*הַגֵּלָא, הַגֵּלָא** m. (v. preced.) *a carrying pole in the shape of a standard*, Ar. (ed. a. Mss. mostly רַגְלָא q. v.) Bets. 30<sup>a</sup>. B. Mets. 83<sup>a</sup> (v. Rabb. D. S. a. l. note, a. to Sabb. 148<sup>a</sup>).

**(הַגֵּלָא) הַגֵּלָא** m. (הַגֵּל) *cunning; false*. Targ. Prov. XIX, 28 וְהָיָה הַגֵּלָא ed. Lag. (oth. ed. רַגְלָא, רַ). Ib. XXIV, 28 (h. text וְהָיָה). Ib. XX, 17 (h. text וְהָיָה).—Ab. Zar. 22<sup>b</sup> (prov.) הַגֵּלָא מְכַרְבָּא Ar. (ed. a. Ms. M. M. אֲרֵי) the pencil splits the stone (marble), a schemer finds out his like.

**הַגֵּלֹס, הַגֵּלֹס**, Koh. R. to V, 12 פְּטָרֹס a corrupt. arising fr. two Var. to פְּטָרֹס a. פְּטָרֹס a. פְּטָרֹס (ποδαγρός, ποδαγρός); cmp. Y. Kidd. I, 61<sup>a</sup>; Sot. 10<sup>a</sup>; Tanh. Masé 12.

**הַגֵּלֹתָא** f. (הַגֵּל) *cunning, scheme*. Targ. Prov. XVII, 4 ed. Lag. (Var. רַ). Ib. XXX, 8 וְהָיָה הַגֵּלֹתָא ed. Lag. (Var. רַיגָא); v. הַגֵּלָא.

**הַגֵּלֹתָא**, v. הַגֵּלָא.

**הַגֵּלֹס**, v. הַגֵּלָא.

**הַגֵּלֹס, הַגֵּלֹס**, v. הַגֵּלָא.

**הַגֵּלֹס** m. (b. h.; v. next w.) *pile; grain, bread, breadstuff*. Pesik. R. s. 10 הַגֵּלֹס שֶׁל עוֹלָם are the store of the world. Tosef. Ber. IV, 15; Y. ib. VI, 10<sup>b</sup> הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה the more preferable kind of bread. Tosef. l. c. הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה whatever belongs to the seven produces (Deut. VIII, 8) but not to breadstuffs; Bab. ib. 37<sup>b</sup>. Pes. III, 1; a. fr.—Ned. VII, 2 וְכָל הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה he who vows abstinence from *dagan*, is forbidden dry Egyptian beans, v. next w.—*Pl.* הַגֵּלֹס. Pesik. R. s. 41 הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה swells the grains; (Yalk. Ps. 755 הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה, read הַגֵּלֹס). Tosef. Ber. VII (VI), 8 Var.—*pr. n. pl. Beth-Dagan* in Judea. Tosef. Ohol. III, 9. [Tosef. Sabb. VII (VIII), 2, v. הַגֵּלֹס.]

**הַגֵּלֹס**, *Ithpe.* אֵיךְ הַגֵּלֹס *to be piled up, stored*. Ned. 55<sup>a</sup> shall we judge (fr. R. Meir's opinion VII, 2, v. preced.) כָּל הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה *dagan* implies everything which is piled up?—Ber. 47<sup>b</sup>; Bets. 13<sup>b</sup> וְכָל הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה the one (the piled up)

has become *dagan*, the other (standing in the ears) is not yet *dagan* (with ref. to Num. XVIII, 27).

**הַגֵּלֹס** ch.=h. הַגֵּלֹס. Targ. Y. Ex. XXIII, 19 (cmp. Tanh. R'eh 17 s. v. הַגֵּלֹס).—Y. Ned. VII, 40<sup>c</sup> top (ref. to R. Meir's opinion ib. VII, 2, v. preced.) הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה dry Egyptian beans are the bread of the land (Palestine, therefore implied in *dagan*); (ref. to the Rabbis' opinion, ib.) הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה 'its bread' means its home growth.

**הַגֵּלֹס** I (h. הַגֵּלֹס) 1) *to heap*, v. הַגֵּלֹס.—2) *to brood*. Targ. Job XXXIX, 14.

*Ithpe.* אֵיךְ הַגֵּלֹס *to be piled up* (of bowels in pain). Targ. Lam. I, 20. Ib. II, 11 אֵיךְ הַגֵּלֹס ed. Lag. (h. text חֲמַרְמַר, cmp. הַגֵּלֹס=הַגֵּלֹס).

**\*הַגֵּלֹס** II (cmp. וְכָר) *to leap*. Hull. 51<sup>a</sup> הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה (our w. omitted in Ar. s. v. אֵיךְ הַגֵּלֹס) it leaped [and] fell from the roof (Rashi).

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס** m. (b. h.;=וְכָר, v. הַגֵּלֹס; cmp. הַגֵּלֹס) *breast, nipple, teat*. Sabb. 144<sup>b</sup>. Sifré Num. 89; Tosef. Sot. IV, 3 (ed. Zuck. שָׂר); a. e.—Transf. *spigot*. Yoma III, 10.—*Pl.* הַגֵּלֹס. Ber. 10<sup>a</sup>. Y. Yeb. II, 3<sup>d</sup>; a. fr.

**הַגֵּלֹס** ch. same. Ab. Zar. 26<sup>a</sup> she may smear poison הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה on her breast outside.—*Pl.* הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה. Targ. Is. XXXII, 12 (ed. Lag. הַגֵּלֹס).—Lam. R. to I, 1 הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה (not הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה) the two bottlers (in the riddle) are the two breasts. Gen. R. s. 98 הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה blessed are the breasts which nursed such a son.

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס**, v. הַגֵּלֹס.

**הַגֵּלֹס** (b. h.; cmp. וְכָר) *to move nimbly, hop, trip*.—*Pl.* הַגֵּלֹס 1) *to walk, pull* (a young child or beast unable to walk by itself). Sabb. XVIII, 2 הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה you may lead or pull calves &c. (on the Sabbath). Ib. אֵשֶׁה הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה a mother may walk her child. Ib. 128<sup>b</sup> הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה push you may, but make them hop, no. Pes. IV, 7 (55<sup>b</sup>) הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה Ar. (ed. only הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה). Sabb. 88<sup>b</sup> and the angels הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה led them (the frightened Israelites) back; הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה read not (Ps. LXVIII, 13) *yiddodun* but *y'daddun* (they led them). Cant. R. to VIII, 11 הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה led the Israelites away, וְכָר הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה and they themselves tripped timidly before the Lord, v. infra. Y. Sabb. XVII, end, 16<sup>b</sup>; Y. Erub. X, 26<sup>c</sup> top הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה he makes the bolt slide with his finger tips. Cant. R. to IV, 8 [read:] הַגֵּלֹס הַזֶּה הַיּוֹם הַזֶּה He had just been leading them (through the Red Sea), and they should

not trust?—פירוקין ד' *to shake stones (ballots)*, i. e. *to protest against*. Esth. R. to I, 2 מדרין פירוקין וכו' the angels protested against the Lord's decision; Cant. R. to VIII, 11 מדרין בהם ממדרין פירוקין (read מדרין) they (the angels) were excited against them, they protested (ref. to Joel IV, 3).

*Hithpa.* (b. h.) *to hop, trip* (of young or tied birds). B. Mets. 25<sup>b</sup> אי מידרין Ms. M. (ed. 'אי במה' if the tied birds (deposited in a certain place) hop from spot to spot. B. Bath. 23<sup>b</sup>; Bets. 11<sup>a</sup>.

דרי, *Pa.* ch. same. Sabb. 128<sup>b</sup> מדרין pull them we may, opp. עקר.

*Hithpa.* (b. h.) 1) as preced. *Hithpa.* B. Bath. 24<sup>a</sup> כל any young bird which hops, will hop only within sight of its nest. Bets. 11<sup>a</sup> אידידי אידידי they came hopping (from the nest). Sabb. 99<sup>b</sup> דלא ליהי וכו' that the boards should not shake.—2) *to move about*. Y. Kidd. III, 64<sup>a</sup> top דרי אורחא דבונה מדרין it is the habit of traders to travel from place to place.

דרינין, דרינין, Y. Sabb. II, beg. 4<sup>c</sup>, v. דרינין.

דרינין, v. דרינין.

דרינין, Lam. R. to II, 2, v. דרינין.

דרינין m. pl. (b. h.) *Dedanites*, a nomadic tribe on the borders of Idumaea. Tanh. Yithro 5.—V. דרינין.

דרינין, Y. R. Hash. II, 58<sup>a</sup> top, expl. שכן (Mish. ib. II, 2), prob. דרינין (*δρινον*, pl.) *pine-wood*, (used for torches; Bab. ib. 23<sup>a</sup> אשכנא; v. Sm. Ant. s. v. Taeda).

דרינין, v. דרינין.

דרינין, v. דרינין.

דרינין, v. דרינין.

דרינין (comp. דרינין, *to be red (or yellow)*.—Hif. *to redden, make red (with anger)*. Lev. R. s. 15, end (play on *madhebah*, Is. XIV, 4) שריא מדרין וכו' that reddens with indignation the face of every one coming near her.

דרינין m. ch.=h. דרינין, *gold*. Targ. Gen. II, 11; a. e.—Y. B. Mets. II, 8<sup>c</sup> bot. דרינין a golden piece resembling meat; Tam. 32<sup>a</sup>; a. fr.—B. Mets. 70<sup>a</sup>; B. Bath. 166<sup>a</sup> פריקא ד' broken pieces of gold (for the melting pot). Ib. 165<sup>b</sup> אין פחות וכו' if a note has the word 'gold' (without any further definition), it means no less than a Denar in gold (v. Rabb. D. S. a. l. note).

דרינין pr. n. m. (preced.) *Dahābai* (Goldsmith). Hag. 2<sup>a</sup>.

דרינין m. (preced. ws.) *price in gold, cash*. Targ. II Esth. III, 11 (ed. Lag. 'ר, corr. acc.).

דרינין m.=h. דרינין, *goldsmith*.—Pl. דרינין. Cant. R. to V, 5 דרינין (corr. acc.).

דרינין ch. same. Y. Gitt. IV, 46<sup>a</sup>.

דרינין (דרינין) pr. n. pl. *Dahābath*. Taan. 7<sup>b</sup> Ms. M. (ed. 'הר).

דרינין *to be faint*, v. דרינין.

דרינין (דרינין, דרינין) m. (v. דרינין) *fattening substance, urin-soaked dung; a concrete of dung used for vessels*, comp. דרינין. Y. Ab. Zar. II, 41<sup>b</sup> bot. דרינין של מימי a vessel made of dung prepared with urin absorbs no liquids.—Gen. R. s. 39, end (ref. to *Bethel*, changed into *Beth-aven*, Josh. VII, 2) [read:] ביה העמל . . . לא זכה . . . ביה העמל חמן קריין לפועלא טבא עמילא עמילא . . . (ולחריין) ולחריין she did not deserve even to be named *Beth Heamal* (house of toil, comp. דרינין Ps. XC, 10), now she is named *Beth-Heamad* (dung-house); there (in Samaria, Galilee &c.) they call the good laborer *amela* (the industrious, v. עמל), and the dung prepared with urin *amidah* (concrete, comp. עמל Hif.); Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot.; Yalk. Josh. 17 (v. Koh. Ar. Compl. s. v. דרינין).

דרינין=דרינין. Targ. Job XI, 3. Targ. Ps. II, 4 ed. Lag.

דרינין (comp. דרינין; interch. dialectically with דרינין, comp. דרינין) *to drip, to be fat* (corresp. to h. דרינין a. דרינין). Targ. Prov. XI, 25 דרינין ed. Lag. (Var. דרינין, corr. acc.); a. fr.

*Pa.* דרינין 1) *to fatten*. Targ. Ps. XXXIII, 5. Targ. Prov. XV, 30; a. e.—2) *to grow fat*. Targ. Y. Deut. XXXI, 20.—[Targ. Ps. XX, 4, v. דרינין.]

*Hithpa.* דרינין *to drip, be fat*. Targ. Is. XXXIV, 6.—Shebu. 47<sup>b</sup>, v. next w.

דרינין m. (preced.) *fat, sappy*. Shebu. 47<sup>b</sup> דרינין קרי ללבי ר' ואידין go near a fat man, and be fat.—Pl. דרינין. Targ. Ps. XCII, 15. Ib. XXII, 30 (Var. דרינין).

דרינין, v. דרינין.

דרינין, v. דרינין.

דרינין, v. דרינין.

דרינין I *to be fat*, v. דרינין.

דרינין II, דרינין m. (preced.) *fat*. Targ. Ps. XXXVI, 9 (Var. דרינין). Targ. Is. LV, 2 ed. Bxt. דרינין (ed. Lag. a. oth. דרינין; comp. דרינין).

\*דרינין (denom. of preced.; comp. דרינין) *to consider fat, to accept*. Targ. Ps. XX, 4 (ed. Wil. דרינין; h. text דרינין).

דרינין f. (דרינין, comp. דרינין) *manure*. Targ. Ez. XXXII, 6 (ed. Lag. דרינין).

דרינין, דרינין f. (preced. ws.) *of a fat land*. דרינין (a fat-land date) *a species of dates of strong*



*perfume*. Keth. 61<sup>a</sup> דחג' Sot. 49<sup>a</sup> דחג' (corr. דחג'). Ib. דחג' (read דחג') the flavor of a *d'hinunitha*.

דחק, v. דחק.

ד' I (=דחג, cmp. ד' *who, which is, since he, it, &c.* Y. Sabb. XIX, beg. 16<sup>d</sup> הוא דאמר . . . הוא דאמר the same that says . . ., says also &c. Y. Peah I, 15<sup>c</sup> top וכו' בעי ד' because he wants to teach &c. Y. Maasr. I, 49<sup>a</sup> bot. מן ד' from the time that. Y. Gitt. IX, 50<sup>c</sup> top nobody says 'even' וכו' מודה ד' אלא except he admits the preceding; a. fr.

ד' II c. (=דחג) *this, that*. Y. Naz. IV, end, 53<sup>c</sup>. Y. Erub. V, 22<sup>c</sup> top ד' ואלפים ד' itself (the whole area of the town) and two thousand cubits beside.

ד' III (δύο, only in certain compounds) *two, double*. Lev. R. s. 14, beg. ד' Adam was created with two faces (male and female persons combined); Gen. R. s. 8, beg. ד' Ber. 68<sup>a</sup>; a. e.—Ex. R. s. 5 ד' דיה יוצא ד' the word of the Lord went forth in two characters (killing and reviving). V. ד' II.

ד', v. ד'.

ד' (b. h. דאג) pr. n. m. *Doeg*, 1) the servant of Saul. Snh. 106<sup>b</sup>; a. e.—2) one D. ben Joseph. Lam. R. to I, 16; Sifra B'huck. ch. VI.

ד', Pa. of ד' I ch.

ד' I, ד' m. (ד' I, cmp. preced.) 1) (transl. of cursor) *mail-carrier, despatch-bearer*. Tanh. Ekeb 11 ד' שחיה מהלך וכו' a *cursor* who travelled with an ordinance in his hand. Sabb. 19<sup>a</sup> במרא ד' Ms. M. (ed. ד') the mail-carrier (ed. the post office) is permanently located in town.—2) (Pers. dāvar, judge, ruler, Fl.) ד' the (*Persian*) *circuit court* consisting of regular law scholars, opp. ד' דמגיסטרא squires in country places ignorant of the law. B. Kam. 114<sup>a</sup> (Ms. R. ד' in the &c., Ms. M. בודאור, corr. acc.). Gitt. 58<sup>b</sup> וכו' ד' כיין דאיכא ב' ד' וכו' since there exists (in Persia) a lawful court, and he did not sue (the tax officer). Ab. Zar. 26<sup>a</sup> לבי ד' נקישא לי זימנא לבי ד' I am summoned to court (and have no time). [In later Hebr. literature ד' is used in the sense of *post-office*.]

\* ד' II m. (cmp. preced.) *davvar*, a species of lizard. Ex. R. s. 15 end [prob. to be read ד', v. Hull. 127<sup>a</sup>, or ד', v. Sifra Sh'mini ch. VI, Par. 5].

ד' ch.=h. דב, *to flow, drip*. Targ. Ps. LXXXVIII, 20 (Var. ד'). Targ. Lev. XV, 25 ד'.—Part. ד'. Ib. 33.—Hull. 8<sup>b</sup> bot.—Pes. 74<sup>b</sup> ד' it drips. Nidd. 22<sup>a</sup> ד' it must be fluid. Hull. 133<sup>a</sup>.

ד' c. (b. h.; דב) [*murmurer*,] *bear*. Kidd. 72<sup>a</sup>; Ab. Zar. 2<sup>b</sup>; Meg. 11<sup>a</sup> (used of Persians, ref. to Dan. VII, 5).—Allegorically: *temptation*. Num. R. s. 13; a. e., v. ד'.—Pl. ד'. Snh. 107<sup>b</sup>.

ד' ch. same. Targ. II Sam. XVII, 8. Targ. Is. XI, 7 (some ed. ד', corr. acc.).—Kidd. 72<sup>a</sup>.

Taan. 25<sup>a</sup>.—Gen. R. s. 87, beg. ד' here is the temptation before thee.—Pl. ד'. Targ. II Kings II, 24.—Taan. I. c.; B. Mets. 106<sup>a</sup>.—[ד', v. ד'.] [Targ. I Kings XIV, 28, v. ד'.]

ד' m. ch.=h. דב, *flux, gonorrhœa, abnormal menstruation*. Targ. Lev. XV, 2sq. [Targ. Y. ib. 3 ד', read ד']; a. e.

ד' pr. n. m. *Dubbiël* (bear-god), the genius of the Persians (v. ד'). Yoma 77<sup>a</sup>, v. ד' II.

ד' m. (v. ד') *a species of figs or sycamore*. Pl. ד'. Ber. 40<sup>b</sup> (defin. בשור שקמה). [ד', Sot. 10<sup>a</sup>, v. ד'.]

ד' m. (v. ד')=h. דב, *one afflicted with gonorrhœa*. Targ. Lev. XV, 4; 7; a. e.

ד', v. ד'.

ד' *back*, v. ד'.

\* ד' m. (v. ד') *honey-crop*. Deut. R. s. 1 ד' what honey the bee produces, belongs to its owner; Yalk. ib. 795. [Hall. I, 4 ד', Mish. ed., v. ד'.]

ד' m. ch.=h. דב, *date honey*; a. e.—Yoma 83<sup>b</sup> some ed. ד'.

ד' m. (preced. wds.) 1) *honey-crop, honey-store*. B. Kam. 114<sup>b</sup>. Snh. 101<sup>a</sup>. B. Bath. 80<sup>a</sup> ד' their own stock of honey.—2) *honey-cake*.—Pl. ד'. Hall. I, 4 (3), expl. Y. ib. 57<sup>d</sup> ד' meligala, honey and milk cake (Mish. ed. ד', corr. acc.).

ד' f. (preced. wds.) *honey-like*. Gitt. 69<sup>a</sup> ד' sweet galbanum.

ד', v. ד'.

ד' ch.=h. דאג, *to be anxious, troubled*. Part. ד'. Sabb. 156<sup>b</sup> ד' she was very much troubled over it. M. Kat. 28<sup>a</sup> ד' the rabbis were troubled (over R. Huna's sudden death).

ד', v. ד'.

ד' m. pl. (דג, v. דאג) *drippings* from melting fat.—a receptacle for the drippings of a roast. Hull. 111<sup>b</sup>.

ד', Yalk. Deut. 923, v. ד'.

ד', Y. Keth. II, 26<sup>d</sup>, v. ד'.

ד' f. (דג, denom. of דג) *fisher-boat, light-going boat for shallows*, Palestinian word for Babylonian ב' B. Bath. 73<sup>a</sup>; 78<sup>b</sup>; Y. ib. V, beg. 15<sup>a</sup>.

ד' f. (δελγμα, cmp. παρά-δελγμα) 1) *simile, illustration* (cmp. ד', משל למד, משל ל-). Cant. R., introd. ד' up to Solomon's

days the method of argument by illustration was unknown (in Hebrew literature).—2) *show, exhibition, public appearance*. Y. Hor. III, beg. 47<sup>a</sup> וְכִי דִרְכּוֹ דְּמִי וְכִי (prob. to be read דְּמִי) your appearance resembles that of your Maker. Eduy. V, 6; Ber. 19<sup>a</sup> וְהָיָה עֵינֶיךָ לְפָנָיו it was for show that they made her drink, i. e. they merely pretended to give her the real 'bitter waters'; [oth. opin. they performed the act on one who was, *like themselves*, a descendant of gentiles; Y. M. Kat. III, 81<sup>d</sup> וְהָיָה עֵינֶיךָ לְפָנָיו (a popular adaptation of our w.; v. דְּמִי), expl. דְּמִי שְׁמִי something like it]. Midr. Sam. ch. XX (expl. לְפָנָיו, I Sam. XVII, 18) וְהָיָה עֵינֶיךָ לְפָנָיו how they look.—3) *sample, example, token* (corresp. to h. אֲזַי). Hag. 16<sup>a</sup> (play on גְּרַבְבָּהּ שְׁלֵי, Cant. V, 10) וְהָיָה עֵינֶיךָ לְפָנָיו He is exemplified by His myriad (of angels), i. e. the Divine nature is recognized indirectly from the nature of His ministering messengers, v. Cant. R. to V, 9.—Keth. 28<sup>b</sup> וְכִי לָכֵן take a warning example &c. Taan. 23<sup>a</sup> וְכִי לְדִרְכּוֹ a sample (of great fertility) as a lesson for future generations. Sabb. 30<sup>b</sup> I will show thee וְכִי דְּמִי (Ms. M. דְּמִי) the like thereof in this world.—Ib. 11<sup>b</sup> the dyer must not go out on the Sabbath שְׁבָצָאָרִי בְּרִי (Ar. שְׁבָצָאָרִי; Tosef. ib. I, 8 שְׁבָצָאָרִי) with the sample of colors around his neck, v. אֲזַי II.—Num. R. s. 6 (expl. Job XXXVI, 7 עֵינֶיךָ לְפָנָיו that which is like his own doing, i. e. some realization of his ideal, v. עֵינֶיךָ; Midr. Sam. ch. XXVIII וְהָיָה עֵינֶיךָ לְפָנָיו; Gen. R. s. 71 וְהָיָה עֵינֶיךָ לְפָנָיו (corr. acc.), v. next w.; a. fr.—Pl. דְּמִי. B. Kam. 119<sup>b</sup>, v. אֲזַי II (Var. Ms. דְּמִי). [Our w., owing to its phonetic resemblance to דְּמִי, is inflected as though it were a native, whence the forms: דְּמִי, דְּמִי, דְּמִי, and even a Var. to Tosef. Sabb. I, 8 דְּמִי, as though fr. דְּמִי.]

**דְּמִי** (דינאמיק) m. (דינאמיק) pl. (a transpos. of *διαγράμματα*; emp. דְּמִי) *plans, designs*. Gen. R. s. 11 מְרַאֲהָ לְאֵלֵינוּ מַעֲשֵׂי דְּשִׁלְחָן וְכִי Ar. (ed. דְּמִי, some ed. in one w., corr. acc.; Tanh. Ki Thissa 33 מַעֲשֵׂי דְּשִׁלְחָן שְׁלֵחָן) He shows to these (the righteous) something corresponding to their designs (reward) and to those &c. Tanh. P'kudé 11 (ref. to Job XXXVI, 7) the Lord refuses not to the righteous man וְכִי a realization of his designs (ideals), v. preced.

**דְּמִי**, Midr. Till. to Ps. CXVIII, read וְהָיָה עֵינֶיךָ לְפָנָיו, v. דְּמִי.

**דָּוִד** (b. h.) pr. n. m. *David*, King of Israel. Ber. 4<sup>a</sup>; a. v. fr.—ר' בן דָּוִד (= מְשִׁיחַ) the son of David (the David of the future), the redeemer of Israel from captivity. Snh. 98<sup>b</sup> אֲחֵרִי דָּוִד a second David. R. Hash. 25<sup>a</sup> (a secret watchword) מֶלֶךְ דָּוִד David, the King of Israel, is alive &c. Y. Ber. II, 5<sup>a</sup> top. Yeb. 62<sup>a</sup>; a. fr.

**דָּוִד** (b. h.) 1) *friend, lover, beloved*; (allegor.) *the Lord*, as the beloved of Israel. Cant. R. to I, 4, v. דָּוִד; a. e.—2) *uncle, father's brother*. Sifra K'dosh. Par. 10, ch. XI; Yeb. 54<sup>b</sup>.—Fem. דָּוִד, aunt. Ib.—Pl. דְּמִי 1) *friends, related*. Y. Snh. XI, 30<sup>a</sup> bot.; Y. Ber. I, 3<sup>b</sup> bot. (ref. to Cant. I, 2) וְכִי דְּמִי the words of the scholars are related to the words of the Law; Cant. R. to l. c. Ab.

Zar. 35<sup>a</sup> דְּמִי דְּמִי Ms. M. (ed. דְּמִי) the words of the friends (the scholars); Num. R. s. 14. Gen. R. s. 37 בְּנֵי דְּמִי cousins (related nation).—2) (abstr. noun) *friendship, love*. Ab. Zar. II, 5 (29<sup>b</sup>) do you read טוֹבִים כִּי דְּמִי... דְּמִי Ms. M. (v. Rabb. D. S. a. l. a. Cant. R. l. c.) better is thy (God's) love, or thy (Israel's) love?

**דְּמִי** ch. same. Gen. R. s. 37, beg. בְּנֵי דְּמִי אֲנִי we are your cousins (Yalk. Chr. 1073 דְּמִי, pl.).—Pl. דְּמִי. Y. Taan. IV, 69<sup>a</sup> top עֲבָדֶיךָ דְּמִי is this the way cousins act?; Lam. R. to II, 2 דְּמִי (corr. acc.).

**דְּמִי** m. (b. h. דְּמִי) *boiler, caldron, pot*. Targ. II Kings IV, 38; a. e.—Snh. 64<sup>a</sup>, v. דְּמִי; a. fr.—Pl. דְּמִי, דְּמִי. Targ. Zach. XIV, 20; a. e.—Nidd. 68<sup>a</sup> וְהָיָה עֵינֶיךָ לְפָנָיו thou wantest boilers (for hot water). B. Kam. 101<sup>a</sup> top, v. דְּמִי. Sabb. 41<sup>a</sup>, v. דְּמִי.—Fem. דְּמִי, דְּמִי. Targ. Y. Ex. XVI, 3; XXXVIII, 3; a. e. Targ. Y. Lev. VIII, 31 דְּמִי (!).

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי** m. pl. (b. h. דְּמִי) *Dodanites*, a Javanic tribe, v. דְּמִי. Gen. R. s. 37, beg.; Yalk. Chr. 1073 (ref. to Gen. X, 4, a. דְּמִי, I Chr. I, 7).

**דְּמִי**, v. דְּמִי.

**דְּמִי** f. (דְּמִי) *menstruation*. Y. Ab. Zar. II, 40<sup>d</sup> bot.; v., however, דְּמִי.

**דְּמִי** m. = דְּמִי II. Targ. Prov. III, 8 ed. Lag. (ed. דְּמִי, Ms. דְּמִי, h. text שְׁקִי רִוָּח).

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי**, pl. דְּמִי, v. דְּמִי.

**דְּמִי**, v. דְּמִי.

**דְּמִי** m. (דְּמִי) *bucket*; (collect.) *irrigation* by means of buckets. Targ. Is. XL, 15 (ed. Vien. דְּמִי).—Erub. 20<sup>b</sup> וְהָיָה עֵינֶיךָ לְפָנָיו he might carry the bucket with him.—B. Mets. 104<sup>a</sup> top בְּרִי... אֵיבַעֲךָ לָךְ you ought to have brought the water over from the large well by irrigating works. Ib. 77<sup>a</sup> לָךְ... מֵאֵן if one hired working men for irrigating work. M. Kat. 4<sup>a</sup> דְּמִי דְּמִי

was doing irrigating work. Yeb. 97<sup>b</sup> ר' דלוי דלוי ye water drawers engaged in irrigation.—*Pl.* תַּוּלֵּן. Targ. II Esth. I, 2.

תַּוּלֵּן, v. תַּוּלֵּן.

תַּוּלֵּן m.=תַּוּלֵּן. Ab. II, 7 Ar. (ed. תַּוּלֵּן).

תַּוּלֵּן, תַּוּלֵּן, תַּוּלֵּן, v. תַּוּלֵּן.

תַּוּלֵּן, תַּוּלֵּן, v. תַּוּלֵּן.

תַּוּלֵּן, v. תַּוּלֵּן.

תַּוּלֵּן, v. תַּוּלֵּן.

תַּוּשָׁא m. (דוּשָׁא) 1) *treading, passage*. Sabb. 81<sup>b</sup> because of treading down (injuring a neighbor's field). B. Bath. 22<sup>b</sup> ר' דהכא וכו' the passage between the walls (stamping the ground) is beneficial to both buildings.—2) *ordinary course, habit*. B. Kam. 116<sup>b</sup> תַּוּשָׁא he (the boatman) took his wonted course. Ber. 16<sup>a</sup> תַּוּשָׁא Ar. (ed. סריח) he followed his habit (in recitation).

\*תַּוּשָׁא f. (דוּר) *the sick man's draught, medicine for the appetite*. Targ. Job VI, 7 (Ms. תַּוּשָׁא; h. text כדור).

תַּוּשָׁא, תַּוּשָׁא f. ch. (=h. תַּוּשָׁא; v. תַּוּשָׁא) *a menstruating woman*. Targ. Y. Num. XXXI, 23 (some ed. תַּוּשָׁא).

תַּוּשָׁא, v. תַּוּשָׁא.

תַּוּשָׁא, Hif. תַּוּשָׁא (b. h.; v. תַּוּשָׁא) [*to brighten, to wash off, cleanse, rinse*]. Mikv. VII, 3. Hull. 8<sup>b</sup> תַּוּשָׁא he must wash the meat (at the place where the knife passed); a. fr.—Tam. IV, 2 תַּוּשָׁא ביהר הַמְדִּירִין the washers' hall where the offering meat was washed.—Y. Ab. Zar. III, 42<sup>d</sup> bot. תַּוּשָׁא.

Hof. תַּוּשָׁא *to be washed, cleansed*. Makhsh. IV, 3 בשביל in order that the dish may be washed by the rain; Hull. 16<sup>a</sup>; Sabb. 11<sup>b</sup>; a. fr.

Nif. תַּוּשָׁא *to be washed away*. Koh. R. to VII, 1; Midr. Sam. ch. XXIII.

תַּוּשָׁא ch., Af. תַּוּשָׁא same. Targ. II Chr. IV, 6.

תַּוּשָׁא, Yeb. 80<sup>b</sup>; Gitt. 57<sup>a</sup>, v. תַּוּשָׁא.

תַּוּשָׁא ch.=h. תַּוּשָׁא. Targ. Y. Num. XV, 19.

תַּוּשָׁא m. (תַּוּשָׁא) *laughter, scorn*. Targ. Job XXXIV, 7 (Lev. תַּוּשָׁא).

תַּוּשָׁא m. (b. h. תַּוּשָׁא) *a species of millet*. Pes. 35<sup>a</sup>. Ber. 37<sup>a</sup>; a. fr.

תַּוּשָׁא, תַּוּשָׁא m. (דחק) [*pressure, need, distress*]. Hag. 5<sup>a</sup> בשעת תַּוּשָׁא just when he needs it (no sooner); Yeb. 63<sup>a</sup> (v. Tosaf. a. l.). Ab. II, 3 בשעת תַּוּשָׁא when he is in need (of official protection). Y. Ber. V, 9<sup>b</sup> תַּוּשָׁא, v. תַּוּשָׁא.—2) *crowd*, v. תַּוּשָׁא.—3) *emergency*, v. תַּוּשָׁא.

[In later Hebr. תַּוּשָׁא *a forced opinion or reply*, v. next w.]

תַּוּשָׁא, תַּוּשָׁא ch. same; 1) *squeezing, forcing*. Targ. Y. Num. XXII, 24 בר' in a narrow place.—Pes. 14<sup>b</sup>, a. e. תַּוּשָׁא תַּוּשָׁא what forces R. . . . (logically) to put it &c.—Hull. 8<sup>b</sup> תַּוּשָׁא the force of the knife (the blade forcing its way).—2) *crowded state, pushing*. Ber. 6<sup>a</sup> Ms. M. (ed. תַּוּשָׁא) the pushing at public lectures, v. תַּוּשָׁא. Ib. <sup>b</sup>, v. תַּוּשָׁא I.—3) *oppression, extortion, distress*. Targ. Ex. III, 9; a. e.—Gitt. 45<sup>a</sup> תַּוּשָׁא because the exorbitant price is an extortion of the community.—4) *difficulty*. Bets. 30<sup>a</sup> בר' (Ms. M. תַּוּשָׁא) a load carried (on ordinary days) with a great effort.

תַּוּשָׁא, תַּוּשָׁא (b. h.; cmp. תַּוּשָׁא) [*to drip, melt away, to mourn, repine*]. Nidd. 23<sup>b</sup> (ref. to Deut. XXI, 17 תַּוּשָׁא, cmp. תַּוּשָׁא) a child over whose death his (the father's) heart is grieved. Ber. 16<sup>b</sup> תַּוּשָׁא let all those mourn who feel the affliction; Naz. 23<sup>a</sup>. Yeb. 47<sup>a</sup> the Israelites . . . are תַּוּשָׁא (some ed. תַּוּשָׁא, Part. pass.) broken down (under persecution). Gen. R. s. 60; s. 74; a. fr.

Nif. תַּוּשָׁא *to be afflicted*. Pesik. Asser, p. 96<sup>a</sup> תַּוּשָׁא על אורו over this man (me) in his affliction; Tanh. R'eeh ed. Bub. 7 (Tanh. ib. 10 תַּוּשָׁא, Yalk. Dent. 892; Prov. 962 תַּוּשָׁא, corr. acc.).

Hif. תַּוּשָׁא *to afflict*. Y. R. Hash. I, 57<sup>b</sup> bot. תַּוּשָׁא afflicts it (the year, causes prayers and fasting from fear of failure of the crop) in its beginning.

תַּוּשָׁא, תַּוּשָׁא I ch. same. Targ. Jer. XLVIII, 17; a. e.

תַּוּשָׁא, תַּוּשָׁא *to feel pain, groan*. Hull. 51<sup>a</sup> תַּוּשָׁא they groan constantly.

תַּוּשָׁא, תַּוּשָׁא II (v. preced.; cmp. b. h. תַּוּשָׁא) *to look out for, espy*. Sabb. 35<sup>a</sup> תַּוּשָׁא Ar. (ed. תַּוּשָׁא) he looked eastward (for the reflection of the setting sun). Ib. 53<sup>b</sup> תַּוּשָׁא תַּוּשָׁא כי תַּוּשָׁא (Ms. O. תַּוּשָׁא) they raise their nostrils [read:] תַּוּשָׁא and march like looking out (for the wolf). Ker. 6<sup>a</sup> תַּוּשָׁא תַּוּשָׁא Ar. (ed. תַּוּשָׁא) watch the lips of &c. Tam. 26<sup>b</sup> תַּוּשָׁא תַּוּשָׁא he (the watchman) looks out in both directions.

תַּוּשָׁא, תַּוּשָׁא m. (תַּוּשָׁא I) *sad, depressed*. Targ. I Kings XX, 43; XXI, 4 (ed. Vien. תַּוּשָׁא).—*Pl.* תַּוּשָׁא, תַּוּשָׁא. Targ. Is. XVI, 7 (ed. Lag. תַּוּשָׁא, corr. acc.); 11.

תַּוּשָׁא, תַּוּשָׁא m. ch. (=h. תַּוּשָׁא, v. preced.) *grief, affliction*. Targ. Gen. XXXV, 18 (h. text תַּוּשָׁא, v. תַּוּשָׁא). Targ. Y. ib. XLII, 38 תַּוּשָׁא (O. תַּוּשָׁא).

תַּוּשָׁא m. same. Snh. 100<sup>b</sup> (cit. fr. the Book of Ben Sira) תַּוּשָׁא לא תַּוּשָׁא לא תַּוּשָׁא suffer not grief to enter thy heart &c.; v. תַּוּשָׁא.

תַּוּשָׁא, v. תַּוּשָׁא.

תַּוּשָׁא, תַּוּשָׁא m. (דוּר) *grief*. Yalk. Jer. 279 תַּוּשָׁא the grief over the (destroyed) Temple (differ. in Lam. R. introd. 32).

**הַרְלֵל** m. (Af.) *winding; clue*, only in ירידה *the clue which one's own hand wound up*, i. e. *one's own doing*. Pes. 28<sup>a</sup>, v. גִּירָאָה. Cmp. הַלֵּיל.

**הַרְלֵל** I (b. h.) 1) *to pound, break*. Y. Bets. I, 60<sup>d</sup> top / but why should he not pound a day before?—Part. pass. הַרְלֵל, v. הַרְלֵל—2) *to designate, mark off*, v. הַרְלֵל II. [Gen. R. s. 5, v. הַרְלֵל III.]

*Nif.* הַרְלֵל, *to be pounded, crushed*. Bets. I, 7 are pounded (on Holy Days) in their usual way. Ib. 14<sup>a</sup> *לְרוֹקֵה וְכ'* as to pounding it (salt) alone. Yoma 75<sup>a</sup> *דָּבָר שֶׁנֶּחֱבֵד* something which is pounded in the mortar (spices); a. fr.

*Pol.* הַרְלֵל, part. pass. *crushed*. Yalk. Ps. 848 *הַרְלֵל* we are crushed (Gen. R. s. 5 מְדוּכְנֵין, v. הַרְלֵל).

**הַרְלֵל** ch. same. Part. הַרְלֵל, *crushed*. Targ. O. Num. XI, 8. Bets. 14<sup>a</sup> הַרְלֵל, v. infra.

*Pa.* הַרְלֵל same. Bets. 14<sup>a</sup> *כִּי תִרְכֹּת וְכ'* ed. (Ms. M. when thou poundest (on a Holy Day), bend the mortar sideways and pound.

*Af.* הַרְלֵל (emp. הַרְלֵל) *to extinguish*. Kidd. 81<sup>a</sup> *כִּי יִצְתָּקוּ אֲדָמָה* Ar. s. v. אֲדָמָה (missing in ed.) people came to put the fire out.

**הַרְלֵל** II, **הַרְלֵל** m. (cmp. הַרְלֵל; Assy. *to muster*, Schr. KAT p. 209<sup>9</sup>) [*marked off, pointed out*], *place, stand, hall*. Targ. I Kings XIV, 28 (ed. Lag. *רוֹבָא*, some ed. *רוֹבָא*, corr. acc.); Targ. II Chr. XII, 11 (h. text *רוֹבָא*).—Ber. 18<sup>b</sup>. Ib. 42<sup>b</sup>. V. הַרְלֵל.

**הַרְלֵל** III m. (v. preced.) *leader, chief commander*, only in הַרְלֵל (an adaptation of *dux ducum*, δῶξ δωκῶν, v. Du Cange s. v.) the leader of the services of the Levites, v. הַרְלֵל. Y. Sabb. X, 12<sup>c</sup>; Num. R. s. 7 (rendering of נְשִׂיאֵי אֱלֵעָזָר הָיָה רוֹדֵךְ [read:] Eleazar was chief commander, prince over princes; cmp. הַרְלֵל. Gen. R. s. 5 (play on הַרְלֵל, Ps. XCIII, 3) ('the rivers lift up their voices', saying to the waves of the Sea) קְבִלְנוּ ye leaders, receive us; [Yalk. Ps. 848 *הַרְלֵל* we are crushed]).

**הַרְלֵל**, v. הַרְלֵל II.

**הַרְלֵל** m. (dux) *dux, commander*. Ex. R. s. 15; a. fr.—[Gen. R. s. 5 לְרוֹכֵס Rashi, v. הַרְלֵל].—*Pl.* הַרְלֵל, *dux*. Cant. R. to II, 15 *הַרְלֵל* (read Rome and her *duces*. Gen. R. s. 78 *הַרְלֵל* my (Rome's) *duces*; a. fr. [Lev. R. s. 16 *הַרְלֵל*, read as ed. Wil. *הַרְלֵל*]. V. הַרְלֵל.

**הַרְלֵל**, v. preced.

**הַרְלֵל** f. (mortal) *mortar* (h. מִרְכָּה). Targ. Y. I Num. XI, 8.

**הַרְלֵל** m. (cmp. הַרְלֵל II) *place to stand on, stand, stage*, esp. *Dukhan*, the priests' stage from which they pronounce the benediction. Midd. II, 6; a. fr.—*to go up the stage, to officiate as priest*. Sabb. 118<sup>b</sup>; a. e.—2) *religious service from the stand, the Levite's singing, teaching*.

Meg. 3<sup>a</sup>; Arakh. 4<sup>a</sup> the Levites *הַרְלֵל* Ms. M. (ed. בר') must interrupt their services.—*Pl.* הַרְלֵל, v. הַרְלֵל III. Cmp. הַרְלֵל.

**הַרְלֵל** ch. same. Targ. Y. Num. VI, 23. Targ. Ezek. XLII, 12 (h. גִּירָאָה); a. e.—In gen. *teacher's platform, pulpit*. B. Bath. 21<sup>a</sup> *רִישׁ ד'* *superintendent of the platform*, title of a tutor who assists the teacher of a primary class numbering more than twenty five pupils.—Cmp. הַרְלֵל.

**הַרְלֵל** f. (דִּכְן, v. הַרְלֵל) *pounding, pounded dish*. Y. M. Kat. I, 80<sup>d</sup> bot. buy for us *שִׁירָהוּרִין לֵד'* peas for pounding.

**הַרְלֵל** ch. = הַרְלֵל. Lam. R. to I, 5. Ab. Zar. 11<sup>a</sup>; a. e.—*Pl.* הַרְלֵל, *dux*. Targ. Cant. VI, 8; a. e.—Gen. R. s. 67; a. fr.—Koh. R. to X, 18; Lam. R. introd. (R. Alex. 2) (ref to Is. XXII, 8 [read:] גִּלִּי הִשְׁתַּחֲוִיָּה He uncovered (disgraced) its (the Temple's) commanders (cmp. הַרְלֵל III).

**הַרְלֵל**, v. next w.

**הַרְלֵל** m. (transpos. of δῶξ δωκῶν) *hard to split*, an inferior kind of *parchment*, opp. to קֶלֶף, a split parchment of superior quality. Men. 31<sup>b</sup>. Ib. 32<sup>a</sup> sq.; Sabb. 79<sup>b</sup>; a. fr.—*Pl.* הַרְלֵל. Y. Sabb. VIII, 11<sup>b</sup> (not טִין . . . .).

**הַרְלֵל** m. (v. הַרְלֵל III, a. סִרְסָרָא; a popular adaptation of *μαγιστρικὸς* the *magistrate's officer, sergeant*. Meg. 27<sup>a</sup> *הַרְלֵל* ed. (Ms. M. *הַרְלֵל*, Ar. *הַרְלֵל*, expl. by R. Shesheth *דְּמָרָא* the riding messenger of the town. [Cmp. הַרְלֵל].

**הַרְלֵל** f. (denom. of הַרְלֵל) *dukedom, (ducatus), governorship*. Cant. R. to VI, 12 [read:] הַרְלֵל לִי הַרְלֵל give me the governorship of G. (v. הַרְלֵל). Ib. נִסָּב *הַרְלֵל* having entered the office he came down from there (to Sepphoris).

**הַרְלֵל**, Y. B. Mets. II, 8<sup>c</sup> bot. בר', some ed., v. הַרְלֵל.

**הַרְלֵל**, v. הַרְלֵל.

**הַרְלֵל**, v. הַרְלֵל.

**הַרְלֵל**, v. הַרְלֵל.

**הַרְלֵל**, v. הַרְלֵל.

**הַרְלֵל** f. (denom. of הַרְלֵל) *ram-like, or man-like*. Keth. 11<sup>a</sup>, v. הַרְלֵל.

**הַרְלֵל** f. (v. הַרְלֵל II) *place*. Ber. 42<sup>b</sup> (interch. with הַרְלֵל). Ib. 4<sup>b</sup> *בְּכָל ד'* everywhere else (in Rabbinical writings). Yeb. 62<sup>a</sup> *בְּד'* in another place (of the Scriptures). B. Mets. 93<sup>b</sup> bot.; a. v. fr.

**הַרְלֵל** (v. הַרְלֵל) *to wind, draw water*. Denom. הַרְלֵל.

*Af.* הַרְלֵל *to wind up, make skeins, prepare for spinning*. Yeb. 63<sup>a</sup> *וְלֹא תִדְוִיל* Ar. s. v. 5 buy (ready-made) and do not wind skeins (ed. *וְלֹא תִדְוִיל*, v. זָבִין וְלֹא תִדְוִיל, I a. II).

*Ithpe.* הַרְלֵל, *to be drawn from, to give water enough for irrigation*. B. Bath. 8<sup>a</sup> *לֹא מִיִּדְוִיל* but

perhaps the well (to be dug) will prove unfit for irrigation? Ib. 12<sup>b</sup>.

הַרְלָא, הַרְלָא, v. הַרְלָא.

הַרְלָבָא, v. הַרְלָבָא.

הַרְלָבָקִי, v. הַרְלָבָקִי.

הַרְלָלָא, הַרְלָלָא m. (הַרְלָלָא, v. הַרְלָלָא) *clue, skein*.—*Pl.* Hull. 60<sup>a</sup> they give the leper a reel הַרְלָלָא ed. (Ar. הַרְלָלָא) and he must wind up the clues or skeins.

הַרְלָפִינִין m. pl. (δελφίν) *dolphins* (a fish about which many fables were circulated among the ancients, comp. Sm. Ant. s. v.). Bekh. 8<sup>a</sup> הַרְלָפִינִין (Var. הַרְלָפִינִין, corr. acc.; Ar. ed. pr. הַרְלָפִינִין); Tosef. ib. I, 11.

הַרְלָפְנָא m. (הַרְלָפְנָא) *blear-eyed*.—*Pl.* Keth. 60<sup>b</sup>. [הַרְלָפְנָא, Bekh. 8<sup>a</sup>, v. preced.] [Tosef. Kel. B. Bath. I, 9, read הַרְלָפְנָא]

הַרְלָפְקִי, v. הַרְלָפְקִי.

הַרְלָפְקִיס, הַרְלָפְקִיס, Sifré Deut. 231, v. הַרְלָפְקִיס.

הַרְלָרִיא, v. הַרְלָרִיא.

הַרְלָם, imper. of הַרְלָם.

הַרְלָם (comp. הַרְלָם, רַבָּם) *to speak in a low voice, to suspect*. Part. pass. הַרְלָם *suspected*. Yeb. 52<sup>a</sup> הַרְלָם הָיָה he was suspected of illicit relations with his mother-in-law; Kidd. 12<sup>b</sup> הַרְלָמָא חַמְרָא מִיְתָרָא (v. Rashi to Yeb. l. c.) his mother-in-law was suspected &c.; Yeb. 69<sup>b</sup> sq.

הַרְלָמָא pr. n. *Duma*. Tosef. Par. II (I), 1 הַרְלָמָא וְהָיָה הַרְלָמָא the cow was named Duma (Var. הַרְלָמָא וְהָיָה the owner's name was D., v. הַרְלָמָא); Yalk. Num. 759 הַרְלָמָא.—V. הַרְלָמָא II.

הַרְלָמָה I f. (v. הַרְלָמָה) 1) *evil report, rumor*. Nidd. 66<sup>a</sup>, v. הַרְלָמָה.—2) *a woman of ill repute*. Sot. 27<sup>a</sup>. Gitt. 69<sup>b</sup> הַרְלָמָה בַּת אִבִּי הַרְלָמָה which an ill reputed daughter of an ill-reputed mother has spun.

הַרְלָמָה II f. (b. h.; preced.) *silence, land of death*. Masc. *Dumah*, the guardian angel of the deceased. Ber. 18<sup>b</sup> (Ms. M. הַרְלָמָה). Hag. 5<sup>a</sup> הַרְלָמָה לִיהָ לִיהָ I (the angel of death) hand him over to Dumah. Sabb. 152<sup>b</sup>.

הַרְלָמוֹס, v. הַרְלָמוֹס.

הַרְלָמוֹסִיָּא, v. הַרְלָמוֹסִיָּא.

הַרְלָמוֹר f. (הַרְלָמוֹר) *evil report, gossip*. M. Kat. 18<sup>b</sup>; Yeb. 25<sup>a</sup> הַרְלָמוֹר הָיָה הַרְלָמוֹר הָיָה הַרְלָמוֹר the gossip of a place must remain undenied for a day and a half (in order to be acted upon legally).

הַרְלָמוֹרָא m. (הַרְלָמוֹרָא) *resemblance, (there is) an analogy; (under) analogous conditions*. Kidd. 19<sup>a</sup> הַרְלָמוֹרָא וְכִי הָיָה הַרְלָמוֹרָא הָיָה הַרְלָמוֹרָא means a son like himself (the father), as he (the father) is of age, so must his son (to whom he designates her) be of age. Shebu. 40<sup>b</sup>; B. Mets. 4<sup>b</sup> הַרְלָמוֹרָא וְכִי הָיָה הַרְלָמוֹרָא under similar conditions as the just stated

claim of chattel and landed property. Meg. 2<sup>a</sup> הַרְלָמוֹרָא וְכִי הָיָה הַרְלָמוֹרָא הָיָה הַרְלָמוֹרָא (their respective seasons, Esth. IX, 31) is analogous to *z'mannam* (ib. 27); as *z'mannam* means two days &c.—M. Kat. 4<sup>a</sup>; a. fr.

הַרְלָמוֹרָא pr. n. m. *Domitian*, the Roman Emperor. Y. Sabb. XIV, 14<sup>d</sup> הַרְלָמוֹרָא בְּרַחֲמֵי הַרְלָמוֹרָא; Y. Ab. Zar. II, 40<sup>d</sup> הַרְלָמוֹרָא (corr. acc.).

הַרְלָמוֹרָא, Esth. R. to VI, 10 הַרְלָמוֹרָא, read הַרְלָמוֹרָא, v. הַרְלָמוֹרָא. V. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, read הַרְלָמוֹרָא (vocat. of dominus) *O Lord*. Lam. R. to I, 5 Ar., v. הַרְלָמוֹרָא. [הַרְלָמוֹרָא, הַרְלָמוֹרָא, Gen. R. s. 8; Koh. R. to VI, 10, read הַרְלָמוֹרָא.]

הַרְלָמוֹרָא, הַרְלָמוֹרָא f. pl. (dominicae, sub aedes, v. Revue des Etudes Juives, 1884, p. 277) *churches*. Snh. 74<sup>b</sup> הַרְלָמוֹרָא הַרְלָמוֹרָא הַרְלָמוֹרָא הַרְלָמוֹרָא Ms. M. (ed. omit. הַרְלָמוֹרָא; Var. lect., v. Rabb. D. S. a. l.) how dare we give fire to those churches (on Sundays)? [הַרְלָמוֹרָא, הַרְלָמוֹרָא, mis-nomer of *κυριακή*, the name used by the Greek teachers of Christianity, corresp. to the Latin dominica.—For another explan. v. Revue des Etudes Juives 1885, p. 195 sq.]

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, Yeb. 17<sup>a</sup>, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא m. (v. הַרְלָמוֹרָא) *keg, measure*. B. Bath. 90<sup>b</sup> הַרְלָמוֹרָא הַרְלָמוֹרָא הַרְלָמוֹרָא הַרְלָמוֹרָא (quot. Tosaf. to Yeb. 79<sup>a</sup> ed. רַוִּי, Ms. M. הַרְלָמוֹרָא, Ms. H. הַרְלָמוֹרָא) and they named it (the measure introduced by Papa) הַרְלָמוֹרָא *Papa's keg*.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, הַרְלָמוֹרָא m. pl. (donativa, pl.) *imperial donations*. Gen. R. s. 10, end (בה...; corr. acc.); Yalk. ib. 16 הַרְלָמוֹרָא Ex. R. s. 41 הַרְלָמוֹרָא some ed. (corr. acc.). Num. R. s. 7; a. fr.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא m. (b. h.) *wax*. Lam. R. to I, 4 הַרְלָמוֹרָא הַרְלָמוֹרָא הַרְלָמוֹרָא they became (yellow-complected) like wax.

הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא, הַרְלָמוֹרָא, v. הַרְלָמוֹרָא.

הַרְלָמוֹרָא (=הַרְלָמוֹרָא) *to stamp*; denom. הַרְלָמוֹרָא.

הַרְלָמוֹרָא pr. n. m. (prob. an abbrev. of Dositheus, v. *Dosa*, a Tannai, usu. named *R. D. ben Harkhinas*, or *Hork'nos*. Eduy. III, 1.—Tosef. Kel. B. Bath. IV, 14; a. fr.—Erub. 83<sup>a</sup> [read:] הַרְלָמוֹרָא וְכִי הָיָה הַרְלָמוֹרָא (v. Rabb.



p. 86<sup>b</sup>; Yalk. Sam. 152 אִידִיקָה סרח וכו' Serah . . . grew *angry*; cmp. דִּיקָהָן.—2) *to examine, look with anxiety, wait attentively*. Targ. Prov. VII, 6. Targ. Ps. XIV, 2; a. fr.—Gen. R. s. 17 לקלחון . . . אודיק R. . . . examined into the noise they made; Lev. R. s. 34; Yalk. Lev. 665; Yalk. Is. 352. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top 'רב' לון רב Bar K. looked out for them (waiting for them to ask him).

**דִּיקָא, דְּיוּקָא** m. (preced.) 1) *exactness, minuteness*. Nez. 7<sup>b</sup> נזיר enters into minuteness (saying 'one and a half').—2) (as an adv.) *exactly, exclusively, only*. Yeb. 76<sup>a</sup> א' a real barley corn it must be (nothing else). Men. 30<sup>a</sup> באמצע שיטה ד' only in the middle of a line.—Gitt. 44<sup>a</sup> ד' is this meant exactly (one hundred), or not exactly? Men. 27<sup>b</sup> אל' el (towards) is meant in its exact sense; a. fr.

**דִּיקָא** I m. (דִּיק) = h. *chaff*. Targ. Is. XL, 15. Ib. XXVIII, 28.

**דִּיקָא** II m. = h. דִּיק, *a withered spot in the eye* (or *withered in growth, dwarf*). Targ. O. Lev. XXI, 20 (Y. II ib. נים).

**דִּיקָא** m. (דִּיק) *evidence by conclusion, exact meaning*. Keth. 31<sup>b</sup> ד' ד' they differ as to the conclusion to be drawn from this Mishnah. Zeb. 31<sup>b</sup> (Rashi: דִּיקָא).

**דִּיקָא** m. pl. (δόξα, pl. of δόξα) *beams of the ceiling*. Lam. R. to I, 1 רב' (נש' רב' an oneirocritical interpret. of Kappadokia) *Kappa* in Greek is *twenty*, ד' (not דִּיקָא) *dokia* in Greek is *beams*; v. דִּיקָא.

**דִּיקָא**, v. דִּיקָא.

**דִּיקָא** (v. דִּיק) pr. n. pl. *Dukim* (cmp. דִּיקָא, *Dokos*, a stronghold near Jericho. Y. Ab. Zar. I, 39<sup>c</sup> ד' the garrison of D.

**דִּיקָא** m. (ducenarius, δουσάριος S.) *commander, procurator*. Y. Ab. Zar. I, 39<sup>b</sup> (Bab. ib. 6<sup>b</sup> מִינָא).

**דִּיקָא**, v. דִּיקָא.

**דִּיקָא, דְּיוּקָא** m. (דִּיק) *calculating, accurate scholar*. Ab. Zar. 10<sup>a</sup> ד' ספרא an accurate scribe (paying attention to exact historical dates).—*Pl.* דִּיקָא careful copyists of the Bible. Yeb. 43<sup>a</sup> ד' because exact scholars report a traditional addition (to the Halachah in question), 'These are the words of R. S.'

**דִּיקָא, דִּיקָא** f. (denom. of דִּיק; adopted in Hebr.) *trimming shears* on a pole. Y. Maasr. III, end, 51<sup>a</sup> ד' if the fruit is taken off with trimming shears (by a person standing outside the garden). Ib. צור צור wrap well up (keep well thy question about) the pruner (sophistical as it is), it is better than anything (the Agadists have to say).—Tosef. Kel. B. Mets. III, 9 ד' one knife of the shears.

**דִּיקָא**, v. preced.

**דִּיקָא** m. ch. (דִּיק) *fork-like reed*, opp. to קִי plain stems; prop. *Pl.* דִּיקָא, דִּיקָא Succ. 13<sup>a</sup> ד' the pronged reeds (corresp. to אִפְקִיָא of the palm-tree, Rashi). Lev. R. s. 12.

**דִּיקָא, דִּיקָא** m. h. same, *fork, fork-like reed, pronged pole*. Y. Erub. I, 18<sup>c</sup> קנה ד' reed-stem and prongs. Ib. 19<sup>c</sup> כמין ד' ; Y. Kil. IV, 29<sup>b</sup> ד' ; Y. Succ. I, 52<sup>a</sup> bot. כמין ד' (v. דִּיקָא). Y. Shebi. II, 33<sup>d</sup> top לח ד' (corr. acc.) he puts under it a pronged prop. Tosef. Kel. B. Mets. III, 14 דִּיקָא ed. Zuck. (Var. דִּיקָא).—*Pl.* דִּיקָא Y. Kil. I. c. he took וסוחם ד' forked reeds with which he closed the breach; Y. Erub. I, 19<sup>c</sup> top; Y. Succ. I. c.—Tosef. ib. I, 4 if one made a ceiling of the Succah ב' with (plain) reeds and with forked reeds; Bab. ib. 13<sup>a</sup> קנים ד' (Ms. M. 2 קנים ד' Ar. s. v. דִּיקָא, expl. ד' pronged reeds. Tosef. Men. XI, 6 דִּיקָא shaped like forks; Men. XI, 6 (96<sup>a</sup>) כמין ד' . . . מ' Ar. (ed. omit. ד' . . . כמין ד' . . . \*Denom. דִּיקָא *fork-shaped*. Tosef. Kil. IV, 5 קנים ד' ; Erub. 16<sup>a</sup> ; 11<sup>b</sup> קנים ד' (Ms. M. 2 קנים ד' ).

**דִּיקָא, דִּיקָא** ch. same.—*Pl.* דִּיקָא, דִּיקָא Y. Yoma III, beg. 40<sup>b</sup> ד' כמין ד' like two prongs of light; Y. Ber. I, 2<sup>c</sup> דִּיקָא (corr. דִּיקָא); Gen. R. s. 50 Ar. (ed. דִּיקָא).

**דִּיקָא** I (b. h.) [1] *to form a circle or enclosure* (v. Fl. to Levy Talm. Dict. I, p. 440<sup>a</sup> sq.).—Denom. דִּיקָא II, דִּיקָא (denom. of דִּיקָא) *to reside, dwell*. Ber. 8<sup>a</sup> ד' one must try to live in the same place with his teacher. Keth. 72<sup>a</sup> ; a. fr. ד' א' v. דִּיקָא, דִּיקָא Ib. 110<sup>b</sup> ד' ב' whoever lives in Palestine.—Succ. 35<sup>a</sup> (ref. to *hadar*, Lev. XXIII, 40) ד' ד' read not *hadar* but *haddar*, something which remains on its tree from year to year (without withering); a. fr.—3) *to lodge*, v. infra.

*Pl.* דִּיקָא 1) *to cause a circuit*; ד' *to let cattle change folds within a field, to collect manure in a field, by letting cattle live on it*. Shebi. III, 4. Y. ib. 34<sup>c</sup> bot. ד' you may let your cattle live on one's field as a favor; a. e.—2) *to lodge*, v. infra.

*Hif.* דִּיקָא *to lodge*. Pesik. R. s. 3, beg. (play on דִּיקָא) it (the goad) causes understanding to dwell in the cow; Pesik Bahod. p. 153<sup>a</sup> שמורה (ed. O. שמוּרָה); Koh. R. to XII, 11 [read:] שמוּרָה; Num. R. s. 14 שמוּרָה; Y. Snh. Tanh. B'haäl 15 ד' lodge understanding with men.]

*Nithpa.* דִּיקָא *to be manured* by cattle living in folds, v. Piel. Shebi. IV, 2; M. Kat. 13<sup>a</sup> ; a. e.

**דִּיקָא, דִּיקָא** ch. same, *to dwell*. Targ. Ps. CV, 23; a. fr.—Pes. 113<sup>a</sup> top (v. Rabb. D. S. a. l. note 6).—Part. דִּיקָא, דִּיקָא Ms. (ed. דִּיקָא).—Yeb. 52<sup>a</sup> ד' he resides with his father-in-law. B. Mets. 117<sup>a</sup> ד' who occupied. Taan. 24<sup>a</sup> ד' I live in a poor village.

*Pa.* *הַנִּיר, הַנָּאָר, הַנִּיר* 1) *to go around, to peddle* (cmp. h. *סָחַר*). R. Hash. 9<sup>b</sup> (expl. *הַנִּיר*, Lev. XXV, 10) *כְּמַנְיִיר* Ms. M. (ed. *הַנִּיר* Ar. s. v. *דִּיר* 3: *כִּי* as a traveller is licensed to go around and carry his goods through the whole district.—2) *to deposit manure*, v. preced. *Pl.*—B. Kam. 113<sup>b</sup> *הַנִּיר דִּירִי* Rashi (ed. *דִּיר*, Ms. R. *הַנִּיר דִּירִי*, v. Rabb. D. S. a. l. note) those (gentiles) who manure fields for pay by letting cattle live on them in folds.—3) *to place around (in a row, Rashi)*. Kidd. 81<sup>a</sup> *נִיר גִּילְפִי* placed jugs around (as a partition).—4) *to round a person, to overtake*. B. Kam. 92<sup>b</sup>; B. Mets. 107<sup>b</sup> (prov.) *וְכִי יִנְדָּוּהוּ* Ar. (ed. *מַנְיִיר*, *מַנְיִיר*) runners run but overtake not one who has taken a morning meal.

*דִּיר* II m. (preced., cmp. *רִיר*) *rim, wreath*. Kel. XVI, 3.—*Pl.* *הַנִּיר*. Ib.

\**דִּיר* III m. *a stuffed bag*. Lam. R. to I, 1 *רַבְרִי* (2 חדר כוח), v. *אֶרֶר* I. [Y. Snh. X, 28<sup>a</sup> top; Num. R. s. 14; 15; Tanh. B'haäl. 15, v. *בִּדְרִי*.]

*דִּיר* m. (b. h., *דִּיר* I) [*circle, period*, cmp. *גֵּנִיל generation, contemporaries*. Arakh. 17<sup>a</sup> *לִפְנֵי פְרִינָס* as the leaders of the generation; a. v. fr.—*הַנִּיר* the generation which witnessed the separation of races; *דִּיר* which perished in the flood; *דִּיר* which perished in the desert, &c. Snh. X, 3 (107<sup>b</sup>, sq.); a. fr.—*Pl.* *הַנִּיר*. Ib. 99<sup>a</sup>; a. fr.—*לְדוֹרוֹתָא* for all time to come; permanent, opp. *לְשַׁעֲרָא* a temporary ordinance. Ib. 16<sup>b</sup> (ref. to Num. VII, 1) *וְכִי* only they were installed with ointment, but not as a precedent for future installations; a. fr.—Men. 19<sup>b</sup>, a. e. *לֹא* a permanent law cannot be derived from a special temporary legislation.—*פֶּסַח* annual Passover celebration, opp. *פֶּסַח מִצְרַיִם* the one observed in Egypt. Pes. IX, 5; a. fr.

*דִּיר* imperat. of *נִיר*. Kidd. 41<sup>a</sup>; a. fr.

*דִּירָא* I m. (v. *דִּיר* I) *district, settlement, village* (corresp. to h. *הַנִּיר*). B. Bath. 54<sup>b</sup> *דִּירָא דִּירָא* Ms. M. (ed. *דִּירָא*); Erub. 12<sup>a</sup> *דִּירָא דִּירָא* *Shephardville* (v., however, Berl. Beitr. z. Geogr. Babyl. p. 30).—Pes. 40<sup>a</sup> *דִּירָא* the settlement of Be-Hashu.—*Pl.* *דִּירָא*. Targ. Ps. X, 8 ed. Lag. (Var. *דִּירָא*, v. *דִּירָא*; Ms. *דִּירָא*).

*דִּירָא* II m. (b. h., *דִּיר*, v. Ges. H. Dict. s. v.) *dura*, name of a jewel, mother of pearl(?). Targ. Esth. I, 6 *דִּירָא* the dura of the Sea places.—Esth. R. to I. c. *לְמַרְגְּלִיתָא דִּירָא* there is a place where a pearl (or jewel) is called *durah*; Meg. 12<sup>a</sup> there is a precious stone in the Sea places *שְׁמֵהּ דִּירָא* Ms. M. (ed. *דִּירָא*) whose name is *dirah* (*darah*); Y. Snh. X, 28<sup>a</sup> top *דִּירָא* there (at a certain place) they call &c.

*דִּירָא* III or *דִּירָא* m. (*דִּיר* I) a *parasite worm* in the bowels. Num. R. s. 7 [read:] *בְּמַעֲדָהּ* v. *דִּירָא*.

*דִּירָא* IV m. (*דִּיר* II) *burden, load*. B. Kam. 92<sup>b</sup> (prov.)

*דִּירָא* (our w. missing in Ar. s. v. *דִּירָא*) if thou wilt lift the burden, I shall lift (if you will share the responsibility, I shall take the lead).

\**דִּירָא* IV, or *דִּירָא*, *בִּירָא* (cmp. *דִּירָא* I) *Be-Dura* (*Davvara*), a station near Hagronia. Ber. 31<sup>a</sup> ed. (Ms. M. *דִּירָא*, without *בִּירָא*; Ms. F. *דִּירָא*; oth. var. *דִּירָא*, *דִּירָא*, v. Rabb. D. S. a. l. note).

\**דִּירָא* m. pl. (*δῶρα*, irreg. pl. of *δῶρον*, v. LXX, II Chr. XXXII, 23 ed. R.) *gifts*. Y'lamd. to Num. XV, 1 quot. in Ar. s. v. *דִּירָא*.

\**דִּירָא* m. (v. *דִּירָא*) *county governor*,—*מִירָא* (Mylord, the governor), title of an officer. Yoma 82<sup>b</sup>; Snh. 74<sup>a</sup>; Pes. 25<sup>b</sup> (Ms. M. *דִּירָא*; Rashi: the lord of *my village*, v. *דִּירָא* I).

*דִּירָא*, v. *דִּירָא*.

*דִּירָא* m. (contract. of *דִּירָא*, reduplic. of *דִּירָא*, v. *דִּירָא*; cmp. *דִּירָא* a *haughty leader*. Targ. Job XXXIV, 20 ed. Lag. (ed. Vien. *דִּירָא*).—*Pl.* *דִּירָא*, *דִּירָא*. Ib. XXXV, 9 (Var. *דִּירָא*). Targ. Prov. VIII, 16 Var. ed. Lag. *דִּירָא* (corr. acc.). Targ. Ps. XXXI, 24.

*דִּירָא* m. (*דרג*) a *suite of graded officers*. Y. Hor. III, beg. 47<sup>a</sup> *דִּירָא* *Himself and His entire staff* (of angels); Y. Snh. II, 20<sup>a</sup> top *דִּירָא* Ex. R. s. 1 *דִּירָא* he (Moses) left his escort.—Y'lamd. to Num. XII, 1, quot. in Ar. *דִּירָא*. Num. R. s. 4 *דִּירָא* that they should form a hierarchy of officers before him. Y. Keth. XII, 35<sup>a</sup> bot. *דִּירָא* (corr. acc.) he saw his (R. Hiyā's) suite in the future world, and his eyes became dim.

*דִּירָא* m. (Pers. *durd*, cmp., however, *דִּירָא* *sediment, lees, dregs*. Ab. Zar. 32<sup>a</sup>.—*Pl.* *דִּירָא* (used as sing.). Targ. Ps. LXXXV, 9.—Meg. 12<sup>b</sup> like wine resting upon its lees (Jer. XLVIII, 11). Ab. Zar. 34<sup>a</sup>; a. e.

*דִּירָא*, v. *דִּירָא*.

*דִּירָא*, v. *דִּירָא*.

*דִּירָא* pr. n. m. *Durdaya*. Ab. Zar. 17<sup>a</sup> El. ben D. (Var. *דִּירָא*).

*דִּירָא*, v. *דִּירָא* I, II.

*דִּירָא* I pr. n. pl., *כִּרְם* *the vineyard of Doron*. Y. Kil. VII, 20<sup>a</sup> bot.

*דִּירָא* II, ch. form *דִּירָא* m. (*δῶρον*) *present, honorary gift*. Targ. Ps. CXLI, 2. Ib. XL, 7; a. e.—Zeb. 7<sup>b</sup> *דִּירָא* the burnt offering is a votive gift (not a means of atonement). Pes. 118<sup>b</sup>; a. fr.—*Pl.* *דִּירָא*. Targ. Y. Ex. XII, 46; a. e.—*דִּירָא*. Gen. R. s. 79. (Yalk. ib. 133 *דִּירָא*; a. fr.—Chald. form. *דִּירָא*. Targ. Ps. XX, 4 ed. Lag. (Ms. a. some ed. *דִּירָא* incorr.). Cant. R. to VIII, 11 *דִּירָא*, v. next w.



**הַדְרָא** f. (*δωρεά*) same. *Pl.* הַדְרָאוֹת, הַדְרָאוֹת. Gen. R. s. 85, end, the one sent (to Babylon) dates, and the other (to Palestine) gifts of honor (purple cloak, ref. to Josh. VII, 21); Cant. R. to VIII, 11 הַדְרָאוֹת (corr. acc. or הַדְרָאוֹת).—Ex. R. s. 5 עֲשֵׂרוֹת שֶׁל הַדְרָאוֹת gifts consisting of crowns.

**הַדְרָא** f. (*דור*, *דור*, v. *דור*) *freedom, remission of tribute or fine, pardon.* Gen. R. s. 53 (play on *יצחק*) [read:] לַעֲוֹנוֹתָי לִיחֵן דָּר לַעֲוֹנוֹתָי a law was issued to give a grant (remission of sin) &c.; Yalk. ib. 92 וְכִי דָרִי וְכִי דָרִי. Gen. R. l. c. [read:] מִדָּה לַעֲוֹנוֹתָי לִיחֵן דָּר לַעֲוֹנוֹתָי as the verb עָשָׂה used there (Esth. II, 18) means to grant a remission to the world, so does the verb עָשָׂה (Gen. XXI, 8) etc.; Pesik. Sos. p. 146<sup>a</sup> דָּרִי (corr. acc.); Yalk. Gen. 93 דָּרִי.—Y'lamd. to Lev. XXI, 10, quot. in Ar. דָּרִי full pardon.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא** m. (*threshing*. Targ. Y. II Deut. XXV, 4 *הַדְרָא* (Y. I *הַדְרָא*, h. text *הַדְרָא*).

**הַדְרָא** f. pl. (v. preced.) *pomace.* Tosef. Maas. Sh. I, 10 שֶׁל הַדְרָא ed. Zuck. (Var. *הַדְרָא*).

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא** m. (a disguise of *Ερμης*, or Mercurius, the divinity of commerce to whom a great annual fair, prob. of Tyre, was dedicated, v. Y. Ab. Zar. I, 39<sup>d</sup> top, quot. s. v. *Durmos*, name of a great annual fair. B. Mets. 72<sup>b</sup> (Ms. M. *הַדְרָא*, v. Rabb. D. S. a. l. note).

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא** pr. n. f. *Durmaskith (of Damascus).* Sifré Deut. i B. José ben D.; Hag. 3<sup>b</sup>; Tosef. Yad. II, 16 *הַדְרָא*; Tosef. Sot. III, 9; a. fr.—Mekh. Yithro, Bahod. i Abba José b. D.—[Tanh. Noah i *הַדְרָא* (corr. acc.), Var. *הַדְרָא*, v. Tanh. ed. Bub. ib.] [*Pl.* *הַדְרָא*, v. *הַדְרָא*].

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא**, v. *הַדְרָא*.

*fulled* before tanning. Bets. I, 5 (11<sup>a</sup>) you must not place the hide לפני הד' in front of the *dor'san* (Mish. Nap. a. oth. *הַדְרָא*, Y. ed. *הַדְרָא*).

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא** f. (a perversion of *τρωακή*, sub. *σταφυλή*, v. infra) *grape used for dessert*, fit for eating but yielding no wine, fig. *a woman who has no menstruation.* Nidd. IX, 11. Ib. 64<sup>b</sup>; Keth. 10<sup>b</sup> (phonetic etymology) *הַדְרָא* [hence the perversion] a cut-off race (bound to die out). Ib. *הַדְרָא* a family the women of which have neither menstruation nor symptoms of injured virginity. Y. ib. I, 25<sup>a</sup> bot. quoting Mish. Nidd. l. c. *הַדְרָא*.

**הַדְרָא**, Tosef. Kel. B. Mets. III, 14 Var., v. *הַדְרָא*.

**הַדְרָא** m. *lecturer*, v. *הַדְרָא*.

**הַדְרָא** m. (comp. of *הַדְרָא* a. *שיני*, pl. of *שינא*) [*row of teeth*,] *gum.* Sabb. 65<sup>a</sup> לִדְ (some ed. *הַדְרָא*, incorr.; Ms. M. *הַדְרָא*, Var. a. Ar. in two words, v. Rabb. D. S. a. l. note) a remedy for the gum. Cmp. *הַדְרָא* I.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא** (b. h.), part. a. perf. 1) *to tread, trample, thresh.* Sabb. VII, 2 *הַדְרָא* he who threshes (on the Sabbath); a. fr.—Euphem. for sexual contact. Nidd. 41<sup>b</sup>. Gen. R. s. 85. Pes. 87<sup>b</sup>; a. e.—*הַדְרָא* to trample with one's heel, *to treat lightly, not to heed.* Ab. Zar. 18<sup>a</sup>. Lev. R. s. 27.—2) *to walk about, be familiar, well-known.* Meg. 24<sup>b</sup> *הַדְרָא* if he has been a familiar figure in his town (so that people do not mind his bodily disfigurement); Y. Taan. IV, beg. 67<sup>b</sup>; a. fr.

*הַדְרָא* to trample. Ex. R. s. 15 *הַדְרָא* you used to tread upon this piece of wood. Midr. Till. to Ps. VIII, 3 *הַדְרָא* even one who treads upon thee as upon dust. Gen. R. s. 44 *הַדְרָא* tread upon them.

**הַדְרָא**, v. *הַדְרָא*.

**הַדְרָא** ch. same, 1) *to thresh.* Targ. Ruth II, 17.—Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup>, v. *הַדְרָא*.—2) *to tread upon, trample (to death).* Targ. II Kings VII, 17; a. fr.—B. Kam. 9<sup>a</sup> *הַדְרָא* he sets his foot upon the landmark (symbol of possession).—3) *to be used to, not to mind.* Sabb. 129<sup>b</sup> *הַדְרָא* since the people are in the habit of doing it. Gitt. 56<sup>b</sup> *הַדְרָא* being used (to the hammering) the gnat did not heed it. Keth. 62<sup>a</sup> *הַדְרָא* we are used to it.—Targ. Prov. VIII, 33 *הַדְרָא*, v. *הַדְרָא*.

*הַדְרָא* to pass over, to leave unheeded, to be listless. Targ. Prov. IV, 15; XIII, 18; XV, 32 Ar. a. Mss. (ed. Lag. *הַדְרָא* with *הַדְרָא*, h. text *הַדְרָא*); ib. VIII, 33 (v. supra, ed. Lag. *הַדְרָא*).—Snh. 7<sup>a</sup> (prov.) *הַדְרָא* happy he who hears (himself abused) and minds it not; he will escape a hundred evils.—Y. Peah I, 15<sup>e</sup> bot.; Y. Kidd. I, 61<sup>b</sup> *הַדְרָא* . . . *הַדְרָא* eat and care not (do not share in our conversation), for so do dogs eat and mind not. [Targ. Y. II Num. XI, 8 *הַדְרָא*, v. *הַדְרָא*].

*Ithepe*. אֶרֶשׁ, אֶרֶשׁ, אֶרֶשׁ. Targ. Is. XXIV, 3. Ib. XXV, 10. — [Targ. Jer. XLVIII, 26, v. הַשָּׂא.] הַשָּׂא. *Palp*. הַשָּׂא. v. הַשָּׂא.

הַשָּׂא, v. הַשָּׂא.

הַשָּׂא m. (רשן) *fat pasture ground*. Sifrē Num. 81; Deut. 62 הַשָּׂא של יריחו (comp. הַשָּׂא Jer. XXXI, 39).

הַשָּׂא f. (sub. בית) m. *a subterranean masoned store-room, cistern, cellar*. [Syr. הַשָּׂא *grex, horreum*, P. Sm. 1200.] [In Mishnah Seder Tohároth וְהַשָּׂא, v. R. S. to Ohol. XI, 8.] B. Bath. IV, 2 he who sells a house, has not sold with it הַשָּׂא אֶת הַרְ' ולא אֶת הַרְ' either the pit or the *duth*. Ib. 64<sup>a</sup> וְכִי הַרְ' וְהַרְ' *bor* and *duth* are subterranean, בְּבִנְיָן הַרְ' בֹּר בַּחפִּירָה הַרְ' a *bor* is made by digging, a *duth* by masonry. Tosef. Erub. XI (VIII), 18; Tosef. Pes. I, 3 וְרִצִּיעַ וְהַרְ' 3; Y. ib. I, 27<sup>b</sup> top וְהַרְ'. Ib. וְהַרְ' treating of a *hadduth* which has a lid. R. Hash. III, 7.—Y. Ab. Zar. II, 40<sup>c</sup> bot. לְהַרְהוּ (corr. acc.) when going up with him to the upper story or down to the cellar &c. Kel. V, 6 ed. Derenb. וְהַרְ'. Ohol. XI, 8 וְהַרְ'; Tosef. ib. XII, 4 וְהַרְ'; a. fr.—*Pl.* הַרְהוּ. Tosef. B. Bath. III, 1 (Var. הַרְהוּ, Mish. ib. IV, 2 sing.).—הַרְהוּ. Y. ib. IV, 14<sup>c</sup> bot. הַרְהוּ ed. Krot. (corr. acc.). [Our w. seems to be originally הַרְהוּ, fr. ירח. Asto rejection of comp. הַרְהוּ.]

הַרְהוּ, v. הַרְהוּ.

הַרְהוּ, v. הַרְהוּ.

\*הַרְהוּ, *Pa.* הַרְהוּ (= הַרְהוּ) *to set apart of each kind*. Targ. Y. I Deut. XV, 14 (O. פרש, h. text עֵנֶק Hif.) הַרְהוּ מִהַרְהוּ (ed. Amst. מִדְרֹר' חֲדָר', corr. acc.).

הַרְהוּ, v. הַרְהוּ.

הַרְהוּ, *mp.* הַרְהוּ *to be merry, wanton*.—Denom.:

\*הַרְהוּ f. *jester, dancer*.—*Pl.* הַרְהוּ. Dan. VI, 19 (comp. הַרְהוּ; oth. opin.=next w.).

\*הַרְהוּ f. pl. (v. preced.) *boards used at weddings as tables*. Tosef. Kel. B. Mets. V, 3 Kimhi (ed. Zuck. (רחוּינות, Var. רחוינות).

הַרְהוּ m., pl. הַרְהוּ (רחוּי, v. הַרְהוּ) *wantonness*. Targ. Ps. LXII, 9 ed. Lag., v. הַרְהוּ.

הַרְהוּ, v. הַרְהוּ.

הַרְהוּ, v. הַרְהוּ.

הַרְהוּ m. (הַרְהוּ) *feast, wedding entertainment*. Koh. R. to II, 2 [read:] וְהַרְהוּ מִעֲרֵבָא וְכִי he whose feast is disturbed,—what has rejoicing to do with him? Pesik. Aḥarē p. 169<sup>b</sup> הַרְהוּ מִעֲרֵבָא (read וְהַרְהוּ מִעֲרֵבָא); Lev. R. s. 20.

הַרְהוּ m. (רחק) 1) *oppression*. Targ. Ex. VI, 6. Targ. Ps. XLIII, 2.—2) *need, stint*. Targ. II Chr. XVIII, 26; I Kings XXII, 27.

הַרְהוּ, *mp.* הַרְהוּ (b. h. הַרְהוּ) 1) *to push away, thrust*. Tosef. Yoma IV (III), 14 מִזֵּה וְלֹא מִזֵּה; Y. ib.

VI, 43<sup>c</sup> bot. הַרְהוּ if the man thrust the goat down the precipice, and it did not die. Snh. 107<sup>b</sup>, a. e. הַרְהוּ שְׂמָאֵל let the left hand repel them and the right invite; a. fr.—Transf. הַרְהוּ, or הַרְהוּ *to dismiss with a vague or paltry reply*. Hull. 27<sup>b</sup>. Tanh. Huck. 8; Num. R. s. 19; a. fr.—2) *to expel*. Tosef. Dem. III, 4; Bekh. 31<sup>a</sup>; Y. Dem. II, 23<sup>a</sup> top, v. הַרְהוּ.—3) *to suspend, make inoperative, supersede*. Ohol. VII, 6 הַרְהוּ נֶפֶשׁ מִפְּנֵי וְכִי we dare not set aside the regard due to one human life for the sake of saving another human life; Gen R. s. 94 הַרְהוּ אֶת הַסֶּפֶק וְכִי is it thus one must act? dare you sacrifice one life &c.?—Y. Snh. VIII, 26<sup>c</sup> top הַרְהוּ אֶת הַסֶּפֶק to disregard the doubt the benefit of which is to be given to the criminal.—Y. Shek. IV, 47<sup>d</sup> bot. הַרְהוּ אֶת הַפֶּסַח we postponed it (the fast) to the first day of the week; Meg. 5<sup>b</sup> הַרְהוּ הַפֶּסַח; Erub. 41<sup>a</sup> הַרְהוּ הַפֶּסַח.—Pes. VI, 1 . . אֵלּוּ דְּבָרִים the following performances needed for the Pass-over offering take precedence of the Sabbath (cause a suspension of the Sabbath laws); a. v. fr.—*Part. pass.* הַרְהוּ a) *pushed, hurried*. M. Kat. 28<sup>a</sup> הַרְהוּ אֶת הַמִּזְבֵּחַ a hurried death.—b) *suspended, superseded*. Yoma 7<sup>b</sup>, a. fr. הַרְהוּ הַחֹמֶשׁ הַזֶּה the law about levitical purity is only suspended for the sake of an entire community (and its suspension requires atonement), opp. הַרְהוּ הַחֹמֶשׁ הַזֶּה the law &c. is inoperative. Zeb. 12<sup>a</sup> הַרְהוּ מִעֲקָרָא unfit from the start, opp. הַרְהוּ מִדְּרֹר, v. infra.—[Yeb. 80<sup>b</sup>; Gitt. 57<sup>a</sup> הַרְהוּ, v. הַרְהוּ.]

*Nif.* הַרְהוּ *to be pushed aside, suspended; to give way*. Meg. 5<sup>b</sup> הַרְהוּ וְכִי הַרְהוּ the fast being once suspended (on account of the Sabbath), let it remain so (and not be taken up on Sunday). Pes. 66<sup>b</sup> הַרְהוּ הַפֶּסַח an individual (if unclean on Passover) is suspended (postpones the celebration) until the second Passover (Num. IX, 10 sq.), but not a community. Yoma 64<sup>a</sup> הַרְהוּ הַחֹמֶשׁ הַזֶּה animals (dedicated for sacrifices) cannot be removed forever from sacred use (as long as the obstacle lies not in their physical unfitness). Ib. הַרְהוּ הַחֹמֶשׁ הַזֶּה once fit and then discarded (on account of a temporary unfitness).—Ber. 64<sup>a</sup> הַרְהוּ מִפְּנֵי הַזֶּה . . שְׂעָרָא הַזֶּה to him who gives way to time (yielding patiently to circumstances), time will give way, v. הַרְהוּ.

*Hif.* הַרְהוּ 1) *to remove hurriedly*. M. Kat. 22<sup>a</sup> הַרְהוּ הַבֵּר he who is anxious to remove the bier of a relative (hurries the burial).—2) *to thrust*. Arakh. 30<sup>b</sup> הַרְהוּ אֶת הַבֵּר Rashi (ed. אֶרֶשׁ, corrupt. of אֶרֶשׁ; Ar. הַרְהוּ imperat. Kal) I will throw a stone after the fallen man (not give the sinner a chance to return). [Naz. 16<sup>b</sup> הַרְהוּ אֶת הַבֵּר, read with ed. הַרְהוּ אֶת הַבֵּר.] [Tosef. Toh. VIII, 8 הַרְהוּ, v. הַרְהוּ.]

הַרְהוּ ch. same, 1) *to thrust, push, knock down*. Targ. O. Num. XXXV, 20 הַרְהוּ הַחֹמֶשׁ he knocked him down (h. text הַרְהוּ; Y. הַרְהוּ). Targ. Ps. CXVIII, 13; a. e.—2) *to suspend, supersede &c.*, v. preced. 3). Zeb. 12<sup>b</sup> הַרְהוּ הַחֹמֶשׁ הַזֶּה he debarred himself from offering (on account of his apostasy). Pes. 69<sup>b</sup> הַרְהוּ הַחֹמֶשׁ הַזֶּה I might think they take precedence of the Sabbath. Ber. 23<sup>a</sup> הַרְהוּ הַחֹמֶשׁ הַזֶּה the person was for the time in an unfit condition to pray (and his prayer does not count at all).

*Af. אָפּהי, Pa. אָפּהי to push aside, drive off.* Pes. 57<sup>a</sup> אָפּהי קאָ מִדִּיִּי he sends us off (with a vain promise). *Ithpa. אִתְּפִי, Ithpe. אִתְּפִי 1) to be thrust down.* Targ. Ps. XXXVI, 13 אִתְּפִיִּיִּי Ms. (ed. אִתְּפִיִּיִּי); a. e.—2) *to be superseded, postponed &c.* (v. preced. Nif.). Targ. Y. Num. IX, 10.—Zeb. 12<sup>b</sup> אִי מִמִּילָא he was debarred from offering through no fault of his. Ib. אִי גִבְרָא אִי the person was unfit; a. fr.

*הִתְפִּיחַ, הִתְפִּיחַ f. (preced.) 1) thrusting, knocking down.* Snh. 45<sup>a</sup> (ref. to דִּחְפִּי, Mish. ib. VI, 4) מִנֵּיִן שֶׁבֶר־ whence do we derive the law that he must be knocked down?; Y. ib. VI, 23<sup>c</sup> top דִּחְפִּי שֶׁנֶּעֱשֶׂה דִּחְפִּי.—Pl. הִתְפִּיחַ, הִתְפִּיחַ. Ib.—2) *postponement, suspension.* Y. Sabb. XIX, beg. 16<sup>d</sup> עֵיקַר הִתְפִּיחָן וְכִי what they chiefly supersede is the Sabbath and that which is required for their execution is labor (otherwise forbidden).—[הִתְפִּיחַ in later Hebr. literature: *the reasons for shifting the first day of Tishri* in the Jewish calendar.]

*הִתְפִּיחַ m. (v. הִתְפִּיחַ) feaster, reveller.—Pl. הִתְפִּיחַ. Lev. R. s. 38, v. הִתְפִּיחִי.—Fem. הִתְפִּיחִי. Lam. R. introd. (R. Johān. I) קִרְיָא עֲלֵיהּ Is. XXII, 2; Targ. (דְּחִיחַ).*

*הִתְפִּיחַ, הִתְפִּיחַ, הִתְפִּיחַ (comp. דִּחַח) to laugh; to deride.* Targ. Job XI, 8; Targ. Ps. II, 4, v. הִתְפִּיחַ. Targ. Ps. XXII, 8 (ed. Lag. דִּחַח). Targ. Prov. I, 26 (Var. דִּחַח, incorr.).—Pesik. B'shall. p. 93<sup>b</sup> וְכִי הִתְפִּיחַ וְכִי laughing and weeping (Koh. R. to XI, 2 דִּחַח).

*Pa. אָפּהי to make sport of, to play.* Gen. R. s. 79 לִיָּהּ אָנָּה מְדַחֵךְ בְּדוֹרֵי וְכִי (Koh. R. to X, 8 מְדַחֵךְ) will I not make sport of that elder of the Jews?! Koh. R. to III, 2 מְדַחֵכִין וְכִי (ed. Wil. מְדַחֵךְ) playing in front of a dwelling.

*הִתְפִּיחַ, הִתְפִּיחַ (comp. דִּחַח a. Arab. dahala) [to be depressed, bent,] to fear, be afraid of, shun; to worship, revere.* Targ. Gen. XVIII, 15. Targ. Ps. XXXIII, 8; a. fr.—*Part. הִתְפִּיחַ, הִתְפִּיחַ; constr. הִתְפִּיחַ. Targ. Ex. IX, 20. Targ. Gen. XIX, 30; a. fr.—Sabb. 23<sup>b</sup> מִיִּיִּיִּי he who reveres the scholars. Y. Naz. IX, end 58<sup>a</sup> (play on מִיִּיִּיִּי a. מִיִּיִּיִּי, v. Mishn. ib. IX, 5) as the grain is afraid of the iron (scythe), so is the hair &c.; a. fr.—Sabb. 31<sup>b</sup>, a. fr. מִיִּיִּיִּי shunning sin.*

*Pa. אָפּהי to frighten, to cause fear.* Targ. II Sam. XIV, 15 מִיִּיִּיִּי ed. Lag. (ed. דִּחַח).

*Af. אָפּהי to frighten, scare.* Cant. R. to III, 6 מִיִּיִּיִּי with this (fire) wilt thou frighten me?—Koh. R. to VII, 1 (prov.) whom a snake once has bitten, אָפּהי אָפּהי a rope will frighten.

*Ithpe. אִתְּפִי to be afraid.* Lev. R. s. 9 אִתְּפִי אִתְּפִי she was afraid of him.

*הִתְפִּיחַ, הִתְפִּיחַ m. (preced.) 1) fearing, v. preced.—2) fearful, terrible, awe-inspiring.* Targ. Y. Gen. XXVIII, 17. Targ. Ps. LXXXVI, 5 מִיִּיִּיִּי Ms. (ed. מִיִּיִּיִּי, combin. of two versions). Targ. Deut. X, 17. Ib. VIII, 15; a. fr.—Lev. R. s. 9 שְׁלִישָׁא מִיִּיִּיִּי how severe is this ruler!—Pl. הִתְפִּיחַ, f. הִתְפִּיחַ. Targ. Hab. I, 7. Targ. Ps. XLV, 5 (noun).

*הִתְפִּיחַ m. (preced.) fear, reverence.* Targ. Jon. I, 16 (ed. Lag. הִתְפִּיחַ).

*הִתְפִּיחַ f. same, fear, worship.* Targ. O. Gen. XXVIII, 17 אָפּהי מִיִּיִּיִּי Oh, the fearfulness of this place!—\*Pl. הִתְפִּיחַ manifestations of worship. Targ. Is. LXVI, 20 ed. Ven. I a. Levita (ed. Lag. רִחִילִין, oth. ed. רִחִילִין; h. text אָפּהי (!); comp. רִחִילִין for רִחִילִין ibid.).

*הִתְפִּיחַ, v. הִתְפִּיחַ.*

*הִתְפִּיחַ, v. הִתְפִּיחַ.*

*הִתְפִּיחַ, v. הִתְפִּיחַ.*

*הִתְפִּיחַ f. (דחח) pushing, knocking down.* Y. Sabb. VII, 9<sup>d</sup> bot. גִּירָה וְכִי אָבִי goring and knocking down are chief actionable damages, v. אָבִי (Y. B. Kam. I, beg. 2<sup>a</sup> גִּירָה).

*הִתְפִּיחַ, הִתְפִּיחַ, v. הִתְפִּיחַ.*

*הִתְפִּיחַ m., הִתְפִּיחַ c. (דחח) 1) narrow, pressed.* Targ. Y. Num. XXII, 26. Targ. I Kings VIII, 64 (not דִּחַח); a. e.—Ta'an. 21<sup>a</sup> לָדוּ מִלְּרָא טוֹבָא דִּי they were hard pressed (in great distress); B. Mets. 114<sup>b</sup>.—Pl. הִתְפִּיחַ, f. הִתְפִּיחַ. Targ. Ez. XLII, 5 sq.—2) *forced.* B. Kam. 43<sup>a</sup>, a. e. שִׁירִיָּא דִּי אָפּהי a forced answer (argument).

*הִתְפִּיחַ, v. הִתְפִּיחַ.*

*הִתְפִּיחַ I m. (preced.) fearer, worshipper.—God-fearing.* Targ. Gen. XXII, 12; a. e.—Pl. הִתְפִּיחַ. Targ. Ps. CXXXV, 20; a. e.—Targ. Is. LV, 13 מִיִּיִּיִּי shunning evil.—Fem. הִתְפִּיחַ. Targ. Prov. XXXI, 30 דִּיִּיִּיִּי Ms. (ed. רִחִילִין דִּיִּיִּיִּי). Targ. II Kings IV, 8.

*הִתְפִּיחַ II, הִתְפִּיחַ f. (preced.) fear.* Targ. Ps. II, 11. Targ. Prov. I, 7; a. fr.—Y. B. Mets. II, 8<sup>c</sup> bot. בִּגְיִן מִיִּיִּיִּי from fear of thee; a. e.—Trnsf. (comp. מִיִּיִּיִּי) m. deity. Targ. Is. II, 22. Targ. Y. II Deut. XXXII, 15. Targ. Y. I ib. 18 מִיִּיִּיִּי (Ms. דִּחַח); a. fr. Pl. הִתְפִּיחַ. Ib. 17; a. fr.—הִתְפִּיחַ. Targ. Ps. LV, 5.

*הִתְפִּיחַ, Pesik. Zakhor, p. 26<sup>b</sup>, read: מִיִּיִּיִּי.*

*הִתְפִּיחַ m., pl. הִתְפִּיחַ scarecrows.* B. Bath. 27<sup>b</sup> מִיִּיִּיִּי וְכִי בַעֲלָמָא סְגִי לִיהּ Ms. (v. Rabb. D.S. a. l.) and the putting up of scarecrows (to keep the birds off) would be sufficient (Bashi: cutting gaps between the branches).

*הִתְפִּיחַ m. (v. הִתְפִּיחַ) God-fearing, conscientious.—Pl. הִתְפִּיחַ. Y. Maas. Sh. V, 56<sup>b</sup> bot., v. הִתְפִּיחַ.*

*הִתְפִּיחַ, v. הִתְפִּיחַ.*

*הִתְפִּיחַ, v. next w.*

*הִתְפִּיחַ (דחח) (comp. דחח) to press, crowd.—Part. pass. הִתְפִּיחַ, f. הִתְפִּיחַ crowded, thick, full.* Lev. R. s. 30 דִּי מְלִין Ar. (ed. רִחִישׁ) thick with leaves; רִחִישׁ רִחִישׁ richly blessed with children; Pesik. Ul'kah. p. 184<sup>a</sup> רִחִישׁ Ms. O. (ed. רִחִישׁ, v. Ar. Compl. ed. Koh. s. v. דחח 3, a. Koh. Ar. Compl. s. v. דחח).



Kam. 73<sup>a</sup>, a. fr. two statements following each other immediately are considered one. Ib.<sup>b</sup> ר' ב' ר' there are two different intervals comprised under the expression *tokh k'd'e dibbur*. Snh. 31<sup>b</sup> bot. 'כ' לזלוק וכו' in order to give honor to &c. Ib. 32<sup>a</sup> bot. 'כ' שלא תנעול דלת וכו' in order not to make loans too difficult, v. דלת; a. fr.

דיר (representing δὶς, δύο) *two, twice*, comp. III.

\*דיאון m. (=דאב=דאב) formed like צנר, v. דייר *longing, faint, love-sick*. Cant. R. to II, 9, v. דייר.

\*דיאון, Y. Ab. Zar. I, 39<sup>c</sup> top, read דיאון (calo diem) *I proclaim (welcome) the day*, an etymology of *calenda* (v. Sm. Ant. s. v. Calendar). V. קלנדס.

\*דיאניסין m. pl. (διονύσια, τὰ) *the Dionysian feast, bacchantic revels*. Lev. R. s. 33 (ref. to Ezek. XXIII, 42) מובאים קאניסין וכו' (corr. acc.) *'carried along'* (in procession) refers to the Dionysia, 'drunken', means the revellers, v. דהריא.

דיאטא, v. דייטא.

דיטא (דיוט) f. (δύταγμα) *edict, ordinance*. Targ. II Esth. III, 15; a. e.—Sifré Dent. s. 33 like an antiquated ordinance. Lev. R. s. 1; a. fr.—Pl. דיאטגמאור, דייט, דייט. Ex. R. s. 30; a. e.—דיאטגמאור. Y. Shebu. VII, 38<sup>a</sup> bot. דראטיגמורין; Y. Keth. IX, 33<sup>b</sup> bot. דין מוגמורין (corr. acc.).

דיאטות, pl. דיאטות, v. דייטא.

דיאטיגמא, v. דיאטגמא.

דיאטריטין, דיאטריטין m. pl. (diatreta, v. Sm. Ant. s. v. Vitrum) *cut or engraved glass vessels*. Ex. R. s. 27, end [read:] כ' כוסות חללי ד' these two cups of cut glass. Esth. R. to I, 7 כוסות דיוטריי' (corr. acc.). Gen. R. s. 19 דייטרי' (corr. acc.). Ruth R. to I, 1 כוסות דיוטריי' (corr. acc.); a. fr.

\*דיאיקטיס, דיאיקטיס m. (διοικητής, dioecetes) *overseer of the treasury, treasurer*. Lev. R. s. 5 (prov.) unfortunate the district where the physician has the gout, וראיקטטא בחד עינא ed. (Mus. דרייקטטא, corr. acc.) and the treasurer only one eye (is unable to examine the coins).

דיאקא, v. דייקא.

דיאלקט, v. אלקטי.

דיאנח, דיאנח, Men. 77<sup>a</sup> ed., v. דינא II.

\*דיאטימון, read דיאטימין (διετέμνω, sec. aor. med. of διατίθημι) *I disposed by will*. Y. B. Bath. VIII, 16<sup>c</sup> top even if one writes in Greek διετέμνω (I willed, instead of I will), it is to be considered as if it were a gift (comp. ib. עשיתי &c.); ib. חזרתי וכו' I went around to all linguists to find out what ד' was &c.; Tosef. ib. IX, 14 דיוטומין (ed. Zuck. דיידיקי, corr. acc.).

דיאטיקין, דיאטיקין (דיו) f. (διαθήκη) *a disposition of property, esp. by will and testament; covenant, contract*, v. Y. Peah III, 17<sup>d</sup> bot. for difference between ד' a. דיבור. Targ. Y. Gen. XXIV, 10 ד' דריבונא Ar. (ed. אפוריקין); Gen. R. s. 59, end (ref. to Gen. l. c.) ד' this means (his master's) will (in favor of Isaac).—Y. Ber. V, 9<sup>b</sup> top בר' have I given it to him as a bequest (which may be cancelled)? I have given it to him as a donation. Y. B. Bath. VIII, 16<sup>b</sup> bot. בדיידיקתו he may change his will. Ib.; Bab. ib. 152<sup>b</sup> ד' מבטל ד' the later will cancels the prior. Y. B. Mets. I, end, 8<sup>a</sup> לפגם אין . . . לפגם nobody is likely to make a defective will (by anticipating in it the receipt of a debt before it has been collected).—Pl. דיידיקאור. B. Mets. 19<sup>a</sup>. Tosef. B. Bath. XI, 6; a. e.

דיב, v. דוב.

דיבא m. (=ה. זאב, wolf. Targ. Y. I Gen. XLIX, 27 (דוב II). Targ. Is. XI, 6 (Regia דיבא); LXV, 25.—Pl. דיבא, Targ. Zeph. III, 3.—[Targ. Is. XI, 7 דיבא bear, v. דיבא.]

דיבא m. 1) flux, gonorrhoea, v. דיבא. 2)—דיבא or סני דיבא a certain part of the maw, v. סני.

דיבא f. ch.=h. דיבא. Targ. O. Gen. XXXVII, 2 דיבדון, דיבדון, ed. Berl. דיבדון.

דיבבא m. (comp. דיבב) fly. Targ. Koh. X, 1 (h. text דיבב, ed. Buxt. דיבבא).—Pl. דיבבא, Targ. Is. VII, 18 (ed. Lag. דיבב, ed. Buxt. דיבבא). Targ. Y. Lev. XI, 20 דיבב (read דיב); Targ. Y. Deut. XIV, 19. V. דיבבא.

דיבב, v. דיבבא.

דיבבון, דיבבון, Targ. Y. II Num. XXXII, 24 some ed., v. דיבבון.

דיבבא, Targ. Prov. XXIV, 2, v. דיבבא.

דיבוק, דיבוק m. 1) (דבק) attachment, junction, intimacy. Cant. R. to II, 6 (ref. to Deut. XI, 22) אירודי ד' what is the form of intimacy? [Ab. ch. VI (Boraitha) the friendship of students (the care in selection of friends).—2) glue, paste, solder. Y. Sabb. III, 6<sup>a</sup> bot. נראכל דיבוקין (read: שמא נראכל דיבוקין) lest its solder may be consumed (if the vessel be left without water). [Hull. 52<sup>a</sup>, read דיבוק if the bird is caught by means of glue, v. דיבב.]

דיבוק, דיבוק ch. same, joining. Targ. I Kings VII, 30 דיבוק joiner's work.

דיבור, דיבור m. (דבר) utterance, speech, dictate. Cant. R. to III, 4 קשה ד' of the various expressions for prophecy dibbur is the severest; Gen. R. s. 44; Macc. 11<sup>a</sup>; (Sifre Num. 99 דיבור). Lev. R. s. 1 (play on ויקר, Num. XXIII, 4, a. Lord reveals Himself to the gentile prophets. דיבור only with half a word (defective revelation), opp. ד' שלם. Ex. R. s. 28 ד' זכור וכו' the

commandment, 'Remember the Sabbath'. Y. Ned. III, 37<sup>d</sup> bot.; a. fr.—חֵן כֹּרִי ד', v. חֵן.—Esp. *'revelation, Divine Speech*, (hypostasized) *the Word, the Dibbur*. Lev. R. s. 1, beg. חֵן הַדִּבּוּר the direct voice of the Dibbur. Yeb. 5<sup>b</sup>, a. fr.—חֵן לִפְנֵי הַדִּבּוּר prior to the revelation. Cant. R. to I, 2; a. fr.—חֵן עַל פִּי הַדִּבּוּר following the Divine order. Y. Sabb. VII, 10<sup>c</sup>; a. fr.—*Pl.* חֵן, חֵן, חֵן, Gen. R. s. 38 חֵן mysterious words (accounts), v. חֵן. Cant. R. l. c.; a. fr. V. חֵן.—2) (homilet., v. Ps. XLVII, 4) *being led, submission*. Sabb. 63<sup>a</sup> חֵן אֵין ד' אֵלָא נִחָא the root חֵן (in Mal. III, 16 נִדְבָרוּ) means submission; Macc. 11<sup>a</sup> (corr. acc.).

חֵן, חֵן, חֵן ch. same, esp. *revelation*. Targ. Ez. I, 24; 25 ed. Lag. חֵן (oth. חֵן, some ed. חֵן, read חֵן). Targ. Y. Num. VII, 89; a. fr.—R. Hash. 6<sup>a</sup> חֵן אֵין ד' לֹא כְּלוּם הוּא I might have thought a mere word (without action) was of no effect. Ib. חֵן he did not substantiate his word (by an action). Ned. 41<sup>a</sup> חֵן קָשִׁי וְכ' talking is injurious to the eyes; a. fr.—*Pl.* חֵן, חֵן, חֵן, esp. *the Ten Commandments*. Targ. Y. Ex. XX, 1 (II חֵן); a. fr.—Y. Meg. IV, 75<sup>b</sup> bot. חֵן cut the Ten Commandments apart, so that our children may be able to study them.

חֵן, v. חֵן.

חֵן, v. חֵן.

חֵן, of Bera, Bire, v. חֵן.

חֵן, v. חֵן.

חֵן, v. חֵן.—[Yoma 78<sup>b</sup>, v. חֵן.]

חֵן, חֵן m. (*joining, combination*). Meil. 16<sup>b</sup> חֵן חֵן ד' חֵן חֵן Ar. (ed. חֵן) this is merely thy own combination (that Rab's opinion was delivered in connection with the Mishnah), but Rab himself recited merely a tradition (without reference to that special clause of the Mishnah).

חֵן, חֵן (b. h.) m.=*revelation*, esp. *revelation*. Sifra Thazr., Neg., ch. I. Mekh. Bo, beg. (Tanh. ib. 5 חֵן); a. fr.—*Pl.* חֵן (fem.). Mekh. l. c., v. חֵן. Y. Ber. IV, 8<sup>c</sup> top; a. fr.—Esp. *the Ten Commandments*. B. Kam. 54<sup>b</sup> חֵן the text of the Decalogue in Exodus, in Deuteronomy. Snh. 67<sup>a</sup>, חֵן, חֵן, חֵן.

חֵן, חֵן, v. חֵן.

חֵן, v. חֵן.

חֵן, v. חֵן.

חֵן m. (*I stratagem, deception*). Cant. R. to II, 4 חֵן his (Jacob's) stratagem (Gen. XXVII, 16).—*Pl.* חֵן, חֵן, חֵן. Ib.; v. חֵן.

חֵן m. (v. חֵן) *storing of grain, piling up*. Gitt. 47<sup>a</sup> חֵן (the word חֵן, Deut. XIV, 23 means)

what thou (the Israelite) storest up (is subject to tithes), but not what the gentile stores up, opp. to חֵן the grain growing on thy ground (Palestine). B. Mets. 88<sup>b</sup> חֵן Ms. F. (ed. חֵן, v. Rabb. D.S.a.l. note 100) adapted for storage.

חֵן m. 1) (*δύο φορές*) prop. *born a second time*, in gen. *for a second term, twice* (Lat. *bis*). B. Bath. 164<sup>b</sup> such is the custom of that nation חֵן לִי ד' אַרְבֵּן שְׁנִיָּה קוֹרִין לִי ד' (Ms. M. חֵן) an archont in his second term is called *digonos* (*bis, iterum consul*). Ib.; Naz. 8<sup>b</sup> if one says, I vow to be a Nazir . . . חֵן ד' *digon*, he has to be a Nazir twice in succession; Tosef. ib. I, 2 חֵן ed. Zuck. (Var. חֵן, corr. acc.).—2) (by analogy with *ὑποκρίνομαι* having two corners. Tosef. Neg. VI, 3 חֵן ed. Zuck. (corr. acc.) a house which has only two corners (semicircularly built); B. Bath. l. c.; Naz. l. c.

חֵן, v. חֵן.

חֵן, v. חֵן.

חֵן, חֵן pr. n. (h. חֵן) *the river Tigris*. Targ. Gen. II, 14.—M. Kat. 25<sup>b</sup> bot. חֵן חֵן the shores of the Tigris touched each other (the water forming a level with the banks). Kidd. 71<sup>b</sup>. Yeb. 121<sup>a</sup>. Ber. 59<sup>b</sup>. Taan. 24<sup>b</sup> חֵן חֵן (not חֵן חֵן, v. Rabb. D.S.a.l. note) the gutters of Mahuza emptied themselves into the Tigris.

חֵן, v. חֵן.

חֵן f. (*δύναμις*) *decree*. Targ. II Esth. II, 8 ed. Lag. (ed. חֵן, corr. acc.).

חֵן, v. חֵן.

חֵן (חֵן) m. (=חֵן, v. חֵן) *fly*. Hull. 58<sup>b</sup> חֵן חֵן בֵּרַח שְׁמַח (Ar. חֵן) no fly lives a whole year. Ber. 44<sup>a</sup> חֵן חֵן (Ms. M. חֵן) so that a fly would glide down his (fat and smooth) face.—Gitt. 86<sup>b</sup> חֵן חֵן a large fly found among sheaves.

חֵן f. (reduplic. of חֵן or חֵן; cmp. חֵן) *the vapor room*. Nidd. 67<sup>a</sup> חֵן חֵן Ar. s. v. חֵן (ed. חֵן) I say, it (the mud) fell off in the vapor room (where she entered after the bath).

חֵן f., pl. (*δυσκοι*) *relays, guards at stations*. [Popular adaptation חֵן, as if fr. חֵן] Yoma VI, 8 (68<sup>b</sup>) חֵן Y. ed. (Mish. חֵן; Bab. ed. חֵן, Ms. M. חֵן, Ms. L. חֵן; Mish. Nap. חֵן, v. Rabb. D.S.a.l. note). Mekh. B'shall. s. 1 חֵן חֵן Pharaoh had guards at stations (communicating with one another).—Gen. R. s. 10; Yalk. ib. 16 [read:] חֵן חֵן he increased for them the speed (of the mail bearers), and the number of mail stations. Esth. R. to I, 1 חֵן חֵן post-men carrying gifts will be numerous &c.

חֵן f. (b. h.; v. חֵן) *Dayyah* name of several unclean birds. Hull. 63<sup>a</sup> חֵן (Lev. XI, 19) חֵן is the white



**דיוקסטר** m. (an adaptation of *δωδεκάστη*, treated as a compound of *דיו-* and *סטרה*) a pole reaching from end to end (LXX Ex. XXXVIII, 4; Aquila Ex. XXX, 4) 1) the transverse staff of the upright loom (v. Sm. Ant. s. v. Tela). Kel. XX, 3; Tosef. ib. B. Mets. XI, 5 דיסטער.—2) (adj.) double-edged. Targ. Ps. CXLIX, 6 סייפא דיוסטרא ed. (Ms. דייו סטר).—3) the engraving on both sides of the tablets (Ex. XXXII, 15). Targ. Ps. LXXIV, 6 (corresp. to ib.; Ms. סטרא ib.; Ms. סטרא).  
**דיוספרא** pr. n. pl. *Diosp'ra* (prob. Diospolis=Lydda). Sabb. 46<sup>a</sup>.  
**דיוסק** v. דיסקיא.  
**דיוסקוס, דיוסקוס** v. דיסקוס.  
**דיופומא** Var. of דיפומא.  
**דיופומין, דיופומין** m. pl. (*διαβήτης*=circinus, emp. *compasses*). Sifrē Deut. 7 ye need no arms, but one has only to put up compasses and divide (the land in shares); Yalk. ib. 801 לא קיבע ד' (some ed. רופיטון, corr. acc.); Targ. Y. Deut. I, 8 קבעו (הפ') היפטיא וכ' put up the compasses &c.  
**דיופי** v. דיפויט.  
**דיופומין, דיופומין** v. דיפומין.  
**דיופולא** f, pl. *דיופולא* (a corrupt. for tabula or tabella,—ae) *letter, despatch*. Ab. d'R. Nath. ch. IV [read:] when he received a letter from Rome announcing the death of the Emperor &c.; (Ed. Schechter 2<sup>nd</sup> vers. ch. VI: באו לי אנריא. Meg. Taan. ch. XII when a despatch arrived against him, and his head was split with clubs (v. Sm. Ant. s. v. Fustuarium); Koh. R. to III, 17; Taan. 18<sup>b</sup> דאפלי מרומי Ms. M. (ed. מוערר); Sifra Emor Par. 8, ch. IX.  
**דיופלוסטון** v. דיפלי.  
**דיופלן** Gen. R. s. 59, v. דיפלן.  
**דיופרא** v. דיפרא.  
**דיופראסון, דיופראסון** v. דיפראסון.  
**דיוקא** m. (*deduction, argument, implied opinion*). B. Mets. 8<sup>a</sup> מדיכא . . . whence does Rami . . . draw his deduction? Keth. 17<sup>b</sup> he reports what is to be derived from the Mishnah by implication; a. fr.—Meil. 16<sup>a</sup>, v. דיבא.  
**דיוקולגן** v. דיקולגוס.  
**דיוקמניאות** v. דיקמני.  
**דיוקן** f. (a reverential transformation of *דיקן* q. v.) *image, likeness*. M. Kat. 15<sup>b</sup> דמוה דיוקני a likeness of My image (a human life; Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top (איקונין); v. בָּבֶת. B. Bath. 58<sup>a</sup> דמוה דיוקני ברהמא Ms. M. (ed. דִּיר, Var. דִּיר) in a certain inn.

thou hast been permitted to see the likeness of My image (Abraham), but My image itself (Adam) &c. Hull. 91<sup>b</sup> דיוקני של מעלה his (Jacob's) image in heaven (Gen. R. s. 68 (איקונין). Sot. 36<sup>b</sup> דמוה דיוקני a vision resembling his father's countenance appeared; Tanh. Vayesh. 9; a. fr.—Sabb. 149<sup>a</sup> דיוקנה the statue itself.—Pl. דיוקנא (fr. דיוקני). Sabb. l. c.; Tosef. ib. XVII (XVIII), 1 ed. Zuck. (Var. דיוקנא, דיוקנא) statues, busts, differ. fr. צורה painting (Y. Ab. Zar. III, 42<sup>b</sup> bot. איקוניא). B. Mets. 115<sup>a</sup> remuneration for pictures(?)  
**דיוקנא** ch. same. Targ. Y. Gen. I, 26. Targ. Y. Deut. XXI, 23. Targ. Ps. XXXIX, 7; a. e.—Pl. דיוקנין. Targ. Y. Lev. XXVI, 1.  
**דיוקנא** v. דיוקן.  
**דיוקני** f. (v. preced.) *figure*, esp. a figure in place of a signature (v. Gitt. 36<sup>a</sup>, quot. s. v. דיוקנא). B. Kam. 104<sup>b</sup> you must not deliver trust money to a mandatary בד' if the power of attorney is signed with a mere figure, even if witnesses are signed on it identifying the signature.—Pl. דיוקנא, v. דיוקן.  
**דיוקנא\*** f. (*דוק*) the examination of family records required for pure marriages (v. בָּדֵק); in gen. family record. B. Mets. 59<sup>b</sup> (prov.) בדיוקנא ד' . . . דוקיא, quot. Yalk. Ex. 349 (ed. בדיוקנא, Ms. M. בדיוקנא, Ms. H. בדיוקנא, Ms. F. בדיוקנא, &c., v. Rabb. D. S. a. l. note) if there is a case of hanging in one's family record, say not to him, Hang this fish up for me. [Sh'ilt. d'R. Ahai s. 41 has three times דוקיא, s. 153 דוקיא. For the etymol. of דוקיא, v. Perl. Et. St. p. 80.]  
**דיוק, דיוק** m. (*dwelling*, esp. temporary residence, lodging. Y. Erub. V, 23<sup>a</sup> top לשם דיוק as a lodging place; a. e.—Pl. דיוקין, דיוקין. Ib. ממש ד' real lodging places, לא ראוי לר' fit for shelter. Tosef. ib. X (VII), 12; a. fr. V. דיוק.  
**דיוק, דיוק** m. (*inhabitant, lodger, tenant*. Y. Maasr. II, 50<sup>d</sup> top, opp. to בעד' landlord; a. e.—Pl. דיוקין, דיוקין. Succ. I, 2. Ib. 10<sup>a</sup> ד' ממש אמי ד' וכ' דיוקין. דיוקין, דיוקין. Succ. I, 2. Ib. 10<sup>a</sup> ד' ממש אמי ד' וכ' דיוקין. D' what is meant by *dayyorin*? Do you mean that no dwellers occupy the upper story?—Does the fitness of a residence depend on the existence of real dwellers?—Gen. R. s. 28; a. fr.  
**דיוק, דיוק, דיוק, דיוק** (not דִּיר) ch. 1) same. Targ. Y. II Gen. XLIV, 18. Targ. Y. Ex. XII, 45. Targ. O. Deut. XXIII, 8 (h. text דִּיר).—Gen. R. s. 58 (expl. גִּר, Gen. XXIII, 4).—Pl. דיוקין, דיוקין &c. Targ. Y. Deut. I, c.; a. e.—2) *traveller, pedlar*. R. Hash. 9<sup>b</sup>, v. דִּיר Pa.—3) *proselyte*. Gitt. 54<sup>a</sup>; Bekh. 30<sup>a</sup> בר דיוקיא proselyte son of a proselyte.—4) *pl. דיוקיא, דיוקיא innkeeper*. Taan. 21<sup>a</sup>; Snh. 109<sup>a</sup>.—Fem. דיוקיא proselyte, v. supra. [Y. Snh. VIII, 26<sup>b</sup> top דיוקין read, נסבה דיוקין, emp. Bab. ib. 71<sup>a</sup>.]  
**דיוקיא, דיוקיא** ch.=h. דִּיר, esp. inn. Taan. 21<sup>a</sup> Ms. M. (ed. דִּיר, Var. דִּיר) in a certain inn.



Ib. אמנו ליהוה דיר Ms. M. (ed. . . . ביתו) they reached the same inn; Snh. 109<sup>a</sup> דיר Ms. M. (ed. דיר).—B. Kam. 113<sup>b</sup>, v. דירא.

**דִּינְיָה** *f. ch.*=*ה. דין, ink.* Targ. Jer. XXXVI, 18.—*Hull.* 47<sup>b</sup> כר like dried ink. Nidd. 20<sup>a</sup> דר' פחותא the watery part of the ink, דר' דורר' the sediment. Ib. דר' קורטא a piece of dry ink (a sort of Indian ink, v. Sm. Ant. s. v. Atramentum).—Denom. דיי' *to dot with ink-marks.* B. Bath. 163<sup>a</sup> ליה מדיית Ar. (ed. משיש).

הַיִּזְקָתָא v. דִּיזְתָקָא

הַדְּחִי, הַדְּחִי m. (*suspension, removal of a consecrated object from its purpose; disability*. Kidd. 7<sup>b</sup>; Zeb. 12<sup>a</sup>, a. e. ר' מַעֲקֵרָה חוּר' a primary disability (existing at the time of the vow) is considered like a removal (through a cause of a later date), (opp. רִאשָׁה וְנִדְחָה v. הַדְּחִי Nif.). Ib. בְּמִינֵם יֵשׁ ר' the law concerning suspension or removal applies also to such objects as are consecrated only for the value they represent; a. e.—*Pl.* הַדְּחִינִי, חוּר'. Yoma 63<sup>b</sup> ר' דְּלִית לֵיהּ who rejects the opinion concerning unfitness (of the scape-goat on account of an accident to the sacrificial goat). Zeb. 12<sup>b</sup>; a. e.

**דִּירוּק** m. (דִּרוּק) *crowd*. Tosef. Yoma IV (III), 17  
ed. Zuck. (Var. דִּירוּק).

בלטורה Cant. R. to II, 15, v. דיחור

דיאטעמא, v. דימנא

הררטא, v. דימיר.

ה"ו, v. קלדר

יְהִי יְהוֹן = יְהִי, *that they be*. Y. Hall. I, 58<sup>a</sup> top.

ד.ה.ג. v. ד.ה.ד.

הַיִּידָה, Targ. Y. Lev. XV, 3, v. הַיִּידָה.

**חַיָּטִי**, **חַיְתֵי**, **חַיִּיתֵי**, **חַיִּיתֵי**. f. (*diata*, *diaeta*).  
 1) *chamber, sitting-room* (generally up-stairs); *compartment, story*. Sabb. XI, 2 (96<sup>a</sup>) ברייתא אלה Y. ed. a. Ar. (Bab. דייטא, v. Rabb. D. S. a. l. note 1) in the same story (of separate buildings). B. Bath. 63<sup>a</sup> ודי העליונה וב' Ar. (ed. ירי) upper story. Y. Yeb. I, 3<sup>a</sup> bot. לך החרונוה וב' to the nethermost room of the nether world (utmost degree of damnation; Gen. R. s. 68, a. e. אמבטה, בבטי, אמבטי, בבטי; Tosef. Erub. IX (VI), 21 דייטא ed. Zuck. (Var. דיטא, ed. ריאטס, corr. acc.); a. fr.—Gen. R. s. 62 they buried him ברישורין שלו (corr. acc.) in the compartment designated for him.—Pl. דייטאות, דייטאות. Erub. VIII, 11(88<sup>a</sup>) שני ר' וב' two upper compartments opposite each other (with a common yard between them). Tosef. ib. VIII (V), 11, v. איקטי. Ib. XI (VIII), 4; a. fr.—2) *arbitrator's office*, whence *diaeta*, name of a prison in Caesarea in the Roman days. Esth. R. introd., beg. (some ed. דייטא).

**דִּיטוֹנָה** f. (διάτονος, diatonus) *band-stone* running

through the thickness of the wall. Lam. R. to I, 1  
רַבְּתִי (חֲדָא אֶתְחָא) וְכִי אֶרְבִּיתִי Ar. (Var. שְׂרִיתָא) the  
bandstone of my house was broken.

**הַיָּתָאֵלָא, הַיָּתָאֵלָא** m. (דל) 1) prop. *one who pours water over another person's hands* (cmp. II Kings III, 11) hence (= שָׂפָשֵׁף) *attendant, waiter, esp. attendant of a dining club, serving at the table and collecting assessments, fees &c.* Sabb. 148<sup>a</sup>; B. Kam. 119<sup>a</sup> אָדָא ר' (Y. Sabb. II, 4<sup>d</sup> top וְהוּא דְרוּשׁ בְּהוּ ד' Pès. 86<sup>b</sup> provided the club-keeper has taken notice of them (Ms. M. 1 דָּקֵשׁ וְ ר' the club-keeper knows them well; Ms. M. 2 ד' דָּרֹר בְּהוּ that he went around for them to see whether they are all in).—2) in gen. *beadle, constable*. Yoma 18<sup>a</sup> (prov.) אִי בַר אַתְרוּרְךָ ר' הוּי חוּי בְּשׁוּקָא קְמִיָּה וְכ' if thy sister's son has been appointed a constable, look out that thou pass not before him in the street (for he knows thy affairs well and may blackmail thee).

\* **זִיֵּירָה** f. (זיר) *pouring, sprinkling*. Y. Pes. V, 32<sup>c</sup>  
bot. (ref. to Num. XIX, 13) **זִיֵּירָה גְּבַה וְזִיֵּירָה** of this  
sprinkling act the expression **זִיֵּירָה** is used, and yet (in  
Num. XIX, 18 sq.) you call it **חִזְיָה**.

דִּינֵי, דִּינֵי m. (b. h.; דין) *judge*, generally at the same time *lecturer, spiritual leader*. Snh. 7<sup>b</sup>. Sabb. 10<sup>a</sup>; a. fr. — *Pl.* דִּינֵי, דִּינֵי. Snh. l. c. כלי הדין the judges' implements (stick, strap &c.). B. Bath. 51<sup>a</sup> הדיני גולה the judges of the Diaspora (Karna a. Samuel; v. Snh. 17<sup>b</sup>). Keth. XIII, 1, v. גִּיּוּרָה. a. fr. — *Fem.* דִּינָה. Koh. R. to II, 8 דיננים נקבות and female judges (leaders; Yalk. ib. 968 דיננין נקבות . . דיננין).

**דִּיין**, **דִּינָא**, **דִּין**, m. ch. same. Targ. Ps. VII, 12; a. fr.—Keth. 94<sup>b</sup> וְכִי אֵין דִּין I am an authorized judge &c. Snh. 7<sup>b</sup> וְכִי אֵין דִּין אֵין דִּין appointed a judge (lecturer) who had not studied; a. fr.—*Pl.* **דִּינָא**, **דִּינָא**, **דִּין**. Targ. Dent. XVI, 18; a. fr.—B. Bath. 29<sup>a</sup> וְכִי אֵין דִּין Ms. M. (ed. וְכִי אֵין דִּין) ignorant judges will so decide; ib. 133<sup>b</sup> וְכִי אֵין דִּין compromising judges (who know not the law) &c.; a. fr.

**דִּישׁ**, **דִּיטָא** f. (דיש=רום) a dish of pounded grain  
(wheat or barley), *grit.* Taan. 24<sup>b</sup> דִּישׁ פֿרינבא a plate of  
grit. Ber. 36<sup>b</sup> גַּרְדִּיאַ דִּישׁ a plain dish of &c. (without ad-  
mixture of honey). Bets. 16<sup>a</sup>. Ned. 49<sup>b</sup>.

דייטש, v. דייטשן.

הַיִּסְקָא v. דְּיוֹסִיקָא

יִי־סֶקֶר, v. גִּי־סֶקֶרָא a. גִּי־סֶקֶרָא.

הַאֲצִיפִי v. הַיִּיצִיפִי

**הִיָּקָא** m. (הִיָּק) *evidence by implication*. Pes. 99<sup>a</sup>  
 מִתְּוֵרֶן נִמִּי ד' our Mishnah, too, is evidence thereof; a. fr.  
 V. הִיָּקָא.

דייקולומיס, v. דייקולגור.

הַבְּקִיָּה הַזֶּה, דְּיוֹקוֹסִין.

דייק, v. דיקי.

דייקנמין, דייקנמין, v. דייקנמין.

דייקלירא, דייקלירא, Y. Ber. III, 6<sup>d</sup> bot., perh. a corrupt fragment of *perpendicularum* (פרפנדיקולון), *plumb-line* (hanging with its weight downward).

דייקנמין, v. דייקנמין.

דייקרא, דיירא, v. דיירא.

דייקרא, דיירא, v. דיירא.

דייר, דייר, v. דייר.

דיירומין, v. דיירומין.

דיירש, v. דיירש.

דייר (Pa. of דיר, comp. Syr. דיר P. Sm. 933, a. דיר) to drip, sweat. Pes. 30<sup>b</sup> מדיירי Ms. M. (ed. מדיירי Ithpa.) (the glazed vessels) exude (are porous).—2\*) to languish, faint. Targ. Job IX, 13 דיר, Ar. (ed. Lag. דיר, Var. דיר, ed. דיר, q. v. 3) denom. of דיר q. v.

דיירא, דיירא, f. ch.=h. דירא. Targ. Lev. XI, 14. Targ. Y. ib. 19 (v. דירא). Targ. Deut. XIV, 13 (Targ. Y. V ib., v. דירא). Targ. Y. ib. 18.—Keth. 50<sup>a</sup> דיר דירא Ar. (ed. דירא). B. Mets. 24<sup>b</sup> דיר (masc.).—Y. Shek. VII, 50<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>d</sup> bot.

דיירא, m. (corrupt, of δαδωχος) successor. Sifré Deut. 334 בא ד' שלו (sub. זמן) the time of his successor (surrender of office) had arrived (comp. דירא); Yalk. Deut. 947 דירא, Sifréib. s. 27 דירא (corr. acc.); Yalk. Deut. 814 דירא (read דירא).

דיירא, v. דיירא.

דיירא, f. (דיירא) pounding. Sabb. 19<sup>b</sup>, contrad. to דיירא pulverizing.

דיירא, v. דיירא.

דיירא, v. דיירא.

דיירא, m. (דיירא) the crushing of the bulb or tuber in the ground. Y. Shebi. V, 35<sup>d</sup> bot. דיירא crushing is equivalent to tearing the plant out with the root.

דיירא, m. (preced.) crushing, oppression. Targ. Prov. XXIV, 2 (ed. Lag. דיירא, Var. דיירא, ed. Vien. רבא; h. text שד). Ib. XXI, 7 ed. Vien. רבא (ed. Lag. דיירא, Var. דיירא).

דיירא, v. דיירא.

דיירא, v. דיירא.

דיירא, m. pl. (דיירא II) marks, points. B. Bath. 4<sup>b</sup> סגרי מלבר Ms. M. a. Ar. (ed. סיגרי מלבר) the points (stinging boughs of the thorn hedge) must be directed outside

(towards the neighbor). [Oth. opin. in Ar. the staves supporting the hedge.]

דיקמא, דיקמא, v. דיקמא.

דיקמא, Gen. R. s. 5, v. דיקמא.

דיקמא, v. דיקמא.

דיקמא, v. דיקמא II.

דיקמא, v. די I.

דיקמא, v. די II a.

דיקמא, v. דיקמא.

דיקמא, v. דיקמא.

דיקמא, v. דיקמא.

דיקמא, m. (דיקמא) leap, skipping. Num. R. s. 5 בר in a leap (hurriedly).—Ib. s. 2 (play on דיקמא, Cant. II, 4) even his skipping from subject to subject is to me a token of love. Cant. R. to l. c. (ref. to a child's skipping over the Name of the Lord in reading exercises and to an ignorant person's misreading); Yalk. ib. 986.

דיקמא, v. דיקמא.

דיקמא, m. (delator) informer, sycophant. Snh. 43<sup>b</sup>; a. e.—Pl. דיקמא, Y. Peah I, 16<sup>a</sup>; Lev. R. s. 26; a. fr.

דיקמא, ch. same. [Targ. Y. Gen. III, 4 דיקמא, v. next w.]—Pl. דיקמא, Esth. R. introd. דיקמא when the informers increased, the plundering (confiscation) of people's property increased; Yalk. Esth. 1044; Yalk. Job 920.

דיקמא, f. (delatura) information, sycophancy. Targ. Y. Gen. III, 4 (corr. acc., v. preced.).—Pesik. R. s. 33 דיקמא spoke evil of My children.

דיקמא, f. (delatoria, sub. verba) same. Gen. R. s. 19; a. fr. [Y. Peah I, 16<sup>a</sup> bot. דיקמא, read: דיקמא, v. דיקמא.]

דיקמא, v. די II.

דיקמא, I (=דיקמא, v. Ezra VII, 23;=h. דיקמא for why, whence 1) lest, perhaps. Targ. Deut. VII, 22; a. v. fr.—Ab. Zar. 35<sup>a</sup> דיקמא lest there may be one who &c. Ber. 29<sup>b</sup> דיקמא I am afraid, lest I may become confused; a. fr.—2) (without the meaning of apprehension) perhaps, it may be. R. Hash. 3<sup>a</sup>; a. e. דיקמא has four meanings: דיקמא if, perhaps (lest), but, because. Ber. 2<sup>b</sup> top דיקמא is it not possible that the word uba indicates the arrival of his sun (the morning of the eighth day)? Ib. דיקמא or may it not be; a. v. fr.—[Pesik. Shek. p. 13<sup>a</sup> דיקמא, corr. דיקמא, as Tanh. Ki Thissa 5.]

**הַלְמָא, הַלְמָא** II (=אֶלְמָא) *here is a confirmation*, a heading used in the Palest. dialect for introducing a story as an *illustration* (corresp. to h. מעשה; v. Ruth R. to I, 17 a. Ex. R. s. 52). Koh. R. to V, 11. Pesik. Bahod. p. 155<sup>a</sup>. Y. Ber. I, 2<sup>c</sup>. Y. Peah III, 17<sup>d</sup> bot.; a. fr. (in Talm. Y.).

**הַלְמָא, הַלְמָא**, Y. Kil. IX, 32<sup>d</sup> top, a fragment of a Variant of the following דַּלְמַשְׁתִּיקוֹן; read: הַבְּרִדְסִין וְהַדְּלַמְשְׁתִּיקִין קוֹלְבִּין וּמַעְפּוֹרִין.

**הַלְנִיחַ**, Y. B. Mets. II, 8<sup>c</sup>, a corrupt., perh. of הַלְיִדְוֶנָה, v. הַלְיִדְוֶנָה, *her bracelet*.

**הַלְפָּח, הַלְפָּח**, v. הַלְפָּא.

**הַלְפִּינִין**, v. הַלְפִּינִין.

**הַיִּם**, v. הַיִּם.

**הַיְמָדִים**, v. הַיְמָדִים.

**הַיְמָה** f. (דֹּם or דֹּמָם) *evil talk, gossip, envy* (emp. a. derivatives). Nidd. 66<sup>a</sup> וְכִי הַיְמָה עִירִיד וְכִי דָבָב ed. (Ar. דְּמוּת) perhaps the envy of thy towns-women has risen against thee (bewitched thee).

**הַיְמָנִיקִי**, v. הַיְמָנִיקִי.

**הַיְמָסִי** I, **הַיְמָסִי** m. (δῶμος, v. LXX, I Ezra VI, 24) a row or layer of stones, bricks &c. in a wall. Y. Erub. I, 19<sup>a</sup> top אֶרֶבֶת דָּרִי a row of bond timber, v. אֶרֶבֶת. Sabb. 102<sup>b</sup> דָּרִי a row of stones in a wall; Tosef. ib. XI (XII), 1. B. Mets. 118<sup>b</sup> עַל הָרִי placed a stone in its position. Sot. 44<sup>a</sup> if in rebuilding his house הַיְמָסִי he made it one layer higher; a. fr.—*Pl.* הַיְמָסִי. [Ex. R. s. 50, read with Gen. R. s. 3 הַיְמָסִי. Num. R. s. 7, beg. דְּמוּסִין (corr. acc.).] *baths*, v. הַיְמָסִי. Chald. form הַיְמָסִי, *pl.* הַיְמָסִי. Y. Ber. II, 5<sup>a</sup> bot. I counted the layers (during prayer).

**הַיְמָסִי** II m. (δῆμος) 1) *people* (populus). Gen. R. s. 6; Ex. R. s. 15, v. הַיְמָסִי II.—2) *popular gathering, public festival with games* (δῆμος δῶν) given by Emperors or high officials and connected with amnesty; in gen. *amnesty, pardon*. Y. Ber. IX, 14<sup>b</sup> when the king הַיְמָסִי grants a general pardon, opp. סְפִיקוּלָה.—Kidd. 63<sup>a</sup> עָשָׂה הַיְמָסִי act as was done in that public game (Ar. הַיְמָסִי).—Lev. R. s. 29, a. fr. הַיְמָסִי he was pardoned. Gen. R. s. 79 when he heard a divine voice say הַיְמָסִי *demos*, *demos* (pardon), the bird escaped, opp. סְפִיקוּלָה; Y. Shebi. IX, 38<sup>d</sup> top; Pesik. B'shall. p. 88<sup>b</sup> דִּינִים (corr. acc.); a. fr.—[Ex. R. s. 2, beg. הַיְמָסִי, v. הַיְמָסִי.—Gen. R. s. 8 הַיְמָסִי, v. הַיְמָסִי.]—*Pl.* הַיְמָסִי *public games*. Cant. R. to VII, 12 וְכִי הַיְמָסִי let us take a walk among (observe) the amusements of the world.

**הַיְמָסִי**, *pl.* הַיְמָסִי, v. הַיְמָסִי I, end.

**הַיְמָסִי (דְּמוּסִי)** f. (δημόσια, δῶ) 1) *public affairs*. Gen. R. s. 8 הַיְמָסִי של מדינה Ar. (ed. הַיְמָסִי; Yalk. Job 907 הַיְמָסִי) with the public affairs of the country.—

2) (δημόσιος=fiscus) *state property*. Y. Snh. X, 28<sup>b</sup> top and one golden calf was the common property of all the tribes. Gen. R. s. 84, end; Yalk. ib. 143 they sold him לְדָמִי של וְכִי to the public treasury (as a state slave).—3) (also as pl.) *state-tax, confiscation*. Lev. R. s. 30 וְכִי לְמַגְבֵי דָמִי to collect the taxes &c. Ib. . . . דְּרִירִי (corr. acc.) he remitted one third of their due taxes; Pesik. Ul'kah. p. 182<sup>b</sup>. Ib. Shek. p. 11<sup>a</sup> sq. הַיְמָסִי bring thy *demosia*; Yalk. Ex. 386 הַיְמָסִי; Yalk. Prov. 953.—*Pl.* (Hebr.) הַיְמָסִי הַיְמָסִי. Lam. R. to III, 7.—4) *public bath*, v. הַיְמָסִי.

**הַיְמָסִי**, v. next w. a. preced.

**הַיְמָסִי** m. (δημόσιον) 1) (sub. βαλανεῖον) *public bath*. Y. Snh. VII, 25<sup>d</sup> top, a. fr. דְּרִירִי the baths of Tiberias. Koh. R. to V, 11 הַיְמָסִי; a. fr.—*Pl.* הַיְמָסִי. (דְּמוּסִי). Ab. Zar. I, 7 (16<sup>a</sup>) דְּמוּסִי Ar. (Ms. M. דְּמוּסִי, ed. בְּרִימִי, corr. acc.). Gen. R. s. 1 דְּמוּסִי. Ib. s. 8; a. fr.—Y. Shebi. VIII, 38<sup>b</sup> bot. דְּמוּסִי read הַיְמָסִי public baths, opp. פְּרִיבַטָּה private baths.—2) *prison*. Ex. R. s. 2, beg. בְּרִימִי (corr. acc.).

**הַיְמָסִי**, v. הַיְמָסִי.

**הַיְמָסִי**, v. הַיְמָסִי.

**הַיְמָסִי**, v. preced. a. preced.

**הַיְמָסִי (דְּמוּסִי)** m. pl. (a corrupt. of δημόσιον=publicani) *farmers of public revenues* under the Roman government. Meg. Taan. ch. III, quot. in Snh. 91<sup>a</sup> [read:] וְכִי אֶרְבַּשְׁלִי (v. Rabb. D. S. a. l. note) the *demosionai* were removed.

**הַיְמָסִי** m. (דְּמִי) *mixture of Trumah and Hullin*. Tosef. Dem. V, 2; Y. ib. IV, 24<sup>a</sup> הַיְמָסִי conscientiousness in observing &c. Ib. V, end, 25<sup>a</sup>; a. e.—Nidd. 47<sup>a</sup> דְּמִי the law concerning mixture &c., which is merely of rabbinical origin.

**הַיְמָסִי** m. (diamoron) *a medicament composed of the juice of black mulberries and honey*. Y. Shebi. VII, beg. 37<sup>b</sup> Mus. (ed. הַיְמָסִי, corr. acc.).

**הַיְמָסִי**, v. הַיְמָסִי.

**הַיְמָסִי** pr. n. pl. (emp. הַיְמָסִי) *Dimsith* (Bath), identical with Emmaus, v. אֶמְמָאוס. Sabb. 147<sup>b</sup> הַיְמָסִי Ar. (ed. הַיְמָסִי, corr. acc.) the mud of D.—Ib. מִיָּא דְּדִימָסִי (read הַיְמָסִי, v. Rabb. D. S. a. l. note 20). Ab. d'R. N. ch. XIV, end (emp. Sabb. l. c., a. Koh. R. to VII, 7).

**הַיְמָסִי**, v. הַיְמָסִי.

**הַיְמָסִי**, v. הַיְמָסִי.

**הַיְמָסִי** I, **הַיְמָסִי** (b. h., v. Ges. H. Dict. s. v.) [to rule,] 1) to hold court, pass sentence, punish. Snh. II, 2 הַיְמָסִי הַיְמָסִי the king must not act as judge, nor be summoned before court. B. Kam. 82<sup>a</sup> וְכִי הַיְמָסִי court is held on Mondays and Thursdays. Snh. VII, 5 הַיְמָסִי

ידין 5<sup>a</sup> witnesses are examined &c., v. בינוי. Ib. 5<sup>a</sup> ידין dare he hold court? He dare; a. fr.—2) *to argue, conclude*. Pes. 27<sup>b</sup> דיין ארר דיין they argued differently. Maas. Sh. II, 9; Eduy. I, 10 דיין חכמים לפני חכמים those who argued before the scholars; Snh. 17<sup>b</sup> by 'those who argued &c.' are meant R. Shimeon &c. Ab. Zar. III, 5 (45<sup>a</sup>) דיין (v. Rabb. D. S. a. l. note 8), v. בין. R. Hash. 7<sup>a</sup> משנה וכו' . . . שנה we compare the word *shanah* (year), used in connection with *months*, with *shanah* used &c. (Num. XXVIII, 14 with Ex. XII, 2); a. fr.—3) *to judge, form an opinion of*. Ab. I, 6, v. זכיה; a. fr.

*Nif.* דיין, נידון (b. h. נידון) *to be judged, be called to account, summoned, punished, sentenced*. R. Hash. I, 2 נידון sentence is passed upon the world (prosperity or failure decreed). Ib. 16<sup>a</sup> נידון לשעבר sentence has been passed upon it in the previous year (on the Passover, before the seed was sown), נידון on the Passover of this same year (after the seed has been planted). Ib. אדם נידון judgment is passed on man every day. Ib. 12<sup>a</sup> נידון ברוחא they were punished with (found their death in) hot water. Ab. III, 15 נידון העולם the world is ruled with divine mercy. Hull. 45<sup>a</sup> נידון כבוד is subject to the same law as the brain. B. Kam. II, 5 נידון כבוד, v. דיין; a. fr.

*Pi.* דיין *to argue, discuss, dispute*. Koh. R. to II, 8 דיין דיין she argued (contended) with him. Ib. דיין דיין who argue legal questions.—Gen. R. s. 3 דיין דיין contended with one another; a. fr.

דיין, דיין ch. same. Targ. I Kings XX, 40; a. e.—*Part.* דיין, דיין. Targ. Is. XVI, 5. Targ. O. Ex. XVIII, 16 דיין ed. Berl. (Var. דיין, דיין, v. Berl. Targ. O. II, p. 25; Y. דיין).—Ib. דיין, דיין. Targ. O. ib. 13 דיין (ed. Berl. דיין, Y. דיין); a. e.—Y. Snh. I, 18<sup>a</sup> bot. דיין דיין sat holding court single-handed. Ib. דיין דיין I decide (v. supra). B. Bath. 29<sup>a</sup>, v. דיין; a. fr. [Sabb. 67<sup>b</sup>, v. דיין].—*judge from it and (all) from it*, i. e. an analogy (v. דיין) must be carried through all points so that the case deduced agrees throughout with the case from which the deduction has started, opp. דיין judge from it and place the deduction back on its own basis, i. e. let the deduction won by analogy be regulated by the rules of the original case, e. g. Shebu. 31<sup>a</sup> an analogy between testimony and trust with reference to false oaths (Lev. V, 1 sq., a. 21 sq.). Yeb. 78<sup>b</sup>; B. Kam. 25<sup>b</sup>; a. fr.

*Pa.* דיין 1) *to dispute, quarrel*. Targ. Y. Ex. XV, 12; a. e.—2) *to decide*. Shebu. 32<sup>b</sup> דיין דיין how shall the judges decide this case?; ib. 47<sup>a</sup> דיין דיין; a. e.

*Ilhpe.* דיין, דיין, דיין *to be judged, decreed upon, punished*. Targ. Y. Ex. XVIII, 11. Targ. Is. LIX, 4; a. fr.—R. Hash. 16<sup>a</sup> דיין דיין when were these sentences passed?—Ib. דיין דיין sentence is passed upon it (the grain) once only; דיין דיין sentence is . . . twice.

*Ilhpa.* דיין, דיין 1) same. Targ. Ps. XXXVII, 33; a. e.—2) *to argue, dispute, have a law-suit with*. Targ. II Chr. XXII, 8; a. e.—Y. Snh. III, end, 21<sup>d</sup> [read:] דיין דיין and contested before &c.; a. e.

דיין II m. (b. h.; preced.) 1) *law-suit, claim; judgment, justice, law*. Yeb. 92<sup>a</sup>; Snh. 6<sup>b</sup> דיין דיין let the law cut through the mountain (justice under all circumstances). Ib. 2<sup>b</sup> דיין דיין their decision is not binding. Keth. IX, 2 דיין דיין compassion must have no influence on the decision of the law. Ib. IX, 1 דיין דיין I have no claim whatever &c. Snh. I, c. דיין דיין two persons who come before court. Ib. VI, 1, v. דיין.—B. Mets. 30<sup>b</sup>, a. fr. דיין דיין strict law, opp. דיין דיין inside the line of the law, *equity*.—Sabb. 33<sup>a</sup> דיין דיין vexations of the law, unnecessary delay of sentence, דיין דיין perversion of the law, partiality and sophistry; דיין דיין disregard of the law, wrong sentence through carelessness.—Ab. Zar. 18<sup>a</sup>, a. fr. דיין דיין the day of judgment (in the world to come). Ib., a. fr. דיין דיין to declare God's judgment right, to submit to God's decree with resignation, דיין דיין resignation.—Ab. IV, 22, a. fr. דיין דיין to give an account, to be made responsible.—Gen. R. s. 28 דיין דיין suffered punishment. Ib. s. 22 דיין דיין (Ar. דיין) to make responsible for &c., emp. דיין דיין; a. fr.—Ib. s. 12 end, a. fr. דיין דיין the attribute of justice, Divine Justice, opp. דיין דיין Divine Mercy; v. דיין. דיין דיין—Kidd. 65<sup>b</sup>, a. fr. דיין דיין litigant, opponent in court.—Snh. 32<sup>b</sup> דיין דיין proceedings in court which bear evidences of fraudulent claims or statements.—Ber. 55<sup>a</sup> דיין דיין one who appeals to the Lord for judgment on his neighbor.—2) *argument, analogy*. Snh. 4<sup>b</sup>; Zeb. 38<sup>a</sup> דיין דיין by analogy from equal expressions, v. דיין. Ib. דיין דיין is not this an analogy?—Esp. *conclusion from minor to major* (קל דחוק). Y. Kidd. I, beg. 58<sup>b</sup>; Bab. ib. 4<sup>b</sup>, a. fr. דיין דיין it is a proper conclusion; דיין דיין if a Hebrew hand-maid . . . . . is acquired by means of money, דיין דיין is it not so much the more proper that a wife &c.—Snh. 54<sup>a</sup>, a. fr. דיין דיין the trespass of a law derived by conclusion *ad majus* is not punishable.—Snh. 2<sup>b</sup>, a. fr. דיין דיין the same applies also and by right &c. Ib. דיין דיין the same applies also to &c.—*Pl.* דיין דיין, constr. דיין דיין. Hag. I, 8 דיין דיין the interpretations of laws, v. ib. 11<sup>a</sup>.—Snh. IV, 1, a. fr. דיין דיין capital cases, R. Hash. 21<sup>b</sup> דיין דיין sentences from a mere inner conviction, without witnesses &c.; a. fr.

דיין, דיין ch. same, 1) *law, decision; cause &c.* Targ. Is. LVIII, 6, v. דיין. Targ. Prov. XX, 8; a. fr.—Gen. R. s. 45 דיין דיין may my cause be required at thy hands, i. e. you wronged me, emp. דיין דיין.—Snh. 8<sup>a</sup> דיין דיין court day. B. Kam. 39<sup>a</sup>; B. Mets. 117<sup>b</sup> דיין דיין he enters into the depth of the case before him. B. Bath. 173<sup>b</sup> דיין דיין Persian law (arbitrary). B. Kam. 113<sup>a</sup>, a. fr. דיין דיין the law of the (secular) government is law (must supersede the Jewish law in civil affairs). B. Mets. 83<sup>a</sup> דיין דיין that He will pass sentence without justice (punish without cause). Nidd. 69<sup>a</sup>, v. דיין. Gitt. 56<sup>b</sup> bot. דיין דיין what is this man's (thy) punishment (in the nether world)? Lev. R. s. 27 דיין דיין if such a case would

come up in your country. Ib. **דיינבון** אחיורי למחמי (Tanh. Emor 6 **דיינבון**, read: **דיינבון** pl.) I came to see your administration of the law; a.fr.—2) *contest, quarrel*. Targ. Prov. XVII, 1; a. fr.—*Pl.* **דיינבון**. Targ. Y. Gen. XIII, 7 [read: **דיינבון**]. Targ. Y. Ex. I, 10 **דיינבון** by what laws; a. fr.—[Y. Keth. IX, 33<sup>b</sup> bot. **דיינבון**, v. **דיינבון**.]

**דיינבא**, **דיינבא**, v. **דיינבא**.

**דיינאמוס** m. (δυνατός) *able, capable*. Y'lamd. to Deut. IV, 30 **דיינאמוס** Ar. ed. R. (Var. **דיינאמוס** &c., v. Koh. Ar. Compl. III, p. 97<sup>b</sup>).

**דיינאג**, **דיינאג** pr. n. f. *Dinag (Dunag)*, daughter of R. Nahman. Kidd. 70<sup>a</sup> **דיינאג** Ar. (ed. **דיינאג**).

**דיינאח** pr. n. f. (b. h.) *Dinah*, daughter of Jacob. B. Bath. 15<sup>b</sup>; a. fr.

**דיינא**, v. **דיינא**.

**דיינא** (v. **דיינא**) Y. Bicc. II, end, 65<sup>b</sup> **דיינא** who say (v. **דיינא**). Y. B. Bath. X, 17<sup>c</sup> bot. (a note which contains the words) **דיינא** '—*zuz* which are', and the number is effaced (Mish. ib. 2 **דיינא**). Y. B. Mets. V, 10<sup>b</sup> top **דיינא** and what profit they may bring; a. e.

**דיינא**, v. **דיינא**.

**דיינא** pr. n. *N'har Dinur [Fire-River]* a fictitious river (v. Dan. VII, 10). Yalk. Is. 373 the Sun bathes in a river of fire which is called **דיינא**. Gen. R. s. 78; Hag. 13<sup>b</sup> (Ex. R. s. 15 **דיינא**).

**דיינא**, Pesik. B'shall. p. 88<sup>b</sup>, v. **דיינא** II.

**דיינא** f. (δύναμις) *power, ability*. Cant. R. to IV, 8 (not **דיינא**, interpret. **דיינא**, Is. XLV, 14).

**דיינא**, v. **דיינא**.

**דיינא**, Koh. R. to X, 8, v. **דיינא**.

**דיינא** m. (denarius) *denar* (silver **דיינא**= $\frac{1}{24}$  of a gold **דיינא**, v. Zuckerm. Talm. Münz. p. 19sq.; Sm. Ant. s. v. Denarius). Y. Kidd. I, 58<sup>d</sup> top; cmp. B. Mets. 44<sup>b</sup>; a. fr.—*Pl.* **דיינא**, constr. **דיינא**. Y. Ber. IX, 13<sup>d</sup> bot.; a. fr.—V. **דיינא** a. **דיינא**.—B. Bath. 166<sup>a</sup> **דיינא** (sub. **דיינא**) *gold denars, silver denars*.

**דיינא**, **דיינא**, **דיינא** ch. same. Targ. Y. Ex. XXX, 13.—Y. Keth. VII, 31<sup>d</sup> top; Y. Kidd. II, 62<sup>d</sup>, v. **דיינא**. Ab. Zar. 82<sup>b</sup> **דיינא** **דיינא** **דיינא** Ms. (ed. **דיינא**) a Trojanic, Hadrianic **דיינא** which is rubbed off (i.e. Jewish coins restamped by Trojanus &c.). Ib. 6<sup>b</sup> **דיינא** (some ed. **דיינא**, Rashi **דיינא**) a Cæsarean **דיינא** (Ms. M. **דיינא** a **דיינא** coined in commemoration of coronation; cmp., however, **דיינא**; a. fr.—*Pl.* **דיינא**, **דיינא**. B. Bath. 166<sup>a</sup>; a. fr.

**דיינא**, v. **דיינא**.

**דיינא**, v. **דיינא**.

**דיינא**, v. **דיינא**.

**דיינא**, v. **דיינא**.

**דיינא** m. a *litter* carried by mules (Lat. Basterna). Hull. 79<sup>a</sup> **דיינא** . . . **דיינא** when you hitch for me the mules to the litter. Gitt. 55<sup>b</sup>; 57<sup>a</sup> **דיינא** the shaft of a litter. [Prob. named after the city of Thapsacus.]

**דיינא** (דיינא) m. (δίσκος) *disc* (always used in the sense of *tabula, tabella*), 1) *tablet*.—*Pl.* **דיינא**. Men. 40<sup>a</sup> **דיינא** **דיינא** (Rashi **דיינא**, Ms. R. 2 a. K. **דיינא**) let it be published on public tablets (inscriptions; comment.: in official letters from Palestine to Babylon, v. infra).—2) *official document, letter*. B. Kam. 112<sup>b</sup> **דיינא** (M. M. **דיינא**, v. Rabb. D. S. a. l. note) he held a letter from the Supreme Court (authorizing him to take depositions of witnesses). Kidd. 70<sup>a</sup> **דיינא** Ar. (ed. **דיינא**) **דיינא** summons to appear before court. Ib. **דיינא**, v. **דיינא**.—*Pl.* **דיינא**. Men. 40<sup>a</sup>, v. supra. Gitt. 36<sup>a</sup> their signatures in the shape of figures (as a fish, bough &c.) were known to the public **דיינא** (Rashi **דיינא**, Ar. **דיינא**) by the official letters which they issued. Ib. 88<sup>a</sup> **דיינא** (Ar. **דיינא**) Rab put his signature sideways only in official letters.—[**דיינא**, v. **דיינא**.]

**דיינא** I, **דיינא** m. (δίσκος) *disk, plate, trencher*. Ex. R. s. 15 **דיינא** **דיינא** the disc of the Moon. Ib. **דיינא** her (the Moon's) disc. Y. Ab. Zar. I, 39<sup>b</sup> **דיינא** (Bab. ib. 6<sup>b</sup> **דיינא**, v. **דיינא**) a plate full of (gold) denars. Gen. R. s. 33 **דיינא** a golden plate. Ib. s. 11 **דיינא** **דיינא** (corr. acc.; Var. Ar. **דיינא**; Sabb. 119<sup>a</sup> **דיינא** a large trencher carried on sixteen poles. Esth. R. to I, 19; a. e.—*Pl.* **דיינא**. Gen. R. s. 10 a bath-tub in which were **דיינא**. Yalk. Gen. 16 **דיינא** (ed. **דיינא**; Yalk. Gen. 16 **דיינא**, corr. acc.) two fine disks.—Ib. **דיינא**, v. **דיינא**.

**דיינא** II pr. n. m. (or place). Tosef. Mikv. I, 17; Y. Ter. VIII, 45<sup>b</sup>; Kidd. 68<sup>b</sup> **דיינא**, v. **דיינא** I.

**דיינא** f. (δισάκτιον=bisaccium S.) *bag with two pouches, saddle*. Tosef. B. Bath. IV, 2; B. Bath. 78<sup>a</sup>.—Ber. 18<sup>a</sup> **דיינא** **דיינא** **דיינא** Ms. M. (once **דיינא**, ed. **דיינא**) one must not put them in the saddle bag and place them across the back of an ass. Sabb. 142<sup>b</sup> **דיינא** Ms. M. (ed. **דיינא**; a. fr.—Y. Ber. III, 6<sup>d</sup> bot. **דיינא**; Y. Erub. VI, 23<sup>c</sup> top **דיינא** (corr. acc.). Y. Sabb. VII, 10<sup>c</sup> **דיינא** (corr. acc.) locks of &c.—*Pl.* **דיינא**. Tosef. Kel. B. Mets. II, 3 **דיינא** ed. Zuck. (R. S. to Kel. XII, 1 **דיינא**; Kel. l. c. **דיינא**).

**דיינא** f. (disciplina) *instruction, habit*. Y'lamd. Vayikra, end, quot. Ar.

**דיינא** m. (a popular corrupt. of **דיינא**, dextans) *dextans*, a copper coin,  $\frac{1}{6}$  of an As. Y. Maas. Sh. I, 52<sup>d</sup> top **דיינא**

money consisting of small coins (Tosef. ib. I, 4 'חורמסר v. פרומות קטנות וכו'.

דיסקרי, דיסקרא v. next w.

דיסקריין, דיסקריין m. (δισκρίων, v. דיסקריין) *salver, saucer*. Gen. R. s. 78 דיסקריין דיסקרא (corr. acc.).—*Pl.* דיסקריין Ib.s.93 (translat. משכיות, Prov. XXV, 11; Yalk. Prov. 961 (דיסקריין, v. דיסקריין). Pesik. Bahod. p. 101<sup>a</sup>; Pesik. R. s. 14; Lev. R. s. 20 דיסקריין (read: דיסקריין); Pesik. Par., p. 36<sup>b</sup> דיסקריין (corr. acc.); Koh. R. to VIII, 1; a. e.

דיסקריין, דיסקריין c. (a Dispael of דיסקריין, v. דיסקריין) *part of a town, settlement, private town* (של יחיד דיסקריין). Erub. 59<sup>a</sup> 'a private town which became public ground' ed. (Ms. M. דיסקריין) e. g. the *diskarta* of the Resh Galutha. Ib. דיסקריין דיסקריין Ms. M. (ed. דיסקריין). Gitt. 40<sup>a</sup> דיסקריין דיסקריין a settlement of slaves. Meg. 16<sup>a</sup> דיסקריין דיסקריין Ms. M. (ed. דיסקריין) he is sufficiently rewarded with a township (as a royal grant, v. דיסקריין).—Sot. 6<sup>b</sup> דיסקריין דיסקריין Rab Judah of *Diskarta*. [Fl. to Levy Targ. Dict. II, 577<sup>a</sup> identifies our w. with Pers. *dastcharah*, *dascharah*.]

דיסקריין, דיסקריין m. (Dithpe. or Dispe. of דיסקריין; v. דיסקריין) *shreds of a turban*. Sabb. 48<sup>a</sup> ed. (Ms. M. דיסקריין).

דיסקריין, דיסקריין sing., דיסקריין pl. m. (Dithpe. or Dispe. of דיסקריין; v. דיסקריין) *a binding relation, the relation of a serf or peasant, a sort of tenancy*. Arakh. 28<sup>a</sup> דיסקריין דיסקריין ed. (Ar. a. Yalk. Lev. 678 דיסקריין (when consecrating all of his fields) he may still make a living by working as a serf. Kidd. 60<sup>b</sup> דיסקריין דיסקריין ed. (Ar. דיסקריין) when he holds the land shown to her as a peasant (but owns it not).

דיסקריין, דיסקריין I c. (dial. for דיסקריין, reduplic. of דיסקריין) *gift, portion*. Sabb. 156<sup>b</sup> דיסקריין דיסקריין (דיסקריין) Ms. M. (v. Rabb. D. S. a. l. note, ed. דיסקריין) I took the portion which was given to me (the bride) and gave it &c. Ber. 42<sup>a</sup> דיסקריין דיסקריין Ms. M. (read דיסקריין) the Resh Galutha sent them an honorary portion. Gitt. 67<sup>b</sup> דיסקריין דיסקריין Ar. (ed. דיסקריין) a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Rashi). Ber. 50<sup>b</sup> דיסקריין דיסקריין Mar Z. took (some of the fruits) and threw them to R. ... as his portion of honor (Ms. M. דיסקריין).

דיסקריין, דיסקריין II (dial. דיסקריין) f. (Difel, v. דיסקריין, denom. of דיסקריין) *a menstruous woman*. Taan. 22<sup>a</sup> דיסקריין ed. (Ms. M. דיסקריין). Sabb. 110<sup>a</sup> דיסקריין Ms. O. (ed. דיסקריין, Ms. M. דיסקריין). Ab. Zar. 18<sup>a</sup> דיסקריין Ib. 24<sup>b</sup> דיסקריין דיסקריין (Ms. M. דיסקריין) on what authority do the Persians call a menstruous woman *dishtana* (for the usual *distana*)? Answ. (ref. to Gen. XXXI, 35 as if fr. דיסקריין, emp. דיסקריין, having the *course* of women). [דיסקריין does not necessarily refer to the Persian language, as evidenced by the preceding דיסקריין. Persian *dashtān* may be borrowed from Aram.—Syr. דיסקריין, P. Sm. 958.]

דיסקריין, דיסקריין m. (dial. for דיסקריין, v. דיסקריין);

Dithpe. denom. of דיסקריין; emp. Syr. דיסקריין, דיסקריין, P. Sm. 325; 931) *handle of an axe, sword &c.* Targ. Jud. III, 22.—Y. Erub. V, 22<sup>d</sup> bot. דיסקריין דיסקריין (read: דיסקריין) the handle of a wood-cutters' axe (wedged in between two buildings of a court). [Correct s. v. דיסקריין: (גור) *wood-cutter*.]

דיסקריין, דיסקריין f. (dial. for דיסקריין, v. דיסקריין); Dithpe. denom. of דיסקריין, דיסקריין *market-town, settlement*. Targ. II Esth. VI, 10 ed. Frf. (ed. Lag. דיסקריין, oth. ed. דיסקריין; Meg. 16<sup>a</sup> דיסקריין דיסקריין.—Ber. 54<sup>a</sup> דיסקריין דיסקריין; B. Mets. 83<sup>a</sup>; B. Bath. 12<sup>b</sup>; Yalk. Ex. 346 דיסקריין דיסקריין the market-town (outside) of M'hoza; v. דיסקריין.

דיסקריין m. (= דיסקריין, Dithpe. of דיסקריין) *having been done, diabad*, a dialectical term to indicate that the case before you is dealt with as a fact, and not with reference to its direct permissibility in the premises, *as a fact, decision ex post facto*. Hull. 2<sup>a</sup> דיסקריין דיסקריין the words of the Mishnah (I, 1), 'All slaughter' mean a direct permission (all *may* &c.), whereas the immediately following clause, 'And their slaughtering is ritually legitimate' indicates a decision after the fact (which implies that deaf-mute persons &c. must not be admitted to the slaughtering act)!—Ib. דיסקריין דיסקריין sometimes 'All ...' means a direct permission (all *may*), and sometimes a sanction after the fact. Ib. דיסקריין דיסקריין why should there be in the Mishnah two *diabads*? Men. 105<sup>b</sup> דיסקריין דיסקריין if it has been done, it is legitimate, but directly permissible it is not. Ber. 15<sup>a</sup>; a. v. fr.—דיסקריין דיסקריין as a *diabad*. Hull. 15<sup>b</sup> דיסקריין דיסקריין R. H. declares the action legitimate after it has been done, but he does not directly authorize it; a. fr. [Zeb. 75<sup>b</sup> דיסקריין דיסקריין, read: דיסקריין]

דיסקריין, v. דיסקריין.

דיסקריין f. (= דיסקריין) *sweat*. Targ. O. Gen. III, 19 (ed. דיסקריין, v. Berl. Targ. O. II, p. 2).

דיסקריין, Targ. Job XLI, 14 דיסקריין, some ed., read: דיסקריין, v. דיסקריין I, ch.

דיסקריין, v. next w.

דיסקריין f. (dupla, sub. pecunia) *a double price*, in gen. (=mulcta, v. Du Cange s. v.) *fine*. Y. Ab. Zar. I, 39<sup>d</sup> bot.—Y. Sabb. VI, end, 8<sup>d</sup> דיסקריין דיסקריין (not דיסקריין) what was the cause of his being fined?; v. דיסקריין.

דיסקריין, Ex. R. s. 20, beg., v. דיסקריין.

דיסקריין, read: דיסקריין m. pl. (pl. of דיסקריין) *double (years), double age*, i. e. 140 years (Ps. XC, 10). Gen. R. s. 59 (expl. דיסקריין, Gen. XXIV, 1) דיסקריין דיסקריין (some ed. דיסקריין, Yalk. ib. 103 דיסקריין דיסקריין) he was entering into his double age (approaching his one hundred and fortieth year; emp. Gen. XXI, 5; XXV, 20); comment.: *double world* (this life and the hereafter).

דיסקריין f. (διπλή, sub. στοά, v. Lübker Reallex. s. v. Stoa) *a double colonnade*.—דיסקריין דיסקריין an *ist'ba* (v. דיסקריין)

with a double row of seats, v. אַקסָנוֹוִיט. Y. Succ. V, 55<sup>a</sup> bot. (describing the basilica-synagogue of Alexandria). Yalk. Ps. 848 וְכ' אִיסְטוּוּהָ שֶׁל וְכ' the basilica-synagogue of Tiberias; Midr. Till. to Ps. XCIII, end דפליסט' (corr. acc.).—Contracted: דִּיפּלוֹסְט' (v. סָטִי). Succ. 51<sup>b</sup> (v. Rabb. D. S. a. l. note 40); Tosef. ib. IV, 5; Yalk. Deut. 913 דִּי פִלְסְטִין (corr. acc.).—[Y. Pes. X, 37<sup>e</sup> top פִּיטִירִין דִּיפִּלִי, read: פִּיטִירִין דִּיפִּלִי, v. פִּיטִירִין a. פִּיטִירִין]

דִּיפִּלְסִי, דִּיפִּלְסִי, v. preced.

דִּיפִּרָא (דִּפִּי, דִּיפִּי) m. (δύφορος) *bearing twice a year*, a species of *figs*. Dem. I, 1 דוּפִּרָא ed. (Ms. M. דִּיפִּרָא, read דִּיפִּרָא; Ar. דִּיפִּרָא). Shebi. IX, 4 דִּיפִּי; Tosef. ib. VII, 15 דִּיפִּי.—Erub. 18<sup>a</sup> דִּיפִּרָא, v. דִּיפִּרָא II.—Pl. דִּיפִּרִין. Y. Shebi. IX, 39<sup>a</sup> top דִּיפִּרִין דִּפִּרִים (corr. acc.).—[Gen. R. s. 65 דִּיפִּרִיאֵת, v. דִּיפִּרָא סוּפָא, v. דִּיפִּרָא סוּפָא, v. דִּיפִּרִיאֵת.

דִּיפִּרוֹסוֹפִין, דִּיפִּרְצוֹף, דִּיפִּרוֹסוֹף m., pl. דִּיפִּרְצוֹפִין (διπρόσωπος) *double-faced*. Erub. 18<sup>a</sup> דִּיפִּרְצוֹפִין ed. (Ms. M. דִּיפִּרְצוֹף, Ar. דִּיפִּרְצוֹף) Adam had two faces. Ber. 61<sup>a</sup> דִּיפִּרְצוֹפִין בְּרָא וְכ' (Ms. M. שְׁנֵי) the Lord created Adam with two faces; Gen. R. s. 8 beg. דִּיפִּרְצוֹפִין; Yalk. ib. 20 דִּיפִּרְצוֹפִין (Ar. דִּיפִּרְצוֹפִין, corr. דִּיפִּרְצוֹפִין); Tanh. Thazr. I; a. fr.—Transf. *double-natured*. Ex. R. s. 5; Lev. R. s. 1 דִּיפִּרְצוֹפִין וְכ' the Word (v. דִּיפִּרְצוֹפִין) went forth with a double nature, bringing life and death; Cant. R. to II, 3 דִּיפִּרְצוֹפִין.

דִּיפִּרִיאֵת f. pl. (v. דִּיפִּרָא) prop. *bearing twice a year*, in gen. *several crops in one year*. Tanh. T'savveh, ed. Bub., 10 כֹּל שָׁנָה דִּיפִּרִיאֵת (Ms. R. דִּיפִּרִיאֵת, Tanh. ib. 13 דִּיפִּרִיאֵת, ed. Amst. דִּיפִּרִיאֵת; Yalk. Hab. 565 דִּיפִּרִיאֵת and it brings me three crops every year.

דִּיפִּרְצוֹף, v. דִּיפִּרְצוֹפִין.

דִּיפִּתִּי, דִּיפִּתִּי pr. n. pl. *Diffi*, in Babylonia (v. Neub. Géogr. p. 390). Hull. 87<sup>b</sup>. [Erub. 64<sup>a</sup> גִּיפִתִּי, marginal correct. דִּי; missing in Ms. M.; ed. Sonc. דִּיפִתִּי; Ms. O. דִּיפִתִּי &c., v. Rabb. D. S. a. l. note.]

דִּיפִּתָּהּ, דִּיפִּתָּהּ m. (διφθέρα) 1) *hide prepared for writing* (contrad. to מִצָּה a. דִּיפִתָּהּ, v. also דִּיפִתָּהּ). Meg. II, 2 (opp. to סִפֵּר). Ib. 19<sup>a</sup> defined דִּיפִתָּהּ וְכ' *diphthera* is a skin prepared with salt and flour, but not with gall-nut, v. אֶפֶץ; Sabb. 79<sup>a</sup>; Gitt. 22<sup>a</sup>.—2) *record, document, list*. Tanh. Vaëra 5 דִּיפִתָּהּ a list of the deities; Yalk. Ex. 175.—Pl. דִּיפִתָּהּ, דִּיפִתָּהּ. Y. Peah II, 17<sup>a</sup> bot. דִּיפִתָּהּ their (national) records. Pesik. R. s. 8 דִּיפִתָּהּ records are written before the Lord &c.

דִּיפִּי I, to dance, v. דִּיפִי I.

דִּיפִּי II, דִּיפִּי I m. (preced.) *dance, rejoicing*. Targ. Is. XXXII, 13. Targ. Job III, 22 (h. text דִּיפִי); a. e.

דִּיפִּי II f. (דִּיפִי II) *pricking pain in the eye*. Bets. 22<sup>a</sup>; Ab. Zar. 28<sup>b</sup>.

דִּיפִּי m. (דִּיפִי I)=b. h. דִּיפִי, an animal of the *deer* or *gazelle* species. Targ. O. Deut. XIV, 5.—Pl. דִּיפִי. Targ. Y. ib.—Fem. דִּיפִיָּה. Targ. Prov. V, 19 (h. text דִּיפִיָּה).

דִּיפִּי f. (דִּיפִי I) 1) *dancing, rejoicing*. Keth. 8<sup>a</sup>. Pesik. Ronni, p. 141 דִּיפִי and insert *ditsah* (in place of דִּיפִי); Cant. R. to I, 4; Ab. d'R. N. ch. XXXIV.—2) דִּיפִי (sub. דִּיפִי) a *shield* used at Arabian sports. Kel. XXIV, 1. [Gen. R. s. 10, beg., read דִּיפִי, v. דִּיפִי.]

דִּיפִּיָּה f. (preced.) *rejoicing*. Targ. I Chr. XVI, 27 (h. text דִּיפִיָּה).

דִּיפִּיָּה, Tanh. Emor 6, read: דִּיפִּיָּה, v. דִּיפִּיָּה.

דִּיפִּיָּה, v. דִּיפִּיָּה.

דִּיפִּי, v. דִּיפִּי.

דִּיפִּי m. (preced.) *evidence by conclusion*. Sabb. 154<sup>b</sup>, a. fr. דִּיפִי there is also an evidence, i. e. I can also prove it. V. דִּיפִּי.

דִּיפִּיָּה (δέξα) *ten*. Ber. 56<sup>b</sup> (oneirocritical analysis of *Kappadokia* קפּא כשורא דִּי עשרה *Kappa* (v. דִּיפִי) means *beam*, *deka* means *ten*; [v., however, דִּיפִּיָּה, a. Gen. R. s. 68].

דִּיפִּיָּה, דִּיפִּיָּה, v. דִּיפִּיָּה.

דִּיפִּי, Num. R. s. 22 שלם דִּיפִי, read: דִּיפִּי.

דִּיפִּיָּה m. (דִּיפִּי; v. דִּיפִּי) *anything made of thin twigs or reeds* (cmp. דִּיפִּיָּה); 1) *basket* of twisted osiers or reeds. Snh. 7<sup>a</sup> (prov.) דִּיפִּיָּה when she slumbers, the basket (upon her head) drops (laziness begets ruin). Meg. 7<sup>b</sup> (prov.) if a peasant become a king, דִּיפִּיָּה the basket will never come down from his neck (he will always betray his low birth). Pes. 112<sup>b</sup> דִּיפִּיָּה even when the ox has his head in the fodder basket, &c. Ned. 51<sup>a</sup>.—Hull. 98<sup>a</sup>, v. next w.—Pl. דִּיפִּיָּה. B. Mets. 83<sup>b</sup> דִּיפִּיָּה of fat. Ab. Zar. 75<sup>a</sup> דִּיפִּיָּה ed., v. דִּיפִּיָּה.—2) *a shoe made of twisted reeds* &c.—Pl. דִּיפִּיָּה. Yoma 78<sup>b</sup> דִּיפִּיָּה Ar. (Ms. M. דִּיפִּיָּה, ed. דִּיפִּיָּה, Var. in Mss. דִּיפִּיָּה, v. Rabb. D. S. a. l.).

דִּיפִּיָּה m. (דִּיפִּי; cmp. דִּיפִּיָּה) 1) דִּיפִּיָּה (=h. דִּיפִּיָּה) the *column* or *jet* of boiling water poured upon wheat &c. for scalding. Pes. 40<sup>a</sup> (Ar. דִּיפִּיָּה).—2) (=h. דִּיפִּיָּה) *seething kettle*. Hull. 98<sup>a</sup> דִּיפִּיָּה a kettle of boiling meat; [Ar.: a kettle containing a *basketful* &c.; v. preced.]. [Keth. 10<sup>b</sup> לִדִּיפִּיָּה, v. דִּיפִּיָּה.]

דִּיפִּיָּה m. (v. דִּיפִּיָּה) *basket maker*.—Pl. דִּיפִּיָּה. B. Bath. 22<sup>a</sup> דִּיפִּיָּה דִּיפִּיָּה Ms. M. (ed. דִּיפִּיָּה) basket-makers who brought wickerwork for sale; [Rashi: 'one opinion': *kettle-makers*, v. preced.].

דִּיפִּיָּה m. (δικολόγος) *pleader, advocate*. Lev. R. s. 29 דִּיפִּיָּה Ar. (corr. acc., ed. דִּיפִּיָּה q. v.).—Pl. דִּיפִּיָּה. Yalk. Num. 738 דִּיפִּיָּה two pleaders stood before Hadrian; Yalk. Prov. 946 דִּיפִּיָּה (corr. acc.).

דיקולר, v. דיקולירא.

דיקומייני, דיקומיוני, read:

דיקומני m. pl. *Decumani*, soldiers of the tenth Roman cohort. Esth. R. to I, 3, end, v. אגוסטיאני Gen. R. s. 94 דיקומניא, דיקומניא (corr. acc.).

דיקונתיה, v. קונתיה, קנת.

דיקוקא m. (דקק) *crushing, fragments*. Targ. Is. XXX, 14.

דיקוריון m. (decurio) *decurio*, commander of ten horsemen. Sifré Deut. 322 דיקוריון (corr. acc.); Yalk. ib. 946.

דייקי f. (δίκη) *right, justice, punishment, satisfaction*. Ex. R. s. 19 בנני ר' שלהם עשיתי (not דייקי) I gave them (the Gibeonites) satisfaction (for their wrongs) on My children (II Sam. XXI, 1 sq.).—Cant. R. to II, 7 (ref. to Is. XXXII, 1) [read:] שלו עד שגובה ר' until He collects His debt of justice (punishes Israel for his sins). Gen. R. s. 45 רבי ר' רבי Ar. (ed. דיקין) plead my cause; a. e.—Num. R. s. 22; Tanh. Matt. 3 [read:] שלכם אינו אלא ר' שלכם דייקין it is your cause which is taken up.—Pl. דייקין Y. R. Hash. I, 57<sup>b</sup> כהדין דייקין (corr. acc.) like court proceedings, v. במגנימי.

דייקון, v. דיקון.

דיקוס, Yalk. Gen. 15. v. דיקון.

דיקיא, Lam. R. to I, 1 רבתי (נש) רבתי, v. דיקיא.

דייקי, דיין m. pl. (δάκτυλος; די for די or יי to avoid the use of letters of the Tetragrammaton; Ar. reads דייקין *hyacinth*, a precious stone. Ex. R. s. 38, end 'לוי (not דייקין) Levi was represented on the Highpriests' breast-plate by a hyacinth (h. ברקת). Y'lamd. to Deut. X, 1, quot. in Ar. דייקין (Yalk. ib. 854 הברקת ודיין) (corr. acc.) the pearls and hyacinths. Gen. R. s. 79, end (after interpreting קשט in קשט Gen. XXXIII, 19) what function have *Yod Hé* here? [read:] וזמרגדין [read:] אלו חליות ד' וזמרגדין (v. 'Rashi' a. l. a. Yalk. ib. 134) these are the links of hyacinths and smaragds with which jewelry is decorated, i. e. the vowel letters connecting the consonants, but which also have an allegorical meaning (v. the sentence following: 'מי כותב וכו').

דייקיניון m. (δακτυλινος, v. preced.) *hyacinth-colored*. Esth. R. to I, 6 (quoted as Greek translation of Mus. (ed. גיינן, corr. acc.); v. אלשינן ib.) כרפס.

דיקלא, v. דיקלא a. דקלא.

דיקלא, v. דיקלא.

דיקלום pr. n. m. (Diocles, etis) *Diocles*, the name of the emperor Diocletian before his accession to the throne. Y. Ter. VIII, end, 46<sup>b</sup> ד' דורא D. the swineherd; ib. c, v. דיקלום.

דיקלון, Y. Sabb. II, 5<sup>a</sup> top ד' דקלון, read: דקלון a strainer made of reeds, v. דיקלא.

דיקלמינוס, דיקלמינוס, דיקלמינוס (abbrev. דיקלום) pr. n. m. *Diocletian*, Roman emperor. Y. Ter. VIII, end 46<sup>c</sup> (v. דיקלום) we despised Dioclet the swineherd, ד' מלכא וכו' D. the King we do not despise; Gen. R. s. 63. Y. Ab. Zar. I, 39<sup>d</sup> top דיקלמיא Y. Naz. VII, 56<sup>a</sup> דוקלמיס (corr. acc.); a. fr.

דיקנא, v. דקנ.

דיקני, v. דיקני.

דיקנא, v. דקנא.

דיקוריון, v. דיקוריון.

דייר I m. (=זיר) *crown, rim*. Targ. Ex. XXV, 11; (Targ. O. ed. Berl. זיר, v. ib. II, p. 27); a. fr.

דייר II m. *tent*, v. דיירא.

דייר, Pi. דייר, Pa. דייר, v. דייר.

דייר m. (דיר) *shed, esp. for cattle, wood &c.; stable, store-house*. B. Kam. VI, 1; a. fr.—Yalk. Ex. 191 דייר (Pesik. Halod. p. 55<sup>a</sup> מדייר, Var. מדורית, Pesik. R. s. 15 when taken directly from its stable.—Pl. דייר) (Ned. I, 3 כו' (Y. a. Bab. ed., 10<sup>b</sup> דייר) as forbidden as the Temple sheds for cattle or wood. Ib. 13<sup>a</sup> דייר; Y. ib. 37<sup>a</sup>; Tosef. ib. I, 3 דייר).

דיירא (דיירא), דייר ch. same, *shed*, also *tent* for human residence. Targ. Mic. II, 12. Targ. Prov. XXI, 20 דיירא (ed. Vien. דיירא) the dwelling of the wise man; a. fr.—Pl. דיירא. Targ. Y. Num. XXXII, 16; 24 (Targ. Y. II ib., v. דיין). Targ. Is. XXXII, 19.—B. Kam. 113<sup>b</sup> דיירא Rashi (ed. דייר), v. דייר Pa.—[דיירין] Y. R. Hash. I. 57<sup>b</sup> כהדין ד' דיין.]

דיירא, v. דיירא.

דיירא I f. (preced.) *human dwelling*. Yoma 10<sup>a</sup> ד' בית a compartment in the Temple designated for a dwelling. Ib. b ד' ערא permanent residence, opp. דיירא. Ib. b ד' דיירא a dwelling not freely chosen (as the High-priests' in the Temple) is not called a dwelling (to require *M'zuzah*). Ib. 11<sup>b</sup> דיירא, v. דיירא; a. fr.—Pl. דיירא. Pesik. R. s. 15; v., however, דייר.

דיירא II f. name of a *grain worm*. Par. IX, 2; comp. דיירא III.

דיירא III f. name of a *jewel*, v. דיירא II.

דיירא, v. דיירא.

דייראיות, דייראיות f. pl. *guards at stations*, v. דייראיות.

דיירא f. ch.=h. דיירא I.—Pl. דיירא, constr. דייראיות. Targ. Jer. IX, 9. Targ. Ps. LXXXIII, 13 Ms. (ed. עיריית; h. text דיירא)—דיירא, דיירא. B. Bath. 67<sup>a</sup>. Lam. R. to I, 1 דיירא; v. דיירא.



**הַיֵּשׁ**, **הַיֵּשׁ** m. (b.h.; *treading, threshing*. Meil.13<sup>a</sup> (ref. to *בְּרִישׁוֹ*, Deut. XXV, 4) *what the ox threshes of thine own, but not of sacred property*; Y. Ter. IX, 46<sup>c</sup> bot. *בְּרִ' שְׂחִיטָא מוֹחֵר לֵךְ*. Tosef. Kel. B. Mets. IV, 3 *מִזֶּה עֵפֶר* the threshing place. Gen. R. s. 69, a. e. *עֵפֶר* as the dust is trodden upon by all.—B. Mets. 90<sup>b</sup> *הוּא לֹא בְרִישׁוֹ הוּא* he did not muzzle it in the threshing place.

**הַיֵּשׁ**, **הַיֵּשׁ**, **הַיֵּשׁ** ch. same. Targ. O. Deut. XXV, 4. Targ. Is. XXVIII, 18; a. e.—Hull. 6<sup>b</sup> (prov.) *תּוֹרָא מִבְּרִישִׁיהּ וְכ'* the ox has a right to eat of what he threshes.

**הַיֵּשׁ** m. (preced.) *thresher*.—*Pl.* *הַיֵּשׁ*. Zeb. 116<sup>b</sup> [read:] *רְדִישֵׁין בֵּיהּ ד'* (Ms. M. *רְדִישֵׁין בֵּיהּ ד'*) with which the threshers thresh; Men. 22<sup>a</sup> *בִּהּ הַיֵּשׁ*; Ab. Zar. 24<sup>b</sup> (רְדִישֵׁין בֵּיהּ הַיֵּשׁ) ed. (Ms. M. *הַיֵּשׁ*) Yalk. Sam. 122 *הַיֵּשׁ* (קורקשא), v. preced.

**הַיֵּשׁ** f. (*threshing*. Sabb. 75<sup>a</sup>. Pesik. Hahod. p. 46<sup>a</sup>, a. e. *בְּרִישָׁתָן* in their law about threshing (Deut. XXV, 4). B. Mets. 90<sup>b</sup>.—Euphem. *coitus, friction*. Nidd. 41<sup>b</sup>.

**הַיֵּשׁ**, **הַיֵּשׁ** m. (*removal of ashes, cleaning*. Yoma 21<sup>a</sup> *מִזְבַּח הַפְּנִימִי ד'* the ashes removed from the inner altar, *ד' הַמְנוּרָה* the snuffs of the candlesticks. Ib. 33<sup>a</sup> *ד' מִזְבַּח וְכ'* the cleaning of &c. Tam. III, 9.

**הַיֵּשׁ** pr. n. gent. *Dishan*. Targ. Gen. XXXVI, 21; Targ. I Chr. I, 38 *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ** m. *rye*. Pes. 35<sup>a</sup> (expl. *שִׁישׁוֹן*, emp. *הַיֵּשׁ* a. *שִׁישׁוֹן*).

**הַיֵּשׁ**, pl. *threshers*, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. next w.

**הַיֵּשׁ**, *הַיֵּשׁ* m. ch. (v. *הַיֵּשׁ*)=h. *הַיֵּשׁ*, *sprouting, plants*. Targ. O. Gen. I, 11; a. fr.—Meg. 27<sup>b</sup> Rab. H. *הַיֵּשׁ* Ar. a. Ms. M. 2 (ed. *הַיֵּשׁ*, Ag. Hatt. *הַיֵּשׁ*) had grass tied around (in place of a belt).—*Pl.* *הַיֵּשׁ*, Targ. Jer. XIV, 5. Targ. Ps. XXIII, 2 (some ed. *הַיֵּשׁ*). Targ. Y. Gen. l. c.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, *הַיֵּשׁ* f. (*הַיֵּשׁ* with format. *הַיֵּשׁ*; emp. *הַיֵּשׁ* II) *this, that*. Ezra V, 16; a. fr. Ib. IV, 13; a. fr.—Targ. Gen. XXXVII, 19 *הַיֵּשׁ* ed. Berl. (ed. *הַיֵּשׁ*). Targ. Jud. VI, 20;

a fr.—Gen. R. s. 5; Yalk. Ps. 848; (play on *הַיֵּשׁ*, Ps. XCIII, 3) *לְהַרְגָּהּ יָמָא* unto this sea there; Midr. Till. to Ps. l. c. *לְהַרְגָּהּ פֶּלֶן*, expl. *הַיֵּשׁ*. B. Mets. 86<sup>a</sup> *הַיֵּשׁ* the lord of this (breeze) here.

**הַיֵּשׁ** m. (b. h.; *crushed, broken; afflicted, contrite*. Lev. R. s. 34; Midr. Prov. ch. XXII *מְדוּכָךְ* (שְׂחִיטָא) *הַיֵּשׁ* the poor man is called *dakh* because he is crushed.—*Pl.* *הַיֵּשׁ*. Sabb. 104<sup>a</sup>, v. *הַיֵּשׁ*. Ib. 105<sup>a</sup>, v. *הַיֵּשׁ*. Yalk. Ps. 848, v. *הַיֵּשׁ* III.

**הַיֵּשׁ**, *Pi.* *הַיֵּשׁ* (b. h.; v. preced.) *to crush, humble*. Midr. Till. to Ps. XCIII, 3 (play on *הַיֵּשׁ* ib.) *וְכ'* I will crush them (the Philistines) by means of severe afflictions. Ib. *וְכ'* *הַיֵּשׁ* and crush Israel by means of persecutions; a. e.—*Part. pass.* *הַיֵּשׁ*, pl. *הַיֵּשׁ*. Keth. 8<sup>b</sup>.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, *הַיֵּשׁ* m. (next w.) *being crushed*. Y. Hag. II, 77<sup>c</sup> top; Ruth R. to III, 13 (ref. to *הַיֵּשׁ*, Ps. XC, 3) *עַד הַיֵּשׁ* up to the time when life is crushed, are repentant sinners received.

**הַיֵּשׁ** (*Pilp.* of *הַיֵּשׁ*) *to crush*.—*Part. pass.* *הַיֵּשׁ*. Lev. R. s. 34, v. *הַיֵּשׁ*.

**הַיֵּשׁ** ch. 1) same. Targ. Ps. CXLIII, 3.—2) *to act humbly, to dissemble humility*. Ib. X, 10 *הַיֵּשׁ* ed. Wil. (Ms. *הַיֵּשׁ*, h. text *הַיֵּשׁ*).

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ**, *הַיֵּשׁ* f. pl. (v. *הַיֵּשׁ*; emp. *הַיֵּשׁ*) *marked off places, folds*. Targ. Y. II Num. XXXII, 16; 24 (Targ. Y. I *הַיֵּשׁ*, h. text *הַיֵּשׁ*).

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ** m. (*הַיֵּשׁ*, emp. *הַיֵּשׁ*) *an elevated spot* in the kitchen or in the bath-house for vessels &c., *stand* (fixed to the stove or portable). Kel. VII, 2. Tosef. ib. B. Kam. V, 7 *הַיֵּשׁ*. Ib. 8 *הַיֵּשׁ* the bathers' stand.

**הַיֵּשׁ**, v. *הַיֵּשׁ*.

**הַיֵּשׁ** m. (II *הַיֵּשׁ*) *male person, male population*. Targ. O. Gen. XVII, 14 (Y. *הַיֵּשׁ*). Ib. 10; a. fr.

**הַיֵּשׁ** f. *necromantic apparitions*, v. *הַיֵּשׁ*. Targ. II Chr. XXXIII, 6.

**הַיֵּשׁ**, *הַיֵּשׁ* (only with suffix of personal pronoun; v. *הַיֵּשׁ*) *the like of, resemblance, appearance*. Targ. Ex. XI, 6. Targ. Y. ib. *הַיֵּשׁ* that there was never a plague like that of this night &c.; a. fr.—Y. M. Kat. III, 81<sup>d</sup> (expl. *הַיֵּשׁ*, v. *הַיֵּשׁ*) a resemblance of it. Yalk. Sam. 134 (prov.) *הַיֵּשׁ* (Cant. R. introd. *הַיֵּשׁ*) *הַיֵּשׁ* (prov.)

parents of incomparable virtue often rear children not like them at all; a. fr.—Cmp. דְּכִתָּא.

**דְּכִיתָא**, **דְּכִי** f. (דְּכִי) *purity, levitical cleanness*. Targ. Lev. XII, 4; a. e. [Targ. Y. ib. 6 דְּכִיתָא].—*Pl. דְּכִיתָא*, *דְּכִי* *affairs concernig levitical cleanness*. Targ. I Chr. XXIII, 28.

**דְּכִי**, **דְּכִתָּא**, **דְּכִי** *Pi. דְּכִי* (Aramaism, v. next w.) *to declare clean*. Nidd. 25<sup>a</sup> *לֹא דְכִי וְכִי* the scholars never declared clean &c.

**דְּכִי**, **דְּכִתָּא**, **דְּכִי** (=h. זָכָה) [*to be clear* (cmp. דְּכִי), 1] *to be clean, pure; to be cleared, acquitted, cleansed from sin*. Targ. Lev. XII, 7 וְדְכִי O. ed. Berl. (ed. incorr., Y. וְדְכִי). Ib. XVI, 30 וְדְכִי O. (Y. וְדְכִי). Targ. Ezek. XXIV, 13 וְדְכִי (Nun emphat.; ed. Lag. וְדְכִי); a. fr.—2) *to be deserving, privileged, admitted* (cmp. דְּכִי). Targ. O. Deut. XXIII, 2sq.—Targ. Ruth II, 10. Ib. 13 מְדְכִי (sub. למיעל).—Lev. R. s. 34 [read:] *בִּי אוֹ דְכִי בִי* v. זְכִי, v. זְכִי. *Part. דְּכִי* f. דְּכִיָּא. Targ. Is. LXV, 5 *אֲנִי דְכִיָּא* I am purer than &c., v. דְּכִי, [Targ. Prov. VI, 11, v. דְּכִי].

*Pa. דְּכִי* *to clear, purify; to restore to levitical cleanness, to cleanse*. Targ. Ezek. XXIV, 13. Targ. Lev. XVI, 30; a. fr.—Gen. R. s. 79 *לִיָּה אֵין מְדְכִין יְרֵהָ וְכִי* should we not restore it (Tiberias) to levitical cleanness from the slain (buried there)?; Yalk. ib. 133 מְדְכִיָּין Gen. R. l.c. [read:] *אֲנִי מְדְכִיָּין* we must cleanse Tiberias (Pesik. B'shall. p. 89<sup>b</sup> למְדְכִיָּין); Koh. R. to X, 8.—Ib. דְּכִיָּין which he had declared clean. Y. Shebi. IX, 38<sup>d</sup> מְדְכִיָּין. Nidd. 6<sup>b</sup> *מְדְכִין וְכִי* observe the same levitical cleanness as required for Temple offerings, v. דְּכִיָּא.

*Ithpa. דְּכִי* 1) *to became clean, be cleansed* (from sin), *be purified*. Targ. II Sam. XI, 4. Targ. Lev. XIV, 4 לְמִדְכִי ed. Berl. (Var. לְמִדְכִי; Y. לְמִדְכִי); ib. 7; a. fr.—2) *to be cleared away, be removed, be gone*. Ber. 2<sup>b</sup> *אֵין דְכִיָּין* the day is past; v. דְּכִיָּין.

*Af. דְּכִי* *to polish; trans. to train*. Targ. Prov. XXII, 6 *אֲרִיָּא* ed. Lag. (Ms. אֲרִיָּא, read אֲרִיָּא; some ed. אֲרִיָּא; h. text וְדְכִי).

**דְּכִי** m., **דְּכִיָּא** c., **דְּכִיָּתָא** f. (preced.) *clear, pure, clean, guiltless*. Targ. Ex. XXV, 11. Ib. XXVII, 20.—Ib. XXXI, 8; a. fr.—*Pl. דְּכִיָּין*, *דְּכִיָּין* f. דְּכִיָּתָא. Targ. Lev. XIV, 4. Targ. O. Gen. XXVII, 15; a. e.—Eduy. VIII, 4 *דְּכִיָּין* they are clean (permitted), v. אֵין; ib. דְּכִיָּין ed. (Ms. M. דְּכִי) that they are clean (not susceptible of levitical uncleanness); Pes. 16<sup>a</sup>; Ned. 19<sup>a</sup>; Ab. Zar. 37<sup>a</sup>.—Yoma 76<sup>b</sup> *דְּכִיָּין דְּכִיָּין* fine wheat flour.

**דְּכִיָּין**, v. דְּכִי *Af.*

**דְּכִיָּין**, **דְּכִיָּתָא** m., **דְּכִיָּין** f., v. דְּכִי.

**דְּכִיָּין**, v. דְּכִיָּין.

**דְּכִיָּין** m. (v. דְּכִי)=h. זָכָר, *remembered, reminded, mindful*. Targ. Ps. CIII, 14 *דְּכִיָּין* it is remembered before Him.—Targ. Gen. IX, 15 *דְּכִיָּין* I shall remember; a. fr.—Taan. 20<sup>b</sup> *דְּכִיָּין לֹא דְכִיָּין* I do not remember his young days. Hull. 137<sup>b</sup>.—*Pl. דְּכִיָּין*, *דְּכִיָּין*. Targ.

Y. Deut. V, 15; a. e.—Snh. 29<sup>b</sup>.—Fem. דְּכִיָּתָא. Targ. Lam. I, 7.

**דְּכִיָּין** f. 1) v. preced.—2) *דְּכִיָּין*. Targ. Y. II Num. XXIV, 1.

**דְּכִיָּין** (v. דְּכִיָּין), *Pi. דְּכִיָּין to crush*. Part. pass. מְדְכִיָּין, pl. מְדְכִיָּיִם. Midr. Till. to Ps. XCIII *אֲנִי מְדְכִיָּין* we are crushed, worn out (Gen. R. s. 5 מְדְכִיָּין v. דְּכִיָּין).

**דְּכִיָּין** ch. same. Part. Peil. דְּכִיָּין, f. דְּכִיָּתָא *crushed, melancholy*. Targ. Prov. XVII, 22 (h. text נִבְאָה). [Ib. VI, 11 דְּכִיָּין some ed., v. דְּכִיָּין].

*Pa. דְּכִיָּין to crush*. Targ. Job IV, 19.

*Ithpa. דְּכִיָּין to be crushed*. Targ. Job XXXIV, 25.

**דְּכִיָּין**, **דְּכִיָּין**, **דְּכִיָּין** f. (compound of דְּכִי, a. דְּכִי, v. דְּכִיָּין a. דְּכִי) *appearance, resemblance, the like of*. Y. M. Kat. III, 81<sup>d</sup>, v. דְּכִיָּין. With suffix of pers. pronoun: *דְּכִיָּין*, *דְּכִיָּין* &c. Targ. Job I, 8; II, 3; a. e.—Constr. דְּכִיָּין, with suffix דְּכִיָּין &c. Targ. II Chr. XVIII, 3 ed. Lag. Targ. Job XII, 3; a. fr.—\*Targ. Ps. LXXIII, 15 *דְּכִיָּין* (ed. Lag. דְּכִיָּין), v. דְּכִיָּין.

**דְּכִיָּין**, pl. of דְּכִיָּין.

**דְּכִיָּין**, *Pi. דְּכִיָּין* (cmp. דְּכִי) *to pound* bulbous plants in the ground in order to stop the growth of the tuber (differ. fr. דְּכִיָּין, v. דְּכִיָּין). Y. Shebi. V, 35<sup>d</sup> bot. *הֵי דְכִיָּין וְכִי* he crushed the tuber in the Sabbatical year and took it out after &c. [Tosef. ib. II, 10 *לְדְכִין* Var., read with ed. Zuck. מְדְכִיָּין, cmp. Y. ib. 36<sup>a</sup> top.]—Part. pass. מְדְכִיָּין, pl. מְדְכִיָּיִם. Ned. 58<sup>a</sup> *בְּמִדְכִיָּין* it treats of onions which had been pounded in the preceding agricultural year; Y. Shebi. VI, end, 37<sup>a</sup> *בְּמִדְכִיָּין* (corr. acc.).—Gen. R. s. 5, v. דְּכִיָּין.

**דְּכִיָּין** ch. same, *to crush*. Targ. Prov. XI, 3.

**דְּכִיָּין** (cmp. preced. a. Arab. דְּכִיָּין in Wahrmond Arab. Handwörterbuch) *to crush, weaken*. Y'lamd. to Gen. XXIV, 1 quot. in Ar. *דְּכִיָּין חֲלִי דְכִיָּין* read דְּכִיָּין or *דְּכִיָּין* disease broke his energies (I Kings XI, 4). Gen. R. s. 5, v. דְּכִיָּין.

**דְּכִיָּין**, **דְּכִיָּין** f. (δεξαμενή) *reservoir, tank*. Pesik. R. s. 4.—Y'lamd. to Num. XX, 8 quot. in Ar.

**דְּכִיָּין**, v. דְּכִיָּין.

**דְּכִיָּין**, v. דְּכִיָּין.

**דְּכִיָּין**, v. דְּכִיָּין.

**דְּכִיָּין**, **דְּכִיָּין** m. (דְּכִיָּין, cmp. Arab. dakasan) *masses stamped upon each other, mounds, piles*. Gen. R. s. 5 (play on דְּכִיָּין, Ps. XCIII, 3) *דְּכִיָּין יָם* Yalk. Ps. 848 (ed. Gen. R. *לְדְכִיָּין*, *לְדְכִיָּין*) unto the piled up waters of the Sea.

**דְּכִיָּין**, v. דְּכִיָּין. Sabb. 104<sup>a</sup> *אֲדִיָּין* v. דְּכִיָּין they are humble, sincere, righteous.

**דְּכִיָּין** I=h. זָכָר [*to mark, to remember*. Targ. Lam. III, 19sq. Targ. Ps. LXXXVIII, 6; a. fr.—Sabb. 12<sup>b</sup> *דְּכִיָּין*]

לְדָכַר the Lord remember thee for health.—Part. **דָּכַר**, pass. **דָּכְרָא**, **דָּכְרָא**, *remembering, reminded*. Targ. Ps. CXXXVII, 1 **דָּכְרִינָא דְכָרִין** (ed. Lag. *ed. Lag.*). Targ. Gen. VIII, 1; a. fr.; v. **דָּכְרִי**.—2) *to mention, remind*. Targ. Gen. XL, 14 (with **עַל**).—[Targ. Y. I Num. XXIV, 1, v. *Af.*].—Sabb. 57<sup>a</sup>, a. fr. **שְׁמִיָּה ד' מֵאָן** who mentioned his (its) name, i. e. what has this to do here?

*Af.* **דָּכַר** *to remind, call to remembrance*. Targ. Gen. XLI, 9. Targ. Y. II Num. XXIV, 1 (Y. I **מֵדָר**, corr. acc.); a. e.—Ber. 31<sup>a</sup>, a. e. **אָדְכְרָתָן מִלְתָּא וְכ'** thou recallest to my mind what R. . . . said; Succ. 53<sup>a</sup> bot.—Snh. 82<sup>a</sup> **דְּבִי מְדָכְרוּ לִיה** (by reciting the verse) he recalled to Rabs' mind a tradition, v. **גְּמָרָא**. Nidd. 24<sup>b</sup> **דְּבִי מְדָכְרוּ לִיה** (the reason), one should be reminded (that he has heard the law before). Keth. 20<sup>a</sup> **דְּבִי מְדָכְרוּ לִיה** one (witness) may recall (the circumstances) to the other's mind. Ber. 18<sup>b</sup> **לְאָדְכְרִיהּ** to recall it.

*Ithpe.* **דָּכַר**. 1) *to be remembered*. Targ. Jer. XI, 19 **דָּכְרִי** (not **דָּכְרִי**).—2) *to be reminded, recollect*. Targ. Ps. XXV, 6; a. e.—Keth. 20<sup>b</sup>. Nidd. 24<sup>b</sup>, v. supra; a. e.

**דָּכַר** II, **דָּכְרָא**, **דָּכְרִי**, **דָּכְרִי** m.=h. **זָכַר** [*marked*]. 1) *male, man*. Targ. Gen. I, 27; a. fr.—Gen. R. s. 33 **דָּכְרִי** male offspring, opp. **נִקְבָּא**. Bets. 7<sup>a</sup> **דָּכְרִי** eggs originating from fructification by a cock, opp. **דְּסַפְנָא וְכ'** from self-friction. Pes. 56<sup>a</sup> **דָּכְרִי**, v. **כּוֹפְרָא** III.—*Pl.* **דָּכְרִי**, **דָּכְרִי**, **דָּכְרִי**, **דָּכְרִי**. Targ. Ex. XIII, 15; a. fr.—Keth. IV, 10 (52<sup>b</sup>) **דָּכְרִי** male issue, opp. **בִּנְיָן** Gen. R. l. c. **דָּכְרִי** he is a descendant of Judah by the male side.—2) (sub. **דְּעַנָּא**) *the male of the flock, ram*. Targ. Num. XXVIII, 11; a. fr.—*Pl.* as above. Targ. Ex. XXIX, 1; a. fr.—Hull. 51<sup>a</sup> **דָּכְרִי** wethers which thieves carried off (by throwing them over the fence).—Gen. R. s. 70, end, v. **דָּכְרִי**. **דָּכְרִי** v. **דָּכְרִי** a. **דָּכְרִי**.

**דָּכְרִי** next w. Ezra VI, 2.

**דָּכְרִי**, **דָּכְרִי**, **דָּכְרִי** m.=h. **דָּכְרִי**, *memorial, record*. Targ. O. Gen. IX, 16; a. fr.—Snh. 29<sup>b</sup> bot. **דָּכְרִי** a memorial of judicial proceedings (but not the verbatim reproduction of the words of the witnesses).—*Pl.* **דָּכְרִי**. Targ. Job XIV, 17; a. e.

**דָּכְרִי**, **דָּכְרִי** m. (II, 2) *ram-like, lewd, unchaste*. *Pl.* **דָּכְרִי**. Gen. R. s. 70, end 'Rashi' (ed. **דָּכְרִי**).

**דָּכְרִי** (contract. of **דָּכְרִי** *for if not*. Y. Yoma VIII, 44<sup>d</sup> bot. Y. Gitt. VII, beg. 48<sup>c</sup>; a. e.—Y. Ber. II, 5<sup>a</sup> bot.—Y. Shebi. IV, 35<sup>a</sup> bot. **דָּכְרִי** eat, for if thou (doest) not so, I shall kill thee.

**דָּכְרִי** I (imperat. of **דָּכְרִי**) *lessen, deduct; (adv.) less*. Sabb. 89<sup>b</sup> **דָּכְרִי** deduct twenty years. R. Hash. 7<sup>b</sup> **דָּכְרִי** leave out festivals. Succ. 2<sup>a</sup> **דָּכְרִי** imagine the Succah outside of the hollow, and there remains the shade of the roof; **דָּכְרִי** imagine the walls removed. Ib. 56<sup>b</sup> **דָּכְרִי** let the retiring division of priests say to the coming in, 'less for less', i. e. take ye one loaf less and those relieving you will also take one less. Midr.

Prov. ch. XXII **דָּכְרִי** deduct also from the years of his life; a. e.

**דָּכְרִי** II m. (b. h.; **דָּכְרִי**) *thin, sparse; poor, needy*. Kil. V, 1 **דָּכְרִי** a sparsely planted vineyard; Y. ib. 29<sup>d</sup> bot. **דָּכְרִי** poor concerning vines, and rich as regards labor (requiring as much labor as a thickly planted vineyard). Lev. R. s. 34, v. **דָּכְרִי**; a. fr.—*Pl.* **דָּכְרִי**. Sabb. 104<sup>a</sup>, v. **דָּכְרִי**. Tanh. B'har 3 **דָּכְרִי** they were void of good deeds. Num. R. s. 5 **דָּכְרִי** small in numbers; a. fr.—**דָּכְרִי**, v. **דָּכְרִי**.

**דָּכְרִי**, v. **דָּכְרִי**.

**דָּכְרִי** *that not, which not*, v. **דָּכְרִי**.

**דָּכְרִי** *to draw*, v. **דָּכְרִי**.

**דָּכְרִי** m. (preced.) *drawer of water, worker on an irrigating apparatus*.—*Pl.* **דָּכְרִי**. B. Kam. 50<sup>b</sup>; Hull. 107<sup>a</sup>, v. **דָּכְרִי**. Yeb. 97<sup>b</sup>, v. **דָּכְרִי**.

**דָּכְרִי** (b. h.) *to contract, go back; to leap* (cmp. **דָּכְרִי**). Taan. 27<sup>b</sup>; Meg. 22<sup>a</sup> **דָּכְרִי** the second reader goes back, i. e. takes up the last verse read by his predecessor. Ib. **דָּכְרִי** let us take up the last verse.

*Pi.* **דָּכְרִי** *to leap, skip*. Cant. R. to II, 9 **דָּכְרִי** skips from mount &c. Meg. IV, 4 **דָּכְרִי** in reading from the Prophets you may skip (read two portions separated in the text). Num. R. s. 2 **דָּכְרִי** skips (digresses) from subject to subject. Tosef. Dem. III, 17 charity collectors **דָּכְרִי** must skip the doors of (take no contributions from) those eating the fruits of the Sabbatical year; a. fr.

**דָּכְרִי** ch. same; *Pa.* **דָּכְרִי** *to reduce*. Gitt. 82<sup>a</sup> top **דָּכְרִי** (the author of the Boraitha, Tosef. ib. VIII (VI), 9) drops only one by one (seven foldings with six signatures, six with five &c.). [Targ. Y. Gen. XLI, 14 **דָּכְרִי**, some ed., **דָּכְרִי** Buxt., read **דָּכְרִי**, v. **דָּכְרִי**.]

**דָּכְרִי** m. (v. next w.) 1) *a limb torn in shreds, strips &c.* Hull. 46<sup>a</sup> **דָּכְרִי** as to this case of (the liver found to be torn &c.—2) *wart with a thin neck*, v. **דָּכְרִי**. *Pl.* **דָּכְרִי**, **דָּכְרִי**. Neg. VI, 7 (Tosef. ib. II, 2 **דָּכְרִי**); Sifra Thazr., Neg., Par. 1, ch. II. Bekh. VII, 6 (45<sup>b</sup>, Rashi **דָּכְרִי** persons or animals afflicted with large warts. Neg. VI, 8 **דָּכְרִי** (hairless) warts on the head or chin (Tos'f. Yom Tob: *isolated hair-grown spots*).

**דָּכְרִי**, **דָּכְרִי** (Pilp. of **דָּכְרִי**) *to reduce, weaken*. Sot. 9<sup>b</sup> (play on **דָּכְרִי** *she weakened his strength, his understanding, his merits*; Num. R. s. 9. Tanh. B'har 3 **דָּכְרִי** the Lord reduces his income, and he must sell his property.—2) *to loosen, detach*. Kidd. 24<sup>b</sup> **דָּכְרִי** he loosened a tooth in the slave's jaw.—Part. pass. **דָּכְרִי** *loosely connected, hanging down, detached*. Lev. R. s. 34 he is called *dal* which means detached from his property (homeless); Midr. Prov. ch. XXII **דָּכְרִי** (insert **דָּכְרִי**) a limb hanging down from the body (not yet entirely detached). Hull. IX, 7

limb or a part of flesh hanging down in tangles. Bekh. III, 4; v. הַלֵּל. —b) *poverty-stricken*, *beggarly*. Succ. 22<sup>b</sup>, v. הַלֵּל. Tanh. Vayakhel 7 עניים poor and miserable.

*Hithpalp.* הַלֵּל, הַלֵּל, *Nithpa.* הַלֵּל, הַלֵּל, 1) *to become thin, sparse; to be reduced.* Num. R. s. 5 (play on הל, Prov. XXII, 22) וְהָיוּ הַלֵּל they (the Levites) expose themselves to diminution for your sake.—2) *to be detached, loosely connected, disarranged, parted into shreds.* Y. Ab. Zar. V, 44<sup>d</sup> top הַלֵּל הַלֵּל the berries are forcibly detached from the stalk, v. הַלֵּל. Hull. 46<sup>a</sup> כִּבְר הַלֵּל the liver is parted into shreds and mixed up with the fat layers. Ib. 44<sup>a</sup> הַלֵּל הַלֵּל gullet and windpipe which are torn loose from their connection so that the larger portion of their circumference is detached.—3) *to be disregarded.* Sot. IX, 15 (49<sup>a</sup>) הַלֵּל הַלֵּל miracle workers are not appreciated.

הַלֵּל ch. (preced.) *to become poor, neglected.* Sot. IX, 15 הַלֵּל הַלֵּל become more and more abandoned. *Ithpalp.* הַלֵּל הַלֵּל *to be torn loose.* Hull. 44<sup>a</sup> הַלֵּל הַלֵּל Ar. (ed. איפרוס ו' v. Tosaf. a. l.).

הַלֵּל הַלֵּל, v. הַלֵּל.

לשון חפר הוא דל'ה מל'ה Y. Naz. II, 51<sup>d</sup> bot. קבר'ה בר'ה (Var. מל'ה דל'ה), read as ib. V, end, 54<sup>b</sup>: the language (Mish. ib. V, 6, 'I will be a Nazir that this is &c.') has a negative meaning, as in the phrase 'that she will not bury her son' (where the opposite is meant).

הַלֵּל, v. דל.

הַלֵּל הַלֵּל, v. הַלֵּל.

דוולא ... בי ד' יומא *irrigation.* B. Bath. 12<sup>a</sup> (דל'ה) f. Rashi (ed. קאלי, Ar. ברלי) a well can be divided between heirs only when there is for each enough for one day's irrigating work.—*Pl.* הַלֵּל הַלֵּל Gitt. 74<sup>b</sup> דל'ה חלה ד' irrigate three times a year.

הַלֵּל הַלֵּל m.=h. ערמון, *plane-tree.* Targ. O. Gen. XXX, 37.—Gen. R. s. 73, end הַלֵּל הַלֵּל; Yalk. ib. 130 רלוב.—*Pl.* הַלֵּל הַלֵּל R. Hash. 23<sup>a</sup>; B. Bath. 81<sup>a</sup>; Y. Keth. VII, end, 31<sup>d</sup>; Gen. R. s. 15, beg. הַלֵּל הַלֵּל (not ו' ...). [Ber. 40<sup>b</sup> דולבי Ms. M., v. הַלֵּל הַלֵּל.]

הַלֵּל הַלֵּל, read: הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל m. (הַלֵּל) *fear; object of fright.* Targ. Job III, 25. Targ. Ps. XXXI, 12; a. fr.—*Pl.* הַלֵּל הַלֵּל Targ. Y. Deut. XXV, 18. Targ. Job XV, 21; a. e.

הַלֵּל, v. הַלֵּל.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל 1) *poverty.* Midr. Prov. ch. XXII; a. fr.—in poverty, i. e. sacrifice of poverty (birds), opp. בעשירות lambs, goats &c.; הַלֵּל הַלֵּל the sacrifice of extreme poverty (flour). Kerith. 10<sup>b</sup>. Hor. 9<sup>a</sup> (v. Ms. M. a. l.). Kerith. l. c. הַלֵּל הַלֵּל upon the person coming under the category of *dalluth*; הַלֵּל הַלֵּל upon the person coming under the category of extreme *dalluth*. Y. Hor. II, 46<sup>d</sup> (ref. to Lev. XIV, 21) הַלֵּל הַלֵּל only he who may possibly come under the category &c. (Bab. ib. l. c. הַלֵּל הַלֵּל ב' לירי ב' לירי *vacillation.* Yoma 9<sup>b</sup> (ref. to Cant. VIII, 9) הַלֵּל הַלֵּל (Ms. M. 2) that ye left the Babylonian captivity with vacillation, opp. to בחימה, 'as a wall', i. e. all combined and firm; (Ms. Ms. 1 עצמיתם כדלת, ed. שעליותם, Ar. ed. pr. s. v. סממגור quotes Ms. Koh. הַלֵּל הַלֵּל; Yalk. Cant. 994 Ms. הַלֵּל הַלֵּל).

הַלֵּל הַלֵּל 1) (as in Hebr. a. Syr.) *to stir up, make turbid.* Targ. Is. XXX, 14 ed. (ed. Lag. זלח, h. text חשה) a sherd with which לְמַדְלָח מִיָּא וְכ' to stir up some water out of a (dried up) pool.—2) *to be troubled, to fear.* Targ. Job III, 25. Targ. Ps. XXVII, 1; a. e.—[Targ. Job XXXVIII, 25 הַלֵּל הַלֵּל Ms., ed. הַלֵּל הַלֵּל.]

*Pa.* הַלֵּל הַלֵּל *to frighten.* Targ. Job IV, 14 הַלֵּל הַלֵּל Buxt. (some ed. a. Ms. הַלֵּל הַלֵּל).—Targ. Prov. XXVIII, 14.

הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל (b. h.; הַלֵּל) [*to be suspended, swing; denom.* whence] 1) *to draw water.* Gen. R. s. 93; Cant. R. to I, 1. Ex. R. s. 1 מִן הַלֵּל הַלֵּל men draw the water and women water the flock; a. fr.—Yoma 28<sup>b</sup> (play on הַלֵּל הַלֵּל he (Eliezer) drew and gave to drink of his master's teachings.—2) *to lift up, relieve.* Midr. Till. to Ps. I, 3 וְכַשְׁתָּרְךָ וְכַשְׁתָּרְךָ and when the Lord shall lift me up out of the depths of suffering. Cant. R. to II, 1.

*Hif.* הַלֵּל הַלֵּל 1) *to draw water, to irrigate.* B. Kam. 51<sup>b</sup> הַלֵּל הַלֵּל he who draws water (to irrigate his field &c.); and I will &c.; a. fr.—2) (denom. of הַלֵּל הַלֵּל) *to suspend, to train a plant to an espalier* &c. Succ. I, 4 ד' הַלֵּל הַלֵּל if he trained a vine over the festive wreath. Kil. VI, 4; a. fr.—*Part. pass.* הַלֵּל הַלֵּל, f. הַלֵּל הַלֵּל. Ib. Midd. III, 8. Y. B. Mets. X, 12<sup>c</sup>, v. הַלֵּל הַלֵּל.—Bab. ib. 91<sup>b</sup> הַלֵּל הַלֵּל (ed. במורלית) when figs and grapes overhang one another. [Y. Shebi. II, 33<sup>c</sup> bot. מורלית, v. הַלֵּל הַלֵּל.]

*Pi.* הַלֵּל הַלֵּל *to sprinkle.* Part. הַלֵּל הַלֵּל, pl. הַלֵּל הַלֵּל. M. Kat. 4<sup>a</sup> sq., v. הַלֵּל הַלֵּל.

הַלֵּל הַלֵּל ch. same, 1) *to be suspended.* Part. pl. הַלֵּל הַלֵּל suspended. Targ. Esth. I, 6.—2) *to draw, raise.* Targ. Ex. II, 19. Targ. II Esth. I, 2 buckets אבנא הַלֵּל הַלֵּל which draw stone; a. fr. [Targ. Y. Num. XIV, 14 read הַלֵּל הַלֵּל] [Pes. 40<sup>a</sup> מדליירו, v. הַלֵּל הַלֵּל.—3) *to lift up.* B. Kam. 92<sup>b</sup> הַלֵּל הַלֵּל, v. הַלֵּל הַלֵּל IV.—Ber. 18<sup>a</sup> הַלֵּל הַלֵּל (Yalk. Koh. 979; Yalk. Sam. 152 סלקיה) lift it (the cloak) up. Kidd. 81<sup>a</sup> הַלֵּל הַלֵּל he carried it by himself.—Yeb. 92<sup>b</sup>; B. Mets. 17<sup>b</sup> הַלֵּל הַלֵּל לאו הַלֵּל הַלֵּל I had I not taken up (removed) the sherd for thee, thou wouldst never have

found the pearl under it, i. e. but for my intimation you would not have reached the conclusion &c.; Macc. 21<sup>b</sup>.—M. Kat. 28<sup>b</sup>, v. הָלֵל.

*Pa.* הָלִי (v. הָלֵל) 1) *to relieve, lighten*. Targ. Y. Deut. XXXII, 51 וְלֹא הָלִי מִיָּנִיחָא (Var. הָלִי, fr. הָלֵל) and they would not relieve him (give him a respite). Ib. הָלִי מִיָּנִי (Var. הָלִי) respite me.—Meg. 18<sup>a</sup> כְּרִגָא הָלִי he lightened the taxes (Esth. II, 18).—2) *to lift up*. Ber. 6<sup>b</sup> הָלִיף lifting up the voice at funerals, v. הָלֵל.

*Al.* הָלִי *to lift, suspend*. Sot. 34<sup>a</sup> מְטִינָא דְמַדְלִי וְכ' a load which one can lift up and put on his shoulders, is the third portion of the weight he can carry.

*Ithpe.* אִיהֵי 1) *to be suspended*. Y. Sabb. XVI, end, 15<sup>d</sup>, a. e. בְּגִדְךָ מַדְלִי (sub. אֵת) doest thou depend on thy good luck?, v. אֵת.—2) *to be elevated, high*. Pes. 8<sup>a</sup> דְּמִיָּהֲלִיא (a bed) which stands on high legs (leaving space under it).—3) *to be relieved*. B. Bath. 16<sup>b</sup>; Yalk. Gen. 106 (prov.) הָלִי (מִדְלִי) א' יוֹמָא א' קַצֵּירָא when the day (sun) is high, the sick man is relieved.

הָלִי מ. (b. h.; הָלֵה) 1) *bucket*, also used as *cover* of the well. B. Kam. 51<sup>b</sup> הָלִי לִי הָלִי from the moment he delivers his bucket (Rashi: cover) to him; Y. Kidd. I, 60<sup>b</sup> top; Y. B. Bath. III, beg. 13<sup>d</sup> הָלִי. Tosef. Ber. IV, 16 שֶׁל צִינֹן ד' a bucket of cold water; a. fr.—*Pl.* הָלִי. Gen. R. s. 45, v. בְּנִרְיֹה. [Y. B. Bath. I. c. (perhaps) הָלִי.—2) *Aquarius*, a sign of the zodiac. Yalk. Ex. 418.—3) *pr. n. pl. Beth Doli*. Yeb. XVI, 7; Eduy. VIII, 5 (Ms. M. מְדִלִי).—4) *tangle*, v. הָלִיל.

בְּרֵהֲלִיא, בר ד', דְּלִית, דְּלִיא.

הָלִיָּהּ f. (הָלֵה) *drawing water*. Ex. R. s. 1 ד' אֶתְרָה רֵלָה one draft (bucketful) he drew.

הָלִיל m. (הָלֵל, cmp. הָלֵל) *anything irregularly wound, tangle; tow, oakum* &c. B. Kam. II, 1 דִּיהָ ד' קָשׁוּר וְכ' (Ms. M. a. Var. noticed in comment. הָלִי) if the cock's feet were entangled &c. Ib. 19<sup>b</sup> הָר' בעל the owner of the tangled material.

הָלִיל m. (part. pass. of הָלֵל) *thin, sparsely planted*.—*Pl.* הָלִילִין. Y. B. Mets. IX, beg. 12<sup>a</sup>, opp. דִּחְשִׁין, v. הָחֵם.

הָלִיָּפָה, v. הָלֵה.

הָלִיק, הָלִיק, v. הָלֵק.

הָלִיקָה f. (הָלֵק) *fire, conflagration*. Sabb. XVI, 1 sq.; a. fr.

הָלִיקָה ch. 1) same. Targ. Ex. XXII, 5. Targ. Num. XI, 3.—Nidd. 36<sup>b</sup> אַרְיָה אַרְיָה אַרְיָה are you not afraid of the fire (punishment for disobeying a rabbi, cmp. הָלִיקָה)? Y. Yoma VIII, 45<sup>b</sup>; a. fr.—2) (=ה. הָלִיקָה) *fever*. Targ. O. Deut. XXVIII, 22 ed. Berl. (ed. הָלִיקָה, הָלִיקָה).

הָלִיָּהּ f. (b. h.; הָלִי) [*suspended*,] *branches of the vine trained to an espalier* &c.; also *grapes of the espalier*. Peah IV, 1 וְכ' בְּמִזְבֵּי לְקִרְקַע וְכ' of that which is

directly connected with the ground as well as of the hanging fruits (grapes) and of the palm tree; Tosef. ib. III, 16. Y. B. Mets. X, 12<sup>c</sup> וְכ' אֶתְרָה וְכ' a grape vine which was overhanging a neighbor's peach tree; a. fr.—*Pl.* הָלִיָּהּ. Men. VIII, 6 (86<sup>b</sup>) wine for libation must not be offered בִּין דִּר' (Tosef. ib. IX, 10 sing.) from grapes of the espalier, opp. רִגְלִיָּהּ. Pes. 53<sup>a</sup> וְכ' שֶׁל וְכ' Tosef. Shebi. VII, 15 וְכ' שְׂבֻאֲשֻׁכִּיל וְכ' the hanging grapes of Abel.

הָלִיָּהּ, v. הָלֵה.

הָלִיָּהּ, v. הָלֵה.

הָלִי (b. h.) [*to be thin, swing, hang*,] *to be poor*. Lev. R. s. 34 הָלִי מִן הַמִּצְוֹת they became poor in good deeds.

*Hif.* הָלִי 1) *to thin, to take off grapes*, or *take out plants* in order to give the remainder more room. Peah III, 3 הָמַרְלִי (Y. ed. הָמַרְלִי) he who thins the vineyard; Tosef. ib. I, 10, Peah VII, 5; a. fr.—M. Kat. 4<sup>a</sup> sq. (a Boraitha quoted by Rabina) וְכ' לִירְקִיָּהּ (v. הָלֵה) are we not told, you may irrigate the vegetable garden during the festive week, if you intend to use the vegetables during the festive days? Said Rabbah to him [read:] מִדְלִין מִיָּא מִיָּא מִדְלִין שְׁלִיפִי you think this *m'dallin* means you may draw water, it means: *to pluck* (ref. to Peah VII, 5).—Said Rabina to him: וְכ' לִירְקִיָּהּ מִיָּא מִיָּא מִדְלִין מִיָּא מִדְלִין But it reads, *M'dallin mayim* you may sprinkle water &c.—*Part. Fual* מְדִלֵּל, f. מְדִלֵּלִית, f. *beggarly*. Y. Suce. II, 52<sup>d</sup> bot.; v. הָלִיל.

הָלִי ch. 1) *to lift up* (v. הָלֵי). Keth. 72<sup>a</sup> הָלִי הָלִי him who lifts up (his voice in funereal lamentations), they will lift up (praise him at his funeral); M. Kat. 28<sup>b</sup>.—2) *to thin*, v. הָלִיל.

*Ithpa.* אִיהֵל *to lift one's self up, be proud*. Ib. [read:] הָלִי הָלִי him who did not praise himself, they will &c. (Ms. M. 2 דִּירְקִיָּהּ, read: דִּירְקִיָּהּ, let one not praise himself, in order that they may &c.).

הָלֵם m. (הָלֵם, with format. מ) *diminution, defect* (cmp. הָלֵם). Pes. 57<sup>a</sup> that the workmanship was good ד' בָּהֵם וְכ' Ms. M. 1 a. ed. (Ms. M. 2 דִּלִּים, Ar. דִּלִּים, v. Koh. Ar. Compl.) and there was no defect in them; Tosef. Men. XIII, 19 דִּלִּים וְכ' דִּלִּים ed. Zuck. (ed. כִּלִּים).—Tosef. B. Kam. VII, 8 מְכַלֵּל דִּלִּים (Var. כִּלִּים; Mekh. Mishp. N'zikm. s. 13 מְכַלֵּל; Yalk. Ex. 343 מְכַלֵּל oil admits of no dilution through admixture (cmp. Cant. R. to I, 3).

הָלֵמָּה I, II, v. הָלֵמָּה I, II.

הָלֵמָּה, דְּלִמְמִיקוֹן, read:

הָלֵמָּה m. pl. (δαλματική, dalmatica) *dalmatics*, long undergarments of Dalmatian wool. Kil. IX, 7; expl. Y. ib. 32<sup>d</sup> top קוֹבֵלִין (read קוֹלִיבִין קוֹלִיבִין, v. Sm. Ant. s. v. δαλματική).

הָלֵם, הָלֵם, m. (הָלֵם; cmp. Samaritan הָלֵם

דלס Gen. XXI, 23, Arab. *dallasa*) *adulteration, fraud*. V., however, דלס. [V. Fränkel Aram. Fremdw. p. 188.]

**דלסתר**, v. דלסתר.

**דלסתר** f. (דלס, cmp. דלס a. דלס) [*bottle-shaped*,] *gourd*, a general name for *cucumbers, pumpkins* &c. (v. Sm. Ant. s. vv. *Colocynthe* a. *Colocynthis*). Kil. I, 2 מצרית וכו' Ms. M. (ed. המצרי, corr. acc.) Egyptian gourd and the Bitter-gourd may be planted together (v. פלארם). Ned. VI, 1 דלסתר דרמוצה, variously explained ib. 51<sup>a</sup>; Y. Kil. I, 27<sup>a</sup> top; a. fr.—Sot. 16<sup>a</sup> כד' מגלחו he shaves his body as smooth as a gourd; Y. Kidd. I, 59<sup>d</sup> top כדלת (corr. acc.). Pl. דלסתר, דלסתר, דלסתר. Sabb. XXIV, 4. Ned. VII, 1; a. fr.—Tosef. Maasr. III, 14 דלסתר. Erub. 104<sup>a</sup> דלסתר, v. דלסתר.

**דלס** (b. h.; cmp. דלס) *to drip*. Bekh. 44<sup>a</sup> his eyes are tearing, dripping or running.

**דלס** ch. same. Targ. Prov. XIX, 13 דלס (Var. דלס).—Sabb. 43<sup>a</sup> דלס which are liable to have leaky roofs.

**דלס** m. (preced.) *drippings* from the roof; *leak* in the roof. Bets. V, 1; Sabb. 43<sup>a</sup>. Pes. 39<sup>b</sup> דלס on which the drippings from the roof have fallen. Makhsh. IV, 4sq.; a. e.

**דלס**, **דלס**, **דלס** ch. same. Targ. Prov. XIX, 13; XXVII, 15.—Y. Maas. Sh. IV, 55<sup>c</sup> top; Lam. R. to I, 1 דלס (דלס).

**דלס** f. (preced.) *receptacle of drippings*, name of the second roof of the Temple made for protection against an eventual leak in the upper roof. Midd. IV, 6 (Maim. דלס).

**דלס** f. (דלס) *delphica*, sub. mensa) *delphica*, a three-legged table used as a toilet table or a waiter, contrad. fr. שלס eating table (v. Becker Gallus, ed. Göll II, p. 354). Kel. XXV, 1. Ib. XXII, 1; Tosef. ib. B. Bath. I, 9 דלס (corr. acc.). Ab. Zar. V, 5 (69<sup>a</sup>) דלס Ar. (Ms. M. דלס, ed. דלס, v. Rabb. D. S. a. l. note). Y. Dem. VI, 25<sup>d</sup> statuery made כמין דלס like a kind of delphica (for practical use and not for idol worship, cmp. דלס). \*Ex. R. s. 43 חגגה מנפפה לר' hugging the statuery figure supporting a delphica (Num. R. s. 2 סריס).—Pl. דלס. Y. Ab. Zar. III, 42<sup>c</sup> bot.

**דלס** (b. h.) 1) *to burn; to be illumined*. Gen. R. s. 39 saw a castle דלס lighted. B. Kam. VI, 5 דלס and they caught fire. Y. Sabb. II, beg. 4<sup>c</sup> דלס דלס that it may continue to burn. Ib. <sup>d</sup> דלס are burning.—Part. pass. דלס *enkindled, burning*. Gen. R. s. 11 דלס מצארי אורו (Yalk. ib. 16 דלס) I found it still burning. Midr. Till. to Ps. VII, 14 (ref. to דלס ib.) whose hearts within them are burning (with lust).—Lam. R. to IV, 19 [read:] שררו דלס אחריהם מצדיות דלס (Koh. R. to V, 2 דלס) they (the Romans) sent fire after them from their engines (tormenta), v. דלס. —2) *to pursue eagerly*. Lam. R. l. c. דלס של ישראל (Koh. R. l. c. דלס; Midr. Till. l. c. דלס) Israel's persecutors.

*Nif. דלס to be burnt, destroyed by fire*. Orl. III, 1 דלס must be burnt. Ib. 2sq.; a. fr.—Y. B. Kam. IV, 5<sup>c</sup> top דלס liable to take fire.

*Hif. דלס to kindle, light*. Sabb. II, 1 דלס what material may be used for the Sabbath lights? Ib. 7 דלס light the lamps. Y. ib. II, 4<sup>c</sup> bot.; Y. Ter. XI, 48<sup>b</sup> top דלס באה לדלס she came to get a light from a priest's wife; a. fr.—V. דלס.

**דלס** ch. same; 1) *to burn*. Targ. Am. V, 6; a. e.—Meg. 12<sup>b</sup> דלס ביה דמחיה Ms. M. (v. Rabb. D. S. a. l.)=1) *to pursue*, v. infra.

*Af. דלס 1) to kindle a light, start a fire*. Targ. Num. VIII, 2. Targ. Ex. XXII, 5; a. e.—Sabb. 22<sup>b</sup> דלס and kindle (the chip). Ib. bot. דלס he lighted it for his use. Ib. 23<sup>a</sup> דלס they light the Hanukah lamps in my behalf at home; a. e.—2) *to pursue*. Targ. Lam. IV, 19. [Ib. III, 66 דלס, read דלס or דלס.]

**דלס** m. (preced.) *light, burning material, wick, wood* &c. Y. Sabb. II, beg., 4<sup>c</sup> דלס ברוב דלס the larger portion of the burning material was not enkindled (on the entrance of the Sabbath). Midd. I, 4 דלס the Temple gate by which the burning material was brought in. Koh. R. to V, 2, v. דלס.

**דלס**, v. דלס.

**דלס** f. (b. h.; דלס) *fever*. Y. Ab. Zar. II, 41<sup>a</sup> bot.

**דלס**, v. דלס.

**דלס**, v. דלס.

**דלס** *Daleth*, the fourth letter of the Alphabet. Sabb. 104<sup>a</sup>, v. גלס. Y. ib. VII, 10<sup>d</sup> top דלס if one changed a *Daleth* into a *Resh*. Maas. Sh. IV, 11 דלס the mark *Daleth* intimates that the contents are *D'mai* (v. דלס); Tosef. ib. V, 1; Y. ib. IV, 55<sup>b</sup> top. Y. Snh. X, 28<sup>b</sup> top; a. fr.—Pl. דלס, דלס. Sifr. Deut. 36; Sabb. 103<sup>b</sup>.

**דלס** f. (b. h.; דלס) *door, lid* on hinges, *shutter*. Erub. 101<sup>a</sup>, v. דלס. —א. דלס to shut the door to borrowers, *to render credit difficult*. Snh. 32<sup>a</sup>; a. fr.—B. Kam. 80<sup>b</sup> דלס a door once shut is not easily opened, i. e. it requires ardent prayer to regain divine grace after a calamity has set in; a. fr.—Tosef. Kel. B. Mets. VI, 7 דלס on hinges, v. דלס. —Pl. דלס, constr. דלס. Sabb. XVII, 1. Lev. R. s. 14 דלס a woman's womb has doors (muscles, ref. to Job III, 10); a. fr.—Par. III, 2; Tosef. ib. III (II), 2 דלס a seat of boards on hinges upon the backs of the oxen; Succ. 21<sup>a</sup>.—Yoma 9<sup>b</sup> דלס vacillating like doors, v. דלס. [Y. Kidd. I, 59<sup>d</sup> top, v. דלס.]

**דלס** ch. same. Pl. constr. דלס. Targ. Job III, 9 (10) דלס, דלס, a gloss to פלס or דלס. [Ed. Lag. דלס; Ms. דלס.]

**דלס**, Targ. Prov. XIX, 14 Var. (v. ed. Lag. II, p. XII<sup>4</sup>), a corruption of דלס.

**דָּם** m., constr. דָּם (b. h.; דָּם or דָּם, cmp. דָּם) *liquid; blood; life*. Men. 44<sup>a</sup> בְּדָם (not בְּדָם, v. Rabb. D. S. a. l. note) with the juice of the purple shell.—Sabb. 31<sup>b</sup> וְכִי רִבְעִיתָ דָּם one fourth of a Log of blood did I (the Lord) put in your body (the smallest quantity required to sustain life, v. Sot. 5<sup>a</sup>). Shh. 72<sup>b</sup> (ref. to Gen. IX, 6) הִצַּל דָּם save the life of the one (who is pursued) at the expense of the life of the other (the pursuer).—דָּם = דָּם בְּרִיתִי the blood lost at circumcision. Tosef. Sabb. XV (XVI), 9 דָּם בְּרִיתִי he must cause the blood of the covenant to flow from him (even if born without preputium). Ib. 8; a. fr.—Pes. 16<sup>b</sup> דָּם שֶׁנֶּפֶשׁ וְכִי the blood with which life escapes when cutting the animal's throat is called a *fluid* (with regard to levitical purity, v. פְּשִׁיטָה); a. v. fr.—*Pl.* דָּם. Keth. 9<sup>b</sup> נִפְסִיכִיתָ דָּם complaint of absence of the token of virginity.—(abbr. דָּם) *murder*. Yoma 67<sup>b</sup>; a. fr.—Midd. III, 1, a. e. דָּם הִזְלִינוּם blood sprinkled against the upper part of the altar, opp. דָּם הִזְלִינוּם.—Shh. VIII, 6, a. fr. (with ref. to Ex. XXII, 1) דָּם יֵשׁ לוֹ his blood is revenged, Ib. 72<sup>a</sup> בְּדָם קָנְהוּ he may be killed with impunity. Ib. 72<sup>a</sup> בְּדָם קָנְהוּ he acquired possession of them by risking his life.—[דָּם = *equivalent*, v. דָּם.]

**דָּמָא** ch. same 1) *blood; life*. Targ. O. Gen. IV, 10. Targ. ib. IX, 6; a. fr.—B. Bath. 58<sup>b</sup> בְּרִישׁ כָּל מַרְעִין אֵנָּה דָּם at the head of all diseases (chief cause of physical disorders) am I, the blood. Yoma 82<sup>b</sup>, a. e. וְכִי דָּם מֵאִי הָיִיתָ דָּם what right hast thou to assume that thy blood is redder than thy neighbor's (you have no right to commit murder even under compulsion). Kidd. 81<sup>a</sup> וְכִי לִקְדָּךְ I should have valued thee; Pes. 112<sup>b</sup> Ms. M. (ed. סְכָנִיד, v. Rabb. D. S. a. l. note 200, a. note 3). Keth. 60<sup>b</sup> בֹּט דָּם דָּמָא Ar. s. v. גִּידָן (ed. דָּם) on the blood of an ass.—*Pl.* דָּמָא. Targ. Gen. IV, 11; a. fr.—Gitt. 57<sup>b</sup>, v. דָּמָא I.—2) *congestion*. Ab. Zar. 28<sup>b</sup>; Bets. 22<sup>a</sup> דָּם דְּמָעָה וְכִי congestion of the eye, tears &c. Gitt. 68<sup>b</sup> לִדְ דָּמָא for congestion of the head (head-ache). [דָּמָא = *equivalent*, v. דָּמָא.] V. דָּמָא.

**דָּמָא** *to resemble*, v. דָּמָא.

**דָּמָא** pr. n. m. *Dama*, name of a gentile of Ascalon, praised for his filial reverence. Ab. Zar. 23<sup>b</sup> (Var. דָּמָא, רָמָה, v. Rabb. D. S. a. l. note 90); Kidd. 31<sup>a</sup>; Y. Peah I, 15<sup>c</sup> top דָּמָה; Yalk. Ex. 364. Cmp. דָּמָא.

**דָּמָא** m. (דָּמָא) *suspicion, talk*, whence (cmp. דָּמָא) *D'mai*, fruits about which there is a suspicion as to the tithes therefrom being properly taken, opp. דָּמָא דָּמָא דָּמָא רִיקָן Y. Maas. Sh. V, end, 56<sup>d</sup> [read:] דָּמָא דָּמָא דָּמָא *D'mai* means, There is a talk that he has given the tithes, there is a talk that he has not; Y. Sot. IX, 24<sup>b</sup> top וְכִי לֹא רִיקָן (read דָּמָא). Y. Dem. II, 22<sup>a</sup> top; Y. Shek. V, 48<sup>d</sup> top אֲרִימְתוֹן דָּמָא have you set apart what is due of them (the barley) according to the law of D'mai?—Dem. I, 1. Ib. 3 פָּטוּר מִן הָדָם is exempt from the law of D'mai (no tithes required of them on account of doubt); a. fr.—*D'mai*, name of a treatise of *Mishnah*,

*Tosefta* a. *Y'rushalmi* of the Order of *Z'rāim*. [Not to be confounded with דָּמָא = דָּמָא of *what*.]

**דָּמָא** m. pl. (דָּמָא, v. P. Sm. 913 sq.) *figures*. Targ. Jud. XVII, 5; XVIII, 14; a. e.

**דָּמָא** m., pl. דָּמָא, דָּמָא *stand-still, stillness*; דָּמָא הַבֹּקֶר the time in the morning and the evening when the sun appears to stand still or be silent (cmp. Yoma 20<sup>b</sup>), *dawn and sunset*. Sabb. 118<sup>b</sup>; Ber. 29<sup>b</sup>; a. fr. Y. Pes. V, beg. 31<sup>c</sup> דָּמָה sunset.

**דָּמָא** (Pilp. of דָּמָא) *to silence*. Part. pass. דָּמָא *unable to speak, overcome by wine*. Y. Ter. I, 40<sup>d</sup> bot.

**דָּמָא** ch. same. Part. pass. דָּמָא *overwhelmed*. Cant. R. to III, 4 וְכִי הָיָה מָלֵךְ he lay in a stupor the whole night, opp. פָּרַפַּר to be restless.

*Ithpalp.* דָּמָא *to be dumb*. Targ. Y. II Ex. XV, 16 [read:] דָּמָא.

**דָּמָא** v. דָּמָא (cmp. דָּם).

**דָּמָא** pr. n. m., v. דָּמָא.

**דָּמָא** v. דָּמָא.

**דָּמָא** pr. n. pl. *Damharia*, in Babylonia. R. Hash. 21<sup>a</sup>. Erub. 6<sup>a</sup> דָּמָא Ms. M. (ed. דָּמָא). Men. 81<sup>a</sup> Ms. M. (ed. דָּמָא). V. Berl. Beitr. z. Geogr. p. 30.

**דָּמָא** f. = דָּמָא. Targ. Y. Deut. V, 8. Targ. O. Ex. XX, 4 ed. Berl.; a. fr.

**דָּמָא** m. same. Targ. Y. Ex. XX, 4; a. e.

**דָּמָא** v. דָּמָא.

**דָּמָא** m. (preced.) *sleep*. Targ. Esth. II, 21 דָּמָא bed-room.

**דָּמָא**, Targ. Prov. VI, 31 Ms. (ed. דָּמָא), read מוֹדָא.

**דָּמָא**, v. דָּמָא.

**דָּמָא** v. דָּמָא.

**דָּמָא** *gossip*, v. דָּמָא.

**דָּמָא** f. (b. h.; דָּמָא) *resemblance, image*, esp. *man's divine image* (Gen. I, 26). Yeb. 63<sup>b</sup> כְּאִילֵּי מַמְעַט הָדָם as though he diminished the divine image (by neglecting the propagation of man). Num. R. s. 19 גְּבוּרָה שֶׁל מִדְּמָא דָּם גְּבוּרָה שֶׁל מִדְּמָא they compare the appearance of Divinity to the shape of man; a. fr.—*Pl.* דָּמָא. Pesik. R. s. 33 דָּם כְּמִדָּה דָּם in how many images (visions) did I appear to you!—Yalk. Ex. 422 וְכִי אָהָר וְכִי שְׁנֵי (!) two embroidered designs, one on each side.

**דָּמָא** ch. same. Targ. O. Ex. XX, 4 (v. דָּמָא). Targ. O. Deut. IV, 15 sq.; a. e.—Pesik. Parah, p. 41<sup>a</sup> וְכִי אֲנִי רִשְׁתִּי כְּמִדָּה אֵנָּה וְכִי whenever I see a vision resembling him &c.; Pesik. R. s. 14 בְּמִדָּה (corr. acc.).

**דָּמָא** m. (Dif. of דָּמָא, v. דָּמָא I, a. e.) *that which is ruined; ruins, debris*. Targ. Is. XXIII, 13; XXV, 2 (h. text מְפֻלָּה).

**דְּמִיָּה** (b. h.; v. דמם, דום) 1) *to mumble, think* (comp. דבב, דבב); *to be silent*. Denom. (דְּמִיָּה).—2) *to imagine, compare*. Denom. (דְּמִיָּה).—3) (denom. of דְּמִיָּה) *to resemble, be like, to imitate*. Sabb. 133<sup>b</sup> לוי דומה לוֹ whom his prayer appears like a burden. Taan. 22<sup>b</sup> רבן דומה רבן (v. Rabb. D. S. a. l. note 20) his generation was not considered worthy. B. Kam. 92<sup>b</sup>; Yalk. Jud. 67 לוֹ דומה לוֹ (not) and man associates with his equal. Sifra Sh'mini Par. 10, ch. XII; Hull. 76<sup>b</sup> דְּמִיָּה that which resembles the animal specified in the Bible (species); דְּמִיָּה what resembles the animal classified with the animal specified in the Bible (genus); a. fr.—Hull. 48<sup>b</sup> there is no resemblance, *you cannot compare*. Yeb. 64<sup>a</sup>.... לחפלה.... לחפלה, *you cannot compare* the prayer of.... to the prayer of &c. Sabb. 119<sup>b</sup>; a. fr.—Hull. 48<sup>b</sup> לוֹ דומה לוֹ these are analogous cases, v. Pi.—(משל) (abbrev. (לח"ד) (a simile); to what can this be compared?, a phrase introducing a simile. Taan. 25<sup>b</sup>. Yoma 36<sup>b</sup>; a. v. fr.

*Nif. דְּמִיָּה* [1] (b. h.) *to be silenced, undone*.—2) *to be compared, to be imagined; to appear in the disguise of; to seem*. Kidd. 32<sup>b</sup> לוֹ דְּמִיָּה שֶׁ כְּמִיָּה that they appeared to him as ministering angels; דְּמִיָּה לוֹ they appeared to him as if they were Arabs. Succ. 52<sup>a</sup> להם דְּמִיָּה to the righteous sin will appear like a high mount; a. fr.—an animal *suspected* to be a hybrid or looking like one (comp. דְּמִיָּה), esp. *a lamb looking like a kid*, and vice versa. Bekh. 12<sup>a</sup> 'a ewe which gave birth to what looked like a kid'. Hull. 38<sup>b</sup>; a. fr.

*Pi. דְּמִיָּה* 1) *to compare, judge from analogy*. Lev. R. s. 32 להם דְּמִיָּה I made thee like them (beasts). B. Bath. 130<sup>b</sup> but one must not decide ritual cases by analogy; v. Hull. 48<sup>b</sup>.—2) *to have an opinion* without authority to refer to. Gitt. 19<sup>a</sup>; 37<sup>a</sup> מפני שאנו מדמין because we have such an opinion.—*Part. pass.* דְּמִיָּה, pl. דְּמִיָּה; *it seems to me*, *it seems to us* &c. Men. 18<sup>a</sup>. Taan. 23<sup>a</sup>; a. fr.—Y. Ber. II, 5<sup>b</sup> bot. דְּמִיָּה I thought.

**דְּמִיָּה** I, **דְּמִיָּה** ch. same, 1) *to be dumb*. Targ. Hab. II, 19 דְּמִיָּה (some ed. incorr. דְּמִיָּה).—2) *to imagine, suspect, consider*. Targ. I Kings VIII, 27 דְּמִיָּה (incorr. דְּמִיָּה).—*Part. act. a. pass.* דְּמִיָּה *suspected, considered; resembling, like*.—Yeb. 114<sup>b</sup> דְּמִיָּה אִמְרָה she speaks of what was to be suspected (under the circumstances, though she has not seen it).—*it is considered as right, it is right*. Ab. Zar. 38<sup>b</sup> דְּמִיָּה שֶׁ it is all right (is permitted). Ber. 13<sup>b</sup> but to lie (on the back) is permitted; a. v. fr.—Ber. 25<sup>b</sup> דְּמִיָּה כֻּלְיָה בִּיהָא the entire house is to be considered (for legal purposes) as four cubits. Ib. 4<sup>b</sup> is to be considered as one continued prayer, v. אֲרִיכָא; a. fr.—דְּמִיָּה (abbrev. דְּמִיָּה) what is it like? *in what case?* Yeb. 63<sup>b</sup> דְּמִיָּה אִשָּׁה רַעָה what do you call 'a bad wife'? Sabb. 4<sup>a</sup> דְּמִיָּה אִילִימָא what case do you mean? Do you mean the case of an involuntary transgressor &c. v. a. v. fr.—Targ. Y. I Deut. XXXII, 32, v. *Pa.*—Erub. 54<sup>a</sup> דְּמִיָּה כְּחֻלִּילָא is like a wedding feast (soon passing away). B. Kam. 85<sup>a</sup> דְּמִיָּה עֲלֵי כֹאֲרִיא וְכִי (אֲרִיב) v. דְּמִיָּה their entrails look like those

of human beings; a. fr.—Pes. 14<sup>b</sup>, a. fr. דְּמִיָּה is this like (the other)?, i. e. there is no analogy between them.

*Pa. דְּמִיָּה* 1) *to compare*. Targ. Is. XL, 25; a. fr.—Hull. 55<sup>b</sup>, a. e. דְּמִיָּה קָא מְדִמִּיר לְהוֹדִיר you compare cases of *T'refoth* to one another (form an analogy)? (v. preced. *Pi.*). Snh. 47<sup>a</sup> קָא מְדִמִּיר וְכִי can you compare &c. v. Part. pass. דְּמִיָּה, f. דְּמִיָּה, pl. דְּמִיָּה. Targ. Y. II Deut. XXXII, 32sq. (Y. I דְּמִיָּה).—2) *to imagine, speculate*. Targ. Jud. XI, 23. Targ. Is. XLV, 9; a. e.

*Ithpe. דְּמִיָּה*, אֲרִיכָא, אֲרִיכָא 1) *to be like, to take an example*. Targ. Prov. VI, 6 אֲרִיכָא imitate the ant (ed. Vien. אֲרִיכָא, read אֲרִיכָא). Targ. Ps. CII, 7; a. e.—Y. Shek. IV, 48<sup>d</sup> top; Y. Dem. I, 21<sup>d</sup> bot. לֹא אֲרִיכָמִין we cannot compare ourselves. Gitt. 57<sup>b</sup> אֲרִיכָמִין וְכִי אֲרִיכָמִין they brought blood of animals but it did not look like (the blood of the prophet); a. fr.—2) *to appear* in the disguise of. Kidd. 81<sup>a</sup>... לִיה שָׁטָן כִּי Satan appeared to him as a woman &c. Ib. 29<sup>b</sup> אֲרִיכָא לִיה וְכִי (a demon) appeared to him as a monster &c. Snh. 95<sup>a</sup> אֲרִיכָא; a. fr.

**דְּמִיָּה** II, 1) pl. of דְּמִיָּה.—2) *value*, v. דְּמִיָּה.

**דְּמִיָּה**, v. דְּמִיָּה.

**דְּמִיָּה**, v. דְּמִיָּה.

**דְּמִיָּה**, constr. דְּמִיָּה f. *sleep*. Targ. Koh. V, 11.

**דְּמִיָּה**, **דְּמִיָּה** m. pl., constr. דְּמִיָּה *equivalent, compensation; (comp. דְּמִיָּה) price, value; payment*. Pes. 112<sup>b</sup> do not bargain דְּמִיָּה לְךָ when thou hast no money to pay with. Kerith. 13<sup>b</sup> דְּמִיָּה וְעִרְכִּין the assessment of an object to be redeemed or of an object the value of which was dedicated, v. דְּמִיָּה.—Pes. 32<sup>a</sup>... לְפִי מִידָה must he pay the fine according to quantity or according to value?—Kidd. I, 6 באֲדָר דְּמִיָּה whatever is used as payment for another object; expl. ib. 28<sup>a</sup> דְּמִיָּה כֻּלְּהוֹן דְּמִיָּה whatever is assessed as an equivalent, i. e. an exchange is meant and not a sale for cash. Ib. דְּמִיָּה דְּמִיָּה if he gives a cow in payment of money which he owes for an ox; a. fr.—Keth. 103<sup>b</sup> דְּמִיָּה נְשִׂיאָהוּךְ Ar. conduct thy office of Nasi as something valuable (Var. in Ar., a. ed. דְּמִיָּה).

**דְּמִיָּה**, **דְּמִיָּה** ch. same. Targ. Lam. V, 4 (h. text דְּמִיָּה); a. fr.—B. Mets. 5<sup>b</sup> דְּמִיָּה קָא יְהִבְנָא לִיה I am willing to compensate him. Ib. דְּמִיָּה לֹא יְהִבְנָא לִיה common people understand the law, 'thou shalt not covet' (Ex. XX, 16) to mean coveting to get our neighbor's property without compensation. B. Kam. 46<sup>a</sup> דְּמִיָּה רִדְיָא וְכִי if he paid the market price of a ploughing ox, he surely bought him for ploughing; a. fr.

**דְּמִיָּה** (or דְּמִיָּה) pr. n. pl. *Damin* (D'min), later name of *Adami* (Josh. XIX, 33). Y. Meg. I, 70<sup>a</sup> bot.

**דְּמִיָּה**, **דְּמִיָּה**, **דְּמִיָּה** *to sleep; to die, to lie in the grave*. Targ. Ps. III, 6. Ib. IV, 9; a. fr.—Gen. R. s. 72, beg. דְּמִיָּה עִמָּךְ הוּא דְּמִיָּה he (Jacob) will lie with thee in the grave.



Ib. s. 91, a. fr. כִּד ר' וְכ' when R. . . was dead; a. v. fr.—Ruth R. to III, 13; Koh. R. to VII, 8 וְיִמָּכֶה לֵה and the fire over the grave died out.

*Pa.* same. Targ. Koh. V, 11. Targ. Job III, 13, some ed.—Y. Maas. Sh. IV, 55<sup>c</sup> top וְהוּא גְבִירָא יוֹרֵיב מְדַבֵּר (not מְדַרֵּךְ) and this man (I, thou) dreamt that he was sitting and sleeping.

*Ilkpe.* to feel the approach of death. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup>.

**דְּמָכָא, דְּמָכָא, דְּמָכָא** m. (preced.) *sleep; couch*. Targ. Ps. CXXXII, 4. Targ. Y. Deut. XXVIII, 16; a. e.—*Pl.* דְּמָכִין. Targ. Ps. CXLIX, 5 דְּמָכִירוֹן Ms. (ed. דְּמָכִי) their resting places.

**דְּמָכוּתָא** f. (preced.) *death*. Y. Ab. Zar. III, 42<sup>c</sup> top.

**דְּמָם** (b. h.; v. דְּמָה, דְּמָה) 1) *to be silent, dumb, at rest; to be stricken dumb*. Pesik. R. s. 33 (ref. to Is. VI, 5) how did it happen to me that I was silent (did not join in the praises of the angels)? Taan. 20<sup>a</sup> דְּמָמוּ דְּרוּחוֹת when the winds subside. Snh. 91<sup>a</sup> דְּמָם like a dumb stone. Ber. 19<sup>a</sup> יוֹשֵׁב וְדוּמָם sits in silence; a. fr.—*Part. pass.* דְּמָמוּ, f. דְּמָמָה. Lam. R. to I, 17 (ref. to דְּמָם, Ps. XLII, 5) and now in silence does she (Israel) go up (to the ruins of Jerusalem), and in silence &c.—V. דְּמָמוּ.—2) *to leave off*. Midr. Till. to Ps. IV, 5 (ref. to דְּמָמוּ ib.) [read:] וְכ' provided that thou leavest off from the sin &c.; Yalk. ib. 627.

*Hif.* דְּמָמוּ *to silence, bring to a stand-still*. Ex. R. s. 29 end דְּמָמוּ הוּא כל העולם וְכ' He made the world stand still. Gen. R. s. 97 דְּמָמוּ שְׁמוֹנָה מֵאָה who will bring to a stand-still sun and moon.

**דְּמָמָא** v. דְּמָמוּ.

**דְּמָמָא** pr. n. pl. (Damascus) *Damascus* in Syria. Y. Bicc. III, 65<sup>d</sup> דְּמָמָא כִּד read בר' in D.

**דְּמָעָא** (b. h.) *to flow, shed tears*. Tosef. Bekh. IV, 4 דְּמָעָא . . . . אם if his eye is tearing. Bekh. 44<sup>a</sup>, v. דְּמָעָא. [Sifré Deut. 157 דְּמָעָא . . . שִׁירָהוּ, read: עִינָיו שׁוֹלְגִי עִינָיו, read: עִינָיו; v. Sot. VII, 8.]

*Pi.* דְּמָעָא (denom. of דְּמָעָא II) *to make a thing, otherwise exempt, subject to the law of T'rumah, to mix secular grain, wine, oil &c. with T'rumah in proportions sufficient to make the whole prohibited to non-priests; in gen. to mix secular with sacred things*. Orl. II, 4; 6 דְּמָעָא; a. fr.—Ter. III, 1 דְּמָעָא אינה מְדַמְעָה does not make *Dema* by itself (if mixed with secular fruits). Ib. 2 דְּמָעָא אינה מְדַמְעָה does not make them *dema*; וְכ' דְּמָעָא make *dema*, the smallest of the two being considered as an admixture; a. fr.—*Part. pass.* דְּמָעָא. Ib. V, 6 דְּמָעָא איך דְּמָעָא מְדַמְעָא that which became subject to the law of T'rumah through an admixture, can affect a second mixture only in proportion, i. e. according to the quantity of real T'rumah contained therein. Hag. III, 4 wine jars or oil jars דְּמָעָא which have been mixed up; expl. ib. 25<sup>b</sup> דְּמָעָא containing liquids, a portion of which was designated for libations.

*Nif.* דְּמָעָא *to become Dema through mixture*. Ter. l. c. Nidd. 46<sup>b</sup> שְׁנֵי דְּמָעָא if a sufficient quantity of T'rumah has been put in a dough to make it forbidden to non-priests; a. e.

**דְּמָעָא** ch. *to tear, drip*. Targ. Jer. XIII, 17 (some ed. דְּמָעָא . . . *Pa.*). Targ. Lam. II, 18.

**דְּמָעָא** I m. (b. h.; preced.) 1) *tear, weeping*. Men. 30<sup>a</sup>; B. Bath. 15<sup>a</sup> Moses wrote בָּרַךְ (Ms. M. בְּדְמָעָא) with tears (so that he could not speak).—*Pl.*, v. דְּמָעָא.

**דְּמָעָא** II m. (b. h.; cmp. דְּמָעָא, גִּיב) *fruits, whence (sub. מְדַמְעָא, v. Ex. XXII, 28) the priest's share of the produces, T'rumah*. Mekh. Mishp. s. 19; Yalk. Ex. 351 T'rumah has three names, *Reshith, T'rumah* וְכ' and *Dema*; Tem. 4<sup>a</sup>. Ohol. XVI, 4 אוֹכֵל בְּדְמָעָא he may partake of his priestly share. Tosef. Ter. X, 16 בֵּית הָרַי place in the barn designated for T'rumah.

**דְּמָעָא** f. 1) *tear*, v. דְּמָעָא.—2) as preced. Targ. O. Ex. XXII, 28.

**דְּמָעָא** f. (b. h.; preced. wds.) *tear, collect. tears, weeping*. Lam. R. to II, 11 דְּמָעָא חֶסֶם וְכ' (Ar. דְּמָעָא, Var. דְּמָעָא, v. Ar. Compl. ed. Koh. s. v. דְּמָעָא) tears caused by pungent matter, mustard &c. Ib. דְּמָעָא Ar. l. c. (ed. Amst. דְּמָעָא, ed. Lam. R. בֵּית חֶסֶם, v. Sabb. 152<sup>a</sup> top); Ab. d'R. N. II, ch. XLVIII (ed. Schechter, p. 132 דְּמָעָא) tears caused by severe cold; a. e.—*Pl.* דְּמָעָא. Ib.; Sabb. 151<sup>b</sup>; Ab. d'R. N. ch. XLI (XLVIII, v. supra); a. fr.—B. Bath. 15<sup>a</sup>, v. דְּמָעָא.

**דְּמָעָא** ch. same. Targ. Is. XXXVIII, 5; a. fr.—*Pl.* דְּמָעָא. Targ. Ps. CXVI, 8. Targ. Lam. II, 11 (ed. Lag. דְּמָעָא m., fr. דְּמָעָא). Targ. Jer. XIII, 17 דְּמָעָא ed. Lag. (oth. ed. עֵינִי . . .); a. fr.—Bets. 22<sup>a</sup>; Ab. Zar. 28<sup>b</sup> דְּמָעָא (or דְּמָעָא . . . sing.) constant tearing of the eyes.—Sabb. 33<sup>b</sup> דְּמָעָא (some ed. דְּמָעָא, Ms. M. דְּמָעָא) tears dropped from his eyes.

**דְּמָעָא** (v. P. Sm. p. 921) *to be stupefied, astonished*. Targ. Prov. VI, 30 לֹא לִמְדָעָא (Ms. a. some ed. לִמְדָעָא, corr. acc.) let them not be astonished (h. text יִבְחוּ, v. LXX).

**דְּמָעָא** (b. h.) pr. n. pl. *Damascus*. Targ. O. Gen. XIV, 15 (Y. I דְּמָעָא). Targ. Is. XVII, 1; a. fr.—Sifré Deut. 1 שאני מִדְּמָעָא I (R. José b. Durmaskith) am from D., v. דְּמָעָא; a. fr.

**דְּמָעָא** m. of *Damascus*. Targ. O. Gen. XV, 2 (ed. Berl. דְּמָעָא).

**דְּמָעָא** v. דְּמָעָא.

**דָּן** (b. h.) 1) pr. n. m. *Dan*, son of Jacob. Pes. 4<sup>a</sup> דָּן he is a descendant of Dan; a. e.—2) pr. n. pl. *Dan* in northern Palestine. Pesik. Shek. p. 15<sup>a</sup> דָּן the altar (erected by Jeroboam) in Dan.—Targ. Y. II Num. XXXIV, 15. Targ. Cant. V, 4; Pirké d'R. El. ch. XXVII expl. פָּנֵאס, *Paneas*; Midr. Sam. ch. XXX; XXXII דָּן (עֵינִי) פָּנֵאס.—Y. Dem. II, 22<sup>c</sup> bot. דָּן.—3) name of an

idol *Dan*. Sabb. 67<sup>b</sup>; Tosef. ib. VII (VIII), 3; Y. ib. VI, 8<sup>c</sup> bot. (ref. to Am. VIII, 14).

**דָּן**, **דָּנָה**, **דָּנָה** c. (comp. דָּן, דָּנָה) *this, that*. Targ. Is. VI, 3. Targ. Deut. II, 3 **דָּנָה** (ed. Berl. (דָּנָה=דָּן); a. v. fr.—Lev. R. s. 7 קריא' from this verse (it is proven). Ib. s. 8 וְכִי דָּן אֶמַר לִינָא בְּעִיָּא לִדָּן וְכִי דָּן אֶמַר לִינָא בְּעִיָּא לִדָּן &c. Sabb. 112<sup>b</sup> לִינָא דָּן this is not (an ordinary) human being; ib. וְכִי דָּן a man like this is worth the name of a human being; a. fr.—Y. Ab. Zar. II, 41<sup>d</sup> bot.; a. e. דָּנָה this (piece) is forbidden to thee.—B. Bath. 14<sup>b</sup>; 15<sup>a</sup> *the Book of Daniel*.—2) name of an Amora. Y. Succ. IV, 54<sup>b</sup> bot. Hull. 62<sup>a</sup>; a. fr.—3) one Daniel, 'the tailor', a scholar. Lev. R. s. 32, end; Koh. R. to IV, 1.

**דָּנִיֵּאל** (b. h.) pr. n. m. *Daniel*, 1) the Babylonian exile. Snh. 93<sup>a</sup>; a. fr.—Eruv. 21<sup>a</sup> בִּי כְּנִישָׁתָא דְּרֵי a synagogue named from D., v. בְּרִינְשׁ.—B. Bath. 14<sup>b</sup>; 15<sup>a</sup> *the Book of Daniel*.—2) name of an Amora. Y. Succ. IV, 54<sup>b</sup> bot. Hull. 62<sup>a</sup>; a. fr.—3) one Daniel, 'the tailor', a scholar. Lev. R. s. 32, end; Koh. R. to IV, 1.

**דָּנִיֵּסְמִים**, v. דָּנִסְמִים.

**דָּנְכוֹ** pr. n. m. *Dankho*, name of an expert money changer. B. Kam. 99<sup>b</sup> (Ms. M. דְּנָכוּ, דְּנָכוּ).

**דָּנָן**, **דָּנָן** c. (=דָּן) *this one; there*. Targ. Ps. XXIV, 6; a. e.—Targ. Gen. XXV, 32; Targ. Num. XI, 20 לְמָא דָּן לְמָא דָּן.—B. Mets. 15<sup>a</sup>. Ib. 18<sup>a</sup>; Keth. 89<sup>b</sup>.—*thus*. Targ. Gen. XXXII, 5; a. e.

**דָּנִיָּסְמִים**, **דָּנִיָּסְמִים**, **דָּנִיָּסְמִים** m. (δανειστής, *danista*) *money-lender, usurer, creditor*. Ex. R. s. 29 בְּשֵׁם . . . (corr. acc.). Ib. s. 31, beg. דְּיוֹסְמִים (corr. acc.). Num. R. s. 9, beg. מְשַׁבֵּר שִׁינֵי דָּן the lender breaks the debtor's teeth (enforces his claim). Y. Sabb. II, 5<sup>b</sup> top (ref. to רָשִׁי, Ps. LV, 16) he makes the angel of death (some ed. רִיב) his creditor (to collect his debts, visit his sins). Y'lamd. Thazr. end (quot. in Ar.) דְּנִסְמִים, אֲנִי דְּנִסְמִים (corr. acc.). [Ib. to Deut. IV, 30 דְּנִסְמִים, corr. acc.). (v. Var. ib.), v. דְּנִסְמִים. Ib. to Deut. XXIV, 10.—Y. B. Mets. II, 8<sup>c</sup> אֵילִין דְּאִיסְמִים; Y. Ab. Zar. V, 42<sup>b</sup> bot. אֵילִין דְּאִיסְמִים, read: דְּנִסְמִים.

**דָּנְקָה** (Difel of דָּן, v. דָּן) *to feel narrow, to choke*. *Ithpe*. אֵילִין 1) *to sigh, sob* (corresp. to h. דָּן). Targ. Ezek. XXIV, 17. Targ. Mal. II, 13. Targ. Ezek. IX, 4 מִירָד ed. Lag. (ed. מִירָד).—2) (comp. דָּנְקָה) *to regret, despair*. Ib. VI, 9; XX, 43; XXXVI, 31.

**דָּנְקָה** m. (Pers. dānk; δανάκη) *Danka*, a small Persian coin, *the sixth of a Denar*, in gen. *one sixth*. B. Mets. 60<sup>b</sup> מֵאָה בְּרֵי one hundred *P'rutah* for a *d*.—Ib. 39<sup>b</sup> וְכִי דָּן וְכִי דָּן and of the remaining one third we give one sixth to the sister, and for the other one sixth we appoint &c.—Zeb. 48<sup>a</sup>; Kerith. 22<sup>b</sup> בָּרַךְ דָּן worth a *d*.—Sabb. 35<sup>a</sup> [read with Rashi:] אֲבָל פְּלִגָּא דָּן the difference between two thirds and three fourths (of a mile) is half a sixth.—*Pl.* דָּנְקָה. R. Hash. 26<sup>a</sup> (identified with מִעָדָה a. מִעָדָה).

**דְּנָקָא**, Gen. R. s. 79, v. נְשָׂאִי.

**דְּנָרְסִין**, v. דְּנָרְסִין.

**דָּסְ**, for words under דָּסְ, v. under דָּסְ.

**דָּסְקִירִין**, v. דָּסְקִירִין.

**דָּסְקָא** m., an assumed word for דָּסְקָא q. v. Kidd. 70<sup>b</sup> (criticising the spelling דָּסְקָא for דָּסְקָא, in a summons issued by R. Nahman) דָּן גְּבִירָא וְהָא דָּן this word (ג, ב, א) is read *gabra* and so this word (ד, ס, ק a. א) must be read *daska* (which you must have meant for *taska*).

**דָּנָה** 1) v. preced.—2) v. דָּנָה. [Targ. Prov. VIII, 7 דָּנָה, Var. ed. Lag., v. דָּנָה.]

**דָּנָה** m. (v. אֲדָנָה II) *a cylindrical vessel, jar* (dolium). Yoma 28<sup>b</sup> דָּנָה דָּן a jar of vinegar (which emits a stronger smell through a slight opening than when open). Ab. Zar. 60<sup>a</sup>, v. פְּיָנָה II. Sabb. 157<sup>b</sup>, v. אֲדָנָה II.

**דָּנָב** pr. n. pl. *Danab*. Tosef. Dem. I, 13 אוֹצְרָה שֶׁל דָּן (Var. ed. Zuck. דָּן). Tosef. Shebi. IV, 8 (Var. ed. Zuck. דָּן); Y. Dem. II, 22<sup>d</sup> top רָבָב.

**דָּנְבָא**, **דָּנְבָא** m. (=h. דָּנְבָא) *tail*. Targ. Jud. XV, 4. Targ. Job XL, 17, v. דָּנְבָא I. Targ. O. Ex. IV, 4 ed. Berl. (ed. וְנָ); a. e.—*Pl.* דָּנְבָא. Targ. Jud. I, c. Targ. Y. Gen. XXXVII, 2; a. e.—Snh. 37<sup>a</sup> בְּרִנְבִי (Ms. M. בְּרִנְבִי) among the last (in the front row).

**דָּנְבָא**, v. דָּנְבָא.

**דָּנְדָּנָה**, **דָּנְדָּנָה** f. *mint* (Maim.). Shebi. VII, 1 עֲלֵה דָּן the leaves of *dandana*; 2 עֲקֵר דָּן the root of &c. (Y. ed. דָּן, corr. acc.); Nidd. 51<sup>b</sup> (v., however, Löw Pf. p. 108 sq.).

**דָּנָה**, **דָּנָה** 1) v. דָּן.—2) *which I*. Y. Pes. V, 32<sup>c</sup> bot. (Y. Taan. III, 67<sup>a</sup> bot. דָּנָה).

**דָּנָה** *to shine, be bright* (corresp. to h. דָּן). Targ. Gen. XXXII, 32; a. fr.—Lev. R. s. 27 וְכִי דָּן דָּן does the sun shine in your country?; Gen. R. s. 33 אֵינָה גְּבִינָה שְׁמֵשׁא דָּנָה; Tanh. Emor 6; Y. B. Mets. II, 8<sup>c</sup> bot.

**דָּנִי** a word in a charm formula. Sabb. 67<sup>b</sup> דָּנִי *be strong, my vessels* (Rashi, v. דָּנָה); Y. ib. VI, 8<sup>c</sup> bot.; Tosef. ib. VII (VIII), 3 דָּנִי.

דָּעַד, Targ. Nah. III, 12 some ed., v. דָּעַד.

**יָצַק** (=רָקַק, v. רָקַק) *to crush, break into small fragments; to humiliate*. Targ. II Chr. XXXIV, 7. Targ. Job XVI, 12 (Ms. Var. רָצַק, corr. acc.). Ib. XL, 12.

**פֶּדֶקֶן** m. (preced.) *powdered; minute, tender, young*.  
Targ. Ō. Ex. XVI, 14 (Y. פֶּקֶס) *something powdered*.—  
Targ. Am. VII, 1; a. e.—*Pl.* פֶּדֶקֶן, פֶּדֶקֶקָא, f. פֶּדֶקֶן.  
Targ. Jer. XVI, 6. Targ. O. Num. XXIII, 10; a. e.—  
Targ. Ez. XVI, 61.—Tosef. Snh. II, 5 וְכִזְמִירָא רַ' and  
that the spring lambs are yet tender; Snh. 11<sup>b</sup> Ms. M.  
(ed. עֲרִיקִין, Var. עֲרִיקִין, v. Rabb. D. S. a. l. note). V. פֶּקֶס  
a. פֶּדֶקֶן.

**דִּיעָה, דִּיעוּת** f. (b. h.; ידע) *knowledge, understanding, reason; view; taste*. Snh. 92<sup>a</sup> אדם שיש בו ד' a man that has obtained knowledge. Lev. R. s. 1 (prov.) ד' קטור וכ' if thou hast acquired knowledge, what doest thou lack? &c.—Cant. R. to IV, 3 כרוהו של וכ' the corrupt mind of, i. e. the fool, Ahasver; a. v. fr.—*Pl.* דיעות, דיעוהו (used also in Chald. phrases). Shebu. 42<sup>a</sup> אוליין ברור רוב ד' we are guided by the majority of opinions; Yoma 83<sup>b</sup>; Tem. 27<sup>b</sup> אוליין ברור ד' דנחת לר' since he cared to mention a certain number of minds (as witnesses). Y. Sot. I, 17<sup>a</sup>; Toset. ib. V, 9; a. e. כשם שיש ד' וכ' as men differ in tastes (sensibilities) as regards food and drink, so do husbands differ &c. Pes. 112<sup>a</sup> ארבע ד' וכ' there are four thoughts &c. (the husband thinking of his first wife and the wife of her first husband); a. fr. V. דעה.

**דַּעְיוֹן** f. pl. ch. (preced.) *opinions*. Y. Yeb. I, 2<sup>c</sup> bot.; Y. Keth. VI, beg. 30<sup>c</sup> דָּר אֵיתָר וְיָ there are different opinions related in behalf of &c.; ib. V, 30<sup>a</sup> top רַעְיוֹן רַעְיוֹן (corr. acc.).

סִפְרֵי (b. h.; cmp. סִפְרָה) to crush, stamp upon. Sifrē Num. 160.

*Nif. נִדְעָךְ to be stamped upon, crushed, annihilated.*  
 Pesik. R. s. 35 נִדְעָכִי וְחִלְכִי they were annihilated  
 (their resistance broken) and gone.

**דָּעַךְ** ch. same, esp. to *extinguish, quench*. Targ. Prov. XVI, 14 נִדְעִיחָהּ ed. Lag. (some ed. נִדְעִיחַ, corr. acc.).—**הִדְעִיחָהּ** to be *quenched*. Targ. Is. XLIII, 17 הִדְעִיחָהּ (ed. Lag. דִּעַר). Targ. Prov. X, 7; XIII, 9, a. e. הִדְעִיחָהּ shall be quenched. *Af.* **הִדְעִיחָהּ** to *quench*. Ib. XV, 18.

**פָּצַץ** (v. **פָּצַץ** II) to prick, squeeze, fix, stick.—Part. pass. **פָּצִץ** fixed. Targ. Y. Ex. II, 21.

*Pa. פֶּעַץ* same. Targ. O. Gen. XXX, 38 ed. Berl. (some ed. דֶּר; Bxt. וְדֶרֶץ *Pe.*).—B. Bath. 74<sup>a</sup> וְהַפֶּעַץ (Ms. M. אֶתְרִיחָה, Ar. הַפֶּעַץ, v. Rabb. D. S. a. l. note). I stuck it on the point of the lance.

וְעַיִן, Snh. 22<sup>a</sup> Var. in Ar. s. v. רַעַי, v. רַעַי.

צָקָא, v. בר נש ד' 7<sup>c</sup> top, Y. B. Kam. X, דעקן

**יָעַתָּה** f. (b. h.; v. יָעַתָּה) *knowledge, mind; temperament, physical disposition, constitution.* **עָלָה עַל רֹאשׁוֹ** to occur to one's mind, to strike. Sot. IX, 6 (45<sup>b</sup>); a. fr.—שִׁיקוּלָהּ הָיָה

weighing of opinions, i. e. decision between opposite views. Snh. 6<sup>a</sup> **הו"ר בש' שטה** made a mistake in deciding, against the common practice, a case concerning which there are opposite authorities, opp. to a decision against an established law; ib. 33<sup>a</sup>; Y. Keth. IX, 33<sup>a</sup>; Y. Snh. I, 18<sup>a</sup> bot.—Y. Hag. II, 77<sup>b</sup> top **הִתְקַן אֵין נְקִיָּה** their mind is not pure (unfit to study esoterics).—B. Mets. 11<sup>b</sup>, a. e. **מִקְנֵה ד' אֲחֵרָה מִקְנֵה** a deputized person (or fictitious person, e. g. one's ground) can take possession. Snh. 25<sup>a</sup> sq. **עֲצֻמוּ ד' חֲזָקָה** one who makes the chance of a game dependent on his own action, e. g. throwing dice, **חֲזָקָה ד' חֲזָקָה** who makes it dependent on his dove's flight.—Tosef. Hull. VII, 1 **מִכְרֵה ד' רָצוֹן** reason decides in favor &c.; Hull. 90<sup>b</sup> **חֲזָקָה ד' רָצוֹן** by saying 'reason decides' does he mean a reasonable interpretation of the Biblical law, or is he in doubt and 'reason decides' means **רָצוֹן** his opinion inclines in favor of &c.?—**בְּדֵלִי** **לִפְנֵי** **בְּדֵלִי** *with the consent of, with the knowledge of*, opp. **בְּדֵלִי בְּדֵלִי**, v. **בְּדֵלִי**. Kidd. 44<sup>a</sup> **מִדְּאִתָּהּ** **מִדְּאִתָּהּ** with her consent. Ib. **מִדְּאִתָּהּ** **לֹא** **מִדְּאִתָּהּ** without her father's consent; a. fr.—**רָצוֹן** **רָצוֹן** good physical constitution, **רָצוֹן** **רָצוֹן** *not fastidious* in taste, opp. **רָצוֹן** **רָצוֹן** q. v.—**רָצוֹן** **רָצוֹן**, *impatience, greed*, **רָצוֹן** **רָצוֹן**. B. Bath. 145<sup>b</sup> bot.; Snh. 101<sup>a</sup> top.—Ber. 29<sup>b</sup> **רָצוֹן** **רָצוֹן** they are impatient (Rashi: they do not understand how to express their wishes).—Pes. 113<sup>b</sup> **רָצוֹן** **רָצוֹן** whom the mind cannot endure; a. fr.—**רָצוֹן**, v. **רָצוֹן**.

**דַּעְתָּה** ch. same. Targ. Job XV, 2; a. fr.—Ber. 18<sup>b</sup> אֲחִישֵׁרִי לִי עֲשִׂיהָ thou madest him feel badly; Hull. 94<sup>b</sup>. —Ber. 33<sup>b</sup> bot. דַּעְתָּה כִּיּוֹן לֹא he had not his mind directed on it, recited without devotion. Ib. 36<sup>a</sup> צִנְנוֹ וְכ' people plant radishes with the intention of eating them when they are young. Ib. בְּרַ"צ מאי הֶלְתָּךְ? (in doing so) what was thy opinion? Is it that thou hold- est to R. A.?—Kidd. 81<sup>b</sup>; Ber. 26<sup>a</sup>, a. fr. לֹא אֶתְפַּתֵּי I did not think of it. Keth. 3<sup>a</sup>, a. fr. וְכ' כל המִקְרֵשׁ אֶת ר' whosoever betroths a wife to himself does so with the implicit understanding that his act is in agreement with the rabbinical enactments.—M. Kat. 17<sup>a</sup>, v. בְּרִית. Gitt. 70<sup>b</sup> מְבֻטָּל ד' שְׂגִישְׂמָה ד' שִׁנְיוֹנָה ד' זִילְרוּחַ a clear mind, full consciousness; a confused mind, delirium. M. Kat. 26<sup>b</sup> bot. בְּמֵה לִיר בִּירָה במה ליר ברירה ר' יוכ how little sense (manners) has this scholar! סִלְקָא—דַּעְתָּךְ (abbr. ס'ד') it enters thy mind, i.e. you may think. Ber. 41<sup>b</sup> כָּל שִׁיעוּרֵיהֶם ס'ד' כל שיעוריה ס'ד' 'all its measures',—you cannot mean that?—Pes. 2<sup>a</sup>, a. fr. קָא ס'ד' וְכ' (קס'ד') thy first impression naturally was that he who said 'light' meant really &c. (an editorial remark for the sake of introducing a discussion on premises finally to be up- set). Ib. 14<sup>b</sup> דַּאי ס'ד' וְכ' for if we were to think that it was a rabbinical law; ib. 18<sup>a</sup>; a. fr.—Ib. top ס'ד' וְכ' ואי ס'ד' מכלים if we were to assume that he withdrew his opinion only as to vessels &c.; ib. 19<sup>a</sup>; a. fr.—Sot. 46<sup>a</sup> צִירֵבָא . . . . . ס'ד' אֵינָא you may possibly think we say, i. e. you may be misled to interpret &c.; therefore (to obviate such a misinterpretation) a Biblical intimation is required; a. fr.

מִן m. (דפן, *to hammer, join*; cmp. דפן *board, plank*; transf. *a column in the scroll* (later Hebr. *a leaf of a book*).

Kel. XV, 2 של נחרומות וכו' the (metal) plank of the bakers joined to the wall; B. Bath. 66<sup>a</sup>, b. Yad. IV, 8 בר on the same column. Tosef. Gitt. IX (VII), 10; a. fr.—*Pl.* הַפִּי, הַפִּי. Ab. Zar. 75<sup>a</sup>; Nidd. 65<sup>a</sup> הַר the planks used as frame in the wine press. Num. R. s. 14 (ed. Amst. p. 258<sup>c</sup>) הַר מקרים הַר keeps the joined boards (of the door) together. Men. 30<sup>a</sup> בַּת שלש ד' (יריעה) a sheet of parchment wide enough for three columns. Ib. ב' הַר in the space between the columns. Neg. XI, 9 הַפִּי חלוק the strips (widths) of a shirt; a. fr.

**דִּפְנָא** ch. same. Targ. O. Ex. XXVI, 16 (Y. לוחא, h. text קִרְשׁ); a. fr.—Y. Meg. III, 74<sup>b</sup> bot. the word *ish* (Esth. IX, 6) must be written on the top of the column.—*Pl.* הַפִּי, הַפִּי. Targ. O. l. c. 18; a. fr. [Some ed. הַפִּי, הַפִּי. B. Mets. 74<sup>a</sup> בִּי דְפִי the frame of the oil press, v. preced.—Succ. 36<sup>b</sup> ד' הַר when the Ethrog was artificially moulded so as to look like planks joined together (angular); [Rashi: as the wheel of a water mill].

**דפאטא**, v. גְּדוּרְפִּי.

**דְּפוּס** m. (interch. with טְפוּס, דְּפֵק, cmp. form הלויס) [*joined boards forming a frame*, v. דִּפְנָא pl.] *frame, mould* for cakes &c. Men. XI, 1 (94<sup>a</sup>) ד' (Mish. ט'). Dem. V, 4 ד' מכל ד' Ar. (ed. ט'). Y. גְּדוּרְפִּי from each cake-form. Succ. 36<sup>b</sup> בִּרְי גְדִלִי if one trained it (the Ethrog) in a frame.—B. Bath. 16<sup>a</sup> (ref. to Job XXXVIII, 25) to each rain drop in the clouds I created עֲצֻמָּה ד' a special mould (that no two of them commingle).—Sabb. 64<sup>a</sup> ד' a cast of female breasts; a. e.—*Pl.* הַפִּי, הַפִּי. Men. 94<sup>a</sup>. Ib. 97<sup>a</sup> by קְטוּרִי (Ex. XXV, 29) הַר the cake-moulds are meant; Num. R. s. 13 (ed. Amst. p. 254<sup>a</sup>) דְּפוּסִי (some ed.) read דְּפוּסִי. V. טְפוּס, cmp. טְפוּס. [In modern Hebr. ד' *print*, בֵּית הַדְפָּא *printing office*; בְּרִישׁ *printer*, נִדְפֵס *printed*.]

**דְּפוּס**, Targ. Y. II Gen. XLIX, 11 עֵינֵינִי ד', read with Bxt. דְּפוּס.

**דְּפוּסִיּוֹת**, v. דְּפוּס.

**דְּפוּקָא**, Num. R. s. 9 some ed., read דְּפוּקָא.

**דפמא**, v. גְּדוּרְפִּי.

**דְּפִינָא**, v. דְּפִינָא.

**דְּפִינָא**, v. דְּפִינָא.

**דְּפִינָא**, Var. of דְּפִינָא, q. v.

**דְּפִינָא**, v. דְּפִינָא.

**דִּפְנָן** (cmp. דִּפְנָן) *to hammer, force into a groove* &c.—Part. pass. דְּפִנָּה, f. Kel. II, 3 וכו' הַר an attachment in the shape of a jar fitted into the projecting rims of a vessel (to serve as a handle).

*Pl.* דִּפְנָן *to force, enforce the law against*. Sifra Emor ch. I הַר אֵם לֹא רָצָה הַרִיזָה I whence do we prove the rule, 'If he refuses (to dismiss her), force him'; Yeb. 88<sup>b</sup> מִנִּין

צִרְיָא לְמִימַר דְּפִנָּה (not דִּרְ, v. Yalk. Lev. 629). Ib. דְּפִנָּה בְּעִדָּם proceed against him by procuring counter-evidence.

**דִּפְנָן**, *Pa.* דִּפְנָן ch. same. B. Mets. 107<sup>b</sup> הַרִיזָה they prosecuted him.

**דִּפְנָנָא** m. (preced.) *beadle*.—*Pl.* דִּפְנָנָא. Gitt. 34<sup>a</sup> מִשּׁוּם דִּפְנָנָא on account of his (R. Shesheth's) beadles (who forced him).

**דִּפְנָנָא** *partition*, v. דִּפְנָנָא.

**דִּפְנָנָא** m. (cmp. δάφνη which is prob. of Semitic origin, v. preced.) *Bay-tree* used for hedges. M. Kat. 7<sup>a</sup>; B. Bath. 4<sup>a</sup>; v. דִּפְנָנָא. Pes. 56<sup>a</sup> שִׁירָא דִּרְ the juice of the bay-fruit.

**דִּפְנָנָא**, v. דִּפְנָנָא.

**דִּפְנָנָא** pl. of דִּפְנָנָא.

**דִּפְנָנָא** (דִּפְנָנָא) pr. n. pl. *Daphne*, a suburb of Antiochia in Syria. Targ. Y. Num. XXXIV, 11 (h. text רבילה).—Lev. R. s. 19 שֶׁל וכו' (not דִּפְנָנָא) Daphne Antiochena; Y. Shek. VI, 50<sup>a</sup> bot. דִּפְנָנָא; Y. Snh. X, 29<sup>c</sup> bot. (not דִּפְנָנָא).

**דִּפְנָן** (b. h.) *to knock, strike against*. Denom. דִּפְנָן. [Gen. R. s. 44 שִׁירָא מִדִּפְנָנָא, read מִדִּפְנָנָא, v. דִּפְנָן.]

**דִּפְנָן**, *Pa.* דִּפְנָן ch. same, *to knock*. Lev. R. s. 5 [read:] הַרִיזָה she knocks at the door.

**דִּפְנָנָא**, v. דִּפְנָנָא.

**דִּפְנָנָא** m. (Dif. of דִּפְנָן, dial. for דִּפְנָן, v. דִּפְנָן; v. Koh. Ar. Compl. s. v. דִּפְנָנָא; corresp. to דִּפְנָנָא *dyke, ditch*. *Pl.* דִּפְנָנָא. Sabb. 21<sup>a</sup> רִבִּי רַבִּי ed. (Ar. וְרִבִּי, Mus. s. v. דִּפְנָן quotes דִּפְנָנָא in Rashi, דִּפְנָן in Talm.) and they grow in dykes.

**דִּפְנָנָא**, v. דִּפְנָנָא.

**דִּפְנָן**, v. דִּפְנָן.

**דִּפְנָן**, v. דִּפְנָן.

**דִּפְנָנָא** m. (Dif. of דִּפְנָן II) *a pullet in the egg-shell*. Bekh. 8<sup>b</sup> (some ed. דִּפְנָנָא, Ar. דִּפְנָנָא; Reshi דִּפְנָנָא).

**דִּפְנָן** (sec. r. of דִּפְנָן II) *to stick*. *Pa.* דִּפְנָן. B. Bath. 74<sup>a</sup> דִּפְנָן, v. דִּפְנָן.

**\*דִּפְנָנָא** f. (דִּפְנָן, sec. r. of דִּפְנָן I) *cheering up*. Targ. Prov. VI, 22 דִּפְנָנָא Ms. (ed. דִּפְנָן; h. text דִּפְנָן).

**\*דִּפְנָנָא** m. (Dif. of דִּפְנָן I, cmp. preced.) *rejoicing*. Targ. Is. LXVI, 10 Ar. (ed. דִּפְנָן).

**ד' עד"ש באח"ב דצ"ן** *the initials of the names of the twelve Egyptian plagues*. רם, כנים, צפרים, ערוב, כנים, מצח בכורות, חשך, ארבה, ברד, שחין, דבר, s. 8 end; Tanh. Vaëra 9.

**דִּק** I m. (b. h.; דִּק) *thin, fine, tender*, opp. גָּס. Hull. III, 1 עוֹף הַר small fowl (doves, birds &c.). Ib. VI, 7

powdered ordure, חר' חול fine sand; a. fr.—*Pl.* חר' *small bowels*.—Y. Ber. II, 4<sup>1</sup> top בדקים (sub. נקבים) concerning the smaller functions of the body (urinizing, usu. קטנים), opp. גסים (usu. גדולים), v. גדול.—Kel. II, 2 שבכלי חרס the fine and small earthen vessels; a. fr.—Fem. חר' *הרה* (בהמה), small cattle, v. נס. Hull. l. c. B. Kam. VII, 7. Ib. 80<sup>a</sup> חר' *היה* (sub. מדו. בר') in small quantities, *retail*. Dem. II, 5; Y. ib. 23<sup>a</sup> bot.; Tosef. ib. III, 12, v. לוימא.—Yoma IV, 4 חר' powdered frank incense, the very finest; a. fr.—*Pl.* חר' Hull. 56<sup>a</sup>; a. fr.

דק, דקא ch. same.—*Pl.* דקא Naz. 59<sup>b</sup> לך with the small bowels (of the sacrifice).

דק, דק, דק m. (b. h.) *a veiled or withered spot* in the eye, *cataract*. Sifra Emor ch. II, Par. 3 דק זה הדק the Biblical *daḳ* is what is now called *doḳ*. Bekh. 38<sup>b</sup> דק a black spot, לבן a white spot.—*Pl.* דקין. Gitt. 56<sup>a</sup>; Ab. Zar. 51<sup>a</sup> שכעין ד'; a. e.—V. דקא II.

דק, דק m. (דק) 1) *crushing, humiliation, suffering*.—*Pl.* דקא Erub. 41<sup>b</sup> דקא עניו the sufferings of poverty.—2) *nicety, fine point, subtlety, detail, minuteness*; [in later Hebr.: *grammar*]. Ab. ch. VI ד' ר' the fine points discussed among scholars. Snh. 99<sup>a</sup> except this single point (in the adopted interpretation of the Law). Bekh. 30<sup>b</sup>.—Y. Ber. II, 4<sup>d</sup> ד' צריכין (not צריך) the following pairs of words require special care in pronouncing; Deut. R. s. 2 אוריית ד'.—*Pl.* as above, constr. דקא, דקא. Hull. 4<sup>a</sup> דקא the details of ritual laws. Succ. 28<sup>a</sup> דקא חוריה the subtle points in the interpretation of Biblical laws, דקא ספרים the special points in rabbinical enactments. Lev. R. s. 22 שני ד' שרימה וכו' there are two defined rules concerning the cutting of animals. Y. Yoma III, 41<sup>a</sup>; Y. Sot. II, 18<sup>a</sup> ד' חפרשה כל ד' all the particulars of the section; Tosef. ib. II, 1; a. fr.

דק, דק ch. same.—*Pl.* דקא Targ. Cant. V, 13.

דק (Pilp. of דק or דק) 1) *to crush, grind*; v. *Nithpa*.—*Part. pass.* מדקא broken, humiliated, afflicted. Ex. R. s. 31 מדקא afflicted with poverty. Gen. R. s. 100 עני מדקא a very poor man.—2) *to even a woof by beating*. Tosef. Sabb. VIII (IX), 2; Sabb. 75<sup>b</sup>; 97<sup>b</sup> (v. Rashi a. l.).—3) *to examine minutely, search, investigate* (charity cases); *to trace genealogical records* (corresp. to דק); in gen. *to be very strict* in religious observances; (with עם) *to deal strictly with* (esp. used of divine retribution). Y. Peah VIII, 21<sup>a</sup> דקא בבסות וכו' you must make inquiries if one asks for clothes, but you must not &c., if food is asked for; Lev. R. s. 34 (B. Bath. 9<sup>a</sup> דקא)—Y. Kidd. IV, 65<sup>d</sup> דקא אתריה מד' you must not trace its past records. Y. B. Bath. IV, end, 14<sup>d</sup> it is the custom in sales מדקא to be strict, opp. יפה liberal. Ex. R. s. 31 עמדם מד' he is stinting (illiberal) towards the poor. Y. Succ. I, 52<sup>b</sup> top דקא he paid no particular attention to its preparation. Hull. 4<sup>a</sup> דקא

they are very strict in the observance, even more so than &c.; Tosef. Pes. I (II), 15.—Yeb. 121<sup>b</sup> (ref. to Ps. L, 3) דקא מר' עם וכו' the Lord deals with those around Him (the good) strictly, to a hair's breadth; Y. Shek. V, 48<sup>d</sup>. Lev. R. s. 27; a. fr.—Tanḥ. Mishp. 11 why art thou so severe in punishing her?

*Nithpa*. נדקא (= נדק) *to be crushed, powdered*. Ohol. II, 7.

דק ch. same, 1) *to crush, humiliate*, v. דקא. Lev. R. s. 27, v. גי'—2) *to investigate; to be strict*. Targ. Job IX, 17 (cmp. Yeb. 121<sup>b</sup> in preced. w.)—Lam. R. to I, 22 (ref. to עילל, ib.) דקא עליון מה דקא דקא עלי be as strict in punishing them as thou hast been in punishing me.

*Ithpa*. דקא *to be crushed, powdered, broken*. Targ. Mic. I, 7 דקא דקא Var. (ed. Lag. דקא; Vien. דקא, corr. acc.). Targ. Is. XXI, 9 דקא (not דק). [Targ. Nah. III, 10= דקא they will be chained, v. דקא.]

דק m. (preced.) *powder*. Targ. II Chr. XXXIV, 7 (ed. Lag. דקא, h. text דק).

דק c. (דק, with format. ר; cmp. סמוקרי &c.) *very thin, light*. Y. M. Kat. II, 81<sup>b</sup> top [read:] ד' דקא דקא for its pitch coating is very light, opp. גלדא.

דקא, v. דקא.

דק, v. דק I.

דק m. (v. דק Af.) [*a look-out*,] *a small door or bar* at the foot of a stairway, leading to a court or river bank. Erub. 60<sup>a</sup>. Ib. 61<sup>a</sup>.—*Pl.* (Chald.) דקא. Ib.

דקא, v. דקא.

דקא, v. דקא.

דקא, v. דקא.

דקא, read דק, v. דק.

דק m. (דק) *chisel or borer*. Kel. XIV, 3 דקא של חרש the carpenter's &c.

דק m. (דק; cmp. דקא) *wickerwork, basket; jug inclosed in wickerwork*.—*Pl.* דקא, דקא. B. Mets. 84<sup>a</sup> (Ms. M. דקא) of the size of the baskets of H.; Sabb. 127<sup>a</sup> דקא of the size of the jugs of H.—Hull. 4<sup>a</sup> דקא דקא baskets with slaughtered birds (v. Tosaf. a. l.; Rashi: *strings of birds*, fr. דקא *to perforate*).

דקא, Y. Maas. Sh. IV, 55<sup>b</sup> bot. דקא, read: *twenty beams*.

דק, דק m. (דק=b. h. דק; cmp. דק, דק) *crushing; oppression, wrong*.—שלי *ask satisfaction for one's wrongs, to take one's part*; Gen. R. s. 9, end וכו' דקא protects the wronged; Yalk. Gen. 15 did the angel take up the cause of the ass?; a. e. Cmp. דקא.

\*דְּקִילִין, דְּקִילִין, Targ. II Sam. XVII, 19, prob. to be read דְּקִילִין or דְּקִילִין (Pesh. רושא) *pounded grits*; v. next w.

דְּקִילִין m., דְּקִילִין c. (דק, v. דק) 1) *broken, powdered, pounded*. Targ. O. Ex. XXXII, 20 (some ed. a. Y. דְּקִין). Targ. Y. Ex. IX, 8 דְּקִין a pounded mass (v. דְּקִין; h. text דק); a. e.—*Pl.* דְּקִילִין, דְּקִין, f. דְּקִין. Targ. O. Lev. XVI, 12.—2) *minute, tender, little, young*. Lev. R. s. 27, a. e. דְּקִין בעיר דְּקִין, v. בעיר, v. דְּקִין.—*Pl.* דְּקִילִין, דְּקִין &c. Targ. II Chr. XXXIII, 11.—Y. Snh. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>e</sup> top דְּקִין the pigeons are yet very small. Y. Bets. I, end, 61<sup>a</sup> בְּנֵי דְּקִין young children. Y. B. Mets. VI, end, 5<sup>e</sup> דְּקִין minors. Ib. דְּקִין דְּקִין דְּקִין can the minors say to the adults &c.? Ib. דְּקִין (corr. acc.).—[Targ. Y. Gen. XIX, 11 דְּקִין Ar., ed. מְשִׁלִּיא.—Y. Ber. I, 2<sup>a</sup> כוֹפְרִיָא (the inhabitants of) small villages (living in scattered dwellings).—Fem. דְּקִין. Targ. II Esth. IX, 19 אִילִין (h. text חֲפִזִּים).—Y. Gitt. V, 47<sup>e</sup> top קִירִי דְּקִין the traps for small animals. Y. Dem. V, 24<sup>e</sup> bot.—V. דְּקִין.

דְּקִין, v. אִירִי II.

דְּקִירָה f. (דקר) *act of digging, quantity of ground broken with one stroke*. Bets. 8<sup>b</sup>.—*Pl.* דְּקִירִית. Ib.

דְּקִיָּתָא f. collect. noun (דקק) *young shoots*. Targ. Y. Gen. XXII, 3 [read:] דְּקִיָּתָא (= מְרִיבִיתָא של חֲנָנִי) v. Tam. 29<sup>b</sup>).

דְּקִיָּתָא f. (v. preced.) *the lowest joint of the vertebra* (=h. נֶפֶשׁ). Targ. Y. Lev. III, 9. [Targ. Y. Deut. XVIII, 3 דְּקִיָּתָא, v. דְּקִיָּתָא.]

דְּקִלְ m. (emp. דקר) 1) *palm-tree*. Peah IV, 1. Tam. 29<sup>b</sup>; a. fr.—B. Bath. 36<sup>b</sup> נֶטֶר דְּקִלְ (Ms. H. a. O. נֶטֶר, v. Rabb. D. S. a. 1. note 3) a young palm bearing more than once a year (oth. opin.: one dropping its fruits prematurely). Ab. Zar. I, 5 טב דְּקִלְ a variety called *dekel tab* (Chald.: *good palm*). Sifra Thazr., Neg., Par. 5, ch. XIII הֵרִים דְּקִלְ thou art a mountain-palm (too rash, v. Men. 84<sup>b</sup> top; Var. in R. S. to Neg. XI, 7 דְּקִלְ cutting through mountains, sophistical; Yalk. Lev. 552 עֹקֶר.—*Pl.* דְּקִלִּים. Gen. R. s. 38.—Tosef. M. Kat. II, 10; Sabb. XIV, 3 מִי דְּקִלִּים (Var. דְּקִרִּים, Tosef. ib. XII (XIII), 13 דְּקִרִּים, Var. ed. Zuck. דְּקִלִּין) a potion used as a *purgative* (said to be the water of a well springing forth between two date-trees); Y. ib. XIV, 14<sup>e</sup>; Bab. ib. 110<sup>a</sup>; Y. Ber. VI, end, 10<sup>d</sup>.—2) דְּקִרִּים. Y. Sot. II, 18<sup>a</sup>.

דְּקִלָּא, דְּקִין ch. same, *palm-tree*. Targ. Ps. XCII, 13. Targ. Y. Gen. XXII, 3; a. e.—B. Kam. 59<sup>a</sup> אֲרַמְאָה דְּקִלָּא Ms. M. (ed. דְּקִלָּא, incorr.) an Aramean palm, a Persian palm. Ib. 92<sup>b</sup> (prov.) דְּקִלָּא the bad palm will travel to meet a barren cane (like meets like). Ber. 55<sup>b</sup> bot. none see in a dream דְּקִלָּא a golden palm-tree (a thing not experienced in reality). Erub. 51<sup>a</sup> דְּקִלָּא a palm-tree which supports its neighbor. Ib. דְּקִלָּא a palm which pays its owner's taxes. Keth. 10<sup>b</sup> דְּקִלָּא (not דְּקִלָּא) as injurious as the axe to the palm-tree.—*Pl.* דְּקִלִּין. Targ.

Ex. XV, 27. Targ. Deut. XXXIV, 3.—Y. R. Hash. II, 58<sup>a</sup> top, a. e. דְּקִלָּא the Babylonian palms. B. Bath. 26<sup>a</sup>; a. fr. [Sabb. 110<sup>a</sup> שְׁנֵי דְקִלִּים, read: דְקִלִּים as Ms. M.]—Fem. form דְּקִלָּתָא. Sabb. l. c. דְּקִלָּתָא Ms. O. (ed. דְקִלָּתָא, Ms. M. דְקִלָּתָא, corr. acc.), v. Y. ib. XIV, 14<sup>e</sup>.

דְּקִלִּי m. (preced.) *a palm-gardener*. Gen. R. s. 41, beg.; Num. R. s. 3; Midr. Till. to Ps. XCII (Yalk. Ps. 845 אדם).

דְּקִין, דְּקִנָּא, דְּקִין m. ch.=h. דְקִין, *beard, bearded chin, hair-growth*. Targ. Lev. XIII, 29 sq.; a. fr.—B. Bath. 58<sup>a</sup> דְקִין seized him by his beard. Gen. R. s. 72 (prov.) דְקִין לְסִבִּי מִן דְקִין thou pleasest my grandfather (with hair) from my beard, i. e. you wish to be liberal at other people's expense; (Yalk. Gen. 129 דְקִין מִן דְקִין, corr. acc.). Naz. 39<sup>a</sup> bot. [read:] כִּי צִבְעִי סִבִּיא when old men dye their beards. B. Mets. 60<sup>b</sup> דְקִין he dyed the hair of his head and beard; ib. וְלֵדִי he washed it white again; a. fr.—*Pl.* דְקִין. Targ. Y. Lev. XIX, 27; a. e.—B. Mets. 39<sup>a</sup>, v. next w.

דְּקִנָּא, דְּקִין m. (preced.) *bearded, i. e. adult, major*.—*Pl.* דְקִנָּא. B. Mets. 39<sup>a</sup> לְדִקְנִי (Ar. לְדִקְנִי for beards, i. e. adults), v. אֲפִיטְרוּפָא. Ib. 70<sup>a</sup> בְּרִי וְכִי אֲפִי is permitted even for the benefit of adult orphans.

דְּקִק (b. h.; emp. דוק, דוק) *to crush, pound, powder*.—Denom. דְקִק. *Pilp.* דְקִק q. v.

*Hif.* דְקִק same. Kerith. 6<sup>b</sup> דְקִק הֵיטָב הֵיטָב הֵיטָב דְקִק &c.; Y. Yoma IV, 41<sup>d</sup> bot. כְּשֶׁדִּידָהּ when the attendant pounded, the superintendent called, Pound well &c. [Sifrē Deut. 207 read דְקִק or לְדִקִּין].—2) *to be fine, small*. Part. Succ. IV, 9 (48<sup>b</sup>) one was wide (מְעִיבָה), מִדִּק, מִדִּק. Ms. M. (ed. דק; Y. ed., Ms. M. 2, a. Mish. ed. Pes. מִי; Mish. Nap. מִדִּק Hof.) and the other tube was narrow; Y. ib. 54<sup>d</sup> top (they thought) שֶׁל יֵין the narrow was for wine. Y. Yoma III, 41<sup>a</sup>; Y. Sot. II, 18<sup>a</sup> top מִי small and thin type of letters. Arakh. 25<sup>a</sup> מִי a sparsely sown field.

*Nif.* דְקִק *to be crushed*. Mekh. Bo. s. 13 נִדְקָה; Pesik. R. s. 17 נִדְקָה; Pesik. Vayhi, p. 64<sup>b</sup> נִדְקָה. [Zeb. 22<sup>a</sup> דְקִק, v. הִנְדִּיק, read שִׁישׁ הִנְדִּיק.]

דְקִק ch. same, v. דקק.—Imperat. דוק (v. דוק). Sabb. 152<sup>a</sup> דְקִק בְּכִי וְכִי grind with thy jaws (eat well), and thou wilt find (its effect) in marching.

*Pa.* דְקִק same. B. Kam. 101<sup>a</sup> דְקִק and pounded them.—*Part. pass.* מְדִקִּין (מְדִקִּין). Targ. Is. XXX, 14 (h. text מְדִקִּין).—*Palp.* דְקִק q. v.

*Af.* דְקִק (דְקִק) same. Targ. II Kings XXIII, 15; Targ. II Chr. XXXIV, 4 אֲדִיק.—Gen. R. s. 70 מְדִקִּין, v. מְדִקִּין. Lam. R. introd. (R. Hānina 2) אֲכַלְהּ וּמְדִקָּה (fr. Dan. VII, 7). [Targ. Y. II Num. V, 19 מְדִקִּין=מְדִקִּין, v. דְקִק.]

דְקִקָּתָא f. (דקק, v. דקק) *a tender child*. Y. R. Hash. II, 58<sup>b</sup> top דְקִקָּתָא as the nails of a young child; Y. Snh. I, 18<sup>e</sup> bot. ed. Krot. דְקִקָּתָא (corr. acc.).

דָּקַרְךָ (b. h.) 1) to dig, bore, pierce. Sabb. 110<sup>a</sup>, a. e. (explain. מִי דִקְרִין וְכִי דִקְרֵל because they make an opening in the bile. Y. Ned. IX, 41<sup>b</sup> bot. וְדִקְרֵתָּ בְּלִבּוֹ and sticks it (the sword) into his own heart. Gitt. 56<sup>a</sup>, v. next w.—Kidd. 22<sup>b</sup>; a. fr.—2) (cmp. דִּקְרֵל) to spread, branch off. Succ. 13<sup>a</sup> Ar.; Erub. 11<sup>b</sup>; 16<sup>a</sup> קִנְיַת הַדּוֹקְרִים קִנְיַת הַדּוֹקְרִין) reeds which spread, i. e. the top reeds, v. דּוֹקְרִין.—Part. Pu. מְדִקְרֵל ramified, formed like a דּוֹקְרֵן. Erub. 11<sup>b</sup> Ar.

*Nif.* נִדְּקָר *to be pierced, stabbed.* Tanh. Pinh. 1; Num. R. s. 21, beg.

**יָקַר** ch. same, *to stab*. Gitt. 56<sup>a</sup> בְּעוֹ לְמִדְקָרִיהָ (the guardsmen) wanted to stab his body (to see whether R. Joh. was really dead). Ib. (Hebr.) יֵאָמְרוּ רַבֵּן דְּקָרָו they (the Romans) will say, they stabbed their teacher. [Ex. R. s. 47 וידקרוּ, v. יִקְרִי.]

מַזְקָר m. (preced.) a *pronged tool, mattock* (v. Sm. Ant. s. v. Raster). Bets. I, 2; 7<sup>b</sup>. 1b. נִזְקָר וְכ' the mattock was stuck into the ground on the eve of the Festival. Shebi. V, 6.—Y. Sot. II, 18<sup>a</sup> יַחְפוּר בְּמַזְקָל (twice).—*Pl.* הַקָּרִי, הַקָּרִי, הַקָּרִי a *purgative water*, v. הַקָּרִי a. הַקָּרִי. Sabb. 110<sup>a</sup> (differences about spelling רִקָּה or רִקָּל; Y. ib. XIV, 14<sup>c</sup>; a. e.—Y. Succ. I, 52<sup>a</sup> bot. רִקָּה like prongs, רִקָּה).

הַיִּקְרָנָא, v. יִקְרָנִין, pl. יִקְרָנָא.

וַיִּקְרָא, v. הוֹקְרָא.

**דַּקְתָּהּ** f. (דק) *stalks of flax beaten once* (still hard and knotty), *contrad. to דַּקְתָּהּ תְּהִי תְּהִי thoroughly beaten, tow.* Hull. 51<sup>b</sup> ר' ר' חיישיקין ר' if a bird falls upon *dakta*, we must apprehend internal injury, if on *daktakta*, we need not. B. Bath. 28<sup>a</sup> top ר' ר' חזיה אולה Ms.M. a. oth. (ed. 'ר, v. Rabb. D. S. a. l. note 2) *pieces of stalks flew off and injured people.*

הַיּוֹר, v. דֵּיִר.

דָּר part. of דָּר.

מִן־מִן m. (הִר) *row*.—*Pl.* מִן־מִן Gen. R. s. 20 (explain. מִן־מִן) שְׂחִיטָה ר' ר' because it consists of rows above rows (of the imbricated form of the artichoke).

**רֶדֶךְ, רֶדְרָה** I ch. 1) same, *row, range, order*. Keth. 60<sup>a</sup> רֶדְרָה in a row of women. B. Kam. 117<sup>a</sup> קָמָה בְּרֵי in the first row of scholars. Hull. 11<sup>a</sup> top דֹּבְרֵי רֵי a row of men. Ib. 47<sup>a</sup> רָחֵלִים בְּרֵי within the ranges of the lobes of the lungs. Ib. 53<sup>a</sup> לִסְרוּפֵיהָ בְּרֵי in the order in which the claws of the lion's paw appear when he assaults an animal. Shn. 97<sup>b</sup> וְרֵי קָמָה דְּקָמֵי כֹ' (v. Rabb. D. S. a. l. note 9).—Ms. K. a. Ar. (pl., עֲרֵי) the first row (of righteous men) before the Lord; Succ. 45<sup>b</sup> (v. Rabb. D. S. a. l. note 9).—Kidd. 36<sup>b</sup> דְּרֵיהָ רֵי R. J. his class-mate; S. fr.—*Pl.* רֶדְרֵי. Meg. 12<sup>a</sup> (expl. רֶדֶךְ, Esth. I, 6) רֵי ranges of mosaics. Nidd. 20<sup>a</sup> וְרֵי תִלְתָּהּ there are three ranges of leaves, and three leaves in each. Ber. 28<sup>a</sup> הַרְוֵנוּ רֵי rows of white hair. Ib. 62<sup>b</sup> (phonetic etymol. of קַפְנֵרִיָּהּ אֲמִיקִפְנָה

וכי in place of going around the rows of houses &c. Ab. Zar. 28<sup>a</sup> ומיחיה דמא מבי ררי (Ms. M. כרי); Yoma 84<sup>a</sup> ואחי דמא מבי ר' (Ms. M. מרי ליה דמא מבי ר' (and blood will come) out from between the rows of teeth. [Ib. בכרי. רריה, v. הרריה.] [Taan. 3<sup>b</sup>; B. Mets. 73<sup>a</sup>; B. Kam. 113<sup>b</sup> ר' רריה, v. הרריה.]—2) a range of wood, pyre. Cant. R. to III, 4 יקדא ירדא ר' a burning pyre hast thou set on fire, ריקן.—Pl. as above. Targ. Ps. LXXXII, 15 Ms. (ed. רריה).—3) (v. הרריה) period, generation. Targ. Deut. XXXIII, 7. Targ. Job. VI, 17; a. fr.—Hag. 5<sup>a</sup> עד דמלי לחר לר' until they have completed the period (lived the years allotted to them). Snh. 97<sup>b</sup> בכל ר' ר' (Ms. M.) in each generation; a. fr.—Pl. רריה, רריה, רריה. Targ. Is. LI, 8 sq.—Targ. Ps. XLIX, 12 (Ms. רריה); a. fr.—Hull. 93<sup>b</sup>; Yeb. 39<sup>b</sup> אכשור ר' have the generations (the present) grown better?

**פֶּרֶא** II f. *court*, v. **פִּרְעָא**.—**פֶּרֶא** *shed*, v. **פִּירָא**.

**זָרָא** 1) *to winnow*; 2) *to carry*, v. זָרָה I, II.

דדא, Pes. 56<sup>a</sup>, 'דאסא, v. דדא<sub>II</sub>

הַרְבֵּנָאָה v. דַּרְבָּאנִי

דָּרְבֹן, Deut. R. s. 6, read דִּרְקֹן.

דַּרְבֵּנְאָה, v. דַּרְבֵּנִי.

**רִבְרֵן** m. (b. h.; a contr. of רִבְרִבְרֵן, v. רִבְרֵן) [*leader*],  
*goad, the iron point on the staff* (רִבְרֵן); also *the spud at  
 the end of the handle of the ploughshare* (v. Sm. Ant. s.  
 vv. Aratrum a Catrinos). Hag. 8<sup>b</sup> וְזֶה וְכִי מֵהָ  
 the goad directs the cow &c. Kel. IX, 6 מִלְמַד שְׂבֹלֵט הָרִי  
 a goad (handle) in which the iron point was driven in so  
 that nothing could be seen of it. Ib. XXV, 2. רִבְרֵן.  
 Tosef. ib. B. Mets. IV, 4. Pesik. Bahod. p. 153<sup>a</sup>; Y. Snh.  
 X, 28<sup>a</sup>, a.e., v. הָרִי I. Ib. לְפָרְתוֹ וְכִי לְפָרְתוֹ  
 a goad to direct his cow, and to his (evil) inclination  
 should he not &c.—*Pl.* רִבְרֵנוֹת, רִבְרֵנוֹת. Koh. R. to XII, 11;  
 Num. R. s. 15 (quoted fr. Koh. l. c.); a. fr. [Num. R. s. 14  
 I. קֵר, אִי' כִּד' אֵלָּא כִּדְרֵבְנוֹת]

\*דִּרְבְּנֵי אֶתָּה m., pl. דִּרְבְּנֵי (v. preced.) *goad-bearers* (an adaptation of *δορυφόροι* in speaking of Athens), *guardsmen*. Bekh. 8<sup>b</sup> (Ar. הַדְּרִבְנִי).

**הֵרִיג** *to leap, step.*—*Hif.* הֵרִיג *to make a step* (מְרַדֵּגָה), i. e. *to fell trees at uneven heights from the ground*, so as to make the stumps appear like steps, opp. הוֹחֵלִיק *to cut at even heights*. Y. Shebi. IV, 35<sup>b</sup> bot. [read:] לֹא יִרְאֶה וּכ' מִחֵלִיק וּמְרַדֵּגָה מִדְּרִיגָה he must not cut one portion even and another step-like, he must make the stumps equally high; הֵרִיג יִלְרִיג חֵלִיק . . . מִקּוֹם where it is the custom to cut even, he must (in the Sabbatical year) cut uneven &c.; Tosef. ib. III, 14 [read:] חֵלִיק וּמְרַדֵּגָה חֵלִיק לֹא יִחֵלִיק וּמְרַדֵּגָה וּכ'. Y. Erub. VII, beg. 24<sup>b</sup>, v. כּוֹפֵת.

**סִפְּרָא, סִפְּרָא** c. (v. preced.) *step, stairs, ladder*. Targ. II Esth. I, 2. Targ. II Kings IX, 13 **סִפְּרָא** **סִפְּרָא** (h. text **סִפְּרָא** **סִפְּרָא**, v. **סִפְּרָא**).—Sabb. 77<sup>b</sup>; Keth. 10<sup>b</sup> (phonet. etymol.).





a town of the same name: *Darom*, v. Neub. Géogr. p. 63). Pes. 70<sup>b</sup>. Yeb. 45<sup>a</sup>; Zeb. 22<sup>b</sup> זקני ד' Y. Erub. VI, 23<sup>c</sup> bot. זקני ד' the scholars of D.

**דרומא**, **דרומת**, **דרומא** ch. same. Targ. Gen. XXVIII, 14; a. fr.—Targ. Deut. XXXIV, 3; a. fr.—Lev. R. s. 20 [read:] 'רבנן ד' (or דרומא) זקני דרומ, v. preced.—Y. Hor. III, end, 48<sup>c</sup> מן טבריה אדרומא from Tiberias or from Daromah?—Y. Ber. VIII, 12<sup>a</sup> top; a. fr. [Y. Erub. VI, 23<sup>c</sup> bot. נחן דרומא, v. next w.]—*Bar-Daroma*, name of a leader during the Bar-Kokhba rebellion. Gitt. 57<sup>a</sup>.

**דרומאה** m. (preced.) *inhabitant of Darom* or *Daroma, Daromean*. Y. Erub. VI, 23<sup>c</sup> bot. 'ר נחן ד' (not דרומא).—*Pl.* דרומא. Zeb. 22<sup>b</sup>. Y. Taan. III, 66<sup>c</sup> bot. דרומא (2). Ib. IV, 69<sup>b</sup> bot. נהגין דרומא the Daromeans, in their custom of observing mourning for the destruction of the Temple, refer to נהגין (Hos. II, 13) (and mourn from the 'festive day', i. e. the first day of Ab, to the ninth; v. Bab. ib. 29<sup>b</sup> sq.). V. דרומא.

**דרומוס** m. (δρόμος) *the runner's race in the stadium; course; ingen. contest at public games*. Kidd. 63<sup>a</sup> act before me חוזה בר' Ar. (ed. דרומוס) as is done in that certain *dromos*.

**דרומוסקוס**, v. דרומסקוס.

**דרומי** m., **דרומית** f. (דרום) *southern; Daromean*. Y. Peah III, 17<sup>d</sup> ד' חצייה its southern half; Y. Kidd. I, 60<sup>d</sup> top.—Gen. R. s. 91, v. אכל. Y. Sabb. I, 3<sup>d</sup> top, a. e. 'ר R. Simlai the Daromean.—B. Bath. 25<sup>b</sup>, a. fr. 'ר מזרחית southern wind.—Zeb. V, 3, a. fr. מזרחית ד' South-East. Y. Pes. V, 32<sup>a</sup> bot. לר' a Daromean (Bab. ib. 62<sup>b</sup> לוריס; a. fr.—*Pl.* דרומיים. Shek. VI, 3 Y. a. Bab. ed. (Mish. דרומים).

**דרומית**, **דרומא** ch. same. Y. Ber. III, 6<sup>b</sup> bot. 'ר דעקב ד' a. fr.—Ib. I, 2<sup>b</sup> bot. דרומנה (corr. acc.).—*Pl.* דרומית. Y. Pes. V, 32<sup>a</sup> bot. Y. Ber. II, 5<sup>b</sup> דרומא, דרומא. V. דרומא.

**דרומילוס**, Gen. R. s. 48; Yalk. ib. 82 דרומילוס, prob. a corrupt. of דרומילוס m. (δρυσλος) *double-gated (passage)*.

**דרומסקוס**, v. דרומסקוס.

**דרומנה**, v. דרומא.

**דרומתא** pr. n. pl. *Darumatha*. M. Kat. 27<sup>b</sup> ed. (Ms. M. I מרא 2, דראי מ' v. Rabb. D. S. a. l. note).

**דרוסא**, **דרוסת** pr. n. m. *D'rosa, D'rosah*. Y. Yoma IV, 41<sup>d</sup> top ד' Num. R. s. 12 דרוסא; Cant. R. to III, 10 בן ד' v. דרומא.

**דרוסה** m. *Darosah (Wine-Treader)*, name of a coin, = 1<sup>3</sup>/<sub>4</sub> As. Y. Kidd. I, 58<sup>d</sup>; Bab. ib. 12<sup>a</sup> דרס; Tosef. B. Bath. V, 12 דרס.—*Pl.* דרסים. Y. l. c. למעה ד' (Bab. l. c. דרסין; Tosef. l. c. דרסין) three d. make one *M'ah*. [V. legends of Jewish coins in Conder Handbook to the Bible, 3<sup>rd</sup> ed., p. 177, sq.]

**דרוסת**, v. דרס.

**דרוסות** f. pl. (דרס) *pomace of dates in an advanced stage, contrad. to דרסאות*. Tosef. Maas. Sh. I, 10 (Var. דרסות).

**דרועא**, v. דרע III.

**דרוסתין** m. sing. a. pl. (a comp. of דרי to carry, a. pl. of דרס; cmp. מקבלי פתקין Sabb. X, 4) *bag for official documents, mail bag*. Snh. 99<sup>b</sup> [read with Ms. M.] כולחו גופי ד' נינהו טוביה לזוכי ותיי ד' דאורייתא שנ' כר' . . . (Ar. דרפתקין) all human bodies are mail bags (carrying the decrees of the Lord); happy they who are found worthy to be receptacles of the Law, as it says &c. (Prov. XXII, 18).

**דרוקא** m. (cmp. Lat. drungus, v. Sachs Beitr. I, p. 96) *a troop of soldiers*. Keth. 62<sup>a</sup> ד' דמלכא Ar. (ed. פרוסחקא).

**דרוקרא**, v. next w.

**דרוקרת** (דרקרת) pr. n. pl. *Drukereth (Darkereh, Dadk.)* a Babylonian town (cmp. דרימרא, v. Berl. Beitr. Geogr., p. 31). Taan. 21<sup>b</sup> (Ms. M. דרי). Nidd. 58<sup>b</sup>. Sabb. 94<sup>b</sup> דרוקרא (corr. acc.).

**דרור** m. (b. h.; דור, v. דור) [*moving about*]. 1) *freedom, privilege, amnesty*. Midr. Till. to Ps. XC לרכול ד' to ask a privilege. Ib. ד' שרתן, v. דרר I.—Esp. *merchant's license*. Meg. 12<sup>a</sup> (cmp. דור ch. Pa.).—2) *a free bird*, living in the house as well as in the field. Sabb. 106<sup>b</sup>. Neg. XIV, 1 ד' ציפריי ד' (corresp. to דרור, Lev. XIV, 4); Tosef. Naz. VI, 1 שני ציפריים ד' Y. ib. VIII, 57<sup>a</sup> bot. Tosef. Neg. VIII, 3 ואלו נכ' שני ציפריין ד' ואלו נכ' it is discovered that it is not a free bird; Tosef. ib. VIII, 7 [read:] ונמצאת שנייה ד' (v. R. S. to Neg. l. c.).—[Y. Snh. X, 28<sup>a</sup> top כר' דרור, read: כהדר כהדר like the *jewel* of girls, v. דרר II.]

**דרורית** f. (preced., formed like שערוריה) *freedom*, v. דרור.

**דרושא**, **דרושח** m. ch.=h. דרשן *lecturer*. Y. Sot. I, 16<sup>d</sup> bot.; Lev. R. s. 9; Num. R. s. 9.—*Pl.* דרשוא. Succ. 38<sup>b</sup> in Alf. (ed. דרשוא). [Y. Yeb. VIII, 8<sup>d</sup> top דרשוא, v. דרש.]

**דרר** I, **דרא** (=h. דרה) *to scatter, strew; to winnow*. Targ. O. Ex. XXXII, 20 דרא ed. Berl. (some ed. דרא); Y. דרר. Targ. Is. XLI, 16. Ib. XXX, 24; a. fr.—B. Mets. 74<sup>a</sup> winnowing. Ab. Zar. 44<sup>a</sup> what proof is there that *vayissaem* (II Sam. V, 21) הוא דרורי Ar. a. ed. Pes. (v. Rabb. D. S. a. l. note 7; ed. דרורי) has the meaning of scattering (to the winds)? Ans. (ref. to Is. XLI, 16) ומתרגמינן דרורינן (Ms. M. דרורי, ed. דרורי, v. supra) and we translate (*tissaem*) 'shall scatter them'.

**דרר** II, **דרא** (cmp. דלי, a. b. h. נשא quoted in preced. art.) *to carry away, to lift, bear, sustain*. Sabb. 66<sup>b</sup> a big ant דררי מירי which is carrying something. Meg. 28<sup>a</sup> ד' מרא וכ' was carrying a rake over his shoulder. Ib.

came and took it from him (to carry it himself). Ib. א"י רגילת דרריה במתך דררי if thou, in thy own place, art accustomed to carry (such things), carry it. Ab. Zar. 44<sup>a</sup> it was a magnetic stone ליה דרריה דרריא Rashi (ed. R. R. a. l. note 9) which sustained it (held the crown suspended).—Ab. Zar. 32<sup>a</sup> ודרריה בדרריה and they carry (the fragments of soaked clay vessels) with them (Ms. M. במיא ליה בדרריה, v. תרי); a. fr.—Sabb. 77<sup>a</sup> כל חמרא דלל דרריא a wine which bears not an admixture of three (measures of water) to one, is no wine; B. Bath. 96<sup>b</sup> דרריא; Erub. 29<sup>b</sup>. V. דרריא IV. *Ithpe. ארריא to be carried off; to get up involuntarily* to save something. Ab. Zar. 59<sup>b</sup>; 60<sup>b</sup>. Y. Sabb. III, 5<sup>d</sup> top וכל דרריא the colleagues jumped up trying to bring him back.

בִּי דְּ, דָּרַךְ m. (= אָרַךְ, v. אָרַךְ; v. Fl. to Levy Targ. Dict. I, p. 417<sup>b</sup>) *barn*. Taan. 3<sup>b</sup> דְּ לְבִי דְּ (v. Rabb. D. S. a. l. note 4) (the strong wind) is needed in the barn (for winnowing). B. Mets. 73<sup>a</sup> דְּ בְּבִי דְּ turn around (busy yourselves) in the barn. B. Kam. 113<sup>b</sup> דְּ בְּבִי דְּ he whose grain is found in the barn.—[Ab. Zar. 28<sup>a</sup>, v. דָּרַךְ I.]

דָּרַי, R. Hash. 9<sup>b</sup> Ar., v. דָּרַי ch. Pa.

דָּרַיָאבון, Tosef. B. Bath. XI, 2, v. דָּרַיָאבון.

דָּרַיָאבון, Tosef. Naz. I, 2, v. דָּרַיָאבון.

דָּרַיָאבון (b. h.) pr. n. m. *Darius*, King of Persia. Lev. R. s. 13; Esth. R. to IV, 4 דָּרַיָאבון דָּרַיָאבון Darius the Second was the son of Esther.

דָּרַיָאבון, v. דָּרַיָאבון.

דָּרַיָאבון f. (דרך) *treading grapes &c.* Sabb. 145<sup>a</sup> bot. דָּרַיָאבון Ms. M. (ed. דָּרַיָאבון).

דָּרַיָאבון, v. דָּרַיָאבון.

דָּרַיָאבון, Ter. III, 4 some ed., v. דָּרַיָאבון.

דָּרַיָאבון\* m. (corrupt. of *κέραυνον*) *cedar-wood*, the wool-like substance of which is used for wicks. Y. Sabb. II, beg. 4<sup>c</sup> (explain. לָכֵשׁ; Bab. ib. 20<sup>b</sup> דָּרַיָאבון). V. דָּרַיָאבון.

דָּרַיָאבון, v. דָּרַיָאבון.

דָּרַיָאבון f. (דרס) *treading; walking, crossing*. Sabb. 145<sup>a</sup> דָּרַיָאבון (Ms. M. דָּרַיָאבון) *treading olives &c.* Meg. I, 6 דָּרַיָאבון entering one's ground, the benefit of crossing; Y. Erub. VI, 23<sup>d</sup> bot.—Y. Bicc. I, 63<sup>d</sup> top דָּרַיָאבון a place for crossing, (right of way but not ownership of the interior of the soil). Lev. R. s. 3, beg. דָּרַיָאבון one passing which the Lord passed.—Y. Sabb. I, 2<sup>d</sup> bot. דָּרַיָאבון (corr. acc.) whatever prevents from crossing; a. fr.—Bets. I, 5, v. דָּרַיָאבון.

דָּרַיָאבון m. *lecturer*, v. דָּרַיָאבון.

דָּרַיָאבון f. (דרש) 1) *inquiry*. Snh. 11<sup>b</sup> דָּרַיָאבון whatever inquiry about common affairs you have

to make.—2) *examination of witnesses, cross-examination*. v. דָּרַיָאבון. Snh. IV, 1; a. fr.—3) *interpretation* of the Biblical text. Pes. 22<sup>b</sup>; a. e., v. דָּרַיָאבון.—Pl. דָּרַיָאבון. Lev. R. s. 13, beg. דָּרַיָאבון two queries.

דָּרַיָאבון (b. h.) *to tread, stamp, walk*. Ter. I, 9 דָּרַיָאבון and after consideration decided to use them for pressing. Ex. R. s. 15 דָּרַיָאבון He will tread with His shoe upon &c.; a. fr.

*Nif. דָּרַיָאבון to be trodden, pressed*. Ter. I, 8 דָּרַיָאבון grapes in the press or intended for the press.

*Hif. דָּרַיָאבון to lead, rear, train*. Snh. 76<sup>b</sup>; Yeb. 62<sup>b</sup> דָּרַיָאבון he who leads his sons . . . on the right path.

דָּרַיָאבון ch. 1) same. Targ. O. Deut. I, 36. Targ. Is. LIX, 8; a. fr.—Keth. 60<sup>b</sup> bot. דָּרַיָאבון who stepped upon &c. Sabb. 109<sup>a</sup> דָּרַיָאבון ליה וכל Ms. M. (ed. דָּרַיָאבון) that an ass had stepped on his foot. [Y. Maas. Sh. IV, 55<sup>c</sup> top דָּרַיָאבון read: דָּרַיָאבון, v. דָּרַיָאבון.—Lev. R. s. 27 דָּרַיָאבון read: דָּרַיָאבון, v. דָּרַיָאבון.]—2) *to overtake*, v. infra.

*Af. דָּרַיָאבון 1) to thresh*. Targ. Is. XXVIII, 27 sq.; a. e.—2) *to lead*. Targ. Prov. XXII, 6, v. דָּרַיָאבון *Af.*—Targ. Ps. XXV, 9; a. e.—3) *to trace, overtake*. Targ. Prov. VI, 11; XXIV, 34 דָּרַיָאבון (ed. Lag. דָּרַיָאבון, Var. דָּרַיָאבון, וְהַרְבֵּי, h. text כְּמַהֲלֵךְ)—Keth. 60<sup>b</sup>; Ab. Zar. 15<sup>b</sup> דָּרַיָאבון and did not find him.

דָּרַיָאבון c. (b. h.; preced.) *way, road; method, manner*. Kidd. 2<sup>b</sup> דָּרַיָאבון דָּרַיָאבון *derekh* is feminine gender &c. Ib. דָּרַיָאבון it is man's way to carry war, and not woman's.—Y. Ned. I, beg. 36<sup>c</sup>, a. e. דָּרַיָאבון דָּרַיָאבון, v. דָּרַיָאבון. Succ. II, 1 דָּרַיָאבון by our way (incidentally). Ab. Zar. 15<sup>b</sup> דָּרַיָאבון כָּךְ וכל Ms. M. (ed. דָּרַיָאבון) on the same principle that &c.; a. v. fr.—דָּרַיָאבון (abbrev. דָּרַיָאבון) the way of the land, a) *good manners*; b) *secular occupation, trade*; c) (euphem.) *sexual connection*. Ab. II, 2 study דָּרַיָאבון combined with a trade. Tosef. Sot. VII, 20 דָּרַיָאבון the Torah teaches incidentally the proper conduct that one must first build a house &c.—Gitt. 70<sup>a</sup> bot. דָּרַיָאבון דָּרַיָאבון travelling, marital connection &c. Gen. R. s. 18, end. Ib. s. 22; beg.—Ib. s. 80 דָּרַיָאבון natural gratification of sexual appetite, דָּרַיָאבון unnatural. Ib. s. 18, end; a. fr.—Snh. 31<sup>b</sup> דָּרַיָאבון אֵלַי אֵלַי הָרָא me (oth. interpret.: wronged me in business).—Pl. דָּרַיָאבון. Kidd. I, 1. R. Hash. 17<sup>a</sup> דָּרַיָאבון צִיבּוּרֵי they deviated from the ways of the community, became heretics.—דָּרַיָאבון, v. דָּרַיָאבון. דָּרַיָאבון ways of peace (ref. to Prov. III, 17); דָּרַיָאבון because the ways of the Law are ways of peace (differ. fr. דָּרַיָאבון, v. דָּרַיָאבון), i. e. it is a demand of equity, good manners &c., though no special law can be quoted for it. Gitt. V, 8 sq.; a. fr.—דָּרַיָאבון (דָּרַיָאבון) *Derekh Erets (Manners)*, name of a treatise attached to Talmud editions, divided into *Rabba* (Large), and *Zuta* (Small).

דָּרַיָאבון ch. same. Kidd. 2<sup>b</sup> דָּרַיָאבון דָּרַיָאבון it is usual for excessive eating to produce &c.—Ab. Zar. 48<sup>b</sup> דָּרַיָאבון another road.

**דָּרְכָא** **דָּרְכָא** m. (דרך) *threshing, threshing time*. Targ. Y. I, II Deut. XXV, 4. Targ. Y. Lev. XXVI, 5 (דָּרְכָא).

**דָּרְכָא**, Y. Kil. I, 27<sup>a</sup> bot., v. דָּרְכָא.

**דָּרְכָא** m. (late b.h. דָּרְכָא, hellenized Δαρσικός) *Daric*, a Persian gold (and silver) coin, v. infra.—\*Tosef. B. Bath. XI, 2 דָּרְכָא ed. Zuck. (Var. דָּרְכָא).—*Pl.* דָּרְכָא.—Shek. II, 1 (in carrying the half-Shekel contributions to Jerusalem) מְצַרְפִּין שְׁקִלִים לִד' (old ed. לְדָרְכָא) you may exchange them for Darics. B. Bath. X, 2 (165<sup>b</sup>) if in a note is found ד' דָּרְכָא (Var. דָּרְכָא) 'Darics which are'—and the rest is blurred. Shek. II, 4 after the Jews came from Babylonia דָּרְכָא שְׁקִלִין ד' they offered their half-Shekels in (half-)Darics of silver (this being the standard coin); Y. ib. 46<sup>d</sup> top דָּרְכָא דִּינָרִין *Darics*, which is *denars* (of silver, v. דָּרְכָא). Tosef. ib. II, 4; Y. ib. III, 47<sup>c</sup> bot. (דָּרְכָא). (Bab. ed. Var. דָּרְכָא; Ms. M. דָּרְכָא).

**דָּרְכָא**, v. דָּרְכָא.

**דָּרְכָא** m. (late b.h.)=*Pl.* דָּרְכָא.—*Pl.* דָּרְכָא, v. דָּרְכָא.

**דָּרְכָא**, Lam. R. to I, 6, a corrupt. for מָנִין (v. מָנִין) with a numeral before it, perh. אָרְבַּע or דָּ.

**דָּרְכָא**, *Hif.* דָּרְכָא (denom. of דָּרְכָא) *to turn southward*. B. Bath. 25<sup>b</sup> דָּרְכָא shall face South(-East) in prayer.—*Part. Hof.* דָּרְכָא *exposed to the southern sun*; pl. f. דָּרְכָא. Men. 85<sup>a</sup>.

**דָּרְכָא** ch., *Af.* דָּרְכָא same. B. Bath. 25<sup>b</sup> דָּרְכָא face ye South-East.

**דָּרְכָא**, v. דָּרְכָא.

**דָּרְכָא**, Y. Shebi. II, beg. 37<sup>b</sup>, read: דָּרְכָא m. (δρόμος) *a marmelade of quinces and roses*.

**דָּרְכָא** (דָּרְכָא) pr.n.pl. (*district of*) *Damascus*. Gen. R. s. 44, end דָּרְכָא; Yalk. ib. 78 דָּרְכָא (expl. חֲקִינִי, Gen. XV, 19); B. Bath. 56<sup>a</sup> דָּרְכָא.

**דָּרְכָא** m. pl. (pl. of δαμασκήνη) *Damascene plums*. Y. Sabb. I, 4<sup>a</sup> bot.; Y. Bets. III, 62<sup>a</sup> top דָּרְכָא נָה . . . . . Ber. 39<sup>a</sup> דָּרְכָא (Ms. M. margin דָּרְכָא; Y. ib. VI, 10<sup>b</sup> bot. דָּרְכָא).—B. Kam. 116<sup>b</sup> top דָּרְכָא. Tosef. Ter. VII, 13 דָּרְכָא. Tosef. Dem. I, 9 דָּרְכָא ed. Zuck. (Var. דָּרְכָא).

**דָּרְכָא** m. (cmp. b. h. דָּרְכָא) *deren*, name of a parasite worm.—*Pl.* דָּרְכָא, constr. דָּרְכָא. Hull. 67<sup>b</sup>. Sabb. 54<sup>b</sup> דָּרְכָא the worms in the sheep's head.

**דָּרְכָא** ch. same, also *moth* in clothes; *wood worm*. Sabb. 75<sup>a</sup> top (in Hebr. diction) דָּרְכָא a curtain of the Tabernacle which was attacked by moths. Ib. דָּרְכָא Ms. M. (ed. שנפלה).—*Pl.* דָּרְכָא. Hull. 67<sup>b</sup>. V. דָּרְכָא.

**דָּרְכָא**, v. דָּרְכָא.

**דָּרְכָא** 1) *to tread, stamp*. B. Kam. II, 1 וְכִּי יִרְכָּה if she trod upon a vessel. Y. Maasr. II, 49<sup>d</sup> bot. וְכִּי יִרְכָּה dates which he intends to stamp; a. fr.—דָּרְכָא, v. דָּרְכָא.—Part. pass. דָּרְכָא, f. דָּרְכָא.—דָּרְכָא (calcata a viro) *deflowered*. Keth. I, 7.—2) (ritual) *to press*, i. e. *to cut the throat of an animal by pressing the knife* (adding muscular force to the cutting capacity of the knife, instead of passing the latter to and back). Hull. 20<sup>b</sup>. Ib. 30<sup>b</sup> וְכִּי יִרְכָּה וְכִּי יִרְכָּה lest they press the knife by one adding to the strength of the other.—Denom. דָּרְכָא.—3) (of animals of prey) *to attack with paws or claws*. Ib. 53<sup>a</sup>. Pes. 49<sup>b</sup>; Snh. 90<sup>b</sup>; a. fr.—Hull. III, 6 וְכִּי יִרְכָּה a bird of prey (that seizes food with its claws or eats animals before they are dead).—דָּרְכָא, f. *an animal known to have been attacked by a beast or bird of prey* (which are suspected of leaving a poisonous substance in the body). Ib. III, 1 (42<sup>a</sup>) דָּרְכָא an animal saved from the attack of a wolf.—יש דָּרְכָא לִי the case of a *drusah* applies to one attacked by &c. Ib. 52<sup>b</sup>; a. fr.—4) *to stuff food into the camel's mouth*, contrad. to אָבַס a. דָּרְכָא.—Sabb. XXIV, 3; Gen. R. s. 63; Num. R. s. 21.

*Nif.* דָּרְכָא *to be trodden down, to be effaced* (by treading or otherwise). B. Mets. 22<sup>a</sup> דָּרְכָא liable to be effaced; ib.<sup>b</sup>.

**דָּרְכָא**, דָּרְכָא ch. same, 1) *to tread*. Targ. Y. I Deut. XXVIII, 56; a. e.—Lev. R. s. 28, end דָּרְכָא step on me.—Part. pass. דָּרְכָא. Targ. Y. Deut. XXVIII, 33 *oppressed*.—2) *to press, use as a rest* (v. דָּרְכָא). Nidd. 32<sup>b</sup> וְכִּי יִרְכָּה אֶרֶץ אֲרָם Ar. (ed. דָּרְכָא לְרִי).—3) as preced. 2). Hull. 9<sup>a</sup> וְכִּי יִרְכָּה וְכִּי יִרְכָּה he may sometimes pause or press unawares.—4) as preced. 3). Part. act. דָּרְכָא, pass. דָּרְכָא, f. דָּרְכָא. Targ. Y. Lev. XX, 25; a. e.—Hull. 53<sup>a</sup> וְכִּי יִרְכָּה וְכִּי יִרְכָּה when people cut its forefeet off, while it was attacking; a. e.

*Ithpe.* דָּרְכָא as preced. *Nif.* B. Mets. 22<sup>b</sup> sq. דָּרְכָא because the mark is likely to be effaced.

**דָּרְכָא** f. דָּרְכָא 2) *pressing the knife* (which makes the animal so cut ritually forbidden). Hull. 9<sup>a</sup>; a. e. [Y. Sabb. I, 2<sup>d</sup> bot., v. דָּרְכָא.]

**דָּרְכָא** I=*to sow*. Targ. Koh. II, 5. Targ. Job XXXI, 8 Ms. (ed. דָּרְכָא). [דָּרְכָא, Hag. 5<sup>a</sup>, v. דָּרְכָא I.]

**דָּרְכָא** II, דָּרְכָא m. (preced.) *seed, produce; offspring*. Targ. Y. Gen. IV, 3 (ed. Amst. דָּרְכָא). Targ. Cant. I, 14; a. e.—Targ. Ps. XXXVII, 26 (ed. Lag. דָּרְכָא, Var. דָּרְכָא).

**דָּרְכָא** III, דָּרְכָא (דָּרְכָא) c. ch.=h. דָּרְכָא, *arm*, (of animals) *shoulder*. Targ. Ex. VI, 6. Targ. O. Num. VI, 19 (Y. דָּרְכָא); a. fr.—Gitt. 31<sup>b</sup>; Ber. 5<sup>b</sup> דָּרְכָא v. דָּרְכָא. Keth. 65<sup>a</sup> [read:] דָּרְכָא her arm was uncovered; a. fr.—[Gen. R. s. 80 דָּרְכָא a corrupt., prob. to be read: דָּרְכָא אֶרֶץ זָרָה.—Yoma 33<sup>b</sup> וְכִּי יִרְכָּה it is forbidden to forego the arm in favor of the forehead, i. e. to reverse the order of putting on T'fillin (Deut. VI, 8; oth. interpret. v. Tosaf. a. l.). Ib. דָּרְכָא (Ms. M. דָּרְכָא).—*Pl.* דָּרְכָא, דָּרְכָא. Targ. Ps. XXXVII, 17 דָּרְכָא.—

Targ. O. Gen. XLIX, 24.—הַרְשָׁא. Targ. Job XXII, 9 (אדרעו Ms. (ed. וְרָעַח).

הַרְשָׁא, v. דַּרְפַּתְקִי.

הַרְצוּנָא, v. next w.

הַרְצִינִי, הַרְצִינִי f. (Pers. *dār sinī*, Lag. Ges. Abb. 35, Löw Pfl. p. 346) [*Chinese wood*,] *cinnamon*. Sabb. 65<sup>a</sup> אדרעו Ms. M. (ed. הַרְצִינָא, Ar. הַרְצִין; v. Rabb. D. S. a. l. note).

הַרְקֵן to sprinkle, strew, thrust. Targ. Job II, 12. Targ. Y. Ex. XIX, 13; a. e.

הַרְקֵן same. Targ. II Chr. XXIX, 22.

הַרְקֵן m. (ὄφας) *dragon*, *Boa Constrictor* (v. Sm. Ant. s. v.). [Its figure was used as a military ensign of the Roman cohorts. In Talm. it is considered an emblem of idolatry.] Ab. Zar. III, 3 if one finds vessels ... or of a dragon. Tosef. ib. V (VI), 2 שאסור ד' איוהו מין ד' (v. ed. Zuck. note) what kind of serpent is forbidden (as an emblem of idolatry)?; Y. ib. III, 42<sup>d</sup> top.—Lev. R. s. 16, beg. (ref. to רעכסנא, Is. III, 16; emp. עֲבִירִים) וְכִי הַרְשִׁיתָ צוּרָה ד' the figure of a serpent was on her shoes; Lam. R. to IV, 15 וְכִי כִרְךָ עֲלֶיהָ 56<sup>b</sup> Gitt. 56<sup>b</sup> and a serpent wound around the barrel (allusion to the city of Jerusalem under the terrorism of the extremists). [Deut. R. s. 6 בא הדרבון corr. acc.] [Y. Kil. I, 27<sup>a</sup> bot. Ar., v. הַרְבֵּיו.]

הַרְקֵן, הַרְקֵן ch. same. Gitt. 56<sup>b</sup>. Ber. 62<sup>b</sup> ארא v. הַרְפֵּשֶׁת II; Gitt. 57<sup>a</sup> דַּרְקֵנָא (corr. acc.).

הַרְקוּנִים, דַּרְקוּנִים, v. הַרְקִינִים.

הַרְרָא I m. (הַרָא I) [*row of teeth*,] *the gum* (emp. רמי מדי בי כביה וארי 84<sup>a</sup> Yoma 84<sup>a</sup> Ab. Zar. 28<sup>a</sup>; רַחֲמֵי (וארא) ומימי דמא מבי דרי (ed. Ar. (ed. דמי מְהַרְרִיָּה if he puts anything between his teeth, his gums will bleed. Ib. וְרַחֲמֵי בִי דַרְרִיךְ Ar. ed. Koh. (read: הַרְרִיךְ; ed. Ab. Zar. בביה דריה; Yoma בביה דריה; Rashi דריה; v. Rabb. D. S. a. l.) and stick it into the inside of thy gums.

הַרְרָא II m. (דרי, v. דרי) [*the object around which the question revolves*,] *stake*, *risk*. fixed sum. Targ. Esth. IV, 7.—In Talm. ד' דַּרְרֵי money at stake, eventual loss. B. Mets. 2<sup>b</sup>. Keth. 23<sup>b</sup>; a. fr.—Hag. 21<sup>b</sup> ד' דַּרְרֵי an eventual violation of the Biblical law of purity; Nidd. 6<sup>a</sup>.

הַרְרָא f. (an adaptation of διαρροια, as if fr. דַּרְרִי I; as to dialectic variations, v. infra) *diarrhoea*. Lev. R. s. 18 (explain. דַּרְרֵי, Num. XI, 20) R. Ebiathar says, דַּרְרֵי means (not דַּרְרֵי) דַּרְרֵי שאדריה נותן דורא וכו' 7 Num. R. s. 7 Ar. (ed. לקדרא or לקדרא) it will cause diarrhoea, for I will put a worm in their entrails. Sifré Deut. 1 דַּרְרֵי; Pesik. Vattom., p. 131<sup>a</sup> דַּרְרֵי Ar. (Var. in Ar. a. ed. דַּרְרֵי, Ms. O. דַּרְרֵי, Ms. Parma אריא דַּרְרֵי, v. גַּסְתָּה. Gitt. 70<sup>a</sup> (מיושב) will be seized with diarrhoea. [Ib. (מיושב) דַּרְרֵי]

הַרְרָא ed., Ar. אַרְרֵיא q. v.] Ib. מַאי דַּרְרֵי (insert סם) what is the remedy for d.? Ans. הַרְרָא q. v.

הַרְרָשׁ (b. h.) 1) to examine, question. Denom. הַרְרִישָׁה.—2) to expound, interpret. Ber. I, 5 זומא בן זומא until Ben Zoma found an intimation of it in the Biblical wording. Taan. 5<sup>b</sup> מַקְרָא אַנִּי דוֹרֵשׁ I find it intimated in a Bible verse. B. Mets. 104<sup>a</sup> לשון הדיוט interpreted the popular (Chaldaic) wording used in documents. Pes. 22<sup>b</sup>, v. אַרְרֵי; a. v. fr.—Part. pass. הַרְרֵשׁ, f. הַרְרִישָׁה. Y. Yeb. VIII, 8<sup>d</sup> top דוֹרֵשׁ ד' דוֹרֵשׁ has not the word been employed for interpretation?, opp. מַיְפְנָה.—Denom. הַרְרִישָׁה, f. הַרְרִישָׁה.—3) (in gen.) to teach, lecture. Hag. II, 1 בַּר אַתָּה הוֹרֵשֶׁת אֵין הוֹרֵשֶׁת אֵין you must not lecture on &c. Snh. 99<sup>b</sup> הוֹרֵשֶׁת וְדוֹרֵשׁ lectured on topics with the object of fault-finding; a. v. fr.—הוֹרֵשֶׁת lecturer. Ex. R. s. 42, beg. אַבְבָּא Abba, the lecturer. Ib. s. 8, end, v. אַבְבָּא אַבְבָּא אַבְבָּא. Snh. 38<sup>b</sup>; Ab. Zar. 5<sup>a</sup> דוֹרֵשׁ דוֹרֵשׁ every generation with its preachers. הוֹרֵשֶׁת הַמִּדְוֶה, v. הוֹרֵשֶׁת; רַשׁוּמָה, v. רַשׁוּמָה. [M. Kat. II, 5 (13<sup>b</sup>) Ms. M. (ed. עוֹשֶׁת, read הוֹרֵשֶׁת.]

הַרְרָשׁ to be interpreted, expounded. Sifra, introd. rules הַרְרָשׁ נִרְשָׁה by which the Law is interpreted. Y. Peah II, 17<sup>a</sup> דְּבָרִים הַנִּרְשָׁתִין מִן הַכָּתוּב things which are derived by interpretation from the written code (Torah); הַנִּרְשָׁתִין derived from the oral code (Mishnah). Y. Meg. I, 70<sup>a</sup> top הַרְרָשׁ is a legitimate object of interpretation.

הַרְרָשׁ same. Y. Keth. III, 27<sup>d</sup> top הַרְרָשׁ הַרְרָשׁ (מַהֲרָשׁ) וְלִי וכו' the words v'lo &c. are open for interpretation, v. הַרְרָשׁ.

הַרְרָשׁ ch. same. [Targ. Jer. XLVIII, 26, some ed., וְדוֹרֵשׁ, v. דַּרְשָׁה. Targ. Jud. V, 9.—Succ. 51<sup>b</sup> bot. דַּרְשָׁה וְדוֹרֵשׁ they found a Bible verse and interpreted it. Arakh. 30<sup>b</sup> it may be interpreted in favor of a lenient practice &c.—Sot. 21<sup>a</sup> קרא לְהַאֲרִיךְ ... R. .... interpreted this verse. Ib. מַאי דַּרְשָׁה what verse did they interpret (to guide them in their action)?—Bets. 28<sup>a</sup> הַרְרָשִׁין הוֹרֵשׁ לֵיהָ ... Yeb. 94<sup>a</sup> ... we taught in thy name. Yeb. 94<sup>a</sup> ... R. El. might have given a valuable interpretation &c., v. הַרְרָשִׁין. Lev. R. s. 9 הַרְרָשִׁין until he ended his lecture. Ber. 28<sup>a</sup> וְכִי shall this teacher lecture one Sabbath, and the other &c.? Ib. הַרְרָשִׁין (v. Rabb. D. S. a. l. note); a. v. fr.—הַרְרָשִׁין lecturer. Y. Yeb. XII, 13<sup>a</sup> top ד' וְדוֹרֵשׁ to serve as lecturer, judge &c.

הַרְרָשׁ to be interpreted. Ber. 63<sup>a</sup> ... דַּרְשָׁה this verse (Ps. CXIX, 126) can be interpreted in its regular order (it is time to work &c., because people neglect the law) or in inverted order (the teachers ignore the letter of the law, because it is time to work for the Lord by guarding its spirit); ib. 60<sup>a</sup>; Snh. 70<sup>a</sup>.

הַרְרָשִׁין, pl. הַרְרָשִׁין, v. הַרְרָשִׁין.

הַרְרָשִׁין (h. form) הַרְרָשִׁין f. (preced.) interpretation, argument, attempt to harmonize. Pes. 62<sup>b</sup> דַּרְשָׁה דַּרְשָׁה (Ms. M. הַרְרָשִׁין pl., v. Rabb. D. S. a. l. note), v. אַצֵּל.—Yeb. 54<sup>b</sup> דַּרְשָׁה is required for an argument to be based upon it. Ib. וְכִי דַּרְשָׁה and what is the argument based upon it?

Ib. 70<sup>b</sup> בו לררשה וכו' the word *bo* (Ex. XXII, 44, a. e.) is inserted for interpretation (emphasis); a. fr.

**הַרְשָׁן** m. (preced. wds.) *interpreter of the law, lawyer, lecturer*. Lev. R. s. 30, beg.—*Pl.* הַרְשָׁנִים, הַרְשָׁנִי. Sot. 49<sup>b</sup>; Tosef. ib. XV, 5 הַרְשָׁנִים. Gen. R. s. 5. Koh. R. to VII, 5; a. fr.—Fem. הַרְשָׁנִית, pl. הַרְשָׁנִיּוֹת. B. Bath. 119<sup>b</sup> היו ד' (not דין, v. Rabb. D. S. a. l.) were good lawyers (arguers).

**הַרְתָּא, הַרְתָּא, הַרְתָּא** f. (דור) 1) *court-yard*. Targ. Ex. XXVII, 12; a. fr.—[Targ. II Esth. V, 1; VI, 5 דרא; I Esth. דרהא.]—Y. Snh. X, 28<sup>a</sup> bot. וכו' ער הַרְתָּיה דר' וכו' (ed. Krot. הַרְתָּה) to the court of R. H.'s residence. Yoma 72<sup>b</sup>; Sabb. 31<sup>b</sup> וכו' ד' ליה he who has no court, but makes a gate-way for his court (who possesses erudition but no fear of the Lord).—*Pl.* הַרְתָּא (הַרְתָּא) הַרְתָּא. Targ. II Kings XXI, 5 (ed. Lag. הַרְתָּא constr.). Targ. Ps. X, 8 דרהא ed. Lag. (Var. דוריהא, Ms. הַרְתָּאִי). Targ. I Chr. XXIII, 28 דוריהא ed. Lag. (ed. Rahmer הַרְתָּא).—2) *buildings, dwellings* in a court.—*Pl.* הַרְתָּא. B. Bath. 67<sup>a</sup> if he said הַרְתָּא, all agree, it meant *houses*; they differ only when he said הַרְתָּא (Ms. O. הַרְתָּא), the one says, the court is meant &c. Ib. if he said הַרְתָּא (Ms. M. דרהא).

**הַרְתָּא**, Targ. O. Lev. II, 7, v. הַרְתָּא.

**הַרְתָּנָא**, Targ. Prov. XVI, 28, v. הַרְתָּנָא.

**הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁן** m. (b. h.) *tender grass, herbage*.—*Pl.* הַרְשָׁנִים, הַרְשָׁנִי *herbs*. Ber. VI, 1. Ex. R. s. 17, beg. Hull. 60<sup>a</sup>. Y. Kil. I, 27<sup>b</sup> top. R. Hash. 11<sup>a</sup> what month is it שְׁחֵרְרֵן in which the earth produces fresh green while the trees are full of fruits?—Ib. הַרְשָׁן מְלִיטָה ד' the ground is covered with herbs.

**הַרְשָׁן (הַרְשָׁא, הַרְשָׁא)** m. (ד' ורשא=) *door, entrance, door-way* (v. הַרְשָׁן); *door*. Targ. O. Gen. XIX, 6 הַרְשָׁא ed. Berl. (oth. ed. a. Y. הַרְשָׁא). Targ. O. Ex. XXI, 6 הַרְשָׁא ed. Berl. (Y. הַרְשָׁא); a. fr.—Hull. 52<sup>b</sup>, v. הַרְשָׁא. Sabb. 77<sup>b</sup>; Keth. 10<sup>b</sup> (phonetic etymol.) הַרְשָׁא דִּרְךָ. Ib. כִּי עֲבָרָא לָר' (as strengthening) as the bolt to a door. Ber. 56<sup>a</sup> ד' ברייהא דנפל (read ד' ברייהא, v. Rabb. D. S. a. l. note) (I dreamt) that the door of my house fell down; a. fr.—*Pl.* הַרְשָׁן, הַרְשָׁא, הַרְשָׁי. Targ. Job XXXVIII, 8. Targ. O. Deut. III, 5; a. e. [Targ. Esth. I, 6 ורשרין וכו' (or ורשרין, v. supra) and there were turning doors of silver.]—Men. 33<sup>a</sup> חלי דשי וכו' (some ed. דשא) hang the door frames in first.

**הַרְשָׁדָש**, v. הַרְשָׁדָש.

**הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁנָא**, v. הַרְשָׁנָא.

**הַרְשָׁנָה**, Tanh. Aharé 3, read שְׁחֵרְרֵן, v. שְׁחֵרְרֵן.

**הַרְשָׁן** m., pl. הַרְשָׁנִים (הַרְשָׁנִים) *wheat-stampers, groats-makers*. M. Kat. II, 5 (13<sup>b</sup>; Ms. רשחור, רשחור, v. Rabb. D. S. a. l.).—Constr. הַרְשָׁנִי. Ib. 13<sup>b</sup> ed. (Ms. הַרְשָׁנִי). V. הַרְשָׁן.

**הַרְשָׁן, הַרְשָׁן, הַרְשָׁן**, v. הַרְשָׁן.

**הַרְשָׁנָא** pl. (הַרְשָׁנָא, cmp. הַרְשָׁן) *threshing* (women) or *gritsmakers*. Ab. Zar. 24<sup>b</sup> ד' ברה ד' Ms. M. (ed. only הַרְשָׁנִי); Zeb. 116<sup>b</sup> הַרְשָׁנִי ed. (Ms. M. (ed. only הַרְשָׁנִי); Men. 22<sup>a</sup> הַרְשָׁנִי (ד' רשש) where-with the threshers (or gritsmakers) crush the grain.

**הַרְשָׁן** (b. h.; cmp. הַרְשָׁא) *to be moist, sappy, fat*.

*Pl.* הַרְשָׁן 1) *to bless with rich pastures*. Ber. 29<sup>a</sup> הַרְשָׁן (cmp. Ps. XXIII, 2) give us pasture on the meadows of thy land.—2) (b. h.; denom. of הַרְשָׁן) *to remove the ashes, to clean* (the lamps). Tam. III, 9 הַרְשָׁן trims them. Yoma II, 3 הַרְשָׁן וכו' who shall do the cleaning of the inner altar. Tam. III, 1; a. e.

*Nithpa.* הַרְשָׁן 1) *to become sappy, vigorous*. Pirké d'R. El. ch. XXXII, end.—2) *to be treated like the charred wick, to become unfit for sacred use*. Men. 88<sup>b</sup> הַרְשָׁן הַרְשָׁן the oil as well as the wick has become unfit.

**הַרְשָׁן** m. (b. h.; v. preced.) 1) *fat, honorary gift*, v. next w.—2) *ashes* (of burnt flesh &c.). Zeb. V, 2, a. fr. הַרְשָׁן הַרְשָׁן the place where the ashes of sacrifices were deposited.—*Pl.* הַרְשָׁן. Ib. 104<sup>b</sup> הַרְשָׁן הַרְשָׁן (י)

**הַרְשָׁנָא, הַרְשָׁנָא** ch. same, *fat piece, honorary gift, present*. Snh. 94<sup>b</sup> (ref. to II Chr. XXXII, 1 in connection with the preceding account) הַרְשָׁנָא פִּרְשָׁנָא Ar. (ed. הַרְשָׁן; Ms. M. הַרְשָׁן, corrected into הַרְשָׁן, oth. Mss. הַרְשָׁן, v. Rabb. D. S. a. l. note; Yalk. Kings 235 הַרְשָׁן) such a treat for such a gift, i. e. is this an adequate reward? V. הַרְשָׁנָא I.

**הַרְשָׁקָא**, Y. Erub. V, 22<sup>d</sup> bot., v. הַרְשָׁקָא.

**הַרְשָׁרֵן**, Targ. Esth. I, 6, v. הַרְשָׁן.

**הַרְשָׁש** (v. הַרְשָׁש) *to crush grain, make groats*. M. Kat. 13<sup>b</sup> (Ms. M. הַרְשָׁש), v. הַרְשָׁש.

**הַרְשָׁש** ch. same, *Pa.* הַרְשָׁש, *Polol* (of הַרְשָׁש) *to stamp upon*. Targ. Esth. VI, 1.—Targ. Jer. XLVIII, 26, v. infra.—Targ. Jud. V, 21. Targ. Ps. XVIII, 43 הַרְשָׁש Ms. (ed. Lag. הַרְשָׁש); Targ. II Sam. XXII, 43. Targ. II Chr. XXXII, 1; a. e.

*Af.* הַרְשָׁש *to crush, pound*. Targ. Y. Num. XI, 8.

*Palp.* הַרְשָׁש *to tramp, reel* (of a drunken person). Targ. Is. XIX, 14; Targ. Jer. XLVIII, 26 הַרְשָׁשִׁי Ar. (Kimhi הַרְשָׁשִׁי, ed. Lag. הַרְשָׁשִׁי=הַרְשָׁשִׁי).—Part. pass. הַרְשָׁשִׁי *stamped upon*. Targ. Is. XIX, 14 (h. text מוֹבֵס).

**הַרְשָׁתָא, הַרְשָׁתָא** m. (=רשש; רשש=הַרְשָׁתָא) *thresher or gritsmaker*. *Pl.* הַרְשָׁתָא. Men. 22<sup>a</sup>, v. הַרְשָׁתָא.

**הַרְשָׁתָאִי** pr. n. f. *Dishtayhi*. Pes. 110<sup>a</sup> ד' אִם ר' Ms. M. (Ms. O. הַרְשָׁתָאִי, v. Rabb. D. S. a. l. note; ed. הַרְשָׁתָאִי דנשים כשפנייהו Mother D. of the sorceresses told me.

**הַרְשָׁתָן**, Y. Shek. V, 49<sup>b</sup> top, v. הַרְשָׁתָן.

**הַרְשָׁתָנָא**, v. הַרְשָׁתָנָא II.

הַשְׁתָּקָא, v. הַשְׁתָּקָא.

כמה דה מר (= כמה) Y. Snh. X, 27<sup>d</sup> bot., a. fr. מר (= כמה) as thou sayest, i. e. as we read in Scriptures &c.—Y. Ab. Zar. II, 42<sup>a</sup> top וכ' מר (interch. with (הרמז) that which thou sayest (hast recited), applies only &c.—Y. Snh. X, 29<sup>d</sup> top על דעתך according to thy opinion who sayest; a. fr.

הַ (b. h.; = דנה, fem. form of דין, Arab. *dīn* corresp. to our w.) 1) *custom, law; judgment, punishment*. Esth. R. to I, 8 כל מקום וכ' in accordance with the usages of &c.—Keth. VII, 6 משה הו' Mosaic (ritual) law, Jewish custom (chastity, decency); Tosef. ib. VII, 6 משה וישראל Ib. 7 הו' על הו' who disregard the Jewish custom. Esth. R. to I, 15 just dealing, v. הו' just dealing. Meg. 12<sup>a</sup> של הו' the Biblical dues (sacrifices); a. fr.—2) *religion*. Succ. 56<sup>b</sup> המורה הו' (Tosef. ib. IV, 28 נשחמרה)

she changed her faith, became an apostate. Yeb. 70<sup>b</sup>; Pes. 96<sup>a</sup> (ref. to Ex. XII, 43, v. הו' to eat of *it* (the passover lamb) apostasy does unfit, but &c.—Pl. הו'. Koh. R. to VII, 19 (play on ידוהו, I Chr. XXV, 3) וכל הו' ועל הו' (Asaph) who prophesied over the judgments and dispensations that passed over him; Cant. R. to IV, 4 (corr. acc.). [As to derivation of our w. from the Persian, v. Ges. H. Dict.<sup>10</sup> s. v.]

הַ ch. same. Dan. VI, 16. Ib. II, 15; a. fr.—Pl. constr. הַ. Ezra VII, 25.

הַ, v. הַ.

הַ m. pl. (v. Fl. to Levy Talm. Dict. I, 440<sup>b</sup>; 444<sup>b</sup>) *judges*. Dan. III, 2.—Cant. R. to VII, 9, expl. אִיסְכּוֹלֶסְטִיקָא, v. אִיסְכּוֹלֶסְטִיקָא.

## ה

הַ He, the fifth letter of the Alphabet.—It interchanges dialectically with א as הַ a. הַ a. הַ a. הַ a. &c.; with ו as הַ a. הַ a. הַ a. &c.; with י as הַ a. הַ a. הַ a. &c.—הַ a formative prefix of verbal nouns, e. g. הַסֵּפֶר, הַלֵּכָה &c.

הַ as a numeral, *five*, v. א.

הַ (b. h.) an interrogative prefix. Targ. O. Gen. IV, 9; a. e.—With הַ ch. (= b. h. הַ) *is it not?*, behold, indeed. Targ. Gen. IV, 7; a. fr.

הַ (followed by Dagesh forte) 1) the definite article, *the*. Ber. I, 1 הַשְׁמִירָה הַרְאשׁוֹנָה the first night watch. Ib. הַשֶּׁחַר the dawn; a. v. fr.—2) an interjection, *by*. Sabb. 145<sup>a</sup>, v. הַ; a. fr.—3) (ch.)=הַ q. v.

הַ He, name of the fifth letter of the Alphabet. Y. Maas. Sh. V, 56<sup>a</sup> רבני דרשי (דרב' הרב) the rabbis do not hesitate to draw analogies between words written with *He* and those with *Heth* (as *hillulim* and *hullulim*); Y. Peah VII, 20<sup>b</sup> bot. Y. Meg. I, 71<sup>c</sup> bot. וכל צריך לכתוב ה' א' וכל you must write the *He* of *laadonay* (Deut. XXXII, 6) so that it extend below the foot of the *Lammed*. Y. Sabb. VII, 9<sup>b</sup> bot. הַ He may count for eight, as the rabbis do not hesitate &c., v. supra.—Men. 37<sup>a</sup> בה' (בה' Men. 37<sup>a</sup>) it is derived from *yad'khah* (Ex. XIII, 16) with a *He*, which intimates (יד כחה) the weak (left) hand; a. fr.—Pl. הַ. Y. Ber. II, 4<sup>d</sup> bot. הַ they pronounce *He* like *Heth*. Sabb. 103<sup>b</sup>.

הַ I f. (demonstr. pronoun) *this*. Yoma 26<sup>a</sup> הַ the one is a frequent (daily) performance, but the other is rare. Ber. 2<sup>a</sup> קמ"ל וזה and this he in-

timates. Ib. 4<sup>b</sup> וזה דקאמר וכ' and as to this (the fact) that they say, 'Until midnight', it is said in order to prevent &c. Ib. 9<sup>a</sup> הַ א' as to this (opinion) of R. Aha. Ib. 15<sup>b</sup> הַ הַ הַ הַ the one represents his own opinion, the other that of his teacher; a. v. fr.—both. Taan. 25<sup>a</sup> bot.; a. fr.—Contractions: הַ=הַ this would be right. Yoma 3<sup>a</sup>; a. fr.—הַ=הַ and as to it being taught in the Boraitha. B. Kam. 12<sup>a</sup>; a. fr.—With prefixes: הַ of *this*. Yoma 13<sup>b</sup> that the letter of divorce for this wife is invalid; a. fr.—הַ=הַ referring to *this*. Keth. 40<sup>b</sup> ye cited it (Resh Lakish's opinion) with reference to that, we used to cite it with reference to this; a. fr.—2) *here, here is*. Targ. Gen. XXII, 7; a. fr.—B. Kam. 12<sup>a</sup> הַ here is (the opinion of) Ulla, here &c.; a. fr.—3) (as conjunction) [*there is this*,] a) introducing a self-evident consequent, *then of course*. Yoma 13<sup>a</sup> מירה הַ if that one dies, there is the other one living; a. fr.—הַ for, of course. Ber. 3<sup>b</sup> הַ for, of course, a woman is not liable to be found in the open field; a. fr.—b) introducing a counter-argument, [*here is a case speaking against you*,] but, isn't it? &c. Ib. 4<sup>b</sup> וכל דהא קא סמך . . . הַ לא קא סמך . . . דהא וכל and if you be right in saying that one must &c.; then he failed to do so, since he had to say *hashkibenu* between. Ib. 9<sup>b</sup> are they not by night, too, distinguishable?—Ib. 13<sup>a</sup> קרי קא קרי you say, 'if he directed his heart' (Mish. II, 1) means the intention to read in the Law? well, was he not reading?—Ib. הַ כריב? but according to Rabbi's opinion, too, does not the text say *sh'ma* (you must understand)?—Contractions: הַ=הַ, הַ=הַ, הַ=הַ, הַ=הַ do we not read?, did he not say?, has it not been taught? &c. Yoma 26<sup>a</sup>. R. Hash. 34<sup>b</sup>. Ber. 14<sup>b</sup>; a. fr.—c) introduc-

ing an inference of limitation, *this means to say but*.—Ib. 13<sup>b</sup> **הא** **מיקרא** *read* he dare not (while lying on his back), but sleeping in that position is permitted?, **והא ר' וכו'** but did'nt R. . . . say &c.?—Y. Succ. V, beg. 55<sup>a</sup> (ref. to Mishnah: 'playing the flute &c.) **הא של** *this* allows the inference that at offerings the playing does supersede the Sabbath.—[Targ. Y. Ex. VII, 23 some ed., read **הא**.]

**הא II, הא I** (v. preced.) an interjection, 1) (cmp. **הא**) *Oh!* Targ. Jer. IV, 30 (not **הא**).—Ned. II, 2 (15<sup>b</sup>) **הא** קרבן שאוכל לך (Mish. a. Y. ed. קרבן) Oh, the sacrifice, that I will (not) eat this which belongs to thee!. Ib. 16<sup>a</sup> **לא שני** ליה draws no distinction between *korban* and *ha-korban* (v. marginal note to Rashi a. l.). Ib. II, 2 **הא** (שבועה) Oh, an oath that &c. Ib. 16<sup>a</sup> **הא** שבועה שאוכל וכו' we infer from this that 'Oh, an oath that I will eat' means that I will not eat.—2) *behold* (h. **הנה**, **הנה**). Dan. III, 25.—Targ. Gen. III, 22. Ib. XX, 15; a. fr.—Dan. II, 43 **הא** *as if*.—Targ. Ps. CXXIII, 2 **הא** כמא *as*, . . . Ms. (ed. **הא** כמא) *so*.—3) introducing a question, *is it that?* Targ. Job XV, 7; a. e.—Ib. XXXVIII, 19 **הא** *Ms. (ed. **הא**) where?*

**הא II, הא I** pr. n. m. *He-He*. Ab. V, 23 **הא** *הא*. Hag. 9<sup>b</sup> **הא** *בר* **הא** *בר* (Ms. M. 2 **הא**); Yalk. Is. 328; Yalk. Mal. 591 **הא** *בר* **הא** *בר* (v. Rabb. D. S. to Hag. l. c. note 19).

**הא III** name of a worm, v. **הא**.

**הא** f. **הא** *giving ear, close attention*, contrad. to **הא**. Sifré Deut. 306.

**הא** c. (= **הא**) *this, that*. Targ. Ruth IV, 6, v. **הא**. Ber. 2<sup>a</sup> **הא** *this v'taher* (Lev. XXII, 7). Ib. 4<sup>b</sup> **הא** *he who* (Is. VI, 6). Ib. 6<sup>a</sup> **הא** *he who* wants &c. Ib. 7<sup>b</sup> **הא** *what is all this for?*—Ib. 8<sup>b</sup> **הא** *at that hour*. Erub. 10<sup>a</sup>; a. fr. **הא** *what is that, i. e. what has this to do here?*, this is no argument.—Ber. 43<sup>a</sup> **הא** *as to balsam oil &c.* Hag. 4<sup>b</sup> **הא** *all that (suffering) and yet only 'perhaps'!*—Ib. **הא** *this (following) verse; a. v. fr.*—With suffix **הא** (*locale*) *the one there, the former*. R. Hash. 2<sup>b</sup> **הא** *I grant it as to the former (verse), for it says distinctly . . . , but as to the latter &c.* Snh. 4<sup>b</sup> **הא** *ירשיעון דהאריך והאריך* (Ms. M. **הא**) *the Elohim* which is the subject to *yarshiun* (Ex. XXII, 8) is the same in the preceding clause as in this, i. e. it means the same number of judges, and the repetition of *Elohim* does not intimate a differently construed court. B. Bath. 167<sup>b</sup> **הא** *the other one's wife; a. fr.*

**הא** v. **הא**.

**הא** v. **הא**.

**הא** Targ. Job. XXIV, 16, v. **הא** ch.

**הא** f. *cream*, v. **הא**.

**הא** v. **הא** I a. **הא**.

**הא** (cmp. **הא**) 1) *farther off, far* (of space). Targ. Y. Gen. XXXII, 25 **הא** *on the other side of*. Targ. Y. Num. XVII, 2 **הא** *far away*.—2) *onward* (of time). Targ. Y. Ex. XVI, 21.

**הא** f. **הא** 1) *confirmation, fulfillment*. Shebu. 36<sup>a</sup> **הא** *prayer for fulfillment, v. **הא** II.*—2) *faith*. Yalk. Is. 296; Yalk. Hos. 519 (interchanging with **הא**). Tosef. B. Bath. V, 8 some ed.; a. fr.

**הא** (= **הא**) *where? whither?* Targ. Y. Gen. XXII, 7. Targ. Job XXIV, 25 Ms. (ed. **הא**). Targ. Ps. CXXXIX, 7 Ms. (ed. Lag. **הא** . . . **הא**; ed. **הא** . . . **הא**; a. e.—V. **הא**).

**הא** (= **הא**) *behold I*. Targ. Jer. XXIII, 32 (ed. Wil. **הא**). Targ. Y. Gen. XXII, 7 (ed. Amst. **הא**, two words); a. e.

\***הא** f. (a Samaritan word, cmp. **הא** a. **הא**) *Oh, the perversion* (of the law)! Y. Shebi. IV, 35<sup>a</sup>; Y. Snh. III, 21<sup>b</sup> top [read:] **הא** . . . אמר . . . a Samaritan passed (by Jewish fields) in the Sabbatical year and saw them throw up the ploughed clods, when he said to them, Oh, that perversion of the law! You have been given permission to plough (in the Sabbatical year, because of the governments' edict), but have you been permitted to &c.?

**הא** Targ. Job XXIV, 16, v. **הא** ch.

**הא** f. **הא** 1) *kindling*. Sifra Tsav, Par. 11, ch. XVI, end **הא** *kindling the lights in the Temple* (quoted by Hai Gaon to Zeb. ch. III; differ. vers. in ed.).—2) *shining of divine countenance, grace*. Midr. Till. to Ps. LXXX, end; Yalk. ib. 830.

**הא** 1) abbrev. of **הא**. Ab. Zar. 76<sup>b</sup> **הא** *gave it to B.*—Ib. **הא** *Ms. M. (ed. **הא**).* Y. Ber. I, 2<sup>d</sup> bot. there are people **הא** who pay money for the permission to visit the palace.—2) Imperat. of **הא**. [הא, Targ. Prov. XXX, 15 ed. Wil. v. **הא**.]

**הא** f. **הא** 1) *carrying, bringing*. Bicc. II, 2 require **הא** to be brought to the Temple place (Deut. XII, 5sq.). Hag. 4<sup>b</sup> **הא** *is subject to the law of offering festive sacrifices*. Y. Sabb. III, 6<sup>a</sup> **הא** *carrying home the bathing sheets; Y. Erub. VIII, 25<sup>b</sup> top; a. fr.*—**הא**. Yoma 47<sup>a</sup> (ref. to Lev. XVI, 12) **הא** *the Law speaks of one carrying in but not of offering in two instalments.*—2) *bringing about, making*. Peah I, 1 **הא** *making peace between &c.*; Yeb. 109<sup>a</sup>; a. e.—[3] *drawing home* of the slaughtering knife &c., opp. to **הא** moving forward; (used in commentaries and digests).]

**הא** m. (הבא, **הא**, cmp. **הא**) [*breath*,] *vanity, vain talk; impossibility, exaggeration, rhetorical phrase*. Ned. III, 1 **הא** *vows made dependent on an impossibility, expl. ib. 2 **הא** I may be forbidden . . . , if I have not seen &c. (a mere exaggeration not meant*

literally). Ib. 24<sup>b</sup> oaths affirming &c. (Shebu. III, 8 שְׁבִיעַת שֵׁיטָא Hull. 90<sup>b</sup> לְשׁוֹן הַבֵּי Ar. (ed. ה') exaggeration in rhetorical speech; Tam. 29<sup>a</sup>; a. e. V. גִּזְזָא.

**הַבְּאִשָּׁה** f. (באש) *disfigurement through disease*. Yalk. Deut. 942 (Tana d'be El. Zut. ch. III בְּשִׁשָּׁה).

**הַבֵּב, הַבֵּב, הַבֵּב** v. הִבְהֵב.

**הַבְּדִלָּה** f. (בְּדִלָּה) 1) *cutting apart*. Hull. 20<sup>b</sup> מִצְוַת ה' הַבְּדִלָּה the law ordering the separation of the head from the body (Lev. I, 15). Ib. 'בְּדִלָּה must be cut apart; a. fr.—2) *separation*. Gen. R. s. 3 מִבְּדִל וַיַּבְדֵּל ה' מִבְּדִל *vayyabdel* (Gen. I, 4) means real separation (in space, not logical differentiation). Hag. 15<sup>a</sup> דְּהִיּוּאִי . . . . . ה' the separation (of the waters) took place on the second day.—3) *Habdalah*, a formula of prayer for the exit of the Sabbath or Festivals, v. אֲבִדָּה Ber. VIII, 5; a. fr.—*Pl.* הַבְּדִלָּה *the distinctions referred to in the Habdalah*. Hull. 26<sup>b</sup> bot.; Pes. 104<sup>a</sup> סֵדֶר ה' the order of the subjects of distinction. Ib. מִעֲדָן ה' הַבְּדִלָּה corresponding to the distinctions mentioned in the Bible (Lev. X, 10 &c.).

**הַבְּהֵב** I (Pilp. of הַבֵּב *to glow*; cmp. הַבֵּל) 1) *to singe, parch*. Y. Maasr. IV, beg., 51<sup>a</sup> הַבְּהֵב שִׁיבֹלֶיךָ בְּאֵשׁ if one parches ears over the fire; Tosef. ib. III, 1 הַבְּהֵב (sub. שִׁיבֹלֶיךָ). Men. X, 4 (66<sup>a</sup>). Bets. 34<sup>a</sup>. Sabb. II, 3 וְלֹא הַבְּהֵבָהּ and did not singe it (to prepare it for a wick).—Snh. 37<sup>a</sup> is it possible for fire to be in contact with flax מִהַבְּהֵבָהּ and not to singe?—*Part. pass.* הַבְּהֵבָהּ *lightly roasted*. Y. ib. VIII, beg., 26<sup>a</sup>.—2) *to be like coals giving heat without flame; to nod consent without showing anxiety*. Ber. 34<sup>a</sup> שֵׁנִים מְבֻהָבִים (Y. ib. V, 9<sup>c</sup> bot. מעֲמִיעַם) if asked a second time, he must not consent &c.

*Nithpa*. הַבְּהֵבָהּ *to be affected by flames*. Yoma 41<sup>b</sup> נִתְּחַבְּהָ if the band caught fire.

**הַבְּהֵבָהּ** ch. same; part. pass. 1) *glowing with passion, greedy*. *Pl. fem.* מִהַבְּהֵבָהּ Targ. Prov. XXX, 15 ed. Lag. (ed. Wil. הַבֵּב).—2) *lightly roasted; rare*. Targ. Y. Lev. II, 14 (h. text קִלְיִי). Targ. Y. II Ex. XII, 9 (Y. I a. O. כִּרְדִּי, h. text נֶאֱחַ).—Yalk. Ex. 191 (symbolizing Ex. XII, 9) לֹא תִבְעֹגָהּ מִהַבְּהֵבָהּ desire not to consume her (Rome) half-done (but well ripe for destruction); Pesik. R. s. 15; Pesik. Haḥod. p. 56<sup>b</sup> (corr. acc.).

**הַבְּהֵבָהּ** m. (preced.) *glow, heat*. Targ. Y. II Gen. XLIV, 19.

**בֵּרְ חָבִי, בֵּרְ חָבִי** pr.n.m. *Bar Habu (Habu)*, a writer of T'fillin and M'zuzoth. Ber. 53<sup>b</sup> אֲרָבִי בֵּרְ חָבִי Ms. M. (Ar. ה', ed. אֲבָדִי) over the lights in the house of Bar H.—Meg. 18<sup>b</sup> (v. Rabb. D. S. a. l. note 60). B. Mets. 29<sup>b</sup>.

**הַבְּחִי** f. (נִבְחָה) 1) *looking at, keeping in sight*. Gen. R. s. 44 (ref. to Gen. XV, 5) אֵין ה' אֵלָא מִלְּמַעְלָה וְכ' the use of *hibbit* indicates a looking down from above. Lam. R. to V, 1 מִקְרִיב ה' מִקְרִיב *hibbit* is used for looking at a near object, contrad. to רִאיוֹהָ.—2) *superintendence, watching owner-less objects*, as fruits of the Sabbatical year, v. הַפְּקִיר B. Mets. 118<sup>a</sup> כֹּאן בְּהַגְבָּהָה כֹּאן in the one case

the laborer was hired for taking up abandoned objects, in the other for watching. Ib. בְּהַפְּקִיר קִנִּי watching gives the right of possession of *hefker*. [Ms. M. has הַבְּחִי; Ar., s. v. בֵּט 2, hesitates betw. ה' a. ה'.]

**הַבְּחִי**, v. בְּחִי II.

**הַבְּחִיָּה** f. (בְּחִיָּה) *assurance, divine promise, faith*. Ex. R. s. 38 בָּאֵתָהּ הַרְוֵה the promise came true. Ber. 17<sup>a</sup> גְּדוּלָּה ה' וְכ' the divine promise (of reward) to women is greater &c. Ib. V, 4; Sot. 38<sup>b</sup> וְכ' but if he is confident that &c. Gen. R. s. 76 לְצַדִּיקִים וְכ' the righteous do not rely on the divine promise in this world (they are afraid, lest their sin may have caused its withdrawal, v. Ber. 4<sup>b</sup>). Mekh. Yithro s. 2 אֲנִשִּׁי אֲמַרְוּ אֵלַי בְּעָלֵי ה' (Var. אֲבִיָּהָה) 'men of truth' (Ex. XVIII, 21) that means men having faith in God; a. e.—*Pl.* הַבְּחִיָּה Ex. R. s. 19 וְכ' הֵרִי כָל ה' are these all the promises held out to the proselyte &c.; a. fr.

**הַבִּיל**, Targ. Prov. VI, 3 some ed., v. הִיבִיל.

**הַבִּיר** *dark, sad*, v. חֲפִיר.

**הַבִּירָא** m. (הַבֵּר, cmp. הַבֵּל) *vapor, mist, darkness*. Targ. Prov. IV, 19 Ar. (ed. Lag. הַבִּירָא, oth. ed. חֲכִירָא, חֲכִירָה). Ib. VII, 9 (ed. Lag. הַבִּירָה, oth. ed. חֲכִירָה).—*Pl.* הַבִּירָא Targ. Ps. XXXV, 6 Lev. (ed. Lag. חֲכִירָא, ed. Wil. חֲכִירָא, corr. acc.; Ms. חֲכִירָא; h. text חֲכִירָה). V. חֲכִירָא.

**הַבִּינִן** (= הָאָה בִּינִין) *Oh then, yea then*. Targ. Ps. LI, 21; a. e.

**הַבֵּל**, *Hif.* הַהֲבִיל (cmp. הַבֵּב) *to be affected by hot air, begin to steam*. Sabb. I, 6 (17<sup>b</sup>) long enough before the Sabbath שִׁיבֹלֶיךָ כדי for the flax stalks to begin &c.

**הַבֵּל** ch. (= b. h. הַבֵּל, denom. of הַבְּלָא) 1) *to do vain things*. Targ. Job XXVII, 12.—2) *to be wanton, to sport*. Targ. Ps. LXII, 11 הַהֲבִילִין ed. Wil. (Bxt. הַהֲבִילִין *Ithpa.*; ed. Lag. חֲבִילִין, Ms. חֲבִילִין).

**הַבֵּל** m., constr. הַבֵּל or הֵבֵל (b. h.) 1) *breath, vapor, air, heat*. Sabb. 88<sup>b</sup> בְּהִי שְׁבִיעִיהֶם with the (fiery) breath of their mouths. Ib. 119<sup>b</sup> הִי רִיחֵיהֶם וְכ' the breath of school children. Ib. שֶׁאֵין בִּי חֲטָא a sinless breath (of children). Y. Ab. Zar. III, 42<sup>d</sup> bot. הִי הַמְרִחֵץ וְכ' the vapor of the bath room is injurious to the teeth. Yeb. 80<sup>b</sup> אֵין ה' בְּשֶׁרִי מַעֲלָה ה' his body (after bathing) does not steam. Pesik. Baḥod. p. 154<sup>a</sup>; Lev. R. s. 29 (ref. to Ps. LXII, 10) עַד שֶׁהֵן עֲשִׂיִּין ה' בְּחוּךְ וְכ' while they are yet a gas (in the first embryonic stage) . . . , they are predestined for marital union. Y. Ter. X, 47<sup>a</sup> bot. חֹבֶשׂ הַחֵם the heat (of the fresh bread placed on top of an open wine casket) keeps the evaporations of the wine down. B. Kam. 50<sup>b</sup> לְהַבֵּל for injuries suffered through the bad air of the pit (into which the animal fell), opp. to לְחַבְּשֵׁי injuries arising from knocking against the ground. Koh. R. to I, 2 הִי הַחֵם הַשֶּׁל ה' the hot air of the stove; Yalk. ib. 966 שְׁבִיעִיָּהּ ה' a. e.—



2) (b.h.) *vanity*. B. Bath. 16<sup>b</sup> וַיִּנְחָמוּ שֶׁל הוּא vain consolations. Koh. R. l. c.; Yalk. l. c. (ref. to Ps. CXLIV, 4) לְאִיזוֹ to what kind of *hebel* (breath) man is like; a. fr.—*Pl.* הַבֵּלִים. Ib. וְכִי שִׁבְעָה הוּא וְכִי the seven times that Solomon used the word *hebel*. Pesik. Bahod. l. c.; Lev. R. l. c. כֹּל הַיְּבוּבִים וְכִי all the vain things and falsehoods which the Israelites commit.

**הַבֵּלָא, הַבֵּלָא**, constr. הַבֵּל, הַבֵּל ch. same, 1) *breath* &c. Targ. Ps. XC, 9.—B. Mets. 36<sup>b</sup> הַדִּמְמָא the vapors of the marsh. Sabb. 95<sup>a</sup> מִצְטַעֵר מִדָּח suffering from the close air of the room. Hull. 8<sup>a</sup> וְאֵחָד הוּא וְכִי and the effect of the hot iron comes and removes the traces of the stroke; וְכִי הַקִּידִים the burn takes effect first &c. Bekh. 7<sup>a</sup> bot. וְכִי it is the exudations of the body (which make the urin thick). B. Kam. 50<sup>b</sup> הַדִּמְמָא בֵּיהּ in which the air is injurious (v. preced.). Ib. הַדִּמְמָא וְיֵשׁ הוּא אֵין הוּא לְמִיתָה וְיֵשׁ הוּא the air is not bad enough to cause death, but enough to cause injury; a. fr.—2) *vanity*. Targ. Job XXVII, 12 הַדִּמְמָא. Targ. Koh. I, 2.—*Pl.* הַבֵּלָא, הַבֵּלָא. Ib.—Ib. XII, 8.

**הַבֵּלָא, הַבֵּלָא** f. (preced.) *vanity*. Targ. Koh. I, 2; XI, 8; a. e.

**הַבֵּלָא** m. (בלל) *stomach* (first or second). Succ. 34<sup>a</sup>; Sabb. 36<sup>a</sup> בִּר כָּסִי וְכִי Ar. (ed. הַבֵּלָא) formerly they called the second stomach *hablila*, and now the first, v. פֶּסָא, בּוּס. a. הַמָּסָס.

**הַבֵּלָעָה** f. (בלע) [*absorption*,] *payment for a thing included in the bargain* (and not mentioned); *indirect sale* or *purchase*. Erub. 27<sup>b</sup> בִּרְיָא דְּרַמִּי he paid the full value of the salt and water indirectly (by paying so much more for the oil for which he bargained). Bekh. 31<sup>b</sup> מוֹכְרִין אוֹרֵי בֵּד it is sold in connection with other things. Ned. 37<sup>a</sup> הַדִּמְמָא הַדִּמְמָא the teacher's fee for the Sabbath lessons is included in the general engagement (by the week, the month &c.).

**הַבֵּעֵר** m. (בער) *damage through carelessness in handling fire*. B. Kam. I, 1; cmp. Y. ib. beg. 2<sup>a</sup>; Tosef. ib. IX, 1.

**הַבֵּעֵרָה** f. (preced.) 1) *the law* (Ex. XXXV, 3) *forbidding the kindling of fire on the Sabbath*. Sabb. 70<sup>a</sup> הַבֵּעֵרָה הַזֶּה the law, 'ye shall kindle no fire &c.' is singled out in order to indicate that its transgression is a plain offence (לאו). Ib. לְחַלֵּק יִצְאָה that law is specified in order to intimate that each transgression of a Sabbath law is to be atoned for separately (if several of them have been committed in one act); Pes. 5<sup>b</sup>. Y. Sabb. II, 5<sup>a</sup> bot.; a. fr.—2) *removal, destruction*. Y. Snh. VII, 24<sup>b</sup> bot. we read here (Deut. XIX, 19) וְבִעֲרָהּ, and there (ib. XXI, 9) וְכִי, וְכִי compare the analogous expressions for analogous modes of execution &c.—3) *heating, fire*. Pesik. R. s. 16, end אֶתְחִיבָהּ sufficient for one altar fire: Tanh. Ki Thissa 10.

**הַבֵּעֵרָה**, Palest. dialect for הַבֵּעֵר q. v.

**הַבֵּרָא (הַבֵּרָה)** m. (v. הַבֵּרָא; Syr. P. Sm. 1185)

*mist, darkness*. Tam. 32<sup>a</sup> הַבֵּרָא which travel in the dark (fog). Ker. 5<sup>b</sup> bot. הַבֵּרָא Ar. (ed. רַבְחָא) in a half-dark house; Hor. 12<sup>a</sup> הַבֵּרָא Ar. a. En Yakob (v. Rabb. D. S. a. l. note 1, ed. רַדְּ). Pes. 112<sup>b</sup> בֵּלָא one must not walk without shoes in the dark (twilight).

**הַבֵּרָא** f. (בָּרָה) 1) *recovery to health*. Sabb. 137<sup>a</sup> הַבֵּרָא הַזֶּה the day on which the child recovers.—[2) *refreshment*, esp. הַבֵּרָא הַזֶּה *the meal of comfort given the mourner after funeral*, v. בִּרִי II Hif. In commentaries and digests.]

**הַבֵּרָה**, v. הַבֵּרָא.

**הַבֵּרָה** f. (הבר, emp. הַבֵּרָה; Neo-Syr. P. Sm. 1185 bot.) 1) *confused sound* (contrad. to tune), *noise*. Yoma 19<sup>b</sup> קוֹל הַקֹּדֶשׁ that the Highpriest might hear the reverberating noise (of people awake at night). R. Hash. III, 7 וְאִם קוֹל הַקֹּדֶשׁ but if he heard only an indistinct sound (echo, opp. קוֹל שׁוֹפָר).—2) *report, rumor*. Y. Dem. I, 22<sup>a</sup> הַבֵּרָה הַזֶּה the report spread in town. Y. R. Hash. IV, 59<sup>b</sup> bot. הַבֵּרָה הַזֶּה an alarm spread. Gitt. 89<sup>a</sup> הַבֵּרָה הַזֶּה they heard only an indistinct rumor (gossip). Gen. R. s. 10; a. fr. [In modern Hebrew הַבֵּרָה *syllable*.]

**הַנָּה**, v. הַנָּה.

**הַנָּה** m. ch. (h. הַנָּה; הגי) *thought, utterance*. Targ. Job XXXVII, 2.

**הַנָּהִיחָה** f. (גבה) 1) *lifting, taking up a found object*. B. Mets. 118<sup>a</sup>, v. הַנָּהִיחָה. B. Bath. 76<sup>b</sup> הַנָּהִיחָה מִקְוֵהָ הַנָּהִיחָה gives possession everywhere (on private or public ground); Kidd. 22<sup>b</sup>; a. fr.—2) *elevation*. Ex. R. s. 45 הַנָּהִיחָה הַזֶּה my humiliation is my elevation; Lev. R. s. 1.

**הַנָּהִיחָה** f. (גבל) *setting bounds, marking off*. Sabb. 87<sup>a</sup> הַנָּהִיחָה הַזֶּה the command concerning the setting of bounds at Mount Sinai (Ex. XIX, 12).

**הַנָּהִיחָה, הַנָּהִיחָה** f. (ננה) 1) *telling, communication, evidence*. Snh. 30<sup>b</sup> (ref. to Lev. V, 1) הַנָּהִיחָה הַזֶּה the laws regulating the witnessing of the act must also apply to the evidence before court (that the two witnesses must be together).—2) (v. הַנָּהִיחָה) *homiletics, popular lecture*, opp. to הַנָּהִיחָה legal interpretation. Hag. 14<sup>a</sup> מַה בַּעֲלֵי הַנָּהִיחָה what hast thou to do with homiletics? Ib. בעלי הַנָּהִיחָה Ms. M. (ed. א') lecturers. Ib. 3<sup>a</sup> וְכִי הַנָּהִיחָה הַזֶּה what was the subject of to-day's lecture?; a. fr.—3) *Haggadah*, the recitations at the home service on Passover nights, v. הַנָּהִיחָה. Pes. 115<sup>b</sup>; 116<sup>b</sup>.—*Pl.* הַנָּהִיחָה. Y. Peah II, 17<sup>a</sup> bot. הַנָּהִיחָה מִן הַהָא we must not derive laws from homiletical interpretations.

**הַנָּהִיחָה, הַנָּהִיחָה**, v. הַנָּהִיחָה.

**הַנָּהִיחָה** m. (גדר) [*restriction*,] *hegder*, a word made up as a substitute for הַנָּהִיחָה (*hekdesch*, v. גִּינֵי. Y. Ned. I, beg. 36<sup>c</sup>).

**הַנָּהִיחָה**, v. הַנָּהִיחָה.



is always done with hot water. Ib. **מאי ד' דקתי תתם** **מריקה ו'** Ms. M. (ed. differ.) the *hagalah* there (in the Mishnah) means in general scouring and rinsing (also with cold water).

**הִנָּחַת** *f. (נָחַת) shutting up, closing.* Yoma 18<sup>a</sup> הִנָּחַת דְּלִתֵּיהֶם (some ed. הִנָּחוּת pl.) locking the Temple doors; Arakh. 11<sup>b</sup>; a. fr.—Sot. VIII, 1 הִנָּחַת תְּרִיסֵין (קוֹל) noise made by fastening the cuirasses (to frighten the enemy); Sifrē Deut. 192; a. e.—Mekh. B'shall. 2 אֲנָפַת תְּרִיסֵין (not תְּרִיסֵין).

תָּהָר, Ned. 49<sup>b</sup> והוגרתי Ar., v. תָּהָר.

𐤁𐤀𐤁 (b. h.) pr. n. f. *Hagar*, hand-maid of Sarah.  
Gen. R. s. 45, beg.; a. fr.

תִּתְּנָהּ, v. next w.

הַגְּרָה pr. n. *Hagrah*, an Arabian district; cmp. הַגְּרָה. Num. R. s. 13, beg. הַגְּרָה הַזֶּה the diaspora of H.—Denom. ch. הַגְּרָה m. *Hagreen*. Targ. I Chr. XXVII, 31.

הַגֵּרִיל v. חֲגָרִיל

חוגדים v. תגרום

**הַגְּרוֹנְיָא** pr. n. pl. *Hagronia* (*Agranum*), a Babylonian town, seat of several scholars (v. Neub. Géogr. p. 347). Ber. 31<sup>a</sup>. Sabb. 11<sup>a</sup> סְבִי דִּהַּ the elders (scholars) of H.; a. fr.

**תְּהִירוֹ** m.=next w. Y. Yoma VI, 43<sup>c</sup> תְּהִירוֹ שֶׁל רֹב (ed. Krot. תְּהִירוֹ, incorr.) the designation by lot of the first animal.

**הַקִּדְוָה** f. (גִּרָה) *casting lots*, esp. for the sacrifices of the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41<sup>c</sup>  
**הַמַּכְבֵּר** casting lots is indispensable for the legality of the entire act. Bab. ib. 62<sup>b</sup>. Kerith. 28<sup>a</sup>; a. e.

**הֶגְרֵם** m. (v. next w.) *hegrem*, a word formed as a substitute of **הֶגְרֵשׁ** [prob. to be read **הֶגְרֵם**, v. **גֶּרֶם**]. Y. Ned. I, beg. 36<sup>c</sup>, v. **הֶגְרֵר**.

**תִּקְרַחַת** f. (קָרַח Hif.) *cutting the animal's throat in a slanting direction*, letting the knife slide beyond the space ritually designated for cutting. Hull. 9<sup>a</sup>. Ib. 27<sup>a</sup>; a. fr.

**הִקְשִׁיחַ** f. (קָשַׁח) 1) *drawing near, coming forward*. Gen. R. s. 49; s. 93 למלחמה ה' the verb קָשַׁח is used for drawing near for battle; ה' לְפָנֶיךָ for persuasion, &c.—2) *bringing near, offering*. Sifra Vayikra, N'dabah, ch. XII, Par. 11. Men. V, 5, sq.; a. fr.—**הִקְשִׁיחַ**. Ib.; a. fr.

חֵי, v. חֵי.

אֶתְּ a prefix (a compound of אָהָא a. אֶתְּ), pl. אֶתְּי, 1) with prefix ב and suffix of personal pronoun: בְּאֶתְּי, בְּאֶתְּיִי, בְּאֶתְּיָא with myself, in my presence; with thyself &c. Targ. Job VI, 4. Ib. XV, 10; a. e.—B. Bath. 41<sup>a</sup> בְּאֶתְּיִי in connection with myself. Sabb. 118<sup>a</sup> אֶתְּיִי אֵכָל בְּרֹחַ אֶתְּיִי eat what thou hast with thee; בְּהֵרֵיָא . . . בְּהֵרֵיָא we give him a

meal along. B. Bath. 73<sup>b</sup> וְאֶתְלִי בַּחֲךָ a certain Arab joined us. Hull. 57<sup>b</sup> הָיָה מֶלֶךְ בְּהַדְרִיזוֹ the king was among them; a. fr.—2) בְּהֶרֶץ in the presence of, with. Targ. Y. Deut. XXII, 15.—Pes. 112<sup>b</sup> a law-suit מִלְּפָנֶיךָ ב' with three opponents. Sabb. 33<sup>b</sup> פְּנֵי ב' near twilight. Keth. 103<sup>b</sup> דִּרְרִי מִיִּנְצָת ב' with me wilt thou dispute?—B. Kam. 92<sup>a</sup>, v. הוֹצֵא; a. fr.—הוֹדִי, v. הִדְרִי towards לְפָנֶיךָ. near. Sabb. 134<sup>a</sup> לְיוֹמָא towards the light. Ib. פּוֹמִי, near. Ms. M. בְּהַדְרִי פּוֹמִי close to his mouth. Ab. Zar. 30<sup>b</sup> טָרַף טָרַף טָרַף (Ms. M. . . טָרַף טָרַף טָרַף) drop immediately after drop. Pes. l. c. לְהִדְרִי טָרַף (Ms. Ms. טָרַף טָרַף) at his feet; a. fr.—3) (conj.) דִּרְרִי during the time that, while. Gitt. 68<sup>a</sup>top וְאֵת דִּרְרִי וְאֵת דִּרְרִי while they were going on searching. Hull. 53<sup>a</sup> דִּרְרִי ב' while he inserts his nails, ב' דִּשְׁלִיף, in the moment he takes them off; a. fr.

הַיָּהוּדִים, v. הַיָּהוּדִים.

תָּרִידִי (= תְּרִידִי, v. תְּרִי) *each other, mutually*. Targ II Esth. I, 7 הָרָא לְתָרִידִי הָרָא (ed. Lag. לְתָרִידִי, Var. תְּרִי); cmp. Syr. חֲרָא P. Sm. 1196). Gitt. 68<sup>a</sup> כְּבִשְׁתֵּינֵהוּ אֶחָד (= הָרָא אֶחָדֵהּ) squeeze them against each other. Ib. 69<sup>a</sup> ה' לְתָרִידִי with one another (in immediate contact). Hull. 43<sup>a</sup>, v. תָּרִידִי; a. fr. — כִּי ה' (= חֲרָא כִּי חֲרָא) *like each other*. Snh. 4<sup>b</sup> (*heleb* a. *haleb*) יִנְתְּנוּ רֵכִי ה' יִנְתְּנוּ which are written alike. Erub. 69<sup>b</sup> וְכִי ה' are in the same legal category. Yeb. 14<sup>a</sup> כִּי ה' of equal rank in scholarship; a. e.

תתקכ"א, v. נח.

תָּהָא II (interj., v. preced.) *hoa! look out!* Tosef. Sabb. VI (VII), 10 [read:] הָרוּס אֹד בְּכוֹרֵל וְאוֹמֵר הֵ' (Var. חָרָה, v. ed. Zuck. note) if one strikes a brand against a wall and says *hada* (a superstitious practice to frighten away evil spirits). Ib. 11 (Var. חָרָה). Ib. 12 (v. ed. Zuck. note).

תוֹסֵפִי, Tosef. Toh. VIII, 6 Var., v. תוֹסֵפִי.

**הַדָּוָם** m. (b. h.) stool. Macc. 24<sup>b</sup> בית ה' רגלינו the house which was the foot-stool of our God; Sifré Deut. 43.

\***חֲסִימָא**, Y. Sabb. VI, 8<sup>a</sup> top, a corrupt., prob. for חֲסִימָא m. pl. (ὑποδήματα) *half-shoes*, contrad. to sandals or soles which may accidentally be fastened with the front backward.

תהוֹמִים v. תְּהוֹמִים.

הַדָּר, v. הַדִּיר.

**תָּדוּר** ch. (=h. תָּדוּר) *splendid, handsome*. Targ. Y. Gen. XXIV, 65.

דַּת־הַיִּזְרָאֵל, v. דַּת־יִזְרָאֵל.

הַיְדוֹר, v. הַדּוֹר.

**תְּדִירָא, תְּדִירָא** m. (תְּדִיר) *coil, convolution*, ה' דכנתא  
*the coils of the ileum*. Hull. 48<sup>b</sup>. Ib. 113<sup>a</sup> (ed. חורא).—  
**תְּדִירָא** (cmp. Is. XLV, 2) *spiral road, a field which*

*can be tilted only by spiral movements, steep hill.* B. Bath. 12<sup>a</sup> ב' in the case of a steep ascent (which requires more time).—Beth-Häduré, name of a summit from which the scape-goat was thrown down (Lev. XVI, 21 sq.). Targ. Y. Lev. XVI, 22.—Yoma VI, 8 (68<sup>b</sup>) Ms. M. in Gemara (Mish. הורירי, indistinctly corrected, v. Rabb. D. S. a. l. note 3 a. 6, ed. חורירי, Y. ed. חורירין).

תְּדוֹרָה f. (הדר) *circuit, round-trip.* Y. Hor. III, 48<sup>a</sup> bot., v. תְּדוֹרָה.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת f. (תִּדְת) *washing off, rinsing.* Hull. 107<sup>b</sup>. Ab. Zar. 60<sup>b</sup>; a. fr.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת (v. preced.) *presence, directness*; ב' *openly, explicitly.* Snh. 39<sup>a</sup> לשקליה ב' (Yalk. Gen. 24 בְּתִיבָה, v. תְּדוֹת) He ought to have taken it (Adam's rib) openly (while he was awake). Sabb. 133<sup>b</sup> ב' כתיב ביה ו' as to an adult, is it not said distinctly concerning him, 'And any male' &c.?—Pes. 27<sup>a</sup> ב' ה' is it not explicitly taught?; a. fr.

בֵּן ה' בֵּן ה' תְּדוֹת, תְּדוֹת m. (corresp. to h. בֵּן ה' or בְּנֵיה, v. discussion Hull. 63<sup>b</sup>) 1) a bird of the *hawk* species. Sifra Sh'mini Par. 3, ch. V (ref. to הִנֵּן להביא בן החרירה 'after its kind' Lev. XI, 16) refers to *ben hādāya*; Hull. 63<sup>a</sup> בר היריה ed., Ar. בר הוריא. Lev. R. s. 5, beg. ה' בר היריה ed. (Ar. הוריא, v. ed. Koh. s. v.) this hawk sees its food at a distance of &c. (v. Hull. 63<sup>b</sup>, ref. to רָאָה a. רָאָה).—2) pr. n. m. *Bar Hādāya*. Ber. 56<sup>a</sup> (an interpreter of dreams). Ab. Zar. 30<sup>a</sup>.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.—[Targ. Prov. XXXI, 25 הוריה, some ed., read תְּדוֹת.]

תְּדוֹת m. (an adaptation of ὁ δῆλός *private man* (opp. to priest, officer &c.), *commoner; ignoble, ignorant.* Targ. I Sam. XVIII, 23; a. fr.—Meg. 12<sup>b</sup>, a. e. (prov.) ה' קופץ the lowest man rushes ahead (is the first to give an opinion).—Yeb. 59<sup>a</sup>, a. fr. ה' a common priest, opp. גרול. M. Kat. I, 8 ה' the untrained tailor, opp. אממן the professional. Ib. 10<sup>a</sup> ה' when do you call one a *hedyot*?—B. Mets. 104<sup>a</sup> ה' the popular terms, v. דְּרֵשׁ. Gen. R. s. 96 ה' a popular adage; a. fr.—Pl. (Ch.) ה' תְּדוֹת. Targ. Job XXX, 8; a. e.—(Hebrew) ה' וארבעה ה' and four private persons. Ib. 21<sup>b</sup> bot. ל' for the common people (Samaritans). Tosef. Sabb. XIII (XIV), 1; Y. ib. XVI, 15<sup>c</sup> top ה' private (not Hebrew) writings; Bab. ib. 116<sup>b</sup>; a. fr. Num. R. s. 8 ה' (some ed.).—Fem. ה' Ruth R. to I, 19 ה' a cow of common stock (not trained for work).

תְּדוֹת, Gen. R. s. 10, read: תְּדוֹת, v. תְּדוֹת.

תְּדוֹת (תְּדוֹת) pr. n. *Adiabena*, a district of Assyria between the rivers Lycus and Caprus. Targ. Jer. LI, 27 (ed. Lag. ה'; h. text אשכנז). Targ. Ez. XXVII, 23 (h. text ערן).—Gen. R. s. 37 Ar. (for ריפת, Gen. X, 3; ed. תְּדוֹת); Y. Meg. I, 71<sup>b</sup> bot. ה' (corr. acc.). Y. Sabb. XIV, beg. 14<sup>b</sup> ה' (corr. acc.); Bab. ib. 121<sup>b</sup> ה' (Ms. M. ה', corr. acc.; v. Rabb. D. S. a. l. note). M. Kat. 28<sup>a</sup> ה' זוגא Ar. (ed. זוג); Nidd. 21<sup>b</sup> ה' זוגא Z. of Ad.—Yeb. 16<sup>b</sup> sq. ה' הבור ז' ה' Habor (II Kings XVIII, 11) is *Hadyab*.

תְּדוֹת m. (preced.) of *Adiabena*. B. Bath. 26<sup>b</sup> (Ms. H. ה', Var. in ed. ה', חוריאבא, חוריאבא, v. Rabb. D. S. a. l. note 300).

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת *dissected*, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת f. (דלק) *fire.* Targ. II Esth. III, 8 (ed. Lag. ה' . . .).—[Num. R. s. 15, beg. ה' some ed., read תְּדוֹת, v. next w.).

תְּדוֹת f. (דלק) *lighting, kindling.* Sabb. 23<sup>a</sup> ה' עושה ה' the kindling (of the Hanukkah lights) is the ceremony prescribed, contrad. to ה' the placing it. Ib. II, 6 (31<sup>b</sup>) ה' kindling the Sabbath lights. Y. Ter. V, 43<sup>c</sup> top ל' *l'moshk'ah* (Num. XVIII, 8) means (also) for lighting purposes (cmp. מִשְׁחָה). Num. R. s. 15, beg. ה' concerning feeding them with olive oil.

תְּדוֹת, Pa. ה' 1) *to dissect, dismember, tear to pieces.* Targ. Jud. XIV, 6. Ib. XIX, 29; XX, 6 (v. Ar. ed. Koh. s. v.); a. e.—Ab. Zar. 38<sup>b</sup> ה' ה' perhaps they carved the bird and then put it into the pot. Erub. 30<sup>a</sup> ה' shall we cut him apart?—Bets. 24<sup>b</sup> ה' (ed. Sonc. a. Ven. ה', v. Rabb. D. S. a. l. note) fish that were dissected (Rashi: *red*, v. תְּדוֹת).—2) *to arrange the parts of an animal.* (denom. of next w.) ה' arrange before me the limbs of the (dissected) animal. Gitt. 67<sup>b</sup> ה' ה' arrange before me the limbs of the (dissected) animal.

תְּדוֹת m. (v. preced.) *part, member.*—Pl. ה'. Dan. II, 5; III, 29.—Gitt. 67<sup>b</sup>, v. preced.

תְּדוֹת, v. תְּדוֹת.

תְּדוֹת (=תְּדוֹת) *then.* Targ. II Esth. II, 13; cmp. תְּדוֹת.

**הָדַס** (**הָדַס**), *Pi.* הִדַּס (חִ) (cmp. דָּהַס) *to make incisions, mark* (cmp. הִדַּס) esp. (of chickens) *to leave marks of the feet, to scratch*. B. Kam. II, 2 וְכִּי הָיָה מְדַסְסִים וְכִּי הָיָה מְדַסְסִים וְכִי הָיָה מְדַסְסִים it was scratching and broke vessels; expl. ib. 17<sup>b</sup> bot. הָיָה מְדַסְסִים it scratched and caused the smashing of the vessel by rolling it against a hard object. Ib. הָיָה מְדַסְסִים left marks on dough or fruits, or soiled &c.; Y. ib. II, beg. 2<sup>d</sup> וְכִי הָיָה מְדַסְסִים. Ib. הָיָה מְדַסְסִים על וְכִי (Bab. ib. l. c. הָיָה מְדַסְסִים) they threw dust by scratching; a. e. [Ar. reads דָּהַס; Syr. דָּהַס *to study*.]

**הָדַס\*** (ch. v. preced.; cmp. אֶסְפִּירָס) *to dance on tip-toe*. Y. Peah I, 15<sup>d</sup> הָיָה מְדַסְסִים קוֹמֵי כְּלִיאָא (ed. Krot. 17<sup>a</sup> used to dance before the bridal couples; (Keth. 17<sup>a</sup> מְרַקֵּר).

**הָדַס**, **הָדַס** pr. n. pl. *Hadas*, (prob.) *Edessa* in Mesopotamia. Targ. Y. Gen. X, 10 (h. text אֶדֶס, v. אֶדֶס).

**הָדַס** m. (b. h.) *myrtle branch* (with three leaves on top), used for the festive wreath on the Feast of Booths (Lev. XXIII, 40). Succ. III, 2. Ib. 32<sup>b</sup> הָיָה מְדַסְסִים wild myrtle (with one or two leaves on top); a. fr.—*Pl.* הָדַסִּים. Ib. III, 4 הָיָה מְדַסְסִים three myrtle branches are required for the festive wreath. Meg. 13<sup>a</sup> הָיָה מְדַסְסִים who are named myrtles (Zech. I, 8); a. e.

**הָדַס**, **הָדַס** ch. same. Targ. II Eth. II, 7.—*Pl.* הָדַסִּים. Targ. Lev. XXIII, 40. Targ. Zech. I, 8; a. e.

**הָדַס** f. (b. h.) same; also pr. n. *Hädassah*, name of Esther. Esth. R. to II, 7. Meg. 10<sup>b</sup>; 13<sup>a</sup>; [Targ. II Esth. II, 7].

**הָדַס**, mnemonical abbrev. for הָדַס אֶסְרִי, זִמְנָא בִּימֵי הָדַס. Yeb. 74<sup>b</sup> הָיָה מְדַסְסִים (the tithes of the third year) require bringing to the Temple and confession, are forbidden to the mourner (אֵינָם), must not be removed in levitical uncleanness, and must be removed (Deut. XXVI, 12—14).

**הָדַר** (**הָדַר**) (b. h.) *to thrust down, hurry*.—*Part. pass.* הָדַר, f. הָדַרָה *hurried*. Y. Bicc. II, 64<sup>d</sup> top מִיָּדָה (Var. חִ; cmp. M. Kat. 28<sup>a</sup> s. v. הָדַר). [Pesik. R. s. 21 פְּנִים הָדַרָה, v. הָדַרָה.]

**הָדַר** ch. same, *to thrust*. Targ. Y. Num. XXXV, 20 הָדַרָה (read: הָדַרָה); ib. 22. Targ. Job XVIII, 18.

**הָדַר**, **הָדַר** v. הָדַר.

**הָדַר**, *Pi.* הִדַּר, *to squeeze*, v. הָדַר.

**הָדַר** ch., *Pa.* הִדַּר same. Sabb. 141<sup>a</sup> הָיָה מְדַסְסִים one must not squeeze cotton into the mouth of a bottle (as a stopper). Ib. 125<sup>b</sup> הָיָה מְדַסְסִים, v. הָדַר; a. fr.—B. Kam. 85<sup>b</sup> הָיָה מְדַסְסִים, v. הָדַר.—*Part. pass.* הָדַרָה, v. infra.

*Ilhpe.* הָיָה מְדַסְסִים *to be squeezed in, rabbeted*. Sabb. 65<sup>a</sup> ed. (Ar. הָיָה מְדַסְסִים, v. supra) in the one case it means that it is squeezed into the ear. Pes. 109<sup>b</sup> הָיָה מְדַסְסִים the parts of the table were rabbeted. Ab.

Zar. 31<sup>a</sup> הָיָה מְדַסְסִים a basket squeezed over the wine casket.

**הָדַר** (b. h.; cmp. הָדַר, חָדַר) *to enclose, go around*. *Part. pass.* הָדַרָה 1) *rounded*. Hull. 59<sup>b</sup> הָיָה מְדַסְסִים Ar. (ed. הָיָה מְדַסְסִים, v. הָיָה מְדַסְסִים) the horns must be rounded (not flat; Ar.: showing circular layers).—2) (b. h.) *distinguished, adorned, beautiful*. Gen. R. s. 60 (ref. to הָיָה מְדַסְסִים, Gen. XXIV, 25) הָיָה מְדַסְסִים she saw his commanding appearance; Midr. Till. to Ps. XC, end.

*Pi.* הָדַרָה 1) *to crown, adorn, distinguish*. Lev. R. s. 30 הָיָה מְדַסְסִים whom the Lord crowned with old age. Kidd. 32<sup>b</sup> הָיָה מְדַסְסִים that he must show him honor even at a material sacrifice; a. e.—*Part. pass.* הָדַרָה. Lev. R. s. 3 הָיָה מְדַסְסִים that the altar may appear adorned by the poor man's offering; a. e.—2) *to go around searching*, whence *to be zealous in religious observances, to look out for the best method of doing good*. Sabb. 21<sup>b</sup> הָיָה מְדַסְסִים the zealous, הָיָה מְדַסְסִים the most zealous. V. הָיָה מְדַסְסִים.

*Hithpa.* הָיָה מְדַסְסִים *to be crowned, glorified*. Gen. R. s. 1 הָיָה מְדַסְסִים He alone is glorified through His world.

**הָדַר** ch. (preced.) *to go around, come back, return*. Targ. Y. Gen. III, 19; a. fr.—B. Mets. 14<sup>a</sup> הָיָה מְדַסְסִים what thou takest from him, הָיָה מְדַסְסִים comes back on my property (I am responsible for it). Ib. 69<sup>b</sup> הָיָה מְדַסְסִים is returned bodily. Pes. 29<sup>b</sup>, a. fr. הָיָה מְדַסְסִים he went back on himself, changed his opinion. B. Mets. 65<sup>a</sup> הָיָה מְדַסְסִים I take it back. B. Bath. 84<sup>a</sup> הָיָה מְדַסְסִים thou wouldst not have been at liberty to retract (the transaction), and now thou shouldst &c.?. a. fr. [Frequ. used adverbially.] B. Mets. 6<sup>a</sup> הָיָה מְדַסְסִים first he kept silence and then (reconsidering) he protested. Gitt. 8<sup>b</sup> הָיָה מְדַסְסִים another time A. said. Hull. 76<sup>b</sup> הָיָה מְדַסְסִים (הָדַר) another time they sent word; a. fr.

*Pa.* הָדַרָה (v. preced. *Pi.*) 1) *to honor, distinguish*. Dan. IV, 31.—Targ. O. Lev. XIX, 15 (ed. Berl. הָדַרָה *Af.*).—B. Bath. 8<sup>b</sup> הָיָה מְדַסְסִים, v. הָיָה מְדַסְסִים.—2) *to go around searching, be zealous, anxious*. Hull. 76<sup>b</sup>; Nidd. 65<sup>b</sup> הָיָה מְדַסְסִים what need is there to go around searching for an argument (why do you resort to unknown authorities)? Sabb. 23<sup>a</sup> הָיָה מְדַסְסִים my teacher used to be anxious for puppy-oil. Ib. הָיָה מְדַסְסִים (read: הָיָה מְדַסְסִים); a. fr.—3) *to restore*; 4) *to review*; v. *Af.*

*Af.* הָדַרָה 1) *to return, restore; to lead back; to turn around*. Targ. Y. Deut. XXII, 3 (some ed. *Pa.*). Targ. Cant. VII, 5; a. fr.—B. Mets. 26<sup>a</sup> הָיָה מְדַסְסִים if they had had the intention of returning it, they would have returned it to me. Ib. הָיָה מְדַסְסִים . . . . לִי הָיָה מְדַסְסִים (differ. in Mss., v. Rabb. D. S. a. l. note) I spoke in their presence several times (of my loss); they might have returned it to me, but did not; will they now return it?—Hull. 20<sup>a</sup> הָיָה מְדַסְסִים when he did not turn round (the windpipe &c.). Hag. 5<sup>b</sup> . . . . הָיָה מְדַסְסִים a people from which its master has turned away his face; a. fr.—2) *to repeat, review*. M. Kat. 28<sup>a</sup> הָיָה מְדַסְסִים that I may review my studies. Ber. 38<sup>b</sup> הָיָה מְדַסְסִים (or הָיָה מְדַסְסִים); a. fr.—3) *to reply*. Hull. 34<sup>a</sup> הָיָה מְדַסְסִים

'what did . . . reply to one another?; a. e. — 4) *to carry around in procession*. Yeb. 110<sup>a</sup> Ar., v. פִּרְסָיָא; v. אֲדִיבָר.

*Ithpa.* אִיהָר. *Ithpe.* אִיהָר. 1) *to go around begging*. Sabb. 151<sup>b</sup> אִיהָרִי אִפִּיתָהּ לֹא מִיָּהָר he will not be forced to go around begging. — 2) *to go back*. Ned. 50<sup>a</sup> אִיהָר I will go back again.

הָדָר m. (b. h.; preced.) 1) *adornment, crown, beauty, glory*. Ab. Zar. 24<sup>b</sup> בְּרִיב הָדָר in the abundance of thy glory. Gen. R. s. 39 (ref. to Ps. CX, 3) 'עוֹלָם וְכ' from the glory of the world (the East) have I consecrated thee; (Yalk. Ps. 869 'בְּהַרְרֵי קֹדֶשׁ בְּהַרְרֵי שֶׁל עוֹלָם וְכ' in the mountains of holiness', among the mountains, i. e. the distinguished, of the world &c.).—Y. Succ. III, 53<sup>d</sup> a tree whose fruit is beautiful &c.—Lev. R. s. 30; a. fr.—[Ib. חֲרָגָה עֲקִילָה הָרַר אֶיִּל in his translation read our w. *haddar*, v. הָדָר I.]—2) עֵץ הָדָר (b. h.) the tree *Hadar*. Ib.; a. fr.

הָדָרָא, הָדָרָא ch. 1) same. Targ. Prov. XXXI, 25 (Ms. הָדָרָא). Ib. XIV, 28.—Targ. Y. II Deut. XXXIII, 17, v. הָדָרָא. Y. Maas. Sh. IV, end, 55<sup>e</sup> (ref. to a dream about הָדָרָא through the glory of the Law thou shalt be raised, cmp. אֲדִיבָרָא.—2) הָדָרָא=הָדָרָא q. v.

הָדָרָא f. (הָדָר) *flour of the second course*. פַּת ד' bread made of seconds (opp. נִקְיָה). Pes. 37<sup>a</sup> (Ar. transp.). Tosef. Sabb. XIII (XIV), 7. Y. Pes. II, 29<sup>b</sup> bot.; Bab. ib. 36<sup>b</sup>, opp. שֶׁל שְׁלֵמָה.

הָדָרָאִים, v. הָדָרָאִים.

הָדָרָא, constr. הָדָרָא (b. h.; v. הָדָר) *beauty, dignity*. Sabb. 152<sup>a</sup> הָדָרָא פְּנִים וְכָן the beauty of the face is the beard. B. Mets. 84<sup>a</sup> הָדָרָא לֹא פְּנִים לֹא הָיָה לִיהָ he had no beard.

הָדָרָא, v. הָדָרָא.

הָדָרָא, v. הָדָרָא.

הָדָרָא m. (ὄδρα or ὄδρα, sub. πᾶσι) *dropsy*; ה' (חוליה) *one afflicted with dropsy*. Erub. 41<sup>b</sup> Ms. M. (ed. differ. order, v. Rabb. D. S. a. l. note) a lying-in woman, and sufferers from bowel diseases or dropsy. Ber. 25<sup>a</sup>; 62<sup>b</sup>; Bekh. 44<sup>b</sup>; Tam. 27<sup>b</sup>. Sabb. 33<sup>a</sup> (Ms. M. הָדָרָא); a. e. [Ar. reads everywhere הָדָרָא.]

הָדָרָא, v. הָדָרָא.

הָדָרָא m. *Hadrianic*. Ab. Zar. 52<sup>b</sup> הָדָרָא מִיָּהָר Ms. M. (ed. differ. order, v. Rabb. D. S. a. l. note) the Trajanic and the Hadrianic Denarius; Bekh. 50<sup>b</sup>.

הָדָרָא pr. n. m. *Hadrian*, v. אֲדִיבָרָא.

הָדָרָא, v. אֲדִיבָרָא.

הָדָרָא, v. הָדָרָא.

הָדָרָא, v. הָדָרָא.

הָדָרָא m. (הָדָר) 1) *one who goes back on his word*,

*shuffler, rogue*; cmp. הָדָרָא. Keth. 53<sup>a</sup> ה' I do not advise thee to make a rogue of thyself.— 2) v. הָדָרָא.

הָדָרָא pr. n. *Hädamiel (surrounding God)*, name of an angel. Pesik. R. s. 20.

הָדָרָא m. (a corrupt. of ὄδρα or ὄδρα, cmp. הָדָרָא; for Var. lect. v. infra) *one afflicted with dropsy*. Ber. 58<sup>b</sup> וְכָן הָנֵס וְכָן (Ms. M. הָדָרָא; Ms. F. 'וְהָנֵס ה' (Tosef. ib. VII (VI), 3 (absent in ed. Zuck., added in note); Tanh. Pinh. 10 הָדָרָא וְכָן הָדָרָא (Mss. הָדָרָא; Y. Ber. IX, 13<sup>b</sup> bot. (absent); [absent in Bekh. VII, 6, among bodily blemishes disqualifying for priestly service]. [Our w. is obviously a gloss to one of the anomalies enumerated in the text, prob. to קָפָה.—Ar. reads הָדָרָא, in the place of קָפָה in our text, giving it the meaning of קָפָה q. v., but records also 'הָדָר in letter *He*; Alf. reads הָדָרָא, leaving out קָפָה.—For other definitions of our w., v. commentaries.]

הָדָרָא f. (הָדָר; v. הָדָרָא) *swindler, a woman who sells property and afterwards reclaims it on a mortgage held by herself*. Keth. 97<sup>a</sup> ה' דִּלָּא לִיקְרוּ לָהּ ה' (some ed. הָדָרָא) that they may not call her a swindler.

הָדָרָא m. a popular contraction of הָדָרָא, pl. (by false analogy) הָדָרָא, v. הָדָרָא.

הָדָרָא, v. הָדָרָא.

הָדָרָא, v. הָדָרָא.

הָדָרָא f., constr. הָדָרָא=הָדָרָא. Targ. Y. I Deut. XXXIII, 17.

הָדָרָא, v. הָדָרָא.

הָדָרָא (b. h.; interj.) *ah, alas!* Esth. R. to I, 2 (play on *hahem*) הָדָרָא לָאוֹתָן הַיָּמִים alas, for those days (of feasting)!

הָדָרָא m. *hek*, name of a worm in the pomegranate. Sabb. 90<sup>a</sup> (Var. הָדָרָא, v. Rabb. D. S. a. l. notes 200 a. 300; Alf. ed. הָדָרָא).

הָדָרָא, v. הָדָרָא.

הָדָרָא m. (=הָדָר) *this, that*. Y. Yeb. III, 5<sup>a</sup> bot. ה' תְּרִיבִי ה' this one is guilty of two sins, and that one is &c.—Y. Gitt. IX, 50<sup>b</sup> כָּל ה' פִּירְקָא (ib. VIII, 49<sup>e</sup> bot. כָּל הָדָרָא) all of this chapter is the teaching of R. M. Y. Snh. VII, 25<sup>d</sup>. Y. Erub. V, 22<sup>e</sup> bot., v. next w.; a. fr.

הָדָרָא (=הָדָר, v. preced.) *this is*. Y. Erub. V, 22<sup>e</sup> bot. ה' אֵין חֲמִשָּׁה מִן הָדָרָא (not חֲמִשָּׁה) if you commence measuring from this (village), that one will be the central village, &c. Y. Pes. II, beg. 28<sup>e</sup> ה' אִיסוּר וְכ' (ed. Krot. הָדָרָא) this is implied in the prohibition of benefit. V. הָדָרָא.

הָדָרָא, v. הָדָרָא.

הָדָרָא m., הָדָרָא f. (b. h.) *he, it; she; it is* &c. Snh.

III, 3 (24<sup>b</sup>) if he has no trade הויא (Y. ed., Erub. 82<sup>a</sup> רש לז אוימנה שלא הויא; except this (gambling &c.); (הויא) if he has a trade besides this (v. Rabb. D. S. a. l. note 80).—הויא—הויא it is the same, i. e. there is no difference between the two. Y. Ber. I, 3<sup>b</sup> הויא הויא both are equally precious. Gen. R. s. 9, end הויא הויא the word הויא has the same letters as אדם. Ber. 2<sup>b</sup> הויא perhaps it is (means) the arrival of his day, v. אור II; a. v. fr.—[Shebi. III, 8 עושה הויא; IV, 5 מכסה הויא, Y. ed. עושה, עושה; ib. X, 6 מוכח הויא; Ms. M., Gitt. 37<sup>a</sup> מוכח הויא—but it is not so (it has a different reason &c.). Ber. 57<sup>a</sup>; a. fr.—הויא כל ש' a) *whosoever, whatsoever (is)*. Peah II, 4 whatever is eatable &c.; a. fr.—b) *whatever it may be, a minimum*, v. פל. Shebi. X, 6 שווא; Gitt. I. c. שווא; a. fr.—הויא ספר *the Book Hi*, name of a Pentateuch scroll in the Temple in which הויא occurs nine times (for the archaic הויא), whereas in others it appears eleven times (v. Ab. d'R. N. ch. XXXIV, ed. Schechter). Sifrē Deut. 356; Y. Taan. IV, 68<sup>a</sup> bot.—הויא, הויא, mostly in Chald. diction, v. next w.—*Pl.* הויא m., הויא c. Ber. 2<sup>b</sup> הויא but do not priests bathe &c.?—Meg. 14<sup>b</sup> הויא are compassionate. Hull. 127<sup>b</sup> הויא they are to be treated as if &c.; a. v. fr.—הויא הויא are the same. Y. Ab. Zar. II, end, 42<sup>a</sup>, v. אקטגיוה.—With prep. הויא, הויא, הויא, הויא.

הויא, הויא f., ch. same. Targ. Ex. I, 16; a. v. fr.—הויא, הויא, v. דא.—Y. Shebi. VII, 37<sup>c</sup> top ברוח (in the same place.—הויא whatsoever, v. preced. Arakh. 2<sup>a</sup> הויא human beings of any nature, v. פל.—Y. Kil. VI, 31<sup>b</sup> top (in Babli דא) as (that which) R. . . הויא, הויא; הויא (perhaps only in Hebr. phrases); הויא. Targ. Y. Ex. I, 10; Ib. 19 (O. איר); a. fr.—With prefix הויא: הויא. Targ. Y. Ex. XXI, 20; a. fr.—In Talmud frequ. used to introduce a case. Pes. 3<sup>b</sup> הויא it occurred that a gentile &c. Keth. 78<sup>b</sup> הויא the case came up of a woman that &c.; a. v. fr.—הויא frequ. euphemistically for *myself, thyself* (to avoid ominous speech or curse). Y. Maas. Sh. IV, 55<sup>b</sup> bot. הויא thy father. Ib. c top א' I saw; הויא thy husband; a. v. fr.—With prefix הויא: הויא, הויא, v. דא, דא, v. דא.—With prefixed prep. הויא, הויא, הויא, הויא.

הויא, v. הויא.

הויא, v. הויא.

הויא conj. (=הויא, v. הויא) [*it helps, or help*], followed by *because, since*. Ab. Zar. III, 7 הויא since they worship the figure (but not the tree). Y. Shek. III, beg. 47<sup>b</sup> הויא since they say so and the others &c.; a. v. fr.—Also in Chald. phrases. Targ. Y. II Gen. XVIII, 17; a. e.—Yeb. 22<sup>a</sup> הויא since we are at these subjects. Bets. 18<sup>b</sup> הויא since it is allowed on the Sabbath, it is also allowed on Yom Kippur. Ib. הויא does Raba adopt the principle of *ho'il* (because something is permitted in one case, the permission

must be extended to all analogous cases)?; a. fr.—Yeb. 117<sup>a</sup> הויא it helps (we believe her that her husband is dead), for she did not know &c. (marginal correction משום).

הויא m. (הויא) *desolation, waste; desert plants, thorn*. Targ. Is. VII, 23; a. e. (with הויא II q. v.).—*Pl.* (of הויא) הויא. Targ. Job XXX, 4 Ms. (ed. הויא, ed. Wil. הויא, h. text מלוח). Targ. Y. Num. XXXIII, 41 (some ed. הויא, corr. acc.).

הויא, constr. הויא m. (הויא) *destruction*. Targ. Esth. IX, 5.

הויא m. (v. preced.) *ruin*. Targ. Ps. XCII, 12 (ed. Wil. עיב, corr. acc. or א').

הויא, *Hif.* of הויא I.

הויא, v. הויא.

הויא, v. אבד, Peah IV, 5 Ms. M.

הויא, הויא f. ch. (=h. הויא) *mourners' meal on returning from burial*. Gen. R. s. 49 הויא this Gen. XVIII, 19) means the custom of offering mourners the meal &c. Y. M. Kat. III, end, 83<sup>d</sup> הויא (read א') they prepared for him &c.

הויא m. pl. (v. b. h. הויא) *astrological specula, horoscopes*. Num. R. s. 20 הויא he saw in his horoscopes that &c.

הויא (Var. v. infra) pr. n. m. *Hugdes*. Yoma III, 11 Y. ed. (Mish. a. Bab. ed. (38<sup>a</sup>) הויא, Ms. M. אגרי, v. Rabb. D. S. a. l. note); ib. 38<sup>b</sup> הויא (Ms. M. אגרי, v. Rabb. D. S. a. l. note); Tosef. ib. II, 8 אגרי (Var. אגרי, some ed. הויא); Shek. V, 1 הויא, v. Rabb. D. S. a. l. p. 40, note 6).

הויא m., pl. הויא, הויא [*balance-holder*], *anchor, ballast*. B. Bath. V, 1 הויא Y. ed. (Mish. a. Bab. ed. הויא q. v.).—Gen. R. s. 12; Yalk. Is. 314 הויא, Gen. R. s. 83 הויא Ar. (ed. pl.). Sifrē Deut. 346 הויא and tied the two ships to anchors and iron weights, and made them rest upon them; Yalk. ib. 953; Yalk. Am. 548.—Y. Sabb. XVII, beg. 16<sup>a</sup> הויא; Tosef. ib. XIV (XV), 1 אגרי שבספינה ed. Zuck. (Var. אגרי, also a ballast stone in the ship (may be handled on the Sabbath).

הויא m. (preced.) *balance*; only in הויא (adv.) *appropriately, reasonably, correspondingly*. Gen. R. s. 93 הויא he acted (according to balance and line) exactly right. Taan. 4<sup>a</sup> הויא made an unreasonable demand (making their actions dependent on chance); הויא two of them were answered properly (Providence favoring their ways); Gen. R. s. 60; Lev. R. s. 37. Yeb. 110<sup>a</sup> הויא he acted improperly, therefore the court deals with him improperly (more strictly than the law would justify) and declares his marriage invalid; B. Bath. 48<sup>b</sup>; a. fr.

הוֹנֵן m. *border, rim*, v. אוֹנֵן.

הוֹנֵן, only in fem. הוֹנֵנָה (= מְהוֹנֵנָה, v. הוֹנֵן; cmp. הוֹנֵן) *befitting, corresponding to; well-regulated*. Yeb. XII, 6 (106<sup>b</sup>) an advice befitting his case. Gitt. VIII, 5 (79<sup>b</sup>) in the name of a government not corresponding (to the country in which the document was written, or not recognized in the country). Kidd. 70<sup>a</sup> a wife beneath the social standing of her husband (eventually degrading the priestly status of the issue); Y. Gitt. I, 43<sup>c</sup> bot.; a. fr.—*Pl.* (from הוֹנֵן, v. הוֹנֵן). Snh. 93<sup>a</sup> ה' fit to be married by priests.

הוֹנֵנָא, הוֹנֵנָא m. (הוֹנֵן, v. preced. wds.; v. meanings of Arab. stem *hagan* in Fl. to Levy Targ. Dict. I, 423<sup>a</sup>) *young camel, or dromedary*. *Pl.* הוֹנֵנִי, Targ. Is. LX, 6 (ed. Lag. הוֹנֵנִי, h. text בכרי). Targ. II Chr. IX, 1.—Y. Hag. II, beg. 77<sup>a</sup>. Snh. 52<sup>a</sup> (prov.) . . . נפישין דה' many old camels are laden with the hides of the young ones (many old men survive the young).

הוֹנֵנִים, v. הוֹנֵנִים.

הוֹנֵנִין, הוֹנֵנִין, v. הוֹנֵנִין.

הוֹנֵנִים, הוֹנֵנִים, Gen. R. s. 100, v. הוֹנֵנִים.

הוֹנֵנִים m., pl. הוֹנֵנִים (εὐγενής, v. אבגיונים) *of noble birth*. Gen. R. s. 48 הוֹנֵנִין . . . הוֹנֵנִים (ed. גדולים ב"א . . . מוֹנֵנִין).

הוֹנֵנִים, הוֹנֵנִים, v. הוֹנֵנִים.

הוֹדֵר m. (b. h.) *distinction, pride, majesty*. Ex. R. s. 47 ה' קריי the rays of majesty (from Moses' face). Y. Yeb. II, 3<sup>d</sup> (play on להודיע, II Kings IV, 27) he placed his hand on the most distinctive of her charms, &c.

הוֹדֵרָא, הוֹדֵרָא f. (ידי) 1) *confession, admission*. Shebu. VI, 1 בשהיה ו' the amount admitted to be due must be at least one P'rutah. B. Mets. 3<sup>b</sup>, a. fr. הוֹדֵרָא the admission of indebtedness by the defendant is worth as much as a hundred witnesses; a. fr.—2) *confession before the Lord, thanksgiving*. Sot. IX, 10 (47<sup>a</sup>) הוֹדֵרָא המעשר (Mish. הוֹדֵרָא, pl.) the confession to be recited on having given away the third year's tithes (Deut. XXVI, 12 sq.); ib. 47<sup>b</sup> הוֹדֵרָא; Maas. Sh. V, 15 (Mish. ed. הוֹדֵרָא). Gen. R. s. 71 Leah seized פלך ה' the shuttle of confession (made gratitude her duty, Gen. XXIX, 35); ה' בעלי men of confession (ready to admit their wrong or to thank the Lord); Midr. Sam. ch. XXVIII.—Ber. IV, 2 (28<sup>b</sup>) ו' אני נודה ה' I offer thanks for my lot (being permitted to teach). Y. ib. I, 3<sup>d</sup> top thanks and praise are due to &c.; a. fr.—3) *Hodaah, the first of the last three sections of the Prayer of Benedictions* (תפלה), so named from the words *Modim* &c. Ber. 34<sup>a</sup> בה' תודה ו' in reciting the Hodaah one must bend at the beginning &c. Ib. של הלל ובה' on reading the Hodaah or the thanksgiving in *Hallel* (הודיה). Ib. דבה' ה' the thanksgiving in the grace after meal (תודה קֹדֶם ו'). Y. Taan. II, 85<sup>c</sup> bot. הודיה.—*Pl.* הודיה, הודיה.

הוֹדֵרָא. Taan. 6<sup>b</sup> ברוך רוב הוד' blessed be He to whom a multitude of thanks is due; אל הוד' the Power to whom (all) thanksgivings are due; Y. Ber. I, 3<sup>d</sup> top; a. fr.—Y. Taan. III, 66<sup>d</sup> bot. פר של ה' the bullock over which the confessions are uttered.—Esp. *Hodâaoth, proceedings resting on evidences of the defendant's admission of his indebtedness*. Snh. 2<sup>b</sup>; B. Kam. 84<sup>b</sup>; a. e.; cmp. אודיה.

הוֹדֵרָא ch. (preced.) *confession of guilt*. Targ. Josh. VII, 19 (ed. Lag. אודיה).

הוֹדֵרָא, Sifra Sh'mini Par. 3, ch. V, a corrupt Var. lect. for הודיה, which came into the text; v. הודיה.

הוֹדֵר I pr. n. (b. h. הודי) *India*. Targ. Zeph. III, 10 (h. text פוש); v. הודיה.—Esth. R. to I, 1; Meg. 11<sup>a</sup>; a. e.

הוֹדֵר II (ידי) *hodu (thank ye the Lord)*, a section of Hallel. Succ. III, 9; a. e.

הוֹדֵרָא, v. הודיה.

הוֹדֵרָא, הוֹדֵרָא, v. הודיה.

הוֹדֵרָא, *Af. of הודיע*; v. also הודיע.

הוֹדֵרָא m. (הודי) *trimmed (and thin) beam for ornament*, opp. הודיה a supporting joist.—*Pl.* הודיה. B. Bath. 3<sup>b</sup> שרגי ליבני והודי ה' ו' (v. Rabb. D. S. a. l. note) if the officers of the congregation have had the bricks (for the new Synagogue) piled up, the beams trimmed &c. Ib. 6<sup>a</sup> אחזיק להודיה if one has acquired, by the law of limitation, the right of laying beams in the neighbor's wall, he has not the right of laying joists. [For transpos. of ד a. r. cmp. הודיה.]

הוֹדֵרָא m. (הודי) *circle*, only in הודי *all-around*. Pes. 76<sup>a</sup> סולת דה' הודיה (missing in Ms. M., v. Rabb. D. S. a. l.) the flour around it. Sabb. 77<sup>b</sup> הודי ה' (Ms. M. הודי; in ed. הודי left out, v. marg. note a. Rabb. D. S. a. l.) to exclude what is required for rubbing all around the sore.

הוֹדֵרָא f. (b. h.; הודי, v. Pi.) [*change*], *misfortune*.—*Pl.* הודיה. Num. R. s. 12 (expl. מִהֵרָא הודיה, Ps. XCI, 3) הודיה from the word which produces misfortunes &c.; Midr. Till. to Ps. l. c. הודיה לעולם (insert מדבר).

הוֹדֵרָא\* pr. n. pl. *Hevah*. Y. Yeb. III, 5<sup>a</sup> top R. H. ה' of H.; (Gitt. 86<sup>b</sup> הודא or הודא, Var. הודא).

הוֹדֵרָא, v. הודי.

הוֹדֵרָא *ah!*, v. הודי.

הוֹדֵרָא, v. הודיה.

הוֹדֵרָא only in ה' ה' *he who*. Targ. Prov. XVI, 19, a. fr. (in Targ. Prov.) ed. Lag. (Ms. הודי, v. הודי; ed. Wil. הודי).

הוֹדֵרָא, v. הודיה.

הוֹדֵרָא, v. הודיה.



תַּיִי v. תַּיִי' = תַּוּיִן, תַּוּיִנָא

הוֹכְרִיא, misread by Mus. for הוֹבְרִיא q. v.

הַרְוֵנָה, v. הָרְוֵנָה.

תוועדה, Y. B. Kam. IV, 4<sup>b</sup> top בוד, read בוועדה,  
v. עיר.

אֲדֹתִיאוֹס v. דְּלוֹתִיאוֹס

הַיְזָמָה, דְּהַיְזָמָה

חֻטְבָּא v. (הִיטְבָּא) הוּטְבָּא

הַטָּלִים v. תּוֹמָלִים

וְיָרִי (b. h.) *woe!*, *ah!* Ex. R. s. 24, beg. (ref. to Deut. XXXII, 6) וְיָרִי (ה) בְּלִימֵי ה' as if saying, Woe, unto &c.—Y. Snh. X, 29<sup>b</sup> bot., v. וְיָרִי; a. fr.

**הָיָה**, **תִּהְיֶה**, **תֵּהְיֶה** (b. h.) *to exist; to be, become;* *occur, come to pass.*—With part. מביט ה' *he looked;* 'אמר *he said,* freq. used to say. Gen. R. s. 1, beg. אמר ה' חבק"ה מביט וכו' I was the implement &c. Ib. חבק"ה the Lord looked into the Law (as often as a thing was to be created). Ab. I, 13 אמר ה' הוא the same used to say. Gen. R. s. 2 כלום ולא ללמה ה' became a nothing; a. v. fr.—Apocopeate forms: יהיה, תהיה, יהיו, תהיו, יִהְיֶה, תִּהְיֶה, יִהְיוּ, תִּהְיוּ (= יהיו-יהו). Yoma 66<sup>b</sup> וב' אהא בשלום אני וב' (Tosef. ib. IV (III), 14 בַּיְהוּהָ) may I and you be as well; Y. ib. VI, 48<sup>b</sup> bot. כן דורו וכ' so may ye be well. B.Mets. 35<sup>a</sup> לההיא דהוא let this be (speak of a case) when he accepts his opponent's statement; a. v. fr.—Part. הוֹיָה, הוֹיָה 1) frequent, usual. Sabb. VI, 6 רבוי חכמים בה' the scholars (in using the words 'Arabian women') speak of the ordinary custom (not to the exclusion of other people); a. fr.—2) existing, enduring. Pesik. R. s. 11, end הוֹיָהם ודומים הם הוֹיָהם ודומים they shall be existing for themselves (not merely as an attachment) and resembling [the Lord]; ib. אף הוֹיָהם והוֹיָהם they, too, shall endure as a consuming fire.—Cant. R. to II, 13 עניות רובה ויקר דהיה (read הרבה) poverty shall increase, and prices remain high (different in Snh. 97<sup>a</sup> a. Sot. 49<sup>b</sup>, v. אמר II). Imper. יהי, יהא; pl. יהיו. Ab. I, 4. Ib. II, 3; a. fr.—הוֹיָה אומר, also elliptically say, i. e. you must admit, this proves, that is meant by saying. Taan. 2<sup>a</sup> which is the service of the heart? הוֹיָה אומר ה' you must admit, it is prayer. Tosef. Nidd. I, 6 לא אמרו וכו' ה' that is to say, the scholars have spoken &c. Cant. R. to I, 6 חמי שלי וכו' this is meant by 'my vineyard &c.'—Y. Shebu. VII, 38<sup>a</sup> top הוֹיָה וכו' it is evident that it would not have been necessary &c.; a. fr.

*Pi.* הָיָה, הָיָה (v. הָיָה 1) 1) to change one's legal status, to dispose of. Keth. 40<sup>b</sup> (ref. to תהיה Deut. XXII, 19) וְכִּי בְּהִנָּחָה עֲצָמָהּ וְכִּי בְּהִנָּחָה עֲצָמָהּ the text speaks of a woman who can dispose of herself.—2) to produce, make. Kidd. 58<sup>a</sup> (ref. to והיה, Deut. VII, 26) כֹּל שֶׁאֵתָּה מְהִיָּה הִמְנָה כֹּל שֶׁאֵתָּה מְהִיָּה הִמְנָה whatever thou makest out of it; Tem. 80<sup>b</sup> מְהִיָּה מִמֶּנּוּ a. e.

**הֵגְרָה, הֵגְרָה, fut. יִהְיֶה, יִהְיֶה** ch. 1) same. Targ.  
Gen. I, 3; a. v. fr.—Koh. R. to IX, 10 הֵגְרָה he emigra-

ted, v. גָּלִי. Ib. לא הִינָּתָא גָּלִי did I not emigrate?—Ib. יִרְדּוּ (read יִרְדּוּ) and come what may. Ber. 3<sup>a</sup> (in Hebr. diction) 'משמרות חיי ו' the night consists of three watches. Ib. שְׁנֵי תַרְי נִשְׁפִי דְּרוּ there are two (twilights); a. v. fr.—Y. Maasr. IV, end, 51<sup>c</sup> 'הוֹנֵן מִפְקָדֵי ו' (הוֹנֵן, or read: הוֹנֵן) give orders to your wives &c., יִרְדּוּן that they (the laborers) should &c.—B. Bath. 73<sup>b</sup>, a. fr. חוּה אֹלֵינָן it happened that we &c.—Kidd. 31<sup>b</sup> מְרִבְנִיתֶיהָ חוּיָא (=חֲוָאִיתָ) she was his foster-mother. Ned. 50<sup>a</sup> 'הוּי יִרְדּוּ (Rashi) if I become wealthy. Y. Shek. V, 49<sup>b</sup> top אִתָּא חוּה סְבִין ו' (Bab. ed. אִתָּא חוּהוּ, corr. acc.) there used to be old men &c.; Y. Peah VIII, 21<sup>b</sup> top וְיָא חוּי בִּרְבִּי go and stay at college; a. fr.—In Palest. dialect חוּה יִרְדּוּ—Imper. חוּי, v. preced. Ib. חוּי בִּרְבִּי go and stay at college; a. fr.—In Palest. dialect חוּה יִרְדּוּ—Imper. חוּי, v. preced. Ib. חוּי בִּרְבִּי go and stay at college; a. fr.—V. חוּה, יִרְדּוּ, 2) to dwell upon, discuss, v. infra.

*Pa.* תָּהִי, תִּהְיֶה, תִּהְיֶה 1) *to produce*. Y. Taan. III, 66<sup>d</sup> bot. (דְּרִירָה) (not דְּרִירָה) where the ground used to produce &c.; Midr. Till. to Ps. CXXVI דְּרִירָה v. תִּהְיֶה.—2) (also תִּהְיֶה) v. תִּהְיֶה *to dwell upon*, *to discuss*, *argue*, *oppose*, comp. קִים. Y. R. Hash. I, 57<sup>a</sup> top אֵינָן תִּהְיֶה ר"ב they were discussing the question on the basis of Beth-Hillel's opinion (differing as to the application of B. H.'s principle). Keth. 72<sup>b</sup> פָּסַח הוּא בִּה ר' R. P. (when that subject was up) raised the question.—Usu. דְּרִירָה בִּה *was* on its being brought up at college we raised the point. Ber. 45<sup>b</sup>. Gitt. 4<sup>b</sup>; a. fr.—Naz. 16<sup>b</sup> בְּמִלְכָּא בִּה 'and because of this' must be understood, in accordance with what we have discussed (ib. 5<sup>a</sup>sq.), in the sense of &c.—Kidd. 50<sup>b</sup>, a. fr. מִי הָיָה עִלָּה what have they decided upon it?, what is the result?—[Nidd. 66<sup>a</sup> נִתְחַו... תִּהְיֶה, v. תִּהְיֶה.]

**הוֹיָה, הוֹוִיָה, הוֹיָה** f. (preced.) 1) *existence, status, condition, stability*. Ab. Zar. 54<sup>b</sup> (ref. to הוֹיָה, Lev. XXV, 12) בְּהוֹיָהָּ הָיָה it shall remain in its status. Y. Ber. II, 4<sup>d</sup> bot. (ref. to וְהָיוּ, Deut. VI, 6) כִּדְרָךְ הִיָּדְיוֹן יִהְיוּ they shall remain (be read) in the order in which they stand. Y. Shek. IV, 48<sup>b</sup> top בְּקוֹדֶשׁ ה' שְׂתָהָה that it must retain its sacred character. Cant. R. to VI, 4 (ref. to וְהָיוּ, Num. VII, 5) נָתַן לָהֶם ה' he gave them stability; Num. R. s. 12, end נִתָּן לָהֶם ה' (read נִתְּנָה) M. Kat. 15<sup>a</sup> הוֹיָה the use of the word הוֹיָה in the Biblical text; Men. 28<sup>a</sup>; a. e.—Esp. (with ref. to וְהָיָה לְאִישׁ, Deut. XXIV, 2, v. הָיָה *Pl.*) *legal status of marriage*, Kidd. 5<sup>a</sup> וְכִי יֵצֵאָהּ ה' מִקֶּשֶׁת ה' לְיִצְאָהָּ the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c. Yeb. 13<sup>b</sup> (ref. to וְהָיָה בָּהּ ה', Deut. XXV, 5) לֹא תְהִיָּה בָּהּ לִירָה she shall have no legal status with another man; Y. ib. I, 2<sup>c</sup> bot. לֹא תְהִיָּה לָהּ ה' וְכִי (not וְהָיָה); a. fr.—*Pl.* הוֹיָה. Keth. 46<sup>b</sup>, a. e. לְהִדְרִי ה' אִתְּרוּקִישׁ ה' the various modes of entrance into marriage correspond to each other.—2) הוֹיָה, הוֹוִיָה (v. preced. *Pa.*) *discussion, argument*. Y. Maasr. II, 49<sup>d</sup> bot. מִנָּה ה' (הוֹיָה the result of a discussion stated by R. M.—*Pl.* הוֹוִיָה or הוֹיָה. Succ. 28<sup>a</sup> 'רַבְרִי ה' (Ms. M. sing.) arguments raised by A. &c.; B. Bath. 134<sup>a</sup> (Ms. H. sing., Ms. R. הוֹוִיָה; v. Rabb. D. S. a. l. note 40).



**הונדקס** pr. n. m. Y. Sabb. XVI, 15<sup>d</sup> top מתנחל דר' 'ה, prob. a corruption for ויסה, v. Mishn. a. l. [The entire passage seems to be corrupt, v. Bab. ib. 117<sup>b</sup>, sq.]

**הונגיה**, v. הונגה.

**הונגיקר**, v. אונגיקר.

**הוננים**, v. אונקסמין.

**הונפא**, v. אונפא a. אונפא.

**הונפא** m. (חפך) *perverseness*. Targ. Prov. II, 14.

**הופעת** f. (יפע) *the appearance* (of Deity), the use of the verb הופיע. Midr. Till. to Ps. XIV.—*Pl.* הופעת. Sifré Deut. 343; Yalk. Ps. 759. Snh. 92<sup>a</sup> הופעיות (corr. acc.); Ber. 33<sup>a</sup> Ms. F. (ed. נקמית, v. Rabb. D. S. a. l. note 40).

**הופעותא** ch. same, Targ. Jud. V, 4 (ed. Lag. הופעת).

**הופעתא, תופעות**, v. preced. wds.

**תופקנה**, Targ. Prov. XXV, 16, correct (with Bxt.): סופקנה, v. סופקנה.

**הויץ** I *fastened*, pl. הויצין, v. איוץ.

**הויצין** II m., pl. **הויצין** (v. next w.) *palm-leaves*. Y. Sabb. VII, 10<sup>c</sup> top he who beats 'ה' וכ' bast, palm leaves or papyrus. Ib. XVIII, 11<sup>b</sup> top; Bab. ib. 78<sup>b</sup>; Tosef. ib. VIII (IX), 10. [Succ. 12<sup>b</sup>; 15<sup>a</sup> סבכה בה' Ms. M., ed. [הויץ, v. הויצין]

**הויצא** I m. (הויץ; emp. הויץ, 1) (adj.) *prickly*. B. Kam. 80<sup>a</sup> 'ה' שרצא Ms. M. (ed. חרצא) a prickly creeping animal, v. הויצא.—2) *the long and thin foliage of a palm-branch spreading from the stem*. Succ. 32<sup>a</sup> a *Lulab* 'ה' דסליק בדר' which spreads its foliage on one side only.—*Pl.* הויצא. B. Kam. 96<sup>a</sup> if one stole a palm-branch 'ה' ויעבדיהו and tore it into leaves. Yoma 78<sup>b</sup> ברה' in shoes made of &c.—3) *prickly shrubbery used as fence, hedge*. B. Kam. 92<sup>a</sup> (prov.) לקי כרבא with the shrub the cabbage is smitten (the good suffer with the bad). Ned. 49<sup>b</sup> בה' אכיל ברה' ate with a thorn (as a fork). Ib. 91<sup>b</sup> לרה' וכ' פרישה the lover parted the hedge and ran off. B. Bath. 4<sup>a</sup> ורפנא ברה' where it is customary to make fences with shrubbery or bay-trees.—Ib.<sup>b</sup> ליה' where they use hedges for fences, the exclusive ownership of one neighbor can only be secured by a deed.—*Pl.* הויצא. Ib.

**הויצא** II pr. n. pl. *Hutsa*. Y. Ned. IX, 42<sup>c</sup> יהודה הויצל, v.; איש 'ה

**הויצאת** f. (יציאה, v. רצא) 1) *carrying out*. B. Kam. 30<sup>a</sup> שער הויצאת the season for carrying out dung; a. fr.—*funeral escort*. Meg. 3<sup>b</sup>; a. e.—Esp. (with ref. to Sabbath law) *carrying out of the house, in gen. transferring an object from one territory to another* (from private to public ground a. vice versa, v. רשעה). Sabb. 2<sup>b</sup> שריים דר' two forbidden acts in taking

out of the house, opp. הכנסה, carrying in. Ib. הכנסה the teacher of the Mishnah calls the carrying in, too, *hotsaah* (Mish. יציאה), *transfer*. Ib. 'ה' כל עקירת ... 'ה' any removal of an object from its place is implied in the term *hotsaah*. Y. ib. I, 2<sup>b</sup>; a. fr.—2) *bringing forth, sprouting*. Y. Shebi. V, 35<sup>d</sup> bot. מרובצא עליון from the time that the leaves come forth.—3) *the escape of life, last dying movement*. Hull. 38<sup>a</sup>.—4) *the time consumed by the laborer to go out to the field*. Gen. R. s. 72 the time for going out to the place of labor is included in the working hours belonging to the employer (B. Mets. 83<sup>b</sup>, a. e. יציאה).—5) *expenditure, outlay, cost; marketing*. Y. Peah IV, beg. 18<sup>a</sup> משל 'ה' בעה' the cost (of cutting the fruits of the tree) must be borne by the owner (and not by the poor). Y. Shek. I, end, 46<sup>b</sup> דרכים 'ה' expense for keeping the roads in repair. Keth. 80<sup>a</sup> שבה יתר על הדר' if the income from the improvement exceeds the outlay. Sabb. 117<sup>b</sup> הויצאיון the marketing for the Sabbath; a. fr.—*Pl.* הויצאיון. Keth. VIII, 5 על וכ' if one spends money for improving his wife's estate. Num. R. s. 14, end 'ה' כמה 'ה' how large the expenses are for the royal table; a. fr.

**הויצל** pr. n. pl. *Hutsal*, 1) an old fortress in Palestine. Sabb. 92<sup>a</sup>, sq. (?) Meg. 5<sup>b</sup>, also called בנימין 'ה', or רבי בנימין (v. Rabb. D. S. a. l., a. Neub. Géogr. p. 152).—2) H. in Babylonia. Ib. 29<sup>a</sup>. Yoma 52<sup>a</sup>, sq. Kerith. 13<sup>b</sup>; a. fr. (v. Berl. Beitr. z. Geogr. p. 32).

**הויצין** m. (emp. הויץ II a. הויצא), only in pl. constr. הויצין פשרן (*hard*) *flax-stalks* before they are prepared for spinning, opp. אונצין, v. אונצין. Tosef. Succ. I, 5; Succ. 12<sup>b</sup>; Y. ib. I, 52<sup>b</sup> bot. V. הויצין.—Tosef. Maasr. III, 8 (Var. אונצין) read: הלחן 'ה' stalks of fenugrec.

**הויקעה** f. (יפע) *Hif.* *making an abomination, exposure; hanging*. Snh. 34<sup>b</sup> 'ה' וכ' how do we know that *hokaah* (Num. XXV, 4) means hanging?

**הויקעה** or **הויקעה** m. (b. h. in pl.; ירה) *teacher, father*. Deut. R. s. 1 (play on הויקעה, Deut. II, 3) 'ה' זה וכ' this his *hor*, that is his father.—*Pl.* הויקעים. Gen. R. s. 68; Yalk. Ps. 878, v. הויקענא. Pesik. R. s. 23—24 הויקעו his parents. Pirké d'R. El. ch. XXXII אחר הויקעו his love follows (is given to) his parents. Gen. R. s. 76; a. fr.

**הויקעה**, v. הויקעה.

**הויקעה**, v. הויקעה.

**הויקעה** f. (ירה) *leading down, letting down; descent*. Y. Sot. IX, 24<sup>a</sup> top משעה 'ה' משהר the calf is led down (Deut. XXI, 4). Midd. IV, 7 הויקעה המים (Talm. ed. הויקעה pl.) an enclosure in the Temple serving as a spout for the rain water.

**הויקעה, הויקעה** pr. n. m. *Herod*, the Idumean, King of Judæa. B. Bath. 3<sup>b</sup>. Ib. 4<sup>a</sup>, a. e. בנין 'ה'. Lev. R. s. 35; Taan. 23<sup>a</sup>; a. fr.

**הוֹרָה** I f. *conception*, v. הוֹרֵת.

**הוֹרָה** II f. (b. h.; v. הוֹר [mother,] (homiletically) *teaching*. Cant. R. to III, 4 (interpret. הוֹרֵר הוֹרָה, ib.) זה זה בהוריה . . . מ' that means the Tabernacle, for from there issued the obligation of Israel to abide by legal decisions; Lev. R. s. 1; Cant. R. to II, 3, v. next w.

**הוֹרָה, הוֹרָה, הוֹרָה** f. (Hif., *Hif.*) *decision, instruction; teacher's or judge's office*. Y. Ber. IV, 8<sup>c</sup> top *Moriah* 'וכ' שמשם ה' וכ' because instruction goes forth &c.; Taan. 16<sup>a</sup> היראה . . . יצאה (not יצא); Gen. R. s. 55; Pesik. R. s. 40.—Cant. R. to III, 4, a. e., v. preced.—Y. Shebi. VI, 36<sup>c</sup> top הוֹרָה הוֹרָה הוֹרָה his decision is not binding. Kerith. 13<sup>b</sup> ה' לא סגי ליה בלא ה' he could not help giving a practical decision (cases constantly coming before him). Y. Sot. VIII, 22<sup>d</sup> bot. 'ואסיר בה' and (he who drinks it) is forbidden to give a decision. Hor. I, 1 'רואי לה' authorized to teach; a. v. fr.—הוֹרָה הוֹרָה *a decision under an emergency, a special dispensation* (not to be taken as a precedent), opp. לדורות ה'. Yoma 69<sup>b</sup>; a. fr.—'מורה ה' *an authorized teacher, judge*. Pes. 3<sup>b</sup>; a. fr.—*Pl.* הוריות. Y. Naz. IV, end, 53<sup>c</sup> ב' ישראל ה' בישראל before being appointed a teacher in Israel. Hor. I, 5 (5<sup>a</sup>) הוריות ב' (Mish. ed. הוריות); a. fr.—*Horayoth (Horaoth)*, name of a treatise of Mishnah, Tosefta, Talmud Babil. a. Y'rushalmi, on liability for erroneous decisions.

**הוֹרְכִינוּס, הוֹרְכִינוּס**, Tosef. Gitt. VIII (VI), 3, read with ed. Zuck. הוֹרְכִינוּס.

**הוֹרְכִינוּס**, v. הוֹרְכִינוּס.

**הוֹרְמִיז** pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Snh. 39<sup>a</sup>, v. אֲהוֹרְמִיז.—[B. Bath. 73<sup>a</sup> bot., v. next w.].—2) a gentile (Persian) proper noun, v. בָּהֶק. Gitt. 11<sup>a</sup>.—3) אִיפְרָא ה', אִיפְרָא v. אִיפְרָא. 4) אִיפְרָא pr. n. pl. *Hormiz(Ormuzd)-Ardjir*, prob. identical with Ardjir, v. אֲרִדְגִיר. B. Bath. 52<sup>a</sup>.

**הוֹרְמִין** m. *Hormin*, name of a demon, cmp. אֲהוֹרְמִין. B. Bath. 73<sup>a</sup> bot. ה' בר ליליה (Ar. a. Ms. H. a. Var. in comment. הורמין).

**הוֹרְמִינִי**, v. הוֹרְמִינִי.

**הוֹרְקָנוּס** pr. n. m. *Hyrcan*, 1) a Maccabean prince and High-priest, brother to Aristobule. B. Kam. 82<sup>b</sup>; Sot. 49<sup>b</sup>.—2) father of R. Eliezer. Ab. II, 8; a. fr.—3) son of R. Eliezer. Snh. 68<sup>a</sup>.

**הוֹרָה** or **הוֹרָה** f. (denom. of Hofal of הוֹרָה) *conception, being conceived*. Snh. 58<sup>a</sup>, a. fr. בקדושה הוֹרָה he was conceived in an unhallowed condition (when his mother was a gentile). Ex. R. s. 1 הוֹרָה בדרך she was conceived on the road. Ib. הוֹרָה שלא בצער as she conceived without pain; a. fr.

**הוֹשָׁטָה** f. (יָשַׁט) *reaching over, handing over*, opp. וְלָמָּה לֹא חָנִּינָה ה' עֲמָדוֹן ה' q. v.—Y. Sabb. VII, 10<sup>d</sup> why is not reaching an object over (from one territory to another) counted among the labors forbidden on the

Sabbath? Zeb. 14<sup>a</sup> כְּדִי הוֹשָׁטָה יָדוֹ as far as one may reach over with his hand (without moving from his place).

**הוֹשֵׁן** m., only in pl. constr. הוֹשְׁנֵי פֶשֶׁן *flax-stalks* in an intermediate station of preparation, contrad. to בְּרִי פִּי אֵינִי יוֹדֵעַ (הוֹשֵׁן a. אֲנִיִּין v. הוֹשֵׁן a. אֲנִיִּין). Succ. 12<sup>b</sup> Ms. M. (v. Rabb. D. S. a. l.) if one covered the Succah with *hosh'neh* . . . , I do not know (whether or not the Succah is *kasher*). Ib. וְהוֹשֵׁן עֲצָמָן אֲנִי מוֹדֵן Ms. M. (v. Rabb. D. S. a. l.) nor do I know what *hosh'ne* . . . are (in which stage they are called so).

**הוֹשָׁעָה** f. (יָשַׁע) *relief, delivery*. Yalk. Num. 725.

**הוֹשָׁעָה, הוֹשָׁעָה** pr. n. m. *Hoshaya* (in Bab. R. H. the Elder (רַבִּי). Y. Kidd. I, 60<sup>a</sup> bot.; Y. Keth. IX, 32<sup>d</sup>, sq. הַמְשַׁנָּה the author of the Mishnah (Tosefta); a. fr.—2) several Amoraim by that name. Y. Ter. VIII, 45<sup>c</sup>. Y. Bets. I, 60<sup>c</sup> bot.; a. fr. V. Frank. M'bo p. 74<sup>a</sup>, sq.

**הוֹשָׁעָה** f. (הוֹשִׁיעָה = הוֹשָׁעָה) [*help, I pray,*] *Hosanna*, name of parts of, or of the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths. Succ. 30<sup>b</sup> ה' רִמּוֹנֵיכֶם וְה' the traders' own H. (myrtles). Ib., sq. ה' וְהַשְׁרָא . . . מִקִּרְיָא before its use was designated it was called *asa* and now it is called H.—Ib. 37<sup>a</sup> כִּי ה' גָּדְלִיהוּ when ye tie the festive wreath; a. fr.—Targ. II Esth. III, 8.—Esp. *the separate branches of the willow tree carried in procession on the last day of Succoth*, whence ה' יוֹמָא ה' ה' *the seventh day of the Feast of Booths* (now called רַבִּי); v. יְרֻבְקָא.

**הוֹרָה**, Targ. Prov. XXVI, 21 בְּהוֹרָה Ms., v. בְּהוֹרָה.

**הוֹרָה**, v. הוֹרָה.

**הוֹרָה** f. (וֹרָה) *wilful act; use of the stem* in the *Bible text*. Snh. 16<sup>a</sup> ה' וְה' an analogy is drawn between the law concerning the false prophet (זוֹרֵר Deut. XVIII, 20) and that concerning the rebellious elder (בּוֹדֵן, ib. XVII, 12). Ib. ה' כִּי כִרְיָא וְה' but is not the term 'wilfulness' used in connection with death penalty?

**הוֹרָה**, v. הוֹרָה.

**הוֹרָה, הוֹרָה, הוֹרָה** f. (וֹרָה) *sprinkling* of the blood of sacrifices, of the water of purification upon the unclean. Zeb. V, 1 וְה' וְה' and their blood must be sprinkled on the space between the bars &c.—Y. Ber. V, 9<sup>d</sup> top הוֹרָה הוֹרָה the rite of sprinkling which he performed is valid. Pes. VI, 2 הוֹרָה הוֹרָה (Y. ed. הוֹרָה) let the sprinkling (on the unclean) prove it; a. fr.—*Pl.* הוֹרָה הוֹרָה. Y. Yoma V, 42<sup>d</sup> top. Bab. ib. 55<sup>a</sup>. Men. III, 6; a. fr.

**הוֹרָה, הוֹרָה, הוֹרָה**, mnemotechnical formula for the six portions into which the song of *Ha'azinu* (Deut. XXXII, 1—43) is to be divided in public recitation: v. 1—6 הוֹרָה; v. 7—12 וְהוֹרָה; v. 13—18 הוֹרָה; v. 19—26 הוֹרָה; v. 27—35 הוֹרָה; v. 36—43 הוֹרָה. R. Hash. 31<sup>a</sup> (v. Tosaf. a. l. for another division); Treat. Sof'rim XII, 8.



**הַטָּלִים\*** (a popular exclamation containing a disguised oath; v. **הַטָּלִים**) *I swear!* Gen. R. s. 87; Yalk. Gen 145; Yalk. Job 920.

**הַטָּמֵנָה** f. (טָמַן) *preserving*, esp. (v. Sabb. IV, 1) *putting a dish in a warm place or under covers to keep it warm for the Sabbath*. Sabb. 39<sup>a</sup>. Ib. <sup>b</sup> וְכִי בִטְלָה הָיָה רֹכֵחַ the permission to keep a dish in matter which adds heat was abolished. Ib. 50<sup>a</sup> לֹדֵהּ he designated them to be used for keeping dishes warm; a. fr.

**הַטָּפָה** f. (טָפַח) *flow of words, prophetic speech* (Mic. II, 11). Gen. R. s. 44; Cant. R. to III, 4 (one of the biblical terms for prophecy). [Tosef. Kel. B. Mets. IV, 1 הַטָּפָה, v. הַטָּפָה, הַטָּפָה.]

**הַטָּמָרָה** m.=מָרָה, *preparation*. Koh. R. to IX, 8.

**הַטָּמָרִית** f. (טָמַר, v. טָמַר) *a preserve of gourd*.—*Pl.* הַטָּמָרִית. Ned. 49<sup>a</sup> רֹכֵחַ רֹכֵחַ soft preserves with which the sick eat their bread; Y. ib. VI, 39<sup>c</sup> bot. (for טָמָרִית read הַטָּמָרִית); Tosef. ib. III, 1 טָמָרִית ed. Zuck. (Var. טָמָרִית רֹכֵחַ, אימָר וְחֹרֶבֶת, read: .. אימָרִית (הַטָּמָרִית)).

**הַטָּרְשָׁא** Y. B. Mets. V, 10<sup>c</sup> bot., v. טָרְשָׁא.

**הָיָה**, v. הָיָה.

**הָיָה** I pr. n. m., v. הָיָה II.

**הָיָה** II 1) interj. (b. h. הָיָה) *behold, here is*. Y. Succ. V, beg. 55<sup>a</sup> מִצָּה הָיָה לָךְ here is unleavened bread for thee. Combined הָיָה. Ib.—B. Mets. 4<sup>a</sup> I owe thee only fifty Zuz, וְהֵן and here they are.—Hence (law) *helakh, the instantaneous delivery of the amount confessed*, while the creditor claims a larger amount. Ib. וְכִי פָטַר רֹכֵחַ if one delivers one portion of the claim (says, 'here it is'), he is exempt from taking an oath (as one who confesses a part of a claimed debt otherwise must do); a. fr.—2) (interrog.) *which?* Hull. 14<sup>a</sup> הָיָה הָיָה רִי רִי which R. Judah, i. e. to which opinion of R. J. do you allude? Sabb. 9<sup>b</sup> וְכִי הָיָה which 'near Minḥah' is meant in the Mishnah?—Hull. 49<sup>b</sup> הָיָה הָיָה הָיָה which of them (eventually closes up a hole in the entrails); a. fr.—3) *where?* Ber. 31<sup>a</sup> וְכִי הָיָה הָיָה where is the law, and where the good deeds to protect us?—Targ. Y. Deut. V, 23, v. הָיָה.—4) *as, like*. Targ. Y. I Deut. XXXII, 41 הָיָה בִּרְקָה (not הָיָה) as lightning. Mostly כִּי; comb. הָיָה. Targ. Y. Lev. XXV, 40, v. הָיָה.

**הָיָה** I she, v. הָיָה.

**הָיָה** II, m. (b. h. Ez. II, 10;=נָדָה) [*grief*], *woe! oh!* Snh. 11<sup>a</sup> הָיָה הָיָה חֲסִידִי וְכִי alas, the pious man (is no more)! (Y. Sot. IX, 24<sup>b</sup> הָיָה). Meg. 28<sup>b</sup> הָיָה חֲסִידִי . . . דָּחַסֵּר (Ms. M. אִי, omitting דָּחַסֵּר) alas for the lost basket full of books (dead letter learning)! Ib. 11<sup>a</sup>, v. הָיָה.

**הָיָה** she, v. הָיָה.

**הָיָה**—הָיָה.

**הָיָה** h. (interrog.=הָיָה) *how!* Ab. Zar. II, 5 הָיָה אָחִי קִירָא (Y. ed. הָיָה) how do you read?—Y. Ber. IV, 7<sup>c</sup> top. Pesik. R. s. 1; a. fr.

**הָיָה** m.=הָיָה, v. הָיָה.

**הָיָה** ch., pl. הָיָה, v. הָיָה.

**הָיָה** m., pl. הָיָה, (v. הָיָה, emp. אָהָה) *a prickly shrub or tree* (v. Sm. Ant. s. v. Acanthus II, Acantha), prob. *hollow*. Erub. 34<sup>b</sup> הָיָה וְכִי Ms. M. (ed. חֲבִין; Tosef. Kil. III, 15 ed. Zuck. תַּחֲבִין, oth. ed. חֲבִין, corr. acc.) *hegin* belong to the class of trees. Lam. R. introd. (R. Nahman) (play on יַנְקִיפוֹ, Is. XXIX, 1; v. הָיָה) the deserted roads הָיָה מַעֲלִין הָיָה (Yalk. Is. 302 הָיָה) are overgrown with shrubs (and thorns).

**הָיָה** or **הָיָה**, Pesik. R. s. 22 אַחֲרֵי הָיָה, v. אַחֲרֵי.

**הָיָה**, v. הָיָה.

**הָיָה**, v. הָיָה.

**הָיָה** f. ch.=h. הָיָה. Targ. II Esth. II, 7 (translating נַעֲצוּץ, Is. LV, 13, some ed. הָיָה). Sabb. 110<sup>b</sup> חֲרוֹגָא הָיָה a thistle growing among Roman thorns (prob. Corduelis spinosa, v. Sm. Ant. s. v. Acantha and succeed. wds.)—*Pl.* הָיָה. B. Bath. 83<sup>b</sup> הָיָה רֹמִיָּה (Ms. H. דִּינָא (Rashi a. Ms. M. הָיָה) those who trim thorns (collecting the twigs for themselves). Ab. Zar. 47<sup>b</sup> הָיָה בְּחִיּוֹמֵי וְהָיָה Ms. M. a. Ar. (ed. הָיָה) he makes a fence by means of thorns and shrubs; a. fr.

**הָיָה** f. (הָיָה, v. הָיָה) 1) *what now? who now? where now?* Targ. Y. I Deut. IV, 7; 8 (II הָיָה). Targ. II Esth. VIII, 7.—Koh. R. to IX, 18.—2) (ellipt.) הָיָה לִי *what is this here in reference to? what hast thou to do with—?* Gen. R. s. 87 הָיָה לִי לְרַקְמָךְ הָיָה אֲדֹנִי הָיָה (Yalk. ib. 145 הָיָה לִי לְרַקְמָךְ) 'here is my lord' (thy husband), what hast thou to do with the one before thee (me)?—Y. B. Kam. V, beg. 4<sup>d</sup> הָיָה לִי לְרַקְמָךְ what claim hast thou against me?—Dev. R. s. 26 הָיָה לִי לְרַקְמָךְ שֶׁנֶּאֱמַר וְכִי (not הָיָה לִי) why dost thou call on thy enemy &c.?—[הָיָה, v. הָיָה.]

**הָיָה** m. *Indian*. Targ. Jer. XIII, 23 ed. Lag. (oth. ed. הָיָה, הָיָה; h. text בָּשָׂר).

**הָיָה** m. (הָיָה) *damage done by scratching chickens*. B. Kam. 17<sup>b</sup>; 18<sup>b</sup>; v. מִצָּר.

**הָיָה** m. (הָיָה) *water*. Succ. 35<sup>a</sup> הָיָה אֵלֶּה הָיָה Ms. M. 2 (ed. אֵיִדוֹר, Ar. הָיָה) read not *hadar* (Lev. XXIII, 40) but *hydor*, for in Greek water is called h.; Yalk. Lev. 651.

**הָיָה** m. (הָיָה, Pi.) *paying respect; honoring, adorning*. Kidd. 32<sup>b</sup> (ref. to Lev. XIX, 32) קִימָה בְּמָקוֹם הָיָה שֶׁיֵּשׁ הָיָה rising in such a way as to show your respects (being near enough). Ib. הָיָה בְּרֹחַק, v. הָיָה. Lam. R. to I, 1 רַבְרַבִּי (תָּרַח מִתְלַמֵּד) הָיָה thou shalt

die in the glory of the Law (as a great scholar), v. הִתְקַדָּשׁ.—doing a religious act in the handsomest way. B. Kam. 9<sup>b</sup> ה' מצויה עד וכו' the expense for adorning a religious act (e. g. buying a fine copy of the Law) must not exceed one third (of the ordinary expense); a. e.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ (contr. of הִתְקַדָּשׁ, v. הִתְקַדָּשׁ) *then*. Targ. Prov. I, 28 (h. text אז); a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. הִתְקַדָּשׁ). Ib. XIX, 14 (Reg. אֲזַיִן, emp. אֲזַיִן).

הִתְקַדָּשׁ *which?*, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ. *אִיזְמָה*, *הִתְקַדָּשׁ* m. (זום, emp. זום) *a prickly shrub*, prob. *Spina Regia* (v. Löw Aram. Pfl. p. 231 a. quot. ib. from Plin. Hist. Nat.). Tosef. Kil. I, 11 you must not plant *cuscuta* ה' על גבי דא' ed. Zuck. (Var. אִיזְמָה, corr. acc.) on *izma*.—*Pl.* הִתְקַדָּשׁ. Targ. Job XXXI, 40 ה' (Ms. ה'.)—Keth. 77<sup>b</sup> ה' של ד' beer containing (in place of hops) *cuscuta* growing on *hizmē*.—Mostly in connection with הִתְקַדָּשׁ, v. הִתְקַדָּשׁ. Sabb. 107<sup>b</sup>; a. fr.

הִתְקַדָּשׁ f. (preced.) *shrubby of hizmē*. Erub. 28<sup>b</sup> ה' for the *cuscuta* dies when the *hizmē* are cut.

הִתְקַדָּשׁ m. (זום) *injury, damage, loss; danger*. Gitt. 53<sup>b</sup> a. fr. ה' a damage not discernible in the object itself (e. g. if an unclean person touches food, whereby its value is reduced, because the scope of its use is limited). B. Kam. 2<sup>b</sup> ה' ה' the damage done by the tooth is connected with a benefit (to the animal). Ib. ה' the damage by the foot is an ordinary occurrence (and must be guarded against). Y. Ber. IX, 14<sup>b</sup> top ה' possible injury to health by the hot bath. Gen. R. s. 82 ה' דבר של ה' an obnoxious thing (animal); a. fr.

הִתְקַדָּשׁ, *הִתְקַדָּשׁ* ch. same. Pes. 8<sup>b</sup> ה' where danger is to be expected. B. Kam. 22<sup>b</sup> ה' the damage is sure to occur. Ib. 5<sup>a</sup> ה' דמינכרא = h. דיוק ניכר, v. preced.; a. fr.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ m. pl. (v. אִיזְמָה) *calamus, reeds*. Yoma 78<sup>b</sup> ה' in shoes made of reeds. [Rashi: שום; Ms. M. a. oth. הִתְקַדָּשׁ; oth. vers. הִתְקַדָּשׁ; Asheri: shoes made of *wheat-straw*.]

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ c. 1) (= ה' ) *this, that*. Y. Keth. XII, 35<sup>a</sup> bot. ה' (Y. Kil. IX, 32<sup>b</sup> bot. ה' ) how is that tooth of thine?—[Y. Snh. VIII, beg. 26<sup>a</sup> אב ה' די ליה אב ה' ]—(ה' ) *which?* (generally with ה' or ה', v. הִתְקַדָּשׁ, הִתְקַדָּשׁ).

Y. Shek. V, 48<sup>d</sup> ה' וכו' (read ה' ) which wine was good for the bowels, and which &c.—Y. R. Hash. I, beg. 56<sup>a</sup> ה' וכו' . . . which *sheni* refers to months, and which to years?—Y. Meg. I, 72<sup>a</sup> top ה' לין ה' (ה' אילין = ה' אילין) which are the headings of chapters?—Y. Keth. VII, 31<sup>c</sup> top [read:] with which of them does the Boraitha cited by R. H. . . . agree?—Ib. IX, 32<sup>d</sup> bot. [read:] ה' לין רבנין (Y. B. Bath. VIII, 16<sup>b</sup> who are meant by 'the Rabbis'?—With prefixes: as (כהא דאמר = כ' דמר ר' וכו' Y. Ber. I, 3<sup>a</sup> top, כ' , כ' R. . . said. Y. Erub. III, 21<sup>a</sup> top; a. fr.—Y. Shebu. II, 33<sup>d</sup> ל' דא מילה (ל' דא) with regard to what?; a. e.—Y. Gitt. IX, end, 50<sup>d</sup> ל' (usually ל' ), v. אֲזַיִן.

הִתְקַדָּשׁ (traditional pronunc. הִתְקַדָּשׁ) only in הִתְקַדָּשׁ (= אֲזַיִן) *to which* (of the clauses &c.) does *this* refer? Kidd. 74<sup>a</sup>; Keth. 12<sup>a</sup>; v. אֲזַיִן; a. fr.

הִתְקַדָּשׁ adv. (= הִתְקַדָּשׁ, emp. הִתְקַדָּשׁ, Ex. I, 19) 1) *quickly, rapidly*. B. Kam. 84<sup>a</sup>; Sabb. 134<sup>b</sup> ה' סליק בישא ה' (Ms. M. הִתְקַדָּשׁ, v. Rabb. D. S. a. l. note) the flesh grows fast (the wound heals quickly). Ib. 119<sup>a</sup> bot. ה' דליקומי ה' that they may soon rise.—2) (an exclamation of encouragement) *quick! go on!* Gitt. 34<sup>a</sup>, a. e., v. אֲזַיִן.—Pes. 112<sup>b</sup> (sailors' cry) ה' ה' Ms. M. (ed. ה' ה' ה' ה' ה' ) v. Rabb. D. S. a. l. note; Mus. in Ar. ed. Koh.: ה' ה' [Y. Peah I, 15<sup>d</sup> סבא ה' ed. Amst., ed. Krot. ה' , Y. Ab. Zar. III, 42<sup>c</sup> top הִתְקַדָּשׁ, read הִתְקַדָּשׁ].

הִתְקַדָּשׁ, *הִתְקַדָּשׁ* f. (ה' דא =) 1) *this very thing, even this, it is this*. Y. Dem. I, 22<sup>b</sup> top ה' this very thing is controverted. Y. Sabb. VII, 10<sup>c</sup> bot. ה' מ' this is because it is an act of killing. Y. Taan. V, 67<sup>d</sup> top ה' אב' and this he said.—2) (= ה' ) *which? where?* Y. Maas. Sh. V, 56<sup>a</sup> top ה' א' by which road did you come? Ib. ה' א' and he did not know by which.—Y. Sabb. II, 5<sup>a</sup> bot. ה' ה' which (transgression) is it (that he is guilty of)? Ib. VII, 10<sup>c</sup>, a. fr. ה' and what (Mishnah, Boraitha) says this (where is your authority)?; Y. Pes. II, 29<sup>b</sup> bot. הִתְקַדָּשׁ.—Contr. הִתְקַדָּשׁ. Ib. VII, 34<sup>b</sup> bot. ה' א' and it is this he said; i. e. in this connection he said it.—הִתְקַדָּשׁ, v. הִתְקַדָּשׁ. (emp. h. הִתְקַדָּשׁ) *behold, there is*. Y. Bicc. II, beg. 64<sup>c</sup> (ה' לון =) הִתְקַדָּשׁ הִתְקַדָּשׁ וכו' and behold, here are fifty two.—Gen. R. s. 84 (ref. to הִתְקַדָּשׁ, Gen. XXXVII, 19) הִתְקַדָּשׁ ליה וכו' (הִתְקַדָּשׁ =) behold, it is himself, he comes carrying his dreams; (Yalk. ib. 141 הִתְקַדָּשׁ, corr. acc.).—Y. Snh. VIII, beg. 26<sup>a</sup> אב ה' די ליה אב ה' behold, he is a father and not a son.

הִתְקַדָּשׁ, v. preced.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ, v. הִתְקַדָּשׁ.

הִתְקַדָּשׁ m. (ה' דא =) *which now? who?* Y

Peah VIII, 21<sup>a</sup> top וינין ד' (read וינין or אינין) which are they?; [Y. Erub. III, 20<sup>d</sup> top אילין אינין, read: [אִילִין]—Y. Dem. II, 23<sup>a</sup> מאיר ר' ר' מ' v. II.—Y. Sabb. XIX, 17<sup>b</sup> (also דין דין). Y. Gitt. II, 44<sup>a</sup> bot. למחר ד' הוא what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

תִּירְהֵנִי, תִּירְהֵנִי (also דירי דני c. (=דיי דן דני, v. preced.) *which now is?* Y. Erub. V, 22<sup>c</sup> bot. ד' אמצעי which do you call 'the central'? (v. תִּירְהֵנִי). Y. Pes. I, 27<sup>d</sup> top ד' שעת הביעור which 'time of removal'? Ib. V, 32<sup>c</sup> top וינין ד' שעת הביעור and what case do you mean when saying *lishmo patur*?—Y. Yeb. IV, 6<sup>b</sup> top ד' רבה which is greater?—Y. Snh. V, 22<sup>d</sup> top מונה ד' מונה what is meant by *kolel*, and what by *monch*?; Y. Naz. III, 52<sup>d</sup> bot. דירי דני (corr. acc.).

תִּירְהֵנִי, v. תִּירְהֵנִי.

תִּירְהֵנִי, תִּירְהֵנִי, read: תִּירְהֵנִי.

תִּירְהֵנִי c. (=תִּירְהֵנִי) *it is this, it is he; it is the same, it corresponds to.* Ber. 25<sup>b</sup> bot. ד' דבצא ו' it is this that R. J. asked. Pes. 50<sup>a</sup> ד' דבצא ו' it corresponds to what is written &c., v. תִּירְהֵנִי. Y. Ter. II, 41<sup>b</sup> bot. ד' חמשה ו' this is analogous to the case of 'five sacks' &c. Sabb. 118<sup>b</sup> ו' ורדימס ד' Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2<sup>b</sup> מאיר ר' ר' מ' what difference is there between what 'the scholars' say and what R. M. says? Ib. ד' חנינא ד' ר' ו' a. fr.—[ד' חנינא *which means.* Gen. R. s. 87 (in a gloss) viz. thy husband.]

תִּירְהֵנִי prefix, v. next w.

תִּירְהֵנִי ch. (=תִּירְהֵנִי) 1) *how?* (v. תִּירְהֵנִי). Y. Erub. I, 19<sup>b</sup> bot. ד' עבדא ד' how can it happen?, i. e. name a case to which this rule will apply.—2) *as, like;* in Targ. editions mostly with double comparison: תִּירְהֵנִי.—Targ. Ps. XXXII, 15, sq.; a. v. fr.—ד'—ד' *as—so.* Targ. Ps. CXXXIX, 12.—ד' *as that which, even as.* Targ. Y. II Num. XXIV, 1, v. infra.—ד' מזה ד' אמר (abbr. ד' מזה ד' אמר) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54<sup>a</sup> top ד' מזה ד' אמר ד' the same words which you spoke to the one, you spoke to the other!—Combined תִּירְהֵנִי, תִּירְהֵנִי. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19<sup>b</sup>; a. fr.—As prefix to nouns תִּירְהֵנִי. Targ. I Chr. II, 54 ד' חנינא (ed. Lag. ד' חנינא). Ib. 55 (ed. Lag. ד' חנינא); v. תִּירְהֵנִי II.—\*[3] (v. next w.) *where?* Targ. Ps. LXXXIX, 50 Ms. (ed. אֶן).]

תִּירְהֵנִי (=תִּירְהֵנִי) *where?* (relat.) *where.* Targ. Jer. III, 2 (ed. Lag. תִּירְהֵנִי); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. תִּירְהֵנִי).—Ber. 2<sup>a</sup> קאי ו' where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time?', i. e. to what law does he refer?—Yeb. 106<sup>a</sup> ד' where is thy father?—Snh. 93<sup>a</sup> ד' where did they go to (what became of them)? Ib. ד' אול where was Daniel at the time?; a. v. fr.—Hull. 11<sup>b</sup> ד' דליכא ד' (not ד' ד' (חנינא, v. אֶן. Yoma 2<sup>b</sup> ד' דליכא where there is nothing resembling it. B.

Mets. 102<sup>a</sup> כל ד' דאיהו ו' in all cases in which he can acquire possession himself; a. v. fr.—Emph. תִּירְהֵנִי (in Hebr. diction). Pes. 2<sup>b</sup> ד' מצינו ו' do we find anywhere &c.? Succ. 23<sup>a</sup> ד' סוכתך where is thy Succah?

תִּירְהֵנִי (=תִּירְהֵנִי, v. Dan. II, 48 כירי *even as.* Targ. Y. Deut. XVI, 21 sq. (some ed. תִּירְהֵנִי).

תִּירְהֵנִי, תִּירְהֵנִי (v. preced.) 1) *even so.* Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 ד'—ד' ed. Lag., oth. ed. ד'—ד' even as—so.]—2) (interrog.) *how now?* Targ. Ps. LXXXIII, 11 (not תִּירְהֵנִי).—3) (exclam.) *Oh, how!* Ib. 19.—4) *one like this.* Pesik. Zakh., p. 23<sup>b</sup>; Yalk. Gen. 135, v. תִּירְהֵנִי III.

תִּירְהֵנִי 1) *how?* Ber. 4<sup>b</sup> ד' מצי סמיך how can he join?; a. fr.—ד' דמי (abbr. ד' דמי, v. ד' דמי I.—Emphat. *how now?* Ned. 51<sup>b</sup> ד' משמע how is it now to be decided?—2) a) *as well as,* v. תִּירְהֵנִי. b) *so that, in order that.* Ber. 8<sup>a</sup> ד' ד' ד' in order that you may prolong your lives. Ib. 6<sup>b</sup> ד' ד' lest he may be injured; a. v. fr.

תִּירְהֵנִי\* (cmp. preced., v. P. Sm. 1006 s. v. ד' ד' cmp. b. h. *therefore, now.* Targ. Prov. VI, 3 Ms. (ed. Lag. תִּירְהֵנִי, ed. תִּירְהֵנִי, תִּירְהֵנִי, Pesh. תִּירְהֵנִי).

תִּירְהֵנִי, v. תִּירְהֵנִי.

תִּירְהֵנִי, v. תִּירְהֵנִי.

תִּירְהֵנִי m. (b. h.) *palace, the Temple; esp. the Holy, the hall containing the golden altar &c.,* contrad. to the Holy of Holies, v. תִּירְהֵנִי. Midd. IV, 1; a. fr.—Ned. I, 3 ד' as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55<sup>c</sup> ד' וימשיכוהו ל' (not וימשיכוהו, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—Pl. תִּירְהֵנִי. Y. Shek. V, end, 49<sup>b</sup> (quot. fr. Hos. VIII, 14).

תִּירְהֵנִי, תִּירְהֵנִי ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71<sup>a</sup> ד' by the Temple!—Y. Taan. III, end, 67<sup>a</sup> stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) ד' שבתור ד' praises of the Temple (religious songs).

תִּירְהֵנִי, תִּירְהֵנִי, v. תִּירְהֵנִי.

תִּירְהֵנִי, v. תִּירְהֵנִי.

תִּירְהֵנִי, תִּירְהֵנִי (v. תִּירְהֵנִי) 1) *thus, in the following manner, even as.* Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) *Oh, how!* Targ. Prov. V, 12.—[Ib. XXVI, 20 ד' as—even so (Ar. תִּירְהֵנִי).]

תִּירְהֵנִי m. (תִּירְהֵנִי) *recognition, sign, indication.* Men. 33<sup>a</sup>; Erub. 11<sup>b</sup> ד' ציר ד' a mark in the door posts (holes) for the hinges, v. תִּירְהֵנִי. V. תִּירְהֵנִי a. תִּירְהֵנִי.

תִּירְהֵנִי, תִּירְהֵנִי ch. same. Sabb. 16<sup>a</sup> ד' ד' ד' עבדי בהו רבנן ד' the Rabbis made a distinction (a somewhat different



law) concerning glass ware. Yoma 2<sup>a</sup> כר היכר דליחויי להו in order that they be distinguishable (from other sacrifices). Hor. 13<sup>b</sup> וכו' ד' וכו' . . . ought there not to be a distinction (in honors) between myself and them? Pes. 114<sup>b</sup> לרינוקתא ד' some distinction to attract the attention of the children.—*Pl.* הדיקרי. Zeb. 21<sup>b</sup> בי חרי ד' two signals were given at a time.

**הילא** I pr. n. m.=אילא. Y. Yoma VI, 43<sup>c</sup> top; a. e.

**הילא** II *hila*, a sailor's cry, v. הריא.

**הילון**, v. הלון.

**הילון**, **הילון**, **הילון** m. (הלן) 1) *walk*. Keth. 111<sup>a</sup>. Sabb. 113<sup>b</sup> thy way of walking on the Sabbath. Nidd. 31<sup>a</sup> ד' רגלים ד' faculty of walking.—Gen. R. s. 20 ד' מעים כדרך וכו' (not בדרך) natural movement of the bowels (Ber. 57<sup>b</sup> שלשול).—2) *walking* (lengthwise and breadthwise) *through a field*, as a form of taking possession. B. Bath. 100<sup>a</sup>; Y. Kidd. I, 60<sup>c</sup>.—3) *carrying to the altar*. Zeb. I, 4. Ib. 15<sup>b</sup> (לידך) a carrying necessary for the purpose.

**הילקא** ch. same, 1) *walking*. Sabb. 148<sup>a</sup> קא הם מפשי בה' they would have to do so much more walking; ib. 113<sup>b</sup> קא מפיש בה' a. e.—2) as preced. 2). B. Bath. 100<sup>a</sup>.

**הילול**, **הילול** m. (הלל) 1) *recitation of Hallel* (v. הלל), *singing praises*. Num. R. s. 3, beg. לילבין לוד' the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. להלל].—2) *occurrence of the stem* in Bible texts. Ber. 35<sup>a</sup> (ref. to the plural hillul, Lev. XIX, 24) לברכה ד' לברכה one hillul is remained over to be employed as an intimation that you must give praise (when drinking wine).—*Pl.* הילוליס. R. Hash. 32<sup>a</sup> ten times הלל in Ps. CII; Meg. 21<sup>b</sup> (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117<sup>a</sup> hal'luyah means הללוהו ברוי הרבה praise him with many praises.

**הילולא**, **הילולא** ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXVIII, 63; Keth. 17<sup>a</sup>), in gen. *wedding*. Targ. Koh. III, 4; a. e.—Ber. 31<sup>a</sup>; a. fr.—Snh. 105<sup>a</sup> (prov.) when mouse and cat מבישרא ד' עברי ד' Ms. M. (ed. מורכא) make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—ד' wedding house, feast. Ber. 6<sup>b</sup> מילי ד' אגרא דבי ד' (Var. הלילי pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—*Pl.* הילילי. M. Kat. 28<sup>a</sup> ד' חסדא שרין ד' sixty weddings were celebrated in the house of R. H. Gitt. 57<sup>a</sup> ד' גיסא ד' and on the other side of the town were weddings and feasts; a. e.

**הילוף** (or הילוק) *hiluf* (or *hiluk*), a sailor's cry; v. הריא.

**היליוני** *hilyoni*, a sailor's cry, v. preced.

**הילינסמן**, v. אילנסמן.

**הילין**, v. הלין.

**הילין**, v. היל II.

**הילין**, **הילין**, **הילין** = אילין. Y. Yeb. X, end, 11<sup>c</sup>.—Zab. III, 2 ד' this way . . . , the other way; a. fr.

**הילכא** f., pl. **הילכן**, v. הלכתא.

**הילכא**, **הילכא**, **הילכא** (= הלכא) *therefore*. Yoma 74<sup>b</sup> ד' therefore (since sight aids in satisfying the appetite) &c. Meg. 21<sup>b</sup> ד' therefore (since the opinions differ); a. fr. [Ms. M. 2 reads הילכך, v. Rabb. D. S. vol. VI, preface, p. I, note.]

**הילכא**, **הילכא**, v. הלכתא.

**הילל** pr. n. m. *Hillel*, v. הלל. [Pi. of הלל q. v.]

**הילמי** (corr. הלמי) f. (ἡλμη) *brine for pickling*. Sabb. XIV, 2. Ib. 108<sup>b</sup>. Y. ib. XIV, 14<sup>c</sup> top צריכה ד' צריכה the preparation of *halmé* requires a trained person. Erub. 14<sup>b</sup> בחלמי Ar. (ed. ברוי) in the law concerning *halmé* (Sabb. l. c.)—*Pl.* הילמין or הילמין. Y. Ter. X, 47<sup>a</sup> bot. מדלימין ד' it (the taste) came from the brine.

**הילמי**, Pesik. R. s. 23—24, read מיילמי, v. לבי.

**הילמי** I pr. n. f. (Ἡλένη) *Helen*, 1) mother of king Munbaz, a convert to Judaism. Succ. 2<sup>b</sup> (Ms. M. הלני, v. רבני, v. Rabb. D. S. a. l. note); Tosef. ib. I, 1. Yoma III, 10; Tosef. ib. II, 3 (not וילני). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 ד' וילל בר ד' (Lam. R. to II, 8 אילם ד').

**הילמי** II, *hilni*, a sailor's cry; v. הריא.

**הילקט**, **הילקט** m. (לקט, v. אלקטיה; cmp. b. h. [receptacle, store,] 1) *the ciborium* (seed vessel) of the *Egyptian colocasia* (v. Sm. Ant. s. v. Colocasia; v. קילקס).—*Pl.* הילקטיין. Tosef. Maasr. III, 14; Y. ib. V, end, 52<sup>a</sup> whose stalks are few, וילקטיהן מרובין and ciboria numerous.—2) *stack of grain, pile of fruits in the field*.—Pl. as ab. Naz. 8<sup>b</sup> כמנין הילקטי קיץ (as many days a Nazir) as the number of piles during the fig crop.—[3] *a bird's pouch*; v. next w.]

**הילקט**, **הילקט** (denom. of preced.) 1) (of circumcision) *to trim the preputium*, by splitting and drawing it upwards so as to form a sort of pouch around the denuded cone. Sabb. 133<sup>b</sup>; Tosef. ib. XV (XVI), 4 מילקטיין ד' you must denude the cone &c.—2) *to fill a bird's pouch or crop, to stuff*. Sabb. XXIV, 3. Ib. 155<sup>b</sup>; Tosef. ib. XVIII, 4 distinction between מילקטיין a. מילקטיין (Hif. of לקט).

**הילקטי** f. (v. אלקטי) *winding staircase*. Tosef. Erub. VIII (V), 11, v. אלקטי. \*Sabb. 157<sup>a</sup> bot. קטנה וכו' (Ms. M. וילקא, Rashi a. Tosaf. דילקט) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: pile, shed, v. אלקטיה).

**הַיְמָה** prefix (=b. h. *ממנו*) *from, of*. **הַיְמָה** from me; **הַיְמָה** from thee; **הַיְמָה** from him, her (it). Ned. 9<sup>a</sup> he said **הַיְמָה** עלי דיימני 'I will be' (a Nazir), 'upon me' (shall the vow of an offering rest), and 'from it' (I will abstain). Keth. 27<sup>b</sup> **הַיְמָה** מדימנה חוץ except herself. Y. Shebi. VIII, 38<sup>a</sup> bot. **הַיְמָה** אין ליקחין **הַיְמָה** וב' (Bekh. IV, 7, sq. ממנו, Talm. 29<sup>b</sup> **הַיְמָה** interch. with ממנו) you must not buy of him &c. Gen. R. s. 87 למעלה דימנה on top of it (the bed). Ib. s. 38 ויצילך דימני and save thee from it (the fire); a. fr.—**הַיְמָה** לא כל דימני not all depends on him, i. e. he has no right, it is not in his power. Ib. **הַיְמָה** לא כל דימני לבור וב' He had no right to choose for Himself the heavens &c. Num. R. s. 4 **הַיְמָה** לא דימך לימר ליתן וב' you had no right to order &c. Ex. R. s. 15 **הַיְמָה** וב' have you a right to say &c.? v. כל.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה** ch.=h. **הַיְמָה** *which are*. B. Bath. X, 2 Y. ed. (Mish. a. Babli **הַיְמָה**).

**הַיְמָה** (הַיְמָה), v. **הַיְמָה**.

**הַיְמָה**, Y. Keth. I, 25<sup>a</sup> top, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה** *to trust*, v. **הַיְמָה**.

**הַיְמָה**, **הַיְמָה** *half*. Tanh. ed. Bub., additam. to Sh'lah. 19 (ref. to **הַיְמָה**, Deut. I, 28) 'they divided our hearts' לשון אליניוסטר **הַיְמָה** (read אליניוסטר **הַיְמָה**) the Greek *hemisy*; v. Num. R. s. 17; v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, **הַיְמָה**, **הַיְמָה**, read: **הַיְמָה** *amethyst*, a jewel in the Highpriests' breast-plate. Ex. R. s. 38, end (v. LXX Ex. XXVIII, 19).

**הַיְמָה**, **הַיְמָה** m., pl. **הַיְמָה** (denom. of **הַיְמָה**, v. **הַיְמָה**) *the casings for the beams in wall openings*. B. Bath. 6<sup>a</sup> **הַיְמָה** ביה המלטה Ar. (ed. Koh. **הַיְמָה**, Ms. M. **הַיְמָה** *although he placed sills thereon (intimating that the neighbor may in future rest beams on them)*. V. **הַיְמָה**.

**הַיְמָה**, **הַיְמָה**, **הַיְמָה** f. (חמל=חמל) [*heating spice*,] *preserved ginger*. Ber. 36<sup>b</sup> **הַיְמָה** *דאי חמ' ראחיא וב' (Ms. M. **הַיְמָה**, marginal correction 'הַיְמָה'; Yoma 81<sup>b</sup> **הַיְמָה**, Var. **הַיְמָה**, v. Rabb. D. S. a. l. notes) that preserved ginger coming from India; cmp. **הַיְמָה**.*

**הַיְמָה**, **הַיְמָה** (Af. of **הַיְמָה**;=h. **הַיְמָה**) *to credit, trust, confide; to loan on trust; to admit as evidence*. Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115<sup>a</sup> **הַיְמָה** *he loaned him on trust (without a pawn)*. Keth. 22<sup>b</sup>

**הַיְמָה** the Rabbis declared his evidence as legal as if there had been two witnesses. Shebu. 41<sup>b</sup> **הַיְמָה** לא לדידיה **הַיְמָה** I did not trust him by himself (without witnesses). Y. Ber. II, 4<sup>c</sup> top **הַיְמָה** *I trusted those (T'fillin) on thy head; a. fr.—Part. pass. **הַיְמָה** (=h. **הַיְמָה**) faithful, reliable; credited, admitted as evidence*. Targ. Num. XII, 7 (Y. II **הַיְמָה**); a. fr.—Sabb. 10<sup>b</sup> **הַיְמָה** *for we translate (Deut. VII, 9) &c. (only the participle being used as a divine attribute, not the abstract noun)*.—Keth. 27<sup>b</sup> **הַיְמָה** she is admitted &c. Ib. **הַיְמָה** (corr. acc.). Y. Gitt. V, 47<sup>a</sup> [read:] **הַיְמָה** *a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4<sup>b</sup> bot. **הַיְמָה**; a. fr.—B. Mets. 86<sup>b</sup> **הַיְמָה** לא מדימנא לך (ed. (=מדימנא) I do not trust thee (Mss. **הַיְמָה** *he (Abraham) did not rely on him*).*

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, **הַיְמָה** m. (**הַיְמָה**, acc.) *hymn*. Ex. R. s. 45. Gen. R. s. 8; Koh. R. to VI, 10 **הַיְמָה** *דומינן, דומינן* (corr. acc.); Yalk. Gen. 23; Yalk. Is. 261; a. fr.

**הַיְמָה**, **הַיְמָה** f. (**הַיְמָה**) *trust, confidence, faith*. Targ. Y. Gen. XV, 6; a. fr.—B. Mets. 15<sup>b</sup>, a. fr. **הַיְמָה** *to keep up his reputation for honesty (his credit)*. Ib. 86<sup>b</sup> **הַיְמָה** *no reliance can be placed on servants.—As an affirmation: faith! on my word!* Ned. 49<sup>b</sup> **הַיְמָה** *my word in the hand of this woman, i. e. I pledge thee my word*. Snh. 38<sup>b</sup> **הַיְמָה** *we have the evidence in our hands*.—Sabb. 10<sup>b</sup> **הַיְמָה** *it is permitted to say 'faith!' in an unclean place*, v. **הַיְמָה**.

**הַיְמָה**, Erub. 94<sup>a</sup>, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה** f. (**הַיְמָה**) *reliable, steady; even-tempered disposition, opp. קפדנית rash*. Yalk. Num. 776 (quoted fr. Sifré Zuta).

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה** m. (=h. **הַיְמָה**, v. Nöld. Mand. Gr. p. 46) *the fat around the large stomach of ruminants; בר ד' the fat covering the less curved side of the large stomach* (opinions undecided). Hull. 49<sup>b</sup> Ar. (ed. **הַיְמָה** a. **הַיְמָה**).

**הַיְמָה**, v. **הַיְמָה**.

**הַיְמָה** 1) *yes*, v. **הַיְמָה**.—2) (=b. h. **הַיְמָה**) *behold!, now*. Sifra Vayikra, Hobah, ch. XI, Par. 8 **הַיְמָה** *now, if he who speaks (seducing to idolatry) is not punishable, how can he &c.?* (Yalk. Lev. 470 only **הַיְמָה**).

**הַיְמָה** I=אין II. Y. Bicc. I, 63<sup>d</sup> top **הַיְמָה** *(interchanging with אין)*.

**הין** II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15<sup>a</sup> Hillel said 'וכ' מלא ד' וכו' a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לשון. Men. IX, 2. Ib. 88<sup>a</sup> וכו' משה ד' דעבר משה וכו' there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הין, *yes*. B. Mets. 49<sup>a</sup> וכו' שיהא הן שלך וכו' that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55<sup>b</sup> top צדק דין צדק and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.)?; Y. Gitt. VI, 47<sup>d</sup> bot. 'צ' הין הוא ד' צ'.

**הינא** ch. same. Targ. O. Ex. XXX, 24; a. e.

**הינא** m. (ἐνα, acc. of εἷς) *one*, v. הן.

**הינא\*** f. (cmp. היי a. היי *quick-baked, half-baked*. Pes. 37<sup>a</sup> מצה ד' ed. a. Asheri (Ms. M. 2 נא, v. Rabb. D. S. a. l. note 3); Men. 78<sup>b</sup> Ms. (ed. נא; v. Rabb. D. S. a. l. note 4).

**הינב**, v. הינב.

**הינב**, v. הינב.

**הינב** m. *Indian vetch*. Bekh. 37<sup>b</sup> מאי כרשינה *what kind of karshinah is meant?* Ans. ד' Indian; v. פרישנה II.

**הינב**, v. אנטובין.

**הינב**, **הינב**, **הינב** m. ch. *Indian*. B. Bath. 74<sup>b</sup> ר' יהודה ד' (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16<sup>a</sup> ד' פזולא Indian iron (used for armour).—Targ. Jer. XIII, 23, v. הינב. —*Pl.* הינב. —*India*. Ber. 36<sup>b</sup>; Yoma 81<sup>b</sup> (Ar. הינב).

**הינב**, **הינב**, **הינב** h. same. *Pl.* הינב. *Y.* Yoma III, 7 (Y. ed. הינב, corr. acc.) Indian linen garments. Y. ib. 40<sup>d</sup> top. —*Pl.* הינב, v. preced.—V. הינב.

**הינב**, v. הינב.

**הינב**, **הינב** pr. n. *India*. Targ. Esth. I, 1 (h. text (הינב). Targ. II Esth. VIII, 13; a. e.

**הינב**, **הינב** f. (Ἰνδα, sub. ἡ). *India*. Targ. Y. Gen. II, 11 ארע ד' (Ar. הינב; h. text (הינב). Ib. XXV, 18 הינב, הינב, הינב. —Denom. הינב. —*Indians*. Targ. I Chr. I, 9.

**הינב**, **הינב**, B. Mets. 88<sup>a</sup>, v. הינב.

**הינב** (= הינב, cmp. הינב *where is?* Y. Maas. Sh. IV, 55<sup>b</sup> top, v. הינב II, 2.

**הינב** m. (ניח) *setting down, temporary deposit*. Y. B. Mets. II, beg. 8<sup>b</sup> ד' דרך in the way an object is laid down (to be taken up again), opp. משוקק hidden away. Ib.; Bab. ib. 21<sup>a</sup> ד' דרך, opp. נפילה accidental dropping. Ib. 25<sup>b</sup> ד' ספק a case which leaves it doubtful whether an object was laid down to be called for again,

or dropped.—Zeb. 27<sup>a</sup> מחשבת ד' the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

**הינב**, **הינב** f. (ניח, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑπναιστος) *henuma*, a curtained litter on which a virgin bride was carried in procession (cmp. Sm. Ant. s. v. Lectica, about ἄλυσσιν a. φορεῖον). Keth. II, 1 שיצאה בה' that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25<sup>a</sup> top דינבא (corr. acc.). Bab. ib. 16<sup>b</sup> ד' עדי witnesses testifying to her having been taken out in a *h*.—Ib. 17<sup>b</sup> ד' מאי what is *henuma*? Answ. דינבא an oven-shaped (frame) draped with myrtles; oth. opin. קלחא דמנמנא בה וכו' (not קריחא דמנמנא בה וכו' v. Rashbam to B. Bath. 92<sup>b</sup>) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26<sup>a</sup> bot. רמן נמנמא וכו' there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it פרינא q. v.

**הינב** m. pl. (הא אינב) *those, exactly those*. Y. R. Hash. II, 58<sup>a</sup> bot. בד' דיוין קיימין וכו' in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end וכו' ד' אותיות דיוין ד' the same letters form both words (אדם a. מאד).

**הינב**, v. איפוטקריק.

**הינב** 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80<sup>a</sup>. Bets. 25<sup>b</sup>. B. Mets. 72<sup>b</sup>.—2) pr. n. m. *Hini*. Sabb. 147<sup>a</sup> אסי בר ד' א' בר ד' (v. Rabb. D. S. a. l. note).—3) pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88<sup>a</sup> חנויות של בית הינב (v. Neub. Géogr. p. 149 sq.). B. Mets. 88<sup>a</sup> בני חנוין; Sifr. Deut. 105 (בני חנן) the shops of B. Pes. 53<sup>a</sup> בית ד' (Ms. M. בייחתי); Tos. Shebi. VII, 14 בייחתי; Erub. 28<sup>b</sup> בייחתי (Ms. M. אוני; v. בית ואני II).

**הינב**, v. אינב.

**הינב** I, v. הינב.

**הינב** II, **הינב** *they are*, v. הן.

**הינב**, v. הינב.

**הינב** (2) pr. n. m. *Hinak*. Pes. 101<sup>b</sup> the school of Rab H., or according to some, Bar H.; (Ms. M. הינב a. רב הינב; v. Rabb. D. S. a. l. note).

**הינב**, *to recline*, v. סבב.

**הינב**, *to recline*, v. סבב.

**הינב** m. (נסח) *removal, only in discarding from the mind, being given up, diverted attention*. Y. Ter. VIII, 46<sup>b</sup> top לא נפסלה בה' ד' it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. דבר חורה ד' the law declaring T'rumah degraded by being given up is Biblical. Snh. 97<sup>a</sup> three things happen בה' ד' when least thought of. V. הינב.

**הִסְטָה, הִסְטָה** m. (סִיט or רָטַט) *shaking an object so as to move it from its place*, differ. fr. רַעְדָה vibration (v. Tosef. Zab. IV, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 איןן בקראין בה' are not familiar with the laws of *hesset*. Meg. 8<sup>b</sup> בה' מלמנא so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl. laws concerning hesset*. Y. Dem. II, 23<sup>a</sup> top. Y. Sot. V, 20<sup>a</sup> top.

**הִסְטָה, הִסְטָה** ch. same. Targ. Y. Num. XIX, 22.

**הִסְטָה, הִסְטָה** v. הִסְטָה.

**הִסְטָה** v. הִסְטָה.

**הִסְטָה** m. (יִסְטָה, v. יִסְטָה) *consuetudinal law, equity*; only applied, if one who is sued for a debt, denies the latter entirely (כופר הכל), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מודה במקצת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40<sup>b</sup>; B. Mets. 5<sup>a</sup>; 6<sup>a</sup>.

**הִסְטָה** (variously corrupted) m. (ὑπάτατος) *consular, governor*. Sifré Deut. 309 [read:] אם היה ה' שגורל if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifré ib. 330.—*Pl. היסטיקין*. Ib. 327; 317 היסטיקים (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. חפאטיקין (read היסטיקין). V. ארשטיקים.

**הִסְטָה** v. הִסְטָה.

**הִסְטָה** v. הִסְטָה.

**הִסְטָה, הִסְטָה** v. הִסְטָה.

**הִסְטָה, הִסְטָה** v. הִסְטָה.

**הִסְטָה** Hif. of הִסְטָה.

**הִסְטָה, הִסְטָה, הִסְטָה** v. sub הִסְטָה, הִסְטָה.

**הִסְטָה** v. הִסְטָה.

**הִסְטָה, הִסְטָה, הִסְטָה** m. (חִסְטָה II) 1) *circumference, surface*. Y. Erub. VII, beg. 24<sup>b</sup> ה' חששים וכו' a circumference of ninety &c. Sabb. 20<sup>a</sup> הִסְטָה רוב the larger portion of the surface of the wood (burning), opp. רוב עביו Succ. 7<sup>b</sup> אם יש בהקפפה וכו' if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e. כל שיש בהיקפו וכו' whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13<sup>b</sup> כד לגול ה' enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14<sup>a</sup> קשיא דקא this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. חִסְטָה. Tosef. B. Mets. VIII, 27 sufficient time to collect his outstandings (to wind up his business).

**הִסְטָה, הִסְטָה** m. (v. preced.) *enclosure, fence*. B. Kam. 20<sup>b</sup> את גרמתי לי ה' יהירא thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

**הִסְטָה, הִסְטָה, הִסְטָה** m. (חִסְטָה) [*clapping together*,] *comparing, correspondence*; esp. *hekkesh*, the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg. 33<sup>a</sup> מה' דואיל וחמיר וכו' he derived the law that the Passover sacrifice supersedes the Sabbath (v. הִסְטָה) by drawing an analogy: as the daily offering is &c., (contrad. to גזירה שוה v. גזירה). Zeb. 49<sup>b</sup>, a. e. דבר וכו' (contrad. to הלכה שוה) a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

**הִסְטָה, הִסְטָה** ch. same. Snh. 85<sup>b</sup> בה' פליגי they differ as to the application of the *hekkesh* (between striking and cursing). Kerith. 4<sup>b</sup>; a. fr.

**הִסְטָה (הִסְטָה)** m. *hirduf, a shrub or tree with bitter and stinging leaves*, supposed to be *rhododaphne, oleander* (v. P. Sm. 1050; Löffl. p. 130). Succ. 32<sup>b</sup> ואימא ה' (Ms. M. 2 v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth*, Lev. XXIII, 40)? —Pes. 39<sup>a</sup> ואימא ה' might not *h.* be meant (by *m'rorim*, Ex. XII, 8)?

**הִסְטָה, הִסְטָה** v. הִסְטָה.

**הִסְטָה** m. (denom. of הִסְטָה, v. הִסְטָה) *pledge*. Y. Keth. II, 26<sup>d</sup> בה' שנייא it is different in the case of a woman being placed among gentiles as a pledge.

**הִסְטָה, הִסְטָה, הִסְטָה** v. הִסְטָה.

**הִסְטָה** v. הִסְטָה.

**הִסְטָה, הִסְטָה** v. הִסְטָה.

**הִסְטָה, הִסְטָה** pr. n. pl. *Hithlu, Hithluth*. Yeb. 59<sup>b</sup>; Tosef. Nidd. I, 9 (ed. Zolk. ויתללו).

**הִסְטָה, הִסְטָה** m. (חִסְטָה, Hif. חִסְטָה) *release, legal permission, permitted object, legitimate action*, opp. אִסְטָה. Yoma 86<sup>b</sup>, a. fr. כד' נעשיר לו' it appears to him like a legitimate act.—Y. Sabb. VII, 9<sup>d</sup> top וכו' there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. להשיאה דרך ה' to give her in marriage in a legitimate way. Num. R. s. 10, beg. וכו' אלו שדיוי נזהגין ה' וכו' those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2<sup>a</sup> ליתיהיקרה דראשון to the original status of free choice; a. fr.—Esp. (נדריים) ה' *the release from a vow by the declaration of a scholar after finding due reasons for its annulment*, v. פְּתוּחָה. Hag. I, 8 פורחין באויר ה' the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57<sup>e</sup> חכמ' ה' dispensation by a scholar's decision; a. fr.

**הִסְטָה, הִסְטָה** ch. same. Ab. Zar. 39<sup>b</sup>, a. e. לא שבק ה' ואכל וכו' one will not let stand what is

permitted and eat what is forbidden. Hull. 111<sup>b</sup> ה' בלע ב' it absorbed permitted substances. Ib. דאריי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60<sup>a</sup>, a. fr. דה' דה' v. פָּחָא; a. fr.

הַפְּתִיחַ, fut. הַפְּתִיחַ, inf. הַפְּתִיחַ (contr. of הַפְּתִיחַ) *to go*. Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—*Part. Af. pl.* הַפְּתִיחַ. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. הַפְּתִיחַ).

הַפְּתִיחַ, f. (=הַפְּתִיחַ with affixed ה' locale) *this, that*. B. Bath. 58<sup>a</sup> הַפְּתִיחַ אִתְּהָּ this woman here (myself). Yoma 13<sup>a</sup> הַפְּתִיחַ מִיָּהּ הָאֵל קִרְיָא if this one should die, the other will be (his wife). Ib. הַפְּתִיחַ לֹא בֵּירוּ הָאֵל but this one (appointed to become his wife eventually) is not 'his house' (not being his wife).—Yeb. 23<sup>b</sup>, a. fr. הַפְּתִיחַ is not this the same case?; a. fr.

הַפְּתִיחַ, הַפְּתִיחַ (=הַפְּתִיחַ; cmp. preced.) *here, hither; in this case, now*. Targ. Gen. XXII, 5; a. fr.—Y. Hag. II, 78<sup>a</sup> הַפְּתִיחַ אִתְּהָּ הַפְּתִיחַ how didst thou come hither?—Y. Snh. VI, 23<sup>c</sup> bot. הַפְּתִיחַ וּמַעֲיִיל לְהַכָּא and I shall bring hither &c.—Succ. 4<sup>a</sup>, a. fr. הַפְּתִיחַ הַרְחֵם there (in the case first mentioned) . . . , here (in this case). R. Hash. 4<sup>a</sup>, a. fr. הַפְּתִיחַ from the following (Biblical passage &c.). Pes. 114<sup>a</sup>, a. fr. הַפְּתִיחַ נָמִי (abbr. הַפְּתִיחַ) in this case, too, &c.; a. v. fr.—In Babli: הַפְּתִיחַ here, in Babylonia, הַפְּתִיחַ in Palestine; in Y. the reverse. Snh. 5<sup>a</sup>; a. fr.—Y. Ber. I, 3<sup>d</sup> bot. הַפְּתִיחַ Palestine scholars. Y. Keth. II, 26<sup>a</sup> bot., v. הַפְּתִיחַ; Lev. B. s. 30 הַפְּתִיחַ from now, v. הַפְּתִיחַ; a. v. fr.

הַפְּתִיחַ, הַפְּתִיחַ f. (נָכַח, Hif.) *striking, beating, assault*. Macc. 8<sup>b</sup> sq., a. e. הַפְּתִיחַ בַּהּ שְׂאִין בַּהּ שְׂאִין a striking for which no P'rutah can be claimed as damages. Y. B. Kam. IV, 4<sup>c</sup> הַפְּתִיחַ מִיָּהּ a fatal blow; a. e.—*Pl.* הַפְּתִיחַ. Tanh. Thazr. 9 הַפְּתִיחַ לְסַבּוֹל to suffer blows.

הַפְּתִיחַ, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. הַפְּתִיחַ; Tosef. Shebu. VI, 2 הַפְּתִיחַ ed., v. הַפְּתִיחַ).

הַפְּתִיחַ, v. הַפְּתִיחַ.

הַפְּתִיחַ, v. הַפְּתִיחַ.

הַפְּתִיחַ, הַפְּתִיחַ m. (כַּחַשׁ) *contradiction, incongruity in details of legal evidence*. Y. Yeb. XV, 15<sup>a</sup> bot. הַפְּתִיחַ an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained; הַפְּתִיחַ לְאַחֵר עֲדוּת concerning circumstances subsequent to the main fact.

הַפְּתִיחַ, f. (v. preced.) 1) *contradiction*, the denial by one set of witnesses of the deposits of the preceding set; *counterevidence* (contrad. to הַפְּתִיחַ), *rejection of evidence owing to counterevidence*. B. Mets. 3<sup>b</sup> הַפְּתִיחַ וְכִי are subject to rejection through counterevidence or proof of alibi. Ib. הַפְּתִיחַ אִינוּ בַּהּ (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73<sup>b</sup>, a. e. הַפְּתִיחַ הַפְּתִיחַ counter-evidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law; a. fr.—2) *failing, waste of flesh*, in gen. *deterioration*. B. Kam. 94<sup>a</sup> הַפְּתִיחַ

(sub. בִּישׁוּרָא) a deterioration which can be replaced (by good food), הַפְּתִיחַ דִּלְאָ הַפְּתִיחַ which cannot be replaced (e. g. a fracture).

הַפְּתִיחַ (=הַפְּתִיחַ) *so, in this manner, thus*. Snh. 109<sup>b</sup> הַפְּתִיחַ אִתְּהָּ אִתְּהָּ thus they agreed between themselves. Ber. 2<sup>b</sup>, a. fr. הַפְּתִיחַ לִיָּהּ הַפְּתִיחַ he may say so to him, i. e. this is his argument. Succ. 26<sup>b</sup>, a. fr. הַפְּתִיחַ . . . וְהַפְּתִיחַ something is left out (in the Mishnah), and it must read thus. Naz. 2<sup>a</sup>, a. fr. הַפְּתִיחַ אִתְּהָּ (abbr. הַפְּתִיחַ) and he means this.—הַפְּתִיחַ (abbr. הַפְּתִיחַ) *if this be so*, introducing an argument. Gitt. 5<sup>a</sup>; a. v. fr.—הַפְּתִיחַ בַּר הַפְּתִיחַ *fit for such a thing, old enough &c.* Sot. 26<sup>b</sup> הַפְּתִיחַ בַּר הַפְּתִיחַ he is unable to copulate; a. fr.—הַפְּתִיחַ *in the meanwhile*. Ber. 18<sup>a</sup>. Ib. 18<sup>b</sup> הַפְּתִיחַ אִתְּהָּ Ms. M. (ed. only אִתְּהָּ) while this was going on, he saw &c.; a. fr.—הַפְּתִיחַ כֹּל הַפְּתִיחַ *all this, that much*. Snh. 107<sup>a</sup>; a. fr.—הַפְּתִיחַ אַחֲרָיָהּ *afterwards*. Targ. Prov. XX, 25.—הַפְּתִיחַ אִתְּהָּ, אִתְּהָּ *on account of such (a thing), therefore*. Targ. Ps. XLIX, 15.—Pes. 31<sup>a</sup>. Tam. 32<sup>a</sup>; a. fr.; v. אִתְּהָּ. Zeb. 14<sup>a</sup> הַפְּתִיחַ *therefore*.—*now after coming so far, at this stage of the argument*. Ber. 15<sup>b</sup>; a. fr.—הַפְּתִיחַ, v. הַפְּתִיחַ. הַפְּתִיחַ *even so, at any rate*. Targ. Y. Gen. XXVII, 33.—נָמִי, v. הַפְּתִיחַ.

הַפְּתִיחַ, v. הַפְּתִיחַ.

הַפְּתִיחַ I, II, v. הַפְּתִיחַ II.

הַפְּתִיחַ f. (denom. of הַפְּתִיחַ; cmp. הַפְּתִיחַ Pi.) *by-name*. Taan. 20<sup>b</sup> הַפְּתִיחַ (v. Rabb. D. S. a. l. note 8); Meg. 28<sup>a</sup> הַפְּתִיחַ ed. (v. Rabb. D. S. a. l. note 300), v. הַפְּתִיחַ.

הַפְּתִיחַ (=הַפְּתִיחַ) *it is thus*. Y. Yoma II, 39<sup>c</sup> bot. הַפְּתִיחַ it is thus (R. H. said).

הַפְּתִיחַ, v. הַפְּתִיחַ.

הַפְּתִיחַ, v. הַפְּתִיחַ.

הַפְּתִיחַ, v. הַפְּתִיחַ. [B. Kam. 116<sup>a</sup> הַפְּתִיחַ, v. הַפְּתִיחַ.]

הַפְּתִיחַ f. (הַפְּתִיחַ) *hiding, the appointment of witnesses to lie in wait* in order to overhear the seducer to idolatry. Snh. 67<sup>a</sup>.

הַפְּתִיחַ I (=הַפְּתִיחַ) *thus*. Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

הַפְּתִיחַ II m. (inf. Hif. of הַפְּתִיחַ, used as a technical term with ref. to הַפְּתִיחַ, Ex. XVI, 5) *preparing, designation for use on the Sabbath or Holy Day*. Y. Sabb. III, 6<sup>b</sup> הַפְּתִיחַ there is nothing that exists in the shape in which it is used, הַפְּתִיחַ וְאִינוּ בַּהּ which may not be considered as designated for use (on the Sabbath &c.). Y. Bets. 62<sup>a</sup> top הַפְּתִיחַ where there is a doubt as to whether a thing has been ready for use when the festive day began. Ib. הַפְּתִיחַ דְּגִיָּי צִרִיךְ that which a gentile offers on a Holy Day requires designation in due time. Ib. I, beg. 60<sup>a</sup> הַפְּתִיחַ בַּהּ because its mother (the hen) was designated for slaughter on the Holy Day; a. fr. [In Babli הַפְּתִיחַ]

הַפְּתִיחַ f. (preced.) 1) same. Bets. 2<sup>b</sup> הַפְּתִיחַ *on account of the law requiring readiness for use on the*

preceding day. Ib.<sup>4a</sup> הרבה ה' the law about readiness as interpreted by Rabbah (ib. 2<sup>b</sup>); a. fr.—2) (ref. to הכין Deut. XIX, 3) *marking out the road* to the city of refuge for the involuntary manslayer. Macc. 10<sup>b</sup>.

**הַכְנָסָה** f. (כנס) 1) *carrying in, putting in*. Sabb. 2<sup>b</sup>, v. הוֹצֵאָה; Y. ib. I, beg. 2<sup>b</sup>. Y. Hor. I, 46<sup>a</sup>; a. fr.—Yeb. 55<sup>b</sup> insertion of the corona of the membrum virile; B. Mets. 91<sup>a</sup> ה' the coupling.—Y. Yeb. XII, 12<sup>c</sup>; Y. B. Bath. III, 14<sup>a</sup> top הַכְנָסָה פִּירוּחַ the bringing home of the crop.—Num. R. s. 17 יִשְׂרָאֵל לֶאֱרֶץ ה' the leading of Israel into the promised land.—כלה ה' the leading of the bride into the chamber, in gen. *wedding ceremonies*. Succ. 49<sup>b</sup>.—Meg. 3<sup>b</sup>; Keth. 17<sup>a</sup>; a. e.—ה' אֶרְוָה ה' *hospitality*. Sabb. 127<sup>a</sup>; a. fr.—2) *entering, coming home*. Y. Yoma V, 42<sup>b</sup> bot. ה' יְהִירָה ה' an unnecessary entrance into the Holy of Holies.—Gen. R. s. 72 ה' the time required by the laborer for going home from the field, v. הוֹצֵאָה 4).

**הַכֵּר** (imper. Hif. of הכר) *recognize!, the word hakker*. Sot. 10<sup>b</sup> בה' בִּישַׁר וְכ' with the word *hakker* (Gen. XXXVII, 32) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 25). Gen. R. s. 85 (the account of Tamar follows that of the sale of Joseph) לה' כדי לסמוך ה' in order to let one *hakker* follow the other *hakker*.—ה' פָּנִים ה' *partiality*. Ex. R. s. 30 (ref. to Prov. XXIII, 23).

**הַכְרָא**, Pes. 112<sup>b</sup>, v. הִכְרָא.

**הַכְרָה** f. (b. h.; Hif.) *recognition*.—הַכְרָה הַעֲבִירָה ה' *recognition of the embryo, certainty of pregnancy*. Nidd. 8<sup>b</sup>; Y. Yeb. IV, 6<sup>a</sup>; a. e.—הַכְרָה פָּנִים ה' *that by which a face is recognized, means of identification; nose, features*. Y. Sot. IX, 23<sup>c</sup> bot. ה' פ' מִקוֹם ה' the place of identification. Y. Yeb. XVI, 15<sup>c</sup>; Gen. R. s. 65, a. e. ה' הַעֲבִירָה ה' he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50<sup>c</sup> פניו עד שרצא ה' until that portion of the fetus comes to light by which its nature can be ascertained. Ib. הַכְרָה ה' פניו; a. fr.

**הַכְרָזָה** f. (כרז) *public announcement*. Snh. 26<sup>b</sup> ה' הַכְרָזָה בְּבִי' announcement in court proclaiming a person disqualified as a witness. Ib. 89<sup>a</sup> ה' צִרְיִכִין ה' must be published, as to the nature of the crime for which they are to be executed. Deut. R. s. 11 ה' מְמוֹנָה עַל ה' appointed to announce the divine decrees.

**הַכְרִיעִים**, pl. הַכְרִיעִים, v. next w.

**הַכְרֵעַ** m. (כרע) *customary additional weight in retailing, boot*, v. הִירָמִים. B. Bath. 89<sup>a</sup>. Ker. 5<sup>a</sup> ה' must he weigh (the frank incense) with boot or exactly (v. שִׁין)? Snh. 102<sup>a</sup> ה' לִטְרָא ה' one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word* (v. next w.), *construction, syntax*. Yoma 52<sup>a</sup> in five verses ה' ה' the grammatical construction is undecided; Gen. R. s. 80; Tanh. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—Pl. הַכְרִיעִים. Y. Meg. IV, 74<sup>d</sup> bot. (ref. to Neh.

VIII, 8 ה' ה' that means the grammatical constructions.

**הַכְרָעָה** f. same, 1) *overweight*.—Pl. הַכְרָעָה. Kerith. 5<sup>a</sup> ה' הַכְרָעָה ה' the Lord takes notice of overweights (liberality) in offerings.—2) *grammatical construction*. Pl. as above. Cant. R. to I, 2 he might have diverted his mind ה' ה' by referring him to one of the five disputed constructions of Bible verses, v. preced.; (Y. Ab. Zar. II, 41<sup>c</sup> bot. ה' ה'). Gen. R. s. 36, end (ref. to Neh. VIII, 8, v. preced.) ה' ה' that means the disputed constructions and the arguments for and against; Yalk. Gen. 61.—3) *casting vote, verdict by a majority of one*. Y. Snh. I, 18<sup>b</sup> even arbitration in court requires הַכְרָעָה a majority of one. Hull. 137<sup>a</sup> ה' ה' a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116<sup>a</sup>; Pes. 21<sup>a</sup>; Naz. 53<sup>a</sup>.

**הַכְשָׁרָה** m. (כשר) *preparation; fitness, esp.* 1) *direct cause, responsibility*. B. Kam. I, 2 כ' כ' I am bound to pay such compensation as though I had been the entire cause of the damage. Y. ib. 2<sup>a</sup> ל' נִזְקִין it refers to responsibility for damage, opp. גִּזְפוֹת infliction of bodily injuries; Y. Gitt. V, beg. 46<sup>c</sup>.—2) *finishing*. Gen. R. s. 14 הַכְשִׁירוֹ בְּאֵזֶר (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit* (v. כְּשֵׁר). Y. Gitt. III, 44<sup>d</sup> מִפְּסוּלֵי ה' from what makes a letter of divorce invalid you can learn what makes it valid. Y. Pes. V, 32<sup>b</sup> top ה' פְּסוּלֵי ה' to distinguish the unfitelement of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (ה' מִזְבֵּחַ ה', v. כְּשֵׁר). Hull. 36<sup>b</sup> ה' מִזְבֵּחַ ה' they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121<sup>a</sup> ה' מִזְבֵּחַ ה' the liquids which produce the fitness to become unclean must come from without. Ib. ה' למה לי why should contact with liquids be necessary at all? Ib. ה' צִרְיִין requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31<sup>a</sup>; Sabb. 95<sup>b</sup> ה' וְרִיעִים (v. Rabb. D. S. a. l.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.

**הַכְשִׁירָה** ch. same, *proper ritual act*. Hull. 19<sup>b</sup>.

**הַכְשָׁרָה** f. same, *making fit for use*. Taan. 10<sup>a</sup> (play on חֲשֵׁרָה, II Sam. XXII, 12, a. חֲשֵׁרָה, Ps. XVIII, 12) [read as Ms. M. 2:] וְקָרִי בִיהַ הַכְשָׁרָה מִים take the *Kaf* and add it to the *Besh* and read *hakhsharath mayim*, sweetening of the waters. [Ed. only ה' חֲשֵׁרָה, Ms. M. 1, v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between ה' חֲשֵׁרָה, v. חֲשֵׁרָה.]

**הַכְשָׁרוּתָה** f. (v. preced. wds.) *fitness; virtue, charity*. Mekh. Bo s. 16; Yalk. Ex. 220 (play on בְּכִשְׁרוּתָה, Ps. LXVIII, 7) ה' נָדַג עִמָּהֶם ה' He dealt with them charitably; Tanh. Bo 11 בְּכִשְׁרוּתָה; Yalk. Ps. 795.

הל, definite art., v. הל, v.

הל, Y. Sabb. I, 4<sup>a</sup> אחרון להל, a corrupt.; read: מוררין מוררין, v. Bets. 24<sup>b</sup>; Y. ib. III, 62<sup>a</sup> top.—Y. R. Hash. II, 58<sup>b</sup> top, v. next w.

הל (b. h. הל; emp. הל) further on, with prefix ב. Lev. R. s. 30 מן הכא ולהל נהל וכו' (ed. Wil. Hal. II, 58<sup>b</sup> from now and onward we shall begin a new account. Y. R. Hash. II, 58<sup>b</sup> top מן הדוא רועא דלהל (read ולהל) from this court session and for all future ones.

הל, v. הל.

הלבון, dial. for הלבון.

הלבשוש, v. הלבשוש.

הל (tradit. pronunc. הל) m. (emp. הל) that one there, this one; (mostly in legal proceedings) the person concerned. B. Mets. III, 2. Sheb. VI, 6, sq. וכו' and the defendant says &c. B. Mets. 113<sup>b</sup>; a. v. fr. [Eduy. IV, 9 רוצא ד' fem., v. הל.]—Pl. הל. Erub. 54<sup>a</sup> וכו' these blossom and those fade. Hor. 14<sup>a</sup> מי הם ד' שמימיהם וכו' who are those whose waters we drink &c.?—Bets. 15<sup>b</sup> וכו' בעלי ד' these here (now leaving the assembly) are &c.; a. fr.

הל, v. הל.

הל f. (לוח) loan. B. Mets. 81<sup>b</sup> בשעת הלואתו at the time the loan was transacted. Ib. 14<sup>a</sup>, a. fr. ד' שטר note of indebtedness, promissory note; a. fr.

הל, v. הל.

הל f. (לוח) escort on parting, attendance to a departing friend's needs; following a funeral procession. Sot. 46<sup>b</sup>, v. הל.—Y. ib. IX, 23<sup>d</sup> bot.

הל, v. הל.

הל, v. הל.

הל (b. h. הל; emp. הל) here, hither; thus far. Zeb. 102<sup>a</sup> (play on הל, q. v.) אלא מלכות halom alludes to royalty, as we read (II Sam. VII, 18) &c. ד' thus far (to be king). Ib. וכל דריכא דכריב ד' וכו' does halom in the Bible always intimate royalty for all time to come?

הל m. (b. h.; v. הל) this here, that there. Snh. 11<sup>b</sup> ed. (missing in Ms. M.; Tosef. ib. II, 6 הל, Var. הל); Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top הל, then, scribe; v. הל.—Keth. 36<sup>b</sup>. Y. Erub. I, 18<sup>c</sup> bot. הל the breach on the other side.—Fem. הל. Yeb. XIII, 7 (109<sup>a</sup>) ד' רוצא (missing in Mish. ed.) the other sister is free. Ib. ורוצא ד'. Ib. 51<sup>b</sup>; (Eduy. IV, 9 הל).

הל f. (III לוח) talk, sneer. Tosef. Keth. II, 3 נפלה ed. Zuck. (Var. הל, corr. acc.) talk (against the court's action) spread in town, opp. לרע legal protest.

הל, v. הל.

הל f. = לטאה, a species of lizard. Pes. 88<sup>b</sup> גרשוא דה' a lizard was found. Hull. 122<sup>b</sup> the touch of the skin of &c. [In Mishn., Tosefta a. Sifra לטאה, with defin. article דה']

הל ch. same. Targ. O. Lev. XI, 30 (ed. Berl. הל, Var. הל, v. Berl. Targ. O. II, p. 34).

הל (synon. with לא, לה) to be faint, to labor. Targ. Is. XLII, 4 ed. Lag. (ed. ילדי). Ib. LXXV, 23 (some ed. 'רח'; ed. Lag. ילדי). Targ. Jer. LI, 58. Af. אהל, Pa. אהל to fatigue. Targ. Is. VII, 13 אהל (Buxt. אהל).

הל, v. הל.

הל, v. הל.

הל, v. הל.

הל f. (b. h.; הל) going, going away; walking; run. Pes. 8<sup>b</sup> בהליכתן on their going (opp. דווריה, return). Keth. 111<sup>a</sup> אל הרבה בה' do not walk too much. Sot. 12<sup>b</sup> 'ה' this 'going' (Ex. II, 5) means death. Hull. I, 2 בהליכתה in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7<sup>b</sup> bot. שגולו מן הה', read: דהליכה, v. Y. Keth. II, end, 27<sup>a</sup>.]—Pl. הל. Meg. 28<sup>b</sup>; Nidd. 73<sup>a</sup>, v. הל.

הל ch. same. Pl. הל, constr. הל. Targ. Ps. LXXVIII, 25. [Ib. הל, corr. acc.]

הל, v. הל.

הל, v. הל.

הל, read: הל.

הל, v. הל.

הל m. pl. (contract. of הל) these, those, these things. Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91<sup>b</sup>. Ib. 79<sup>b</sup> ד' וכו' both; a. fr.—Lev. R. s. 25 הל (Koh. R. to II, 20 הל) these figs here.

הל (= הל) which? what? Targ. Y. Ex. I, 10 בה' by what laws.

הל (b. h.) to go, go away; to walk. Yeb. 84<sup>a</sup> כשהלתי when I left home to study with &c. Macc. 10<sup>b</sup>, a. e. whatever way one desires to go, one is led; a. v. fr.—travellers through the desert. Taan. 27<sup>b</sup>; a. e.—Y. Kidd. I, 61<sup>d</sup> as though they did walk in the law &c.—Imper. הל, v. הל Pi., a. הל.

הל 1) same, to walk, tread upon. Hull. IX, 2 (122<sup>a</sup>) בהל או שחי' (Mish. ed. שחל) or trod upon them for tanning purposes. Erub. 100<sup>b</sup> וכו' מלך בלל travelling through Aram &c.—Keth. 60<sup>a</sup>; Ker. 22<sup>a</sup> שחל

walking on two legs (human beings); a. fr.—2) *to cause opening of the bowels*. Y. Kil. I, 27<sup>a</sup> top מְהַלֵּךְ אֶת בְּנֵי מְהַלֵּךְ לְפָנֵיהֶן [Y. Keth. XII, 35<sup>b</sup> top מְהַלֵּךְ לְפָנֵיהֶן; comp. יוֹלֵךְ; comp. מְהַלֵּךְ לְפָנֵיהֶן, v. אֶל הָאָרֶץ].

*Hif.* הִלֵּךְ 1) *to lead; to carry*. Macc. 10<sup>b</sup>, v. supra. Gitt. 4<sup>a</sup> מְהַלֵּךְ רַב־הַמְּוֹלֵךְ he who carries abroad a letter of divorce, contrad. to מְבַרֵּא he who brings a letter from abroad. Ab. Zar. III, 9 יוֹלֵךְ הַנָּאֵה וְכ' let him cast the profit (one loaf's value) into the Sea. Gitt. VI, 1 וְכ' הַמְּוֹלֵךְ carry this letter of divorce (as a messenger). Ib. 63<sup>a</sup> sq. (distinction between הַמְּוֹלֵךְ, here is the letter of divorce, i. e. take possession of it in behalf of my wife, and הַמְּוֹלֵךְ carry it, i. e. be my messenger). Ib. 64<sup>a</sup>, a. e. הַמְּוֹלֵךְ דְּמִי 'carry' (the letter of divorce) is equal to 'take possession' (in behalf of her who authorized thee); a. fr.

*Hithpa.* הִתְהַלַּךְ *to go away, withdraw*. Cant. R. to V, 1; Gen. R. s. 19 (ref. to Gen. III, 8) אֵלָּא . . . מְהַלֵּךְ it does not say *m'hallekh* (walking) but *mithallekh*, He hastened and went upward. Ib. מְהַלֵּךְ לִי (ed. corr. acc., v. Matt. K.) is he (Adam) going away (from God)?, v. אֲרַמְזָא.

הִלֵּךְ ch. same, *to walk*. Targ. Ps. CXXXVI, 6 (Ms. *Fa.*). Targ. Y. II Gen. XXII, 8 הִלֵּיכֵהוּ (some ed. הִלֵּי). Contr. הִלֵּיכֵהוּ, v. הִלֵּי.

*Pa.* הִלֵּיכֵהוּ same. Targ. O. Gen. V, 22. Targ. I Sam. XXX, 31; a. fr.

*Ithpa.* אִתְהַלֵּךְ same. Targ. Ps. CI, 2. Ib. CXVI, 9.

הִלֵּךְ m. (Ezra IV, 13) name of a *tax*, prob. *sustenance of marching troops*. B. Bath. 8<sup>a</sup>; Ned. 62<sup>b</sup> expl. as אֲרִיטָנָא. Gen. R. s. 64, a. e., v. אֲרִיטָנָא.

הִלֵּךְ m. (b. h.; הלך) *traveller*. Succ. 52<sup>b</sup> (ref. to II Sam. XII, 4) וְכ' מְהַלֵּךְ קָרָא ד' at first he calls him (the tempting sin) a traveller &c.

הִלֵּךְ = h. הִלֵּךְ, *hither, thither*. Targ. O. Ex. III, 5 (h. text הִלֵּךְ). Targ. Jud. XIV, 15 (h. text הִלֵּךְ). Targ. Y. Num. XXI, 35; a. e.

הִלֵּךְ f. (הלך) 1) (comp. מְהַלֵּךְ) *practice, adopted opinion, rule*.—כ' in practice, the opinion of . . . is the rule. Keth. 77<sup>a</sup> כְּמִנְהֻגוֹ ד' a. v. fr.—לְמִשְׁחָא מְסִינִי—א usage dating from Moses as delivered from Sinai, i. e. *a traditional law* or *a traditional interpretation of a written law*. Kidd. 38<sup>b</sup>; a. fr.—2) in gen. *traditional law, tradition, custom*. Orl. III, 9 הַמְּוֹלֵךְ the application of the laws of Orlah (v. מְוֹלֵךְ) outside of Palestine is traditional or a custom (מְוֹלֵךְ מְדִינָה, v. Kidd. 38<sup>b</sup>).—Y. Bets. II, 61<sup>b</sup> top לְה' as a traditional opinion (of a teacher), opp. לְעִבְרָא as his own decision for practice. Y. Dem. III, 23<sup>c</sup> bot., sq. מִד' according to a custom. Ker. 13<sup>b</sup> 'which the Lord has spoken' (Lev. X, 11) ד' that means traditional interpretations. Ib. III, 9 (15<sup>b</sup>) וְכ' אִם לִדִּין if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—3) *law*, contrad. to מִדְּבַר. Ber. 31<sup>a</sup> מִדְּבַר ד' from discussion about a law, opp. מִפְּסִיקָא a decision arrived at after discussion. Ib. 47<sup>b</sup> בַּה' . . . מְהַלֵּךְ.

who whet each other's wits in legal discussion. Snh. 82<sup>a</sup> מְהַלֵּךְ הַלֵּךְ הַלֵּךְ the law had escaped his memory. Ib. רָאָה . . . וְזָכַר he saw an act and recalled the law; a. v. fr.—*Pl.* הִלֵּךְ, constr. הִלֵּךְ, Kidd. I. c. מְדִינָה (v. R. S. to Orl. III, 9; ed. הִלֵּךְ מְדִינָה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48<sup>c</sup> אֵילֵי ד' that means the collections of laws (Mishnah). Tem. 14<sup>b</sup> מְהַלֵּךְ ד' those who reduce traditions (oral law) to writing. Snh. 67<sup>b</sup> כְּשֶׁפִּים ה' the laws concerning the punishment of witchcraft. Ib. יִצְיָרָה ה' mystic practices. Sabb. 32<sup>a</sup>; Tosef. ib. II, 10; a. v. fr.—[הלכה in Talmud Y., heading of *Mishnah*, in Talm. Bab. מִתְנֵי].

הִלֵּךְ, pl. הִלֵּךְ, v. הִלֵּךְ.

הִלֵּךְ, v. הִלֵּךְ.

הִלֵּךְ m. (redupl. of לָכַח, comp. לָכַח) *swelling, bruise, sore*. Targ. Y. Ex. XXI, 25 (ed. Amst. הִלֵּךְ; h. text הִלֵּךְ, constr. הִלֵּךְ, Targ. Ps. XXII, 18 (ed. הִלֵּךְ); ib. XXXVIII, 6 (ed. הִלֵּךְ, Ms. הִלֵּךְ, h. text הִלֵּךְ, Targ. Job IX, 17 (ed. הִלֵּךְ; h. text הִלֵּךְ).

הִלֵּךְ ch. f. (v. הִלֵּךְ a. הִלֵּךְ) 1) *step*. Targ. Prov. XVI, 9.—*Pl.* הִלֵּךְ, Ib. XXVI, 7 (ed. Wil. הִלֵּךְ). Ib. XXIX, 5; a. e.—Targ. Ps. XXIII, 3 הִלֵּךְ Ms. (ed. Lag. הִלֵּךְ, ed. Wil. הִלֵּךְ).—2) *custom, habit*. Targ. II Kings XI, 14. Targ. Y. Gen. XLIII, 33.—3) *law, rule*. Targ. Y. Ex. XII, 6; a. e.—Snh. 51<sup>b</sup> לְמִשְׁחָא ד' it is a *halakhah* for the Messianic days (without present application). Erub. 65<sup>a</sup> בְּעִיָּא ד' לְמִאֲרִי for what practical issue &c.—*Pl.* הִלֵּךְ. Ber. 31<sup>a</sup>, v. גִּיבֵר, a. fr.—Targ. Koh. XII, 11 הִלֵּךְ.—Lev. R. s. 3, beg. הִלֵּךְ (fr. הִלֵּךְ) a scholar.

הִלֵּךְ pr. n. m. *Hillel*, 1) H. the Babylonian (הַבְּבִלִי) or Senior (הַזָּקֵן). Pes. 66<sup>a</sup>. Tosef. Snh. VII, 11. Yoma 35<sup>b</sup> ד' מְהַלֵּךְ וְכ' the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—ד' בֵּית הַמְּוֹלֵךְ *Beth-Hillel, the School of H., the Hillelites*. Bets. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51<sup>a</sup>; Tosef. M. Kat. II, 16; a. fr.—3) R. H., son of אֶלֶס or אֶלֶס, an Amora. Y. Kil. IX, 32<sup>a</sup> top. Gitt. 59<sup>a</sup>; a. fr.—[Y. Bets. V, 63<sup>a</sup> bot. לֵיִל, prob. a corrupt. or abbrev. of H.].—4) name of several Amoraim. Y. Ber. II, 5<sup>a</sup> bot.; a. fr. V. Frank. M'bo p. 76<sup>a</sup>.—5) one Rabbi H. Snh. 98<sup>b</sup>, sq.

הִלֵּךְ (b. h.) *to be bright, shine*.—*Pi.* הִלֵּךְ *to praise*. Pes. X, 5 הִלֵּךְ. Midr. Till. to Ps. CXIII לְה' צְרִיכִים אַתָּם מִנֵּן הִלֵּךְ you must give praise to Him. Ib. מִנֵּן הִלֵּךְ the numerical value of *hal'lu* (71).

*Hithpa.* הִתְהַלַּךְ *to praise one's self, boast*. Yalk. Jer. 284.

הִלֵּךְ m. (preced. *Hallel* (Praise), recitations for Holy Days, consisting of Ps. CXIII to CXVIII, called הַמְּצָרִי הַהַגְדוּל (with ref. to Ps. CXIV), contrad. to הַמְּצָרִי הַהַגְדוּל.







תחור, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28 Kimhi (some ed. תחור); a. e.—Part. מְתַחַם *mutilated*. Targ. Jer. XLI, 5; XLVIII, 37 (some ed. תחור).

תַּמְמָא f., constr. תַּמְמִית (המם I) *sweepings, refuse*. Targ. Amos VIII, 6 תַּמְמִית ed. Lag. (ed. Wil. מַמְד, h. text מפל).

תַּמְמִית f. (המם) *confusion, perplexity*. Mekh. B'shall. s. 5 תַּמְמִית מַגְפָּה ה' אלא מַגְפָּה the word *hamam* (Ex. XIV, 24) means pestilence.

תַּמְנִן pr. n. m. (b. h.) *Haman*. Snh. 61<sup>a</sup> תַּמְנִן כֹּהֵן worshipped as H. wanted to be. Hull. 139<sup>b</sup> מִן הַתַּמְנִן ה' מן התורה where is Haman alluded to in the Pentateuch?—Meg. 10<sup>b</sup> תַּמְנִן ה' הרשע; a. fr.

תַּמְנִנִּין, v. תַּמְנִן.

תַּמְנוּכָא, v. תַּמְנִיבָא.

תַּמְנוּנָא pr. n. m. *Hamnuna*, name of several Amoraim. Y. Taan. IV, 68<sup>a</sup> רַב ה' דְּבַבְל R. H. of Babylonia.—Y. Hor. III, 47<sup>c</sup> top. Shebu. 34<sup>b</sup>; a. fr.—Y. B. Bath. VI, end, 15<sup>c</sup> סַפְרָא רַב ה' R. H., the scribe.

תַּמְנוּכָא m. (מני, with format. ת, cmp. בְּנוֹיָהּ) [*emblem of appointment to office, necklace*. Dan. V, 7, a. e. (Kethib: תַּמְנוּכָא, תַּמְנוּכָא).—Targ. Prov. I, 9 (some ed. תַּמְנוּכָא).—Pl. תַּמְנוּכָא. Targ. Esth. II, 9.—V. תַּמְנוּכָא. [Greek transformation *μαννάχης*, fr. which בְּנוֹיָהּ.]

\*תַּמְנוּכָא m. *a sort of spoon or fork*, with one end pointed and the other broad (similar to the *cochlear*, v. בְּנוֹיָהּ). B. Mets. 25<sup>b</sup> סַכִּינִי וְדָ' (Ms. R. תַּמְנוּכָא) knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32<sup>a</sup> דַּעֲבִיד כַּהֲמִנִּין (Ms. M. תַּמְנוּכָא) when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

תַּמְסִי, *Ilhp.* אַתְחַמְסִי, v. מָסִי.

תַּמְסִיכָא, v. תַּמְסִיכָא.

תַּמְסִיכָא, תַּמְסִיכָא f. (מַסֵּס) *melting, softening* of the brain or spinal column. Hull. 45<sup>b</sup> תַּמְסִיכָא... תַּמְסִיכָא... רַב ה' דְּבַבְל R. H. of Babylonia.—Y. Hor. III, 47<sup>c</sup> top. Shebu. 34<sup>b</sup>; a. fr.—Y. B. Bath. VI, end, 15<sup>c</sup> סַפְרָא רַב ה' R. H., the scribe.

תַּמְסִי or תַּמְסִי m. (מַסֵּס) [*the dissolving (digesting) receptacle, the first stomach of ruminants*, cmp. תַּמְסִי. Hull. III, 1 תַּמְסִי (= תַּמְסִי, or תַּמְסִי). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. תַּמְסִי לַחֲמִיץ the first stomach has the function of grinding (the food). Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) תַּמְסִי that is the stomach. [From later usage, e. g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is תַּמְסִי, and the definite article fused with the ה of the noun.]

תַּמְסִיכָא, תַּמְסִיכָא ch. same. Lev. R. s. 3; Koh. R. to VII, 19 תַּמְסִי; Yalk. Koh. 976 תַּמְסִי.

תַּמְסִיכָא, תַּמְסִיכָא, v. תַּמְסִיכָא.

\*תַּמְסִיכָא m. constr. (מיר) *substitute*. Hull. 112<sup>a</sup> Ar., ed. חמיר, v. תַּמְסִיכָא I.

תַּמְסִיכָא I f. (מיר I) *stuffing food down the throat of an animal*. Sabb. 155<sup>b</sup>, v. תַּמְסִיכָא.

תַּמְסִיכָא II, תַּמְסִיכָא f. (מיר II) *rebelliousness, rebellion; contempt of court*, v. תַּמְסִיכָא II. Snh. 16<sup>a</sup> תַּמְסִיכָא מִתַּמְסִיכָא מִתַּמְסִיכָא from the Scriptural text treating of his (the elder's) rebellion.. Ib. 14<sup>b</sup> תַּמְסִיכָא מִתַּמְסִיכָא his rebellion is legally punishable; a. fr.—Pl. תַּמְסִיכָא. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 תַּמְסִיכָא מִתַּמְסִיכָא they rebelled twice.

תַּמְסִיכָא f. (מיר) *change, change of religion, apostasy*. Pes. 96<sup>a</sup> (Ms. M. משומדות); Yeb. 71<sup>a</sup> top.

תַּמְסִיכָא II, v. תַּמְסִיכָא.

תַּמְסִיכָא f. (מִרְבָּה) *softening* of the brain or the spinal column into a liquid state, contrad. to תַּמְסִיכָא, into a cohesive, pulpy substance. Hull. 45<sup>b</sup>.

תַּמְסִיכָא f. (מִשְׁכָּה) *conducting water through a channel*. Tem. 12<sup>b</sup>.

תַּמְסִיכָא (תַּמְסִיכָא) pr. n. pl. *Hamtha*. Targ. O. a. Y. I Gen. XIV, 5 (h. text תַּמְסִיכָא).

תַּמְסִיכָא, Koh. R. to III, 14, read: תַּמְסִיכָא.

תַּמְסִיכָא, v. תַּמְסִיכָא.

תַּמְסִיכָא, תַּמְסִיכָא h. a. ch. (b. h. תַּמְסִיכָא) 1) *here is, behold*. רַב ה' דְּבַבְל R. H. of Babylonia.—Y. Hor. III, 47<sup>c</sup> top. Shebu. 34<sup>b</sup>; a. fr.—Y. B. Bath. VI, end, 15<sup>c</sup> סַפְרָא רַב ה' R. H., the scribe.

תַּמְסִיכָא (תַּמְסִיכָא) 1) *he who*. Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. תַּמְסִיכָא q. v.—Pesik. Aharé, p. 169<sup>b</sup>, v. תַּמְסִיכָא; a. e.—2) *this one, that one*. Y. Meg. I, 72<sup>a</sup> תַּמְסִיכָא... תַּמְסִיכָא... (Y. Succ. III, 54<sup>a</sup> top תַּמְסִיכָא, v. תַּמְסִיכָא. Y. Kil. IX, 32<sup>c</sup> top [read:] תַּמְסִיכָא מִתַּמְסִיכָא from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8<sup>c</sup> תַּמְסִיכָא, v. תַּמְסִיכָא.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read:] תַּמְסִיכָא מִתַּמְסִיכָא where the robber waylays, there he is executed. Y. Snh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> bot. תַּמְסִיכָא מִתַּמְסִיכָא where he came to, he came to (and his

order was obeyed). Y. Kil. IX, 32<sup>c</sup> bot. [read:] לָהֶן to the place whither I was sent to take them; Y. Keth. XII, 35<sup>b</sup> (read דַּשְׁחִלְחִירָה) (read דַּשְׁחִלְחִירָה) Gen. R. s. 78, v. בָּרָא. Y. Ber. II, 5<sup>c</sup> bot. whither shall he go? Ib. II, 5<sup>a</sup> top הוּא מִן הֵן הוּא where is he from?; a. fr.—*Pl.* הָנָהּ, הָנָהּ, הָנָהּ *those, these*. Targ. Esth. I, 10; a. e.—Tam. 32<sup>b</sup>. B. Mets. 117<sup>a</sup>, v. הָרֵוּאָה.—Gitt. 6<sup>a</sup> . . . הֵנָּךְ those (the inhabitants of Ctesiphon) know the signatures of these (of Ardshir), but the latter do not know &c. Bets. 10<sup>b</sup>; a. v. fr.—\**Fem. pl.* הָנָן. Y. Bets. V, 63<sup>b</sup> top מִפְּרִשֵּׁין לַהּ the Rabbis of Caesarea report these (controversies) more explicitly (stating the opinion of each by name; Y. Pes. VIII, 36<sup>a</sup> top מִפְּרִשֵּׁין לַהֶן) (abbrev. הַנִּי) these words (have been said), i. e. *this is the case only* &c. Ber. 21<sup>a</sup> bot. (דוּרָא אֲמִינָא) הַנִּי I might have thought this refers only to &c.—Ib. 15<sup>a</sup> שׁ לֵק״מ but this applies only to &c.; a. v. fr.—מִנָּא הַנִּי מִלִּי II.—Emphatic. הָנָא, הָנָהּ. Gen. R. s. 87 הַנָּה טָבָא וְכ׳ (slave) good? Is the omen favorable?; Yalk. ib. 145 הָא טָב וְכ׳ (corr. acc.).

הָנָא, v. הַנִּי.

הֶנְאָה I *enjoyment*, v. הַנִּירָה.

הֶנְאָה II (נוֹא, Hif. הֵנְיָא) *intervention, objection*. Sifrē Num. 153 (ref. to הֵנְיָא, Num. XXX, 6) הָא זֶה מַה הִיא what this 'objection' means; v. הַפְּרָה.

הֶנְגָּה m. (emp. הֶנְגָּה) *Bar-Henag*, surname of a species of *abrathah* (אַבְרָתָה). Sabb. 109<sup>b</sup> (defin. h. (אֲזוּב יוֹן).—[*Pl.* הֶנְגָּה, v. הֶנְגָּה, הֶנְגָּה.]

הֶנְגָּהָה, v. הֶנְגָּהָה.

הֶנְגָּהִי, v. אֲנִיגָּהִי.

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי, v. הֶנְגָּהִי. (v. הֶנְגָּהִי, *Pi.*) *to mark by means of incisions* (emp. הֶנְגָּהִי). B. Bath. 89<sup>b</sup> בְּאַחֲרָא דְּמִנְהֶנְגָּהִי Ms. (ed. הֶנְגָּהִי) in a place where the authorities mark vessels used for measuring. Ib. כְּמָה דְּלֵא מִהֶנְגָּהִי לֹא שְׂקִיל (כל) (Ms. H. הֶנְגָּהִי דְּלֵא זִוְרִי הֶנְגָּהִי) ed. only לֵא בַּהּ what is beyond the mark of the vessel the purchaser will not accept (merely on the faith of the seller as to the quantity).

*Ihpe.* אֶרְהֶנְגָּהִי *to be incised*. Hull. 43<sup>a</sup> זִימְנִין דְּמִיֶּהֲנְגָּהִין *at times* (when the animal stretches its neck) the perforations in the two skins of the oesophagus may just exactly cover each other.

הֶנְגָּהִי m. (preced.) *mark; calculation of proportions*. B. Bath. 89<sup>b</sup>, v. preced. Gitt. 60<sup>b</sup> וְאַשְׁקִי בַּהּ and use the water in proportion (as much as is due to thy share). [Later Hebr. הֶנְגָּהִי *geometry*.]

הֶנְגָּהִי, Midr. Till. to Ps. XVII; Yalk. Ps. 670, read: קוֹרְיֹסִין; v. קוֹרְיֹסִין.

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי f. (preced.) *Indian*. Midr. Till. to Ps. VI חֶרֶב הֶנְגָּהִי an Indian sword.

הֶנְגָּהִי m. (prob. הֶנְגָּהִי pl., v. הֶנְגָּהִי) *Indian*. נֶחְמָא *Indian bread*, a dough roasted on the spit and poured over with oil, or eggs and oil. Ber. 37<sup>b</sup> (Asheri הֶנְגָּהִי).

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי m. pl. (דִּקָּק, with prefixed ה a. נ inserted; corresp. to h. מִלִּילֹת) *melilot*, a kind of clover used as a relish.—Erub. 28<sup>a</sup> מִדָּאִי Median Melilot. Y. ib. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top.

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי (b. h.; v. הֶנְגָּהִי) *behold, here is*. Koh. R. to V, 6 הֶנְגָּהִי הֵן הֵן the 'here is' of a human being (Esth. VIII, 7), הֶנְגָּהִי הֵן הֵן the 'here is' of the Lord (Zech. XIV, 1).—הֶנְגָּהִי here am I. Gen. R. s. 55 לְכוּנִיָּה הֵן I am ready for priesthood; a. fr.

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי f. (נִהַג) *driving* an animal, a form of taking possession. B. Mets. 9<sup>a</sup>, v. מְשִׁיבָה.

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי f. (b. h.; נִיחָה) *rest, ease, relief*. Gen. R. s. 87, beg. (ref. to Ps. CXXXV, 3) הֶנְגָּהִי לֹא הֵן וְכ׳ finds no ease in the company of &c.—הֶנְגָּהִי רוּחַ *peace of mind, appeasement*. Y. Dem. VII, beg. 26<sup>a</sup> (interch. with רוּחַ). Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>a</sup> bot. בְּעוֹשֶׂה הֵן רוּחֵהּ וְכ׳ when he gives his father ease of mind (by obeying his wishes).

הֶנְגָּהִי f. (Hif. נִיחָה) *putting down, depositing, laying down* (v. הֶנְגָּהִי). Sabb. 22<sup>b</sup>, sq. עוֹשֶׂה מִצְוָה הֵן הֵן the real religious ceremony consists in putting the lights in their appropriate place. Ib. 4<sup>a</sup>, a. e. הֶנְגָּהִי הֵן הֵן the lifting up (of a burden on the Sabbath) and the putting down.—Kel. VIII, 8 מְקוֹם הֶנְגָּהִי הַצֵּמִים the place (in the oven) where the wood is placed. Ib. XXII, 1 מְקוֹם הַנְּחָה וְכ׳ enough (left of the side board) to set down the cups; enough . . . to set down portions of meat; Y. Ab. Zar. II, end, 42<sup>a</sup> הֵן מְקוֹם הֵן הַכּוֹסוֹת וְכ׳ (not תחת) both terms mean the same. Taan. 2<sup>b</sup>; 4<sup>a</sup> מִשְׁעֵה הֶנְגָּהִי from the time it (the Lulab) is stored away (the seventh day of Succoth).

הֶנְגָּהִי, v. הֶנְגָּהִי.

הֶנְגָּהִי (denom. of הֶנְגָּהִי), *Nif. נִיחָה* (= נִיחָה, v. נִיחָה) 1) *to be pleased, to enjoy, to profit*. B. Kam. 20<sup>a</sup>, a. fr. הֵן הֵן the one is benefitted &c., opp. הֶסֶר. Ib. II, 2 הֵן מִשְׁלֵם מַה שֶּׁנִּיחָהִי he must pay for what the animal has enjoyed (eaten or drunk), contrad. to שְׁחִיבָהּ what she has damaged. Ber. 10<sup>b</sup> וְכ׳ הֵן הֵן (Rashi

הִי he who desires to make use (of people's hospitalities), may do so following the example of Elisha. R. Hash. 28<sup>a</sup>, a. fr. ליהנות נהנו religious ceremonies are not considered an enjoyment (as regards the use of sacred property &c.); a. v. fr.—2) *to be enjoyed*. Ber. 35<sup>a</sup> דבר שני something which is enjoyable (can be eaten &c.).

*Pi.* to benefit, to entertain, to cause to share. Snh. 92<sup>a</sup> אִיני מְהַנֶּה ח'ח' וכו' allows no scholar to share his wealth. Ber. 63<sup>b</sup> bot. וּמְהַנֶּה וכו' and invites him to partake of his wealth. Yad. IV, 3 חרי אחה כְּמִנְהֶן וכו' you appear to benefit them pecuniarily, but &c. Ab. Zar. 16<sup>b</sup> sq. וְהִנָּאךְ . . . שְׂמָא דְּבַר מִינּוּת (v. Rabb. D. S. a. l. note 20) perhaps a heretical idea was communicated to thee and it pleased thee; Yalk. Prov. 937; a. fr. [Snh. 102<sup>b</sup> הִיף. *Hif.*, marginal note הִיף; v. Yalk. Kings 207.]

חֵנָּה, חֵנָּה ch. (preced.) *to please, to profit*. Targ. Jer. XXXI, 25 חֵנָּה ed. Lag. (oth. ed. חֵנָּה). Targ. Is. XLIV, 10 לְחֵנָּה (h. text חֵנָּה); a. e.—*Part.* חֵנָּה. Gen. R. s. 8 לך עבד מה דר' לך do what pleases thee.—*Pl.* חֵנָּה. Gen. R. s. 3; s. 9 לי ירחוק לא ח' לי ירחוק these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. חֵנָּה.

*Af.* אֶהְיֶה 1) *to please, do good, benefit*. Targ. Hab. II, 18; a. fr.—Snh. 99<sup>b</sup> bot. מאי אֶהְיֶה לָן רבנן (not אחי) what good have the Rabbis done us? Ab. Zar. 14<sup>b</sup> אֶהְיֶה I did you good inasmuch &c. Y. Ber. I, 4<sup>b</sup> bot. ומה מְהַנֶּה ליה (ed. Krot. ומה missing) what good will it do him?; Y. M. Kat. III, 83<sup>c</sup> bot. ליה ומה אֶהְיֶה ליה (corr. acc.); a. fr.—2) *to take effect, be legal*. Tem. 4<sup>b</sup> אר עבד if (what the law forbids) has been done, the act has its legal effect. Ber. 43<sup>a</sup> מְהַנֶּה ליה חסבה the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

*Ithpe.* אֶהְיֶה, *Ithpa.* אֶהְיֶה *to profit, enjoy, be gratified*. Targ. Y. Deut. I, 6 לָן א' it benefitted you (v. Sifré Deut. 5). Targ. O. Gen. XXXVII, 26.—Targ. II Sam. XVII, 16 דלמא יֶהְיֶה וכו' (ed. Wil. יֶהְיֶה) perhaps it will please the king (h. text רָבֵלָה). Targ. Ez. XVI, 31; a. e.—Ned. 50<sup>a</sup> דאֶהְיֶה וכו' that I should enjoy this world's goods. Hag. 15<sup>a</sup> לִי־יֶהְיֶה וכו' let him (myself) enjoy the world. Yeb. 103<sup>a</sup> מְהַנֶּה מַעְבִּירָה she derived gratification from a sinful act. Y. Snh. X, 29<sup>b</sup> top ובר נש לא ובר נש לא (מהחנים) and none were benefitted; a. fr.

חֵנָּה, v. חֵנָּה ch.

חֵנָּה, חֵנָּה f. (denom. of חֵנָּה, v. חֵנָּה I; emp. מאי ח' רש לך Taan. 8<sup>a</sup> enjoyment, pleasure, benefit. what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to Deut. I, 6) ח' גְּדוּלָה וכו' your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26<sup>b</sup>, a. fr. בעל ח' a worldling.—to vow refusal of any benefit or favor from a person. Ned. IV, 1, sq.; a. fr.—Kidd. 41<sup>a</sup> vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 חֵנָּה, v. חֵנָּה.]

חֵנָּה, חֵנָּה ch. same. Targ. Jer. XVI, 19.

Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 חֵנָּה קודשא enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanh. Vaëra 2 (prov.) חֵנָּה מן שנייא of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23<sup>b</sup> חֵנָּה Rashi (ed. חֵנָּה) what good she does is a direct one (by giving bread); חֵנָּה מְהַנֶּה חֵנָּה וְאֵנָּה (read: חֵנָּה) but I give money, and what good I do is indirect; Keth. 67<sup>b</sup> חֵנָּה (read: חֵנָּה, or חֵנָּה, pl.)—Y. B. Bath. V, 16<sup>b</sup> bot. חֵנָּה בְּנֵי דִר' (cmp. חֵנָּה) good, worthy children.—2) *loveliness, beauty* (cmp. חֵנָּה). Targ. Ps. XXIII, 2 חֵנָּה דִּירָאִין loveliness of plants (h. text חֵנָּה).

חֵנָּה, v. preced.

חֵנָּה, v. חֵנָּה.

חֵנָּה, v. חֵנָּה.

חֵנָּה, v. חֵנָּה ch.

חֵנָּה, v. חֵנָּה.

חֵנָּה f. (נכר) *deduction, diminution*. Y. Ber. IX, 14<sup>b</sup> bot.; Y. Sot. V, 20<sup>c</sup> bot. [read:] מן מאי דאית ח' מן מאי דאית ח' a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

חֵנָּה m. (homiletically=חֵנָּה; v. ח'א *gratuitous, purposeless act, vanity*. Erub. 19<sup>a</sup> (play on גִּיהֶנָּה) ... גִּיהֶנָּה (v. Rabb. D. S. a. l. note 50) the valley which all enter for affairs of vanity (worldly lusts).

חֵנָּה, v. חֵנָּה.

חֵנָּה m. (Inf. Hif. of חֵנָּה) *waving ceremony* in the Temple.—ח' ד' (Lev. XXIII, 10—12) *the second day of Passover*. R. Hash. IV, 3; Succ. III, 12; Y. Hall. I, 57<sup>c</sup> top; a. e.—Tosef. Arakh. I, 11 ביום ח' on the same weekday as the second day of Passover; Arakh. 9<sup>b</sup>; v. חֵנָּה.

חֵנָּה f. (b. h.) same; *brandishing, swinging*. Pesik. R. s. 41 (ref. to ח' ח' Ps. XLVIII, 3) חֵנָּה חֵנָּה who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 חֵנָּה.—Y. Maasr. II, 50<sup>a</sup> top חֵנָּה the swinging of the sickle.

חֵנָּה m. (נכר) *producing* before court, esp. *the legal endorsement of a note, stating that it has been produced in court and found valid*. B. Mets. 7<sup>b</sup>; 16<sup>b</sup>; a. e.

חֵנָּה, חֵנָּה [the blossom,] name of a coin; pl. (through false analogy, v. חֵנָּה). Tosef. B. Bath. V, 12<sup>a</sup>; Kidd. 12<sup>a</sup>, v. חֵנָּה.

חֵנָּה m. (Inf. Hif. of חֵנָּה) *sparkling, sparkling* of the rising sun. Taan. III, 9. Ber. I, 2; a. fr.

**הַנֶּצֶחַ** f. (ניזן, v. preced.) *sprouting forth*. Men. 69<sup>a</sup> שְׂרִיין וְכ' (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. הַנֶּצֶחַ. Ib. ה' דַּעֲלָה the coming forth of the fruit, ה' of the foliage.

**הַמְּזִינִין** m. pl. (חוד, חכך, with prefix חנ; cmp. *pannelled ceiling*. Targ. I Kings VI, 9 (h. text גַּבִּים).

**הַיֶּסֶב, הַסֵּב** m. (סבב, Hif.) *placing the divans around the table*; in. gen. *banquet, meal in company* (v. הַסֵּב). Y. Maasr. IV, 51<sup>b</sup> top בַּשָּׂדֶה ה' עֲשֶׂה if one arranges a meal in company in the field. Y. B. Bath. IX, 16<sup>d</sup> bot. ה' וְעָשָׂה לוֹ ה' וְכ' he made the wedding meal for him in the *triclinium*. Y. Taan. IV, 68<sup>a</sup> bot. ה' סָדַר the position of couches at a banquet. Ib. the patriarchs lie in the grave ה' דָּרָךְ in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. *Triclinium*).

**הַיֶּסֶב, הַסֵּב** I f. same; *lying down for a meal in company*. Ber. 43<sup>a</sup>, v. הָיָה. Ib. הַיֶּסֶב (Ms. M. הַסֵּב), v. preced. Ib. 52<sup>b</sup> הַסֵּב גִּיּוֹם Ms. M. (ed. הַסֵּב) a banqueting of gentiles. Pes. 108<sup>a</sup> הַסֵּב יָמִין *lying on the right side at the Passover meal*; a. fr.

**הַסֵּב** II f. (סבב; v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another*. B. Bath. 111<sup>b</sup> הַסֵּב ed. (Ms. H. a. Rashb. סֵבַר) the transfer which would be caused by the husband's succeeding to his wife's property. Ib. 112<sup>a</sup> הָבָן Ms. R. (ed. סֵבַר, סֵבַר) the eventual transfer through the son's succession.

**הַסֵּגֶר** m. (סָגַר; v. Lev. XIII, 4, a. e.) *locking up the leper for trial*; cmp. הִקְלֵט. Y. Meg. I, 71<sup>b</sup> ה' מְרוּךְ after being locked up. Y. M. Kat. III, 82<sup>c</sup> bot.; a. fr.

**הַסֵּגֶר** f. same. Lev. R. s. 17 וְכ' ה' ה' locking up and all Israel was silenced before him (to listen to him); Tanh. Masé 5 הַסֵּב; ed. Bub. 4 וְכָסוּ.

**הַסֵּת** (b. h.) *to be silent*. Num. R. s. 23 וְכ' ה' and all Israel was silenced before him (to listen to him); Tanh. Masé 5 הַסֵּב; ed. Bub. 4 וְכָסוּ.

**הַסִּיקוּם**, Y. Snh. VIII, beg. 26<sup>a</sup>, read: הַסִּיקוּם, v. הַסִּיקוּם.

**הַסִּיקוּם**, v. הַסִּיקוּם.

**הַסִּיקוּם**, v. הַסִּיקוּם.

**הַסִּיקוּם\*** f. (hasta) *spear*. Pesik. R. suppl. (p. 197<sup>a</sup> ed. Fr.) עֲשֶׂה לָהֶם בְּסִמְלֵה בְּרוּךְ הָאָרֶץ (read: לָהֶם שׁוֹלַח לָהֶם) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. Hasta).

**הַסִּיקוּם**, v. הַסִּיקוּם.

**הַסִּיקוּם**, v. הַסִּיקוּם.

**הַסִּיקוּם** m. (הַסִּיקוּם)=preced. w., (with or sub. הַסִּיקוּם) *dis-carding, giving up*. Y. Pes. I, 28<sup>b</sup> top דָּבַר חוּרָה ה', v. הַסִּיקוּם. Y. Shek. VII, beg. 50<sup>c</sup> דָּבַר מַעֲוֵן וְכ' sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75<sup>c</sup> top מַפְנֵי ה' ה' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67<sup>b</sup> מַסִּיעַ (corr. acc.). Y. Pes. X, 37<sup>d</sup> bot. ה' ה' because the thought of eating it has been abandoned.

**הַסִּיקוּם** Ar., v. הַסִּיקוּם.

**הַסִּיקוּם** m. (סִפֵּר) *funeral ceremonies, manifestations of mourning, funeral address, eulogy &c.* M. Kat. III, 8 ה' שְׁלָא לְהַרְגִּיל אֶת הָהָא in order not to invite lamentation. Tosef. ib. II, 17 עַל לֵב ה' *hesped* means beating on the heart. Y. Ber. III, 6<sup>b</sup> top [read:] ה' הַסִּיקוּם בְּה' the leader of the lamentation and all those engaged in it. Y. Succ. V, 55<sup>b</sup> bot. ה' הַסִּיקוּם הַמִּוּנָה ה' &c. Sabb. 153<sup>a</sup> ה' הַסִּיקוּם הַמִּוּנָה ה' from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—ה' קָשָׁר *to compose and arrange a funeral song*. Y. Yeb. XVI, 15<sup>d</sup> top ה' קָשָׁר וְכ' ה' מִצָּא found that lamentations were prepared in his house. Y. Yoma I, 88<sup>b</sup>; Y. Sot. I, end, 17<sup>d</sup>. Lam. R. introd. (R. Joh. 1).

**הַסִּיקוּם, הַסִּיקוּם** ch. same. Targ. Lam. I, 18; a. e.—Ber. 6<sup>b</sup>. Succ. 52<sup>a</sup>; a. fr.

**הַסִּיקוּם** f. (סִפֵּר or סִפֵּר) *seduction, enticement*. Yoma 22<sup>b</sup> ה' הַסִּיקוּם ה' ה' the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Hull. 4<sup>b</sup> ה' בְּרִבְרִים ה' *enticing* (the verb הַסִּיקוּם) never applies to verbal persuasion (but only to sensual influences). Sifré Deut. 87 אֵלֶּה שְׁמוֹת ה' הַסִּיקוּם means leading astray; ה' אֵלֶּה ה' it means instigation.

**הַסִּיקוּם** m. (Infin. Hif. of סִפֵּר) ה' פָּנִים (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer*. Hag. 5<sup>a</sup> וְכ' ה' כָּל שְׂאִינֵי בְּה' פ' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib. b.

**הַעֲבָרָה** f. (עָבַר) 1) *carrying, bearing*. R. Hash. 27<sup>b</sup>, a. e. (ref. to הַעֲבָרָה, Lev. XXV, 9) ה' הַעֲבָרָה (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (=) הַעֲבָרָה ה' *causing the sound to pass over a certain space, proclamation*. Ib. 34<sup>a</sup> ה' מִמֶּשֶׁה ה' ה' מִמֶּשֶׁה Ms. M. (ed. דִּגְמַר עֲבָרָה ע') we learn the meaning of הַעֲבָרָה (Lev. I. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96<sup>b</sup>; Yalk. Ex. 413.—3) *leading across, passing*; in gen. *use of the stem*. Y. Snh. VII, 25<sup>b</sup> bot. (interch. with עָבַר); Sifra K'doshim ch. VIII, Par. 4 וְכ' ה' מִהּ as the 'passing' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32<sup>a</sup> ה' מִמֶּשֶׁר ה' analogy between the first-born and the tithes founded on

the use of the stem עבר (Ex. XIII, 12, a. Lev. XXVII, 32); (Zeb. 9<sup>a</sup>, a. e. עברה).—4) (from Num. VIII, 7, VI, 5, a. e.) *passing the razor over the hair, shaving*. Naz. 58<sup>b</sup>, sq. ש' removing the hair of the body. Y. ib. II, end, 52<sup>b</sup> ש' לֹהֵ for the purpose of removing the hair, opp. גידול שיער.

**הַעֲרָאָה** f. 1) (עֵד, *Hif.*) *testimony, deposition*. B. Mets. 3<sup>a</sup>, <sup>b</sup> הַעֲרָאָה עֵדִים evidence through witnesses; a. e.—2) (יַעֲרֵר) *warning given to the owner of a mischievous animal* (Ex. XXI, 29); *law concerning damages payable after warning*, v. מַעֲרֵר. B. Kam. 18<sup>b</sup> וְכ' יֵשׁ ד' the law &c. applies to &c. (and full damages must be paid). Y. ib. II, beg. 2<sup>d</sup>; a. fr.

**הַעֲרָפָה** f. (עָרַף) *surplus; addition, increase*. Keth. 43<sup>a</sup> לֹהֵ concerning the surplus of the value of labor over the cost of sustenance. Ib. 66<sup>a</sup> א' עֲרֵי הַדָּחֵק a surplus gained through an extraordinary exertion. B. Kam. 87<sup>b</sup>. Gitt. 12<sup>a</sup>; a. e.—Ib. <sup>b</sup> לֹהֵ for additional support (not included in the sustenance furnished by the master).

**הַעֲלִיּוּהָ** f. (עָלָה *Hif.*) 1) (fr. Lev. XIX, 19) *throwing over one's shoulders, wrapping*, opp. to לְבִישָׁה putting on of a dress. Yeb. 4<sup>b</sup>. Yoma 69<sup>a</sup>.—2) *bringing up, offering on the altar, placing on the table*. Pesik. R. s. 16, end אֲחֵרָה כָּרִי ד' sufficient for one offering; Tanh. Ki Thissa 10. Hull. 104<sup>a</sup> ד' וְאֵינָן נִגְזֵר ד' and shall we forbid the serving on the table for fear that &c.?—3) (v. Lev. XVI, 9) *taking the lot out of the ballot box*. Y. Yoma IV, 41<sup>c</sup> top.

**הַעֲלָם** c. (Inf. Nif. of עָלַם) *being unknown*, esp. (with ref. to Lev. IV to V) *unconsciousness, forgetfulness* as the cause of a transgression. Shebu. 26<sup>a</sup> ד' שְׁבוּעָה forget-ting that he had sworn; ד' חֹפֶץ forgetting the subject of the oath. Sabb. 70<sup>b</sup> ד' שִׁבְתָּ unconsciousness of its being the Sabbath day; ד' מְלָאוֹת of the sinful nature of those labors. Ib. אִם עָשָׂאן.. בְּרָא אֲחֵרָה. Ib. I, 2<sup>b</sup> בְּרָא אֲחֵרָה 9<sup>b</sup> top אֲחֵרָה Y. ib. III, 9<sup>b</sup> top אֲחֵרָה (interch. with בְּעָלָם); B. Bath. 55<sup>b</sup> בְּרָא (Ms. H. אֲחֵרָה); Ker. IV, 2 (17<sup>b</sup>) אֲחֵרָה; ib. III, 2 אֲחֵרָה (B. Sifra Yayikra, Hōbah, Par. 1, ch. I; a. fr.—*Pl.* הַעֲלִיּוּהָ. Y. Sabb. l. c. ד' בְּשֵׁנִי in two discontinuous states of forgetfulness. Y. Shebu. I, 32<sup>d</sup> top ד' יָדִיעוּת many moments of consciousness and intervening forgetfulness. Y. Snh. VII, 24<sup>c</sup> top; a. e.—Usu. הַעֲלָמוֹת (fr. הַעֲלָמָה, v. next w.), or הַעֲלָמוֹת. Sabb. 80<sup>a</sup> ד' בְּשֵׁנִי; Ker. 17<sup>a</sup>; B. Bath. l. c. ד' בְּשֵׁנִי. Tosef. Ker. III, 2; 7 ד' בְּשֵׁנִי; a. fr.—[Midr. Till. to Ps. IX, 1 הַעֲלָמוֹת, v. עָלָם.]

**הַעֲלָמוֹת** f. same. Shebu. 4<sup>a</sup> לְמַלְכוּת מֵאִי עֲבִירָהּ how can an act committed through forgetfulness be punished with lashes?—Ib. 14<sup>b</sup> דִּיא ד' is this to be considered a sin committed through ignorance (not preceded by knowledge)?—*Pl.* הַעֲלָמוֹת, v. preced.

**הַעֲמֻדָה** f. (עָמַד) *placing, being placed, appearance*. B. Kam. 34<sup>a</sup>, a. e. כְּשֶׁעָרָה ד' בְּרִיךְ according to the condition of the animal at the time of appearance in court.

Bekh. 32<sup>b</sup>, a. e. ד' וְהַעֲרִיכָה must be placed (before the priest) and appraised (Lev. XXVII, 11). Ib. וְכ' בְּכָל ד' subject to the law requiring placing &c. Yoma 41<sup>b</sup> אֲד' does it refer to the placing of the sacrifice (to וְהַעֲמִידוֹ, Mish. ib.)?—Y. Maas. III, 54<sup>c</sup> top ד' וְהַעֲרִיכָה (interchanging with עֲמִידָה).

**הַעֲנִיָּק, הַעֲנִיָּק** m. (Inf. Hif. of עָנַק, with ref. to Deut. XV, 14) *the outfitting of the emancipated slave*. Kidd. 17<sup>b</sup> לֹהֵ ('and also to thy handmaid shalt thou do likewise', Deut. XV, 17) refers to the outfit (not to the marking of the ear); Y. ib. I, 59<sup>c</sup> bot.; Sifré Deut. 122.

**הַעֲרָאָה** v. הַעֲרִיּוּהָ.

**הַעֲרֵב** m. (Inf. Hif. of עָרַב) *sunset*, required for the unclean person, after purification, to be entirely clean (Lev. XI, 27; a. fr.). Yoma 6<sup>a</sup> ד' הַשֶּׁשׁ does he not require the sunset to pass before he may officiate?; a. fr.

**הַעֲרֵבָה** f. (denom. of עָרַב) 1) *going home in the evening from labor* (=הַכְּנָסָה), opp. to הַשְׁעָמָה. Y. B. Mets. VII, beg. 11<sup>b</sup> [read:] מִשְׁלַח בֵּרַח וְד' מִשְׁלַח שְׂרָחָה הַשְׁכָּמָה מִשְׁלַח בֵּרַח וְד' מִשְׁלַח (4) הַשְׁעָמָה. v. הַשְׁעָמָה that the time needed for going out &c., on Sab- bath eves both are deducted from the employer's time.—2) *night work*. Lev. R. s. 19; Midr. Sam. ch. V דְּבִרֵי הַיּוֹרָה the words of the Law require early and late study, whence shall sustenance come?

**הַעֲרָאָה, הַעֲרִיּוּהָ** f. (עָרַה, v. Lev. XX, 18) *sexual contact, the first stage of sexual connection*. Tosef. Sot. I, 2; Y. ib. I, 16<sup>c</sup> bot. ד' כָּרִי time long enough for arriving at the intimacy of the first stage. Yeb. 55<sup>b</sup>, a. e. ד' הַכְּנָסָה, v. הַכְּנָסָה; a. fr.

**הַעֲרֵכָה** f. (עָרַךְ) *appraisement*. Bekh. 32<sup>b</sup>; a. e., v. הַעֲמָדָה.

**הַעֲרָמָה** f. (עָרַם) *trickery, legal evasion, improper means to avoid a religious duty*. Y. Peah V, 19<sup>b</sup> bot.; Y. Ned. IV, end, 38<sup>d</sup> לֹא חָשׂוֹ לֹהֵ the Rabbis did not apprehend an evasion. Ib. V, end, 39<sup>b</sup> a donation like that of Beth-Horon (v. Mish. ib. 7) בְּרָא שְׂרָחָה which was made for the sake of circumventing (a vow). Tosef. B. Mets. IV, 3 הַעֲרָמָה רִיבִיָּה an evasion of the law of usury; B. Mets. 62<sup>b</sup>; Y. ib. V, 10<sup>b</sup> top; a. fr.

הַפָּנָה, הַפָּנָה, v. הַפָּנָה.

הַפָּנָה, Tosef. Kel. B. Mets. II, 12, v. הַפָּנָה.

הַפָּנָה, הַפָּנָה, pl. הַפָּנָה, v. הַפָּנָה.

**הַפָּרָה** f. (פָּטַר, v. אָפַטָה) 1) *farewell-address, toast on parting*. Gen. R. s. 69, end.—2) *Haftarah, prophetic lesson read in Synagogue after the reading from the Pentateuch*, v. אָפַטָה. Meg. 30<sup>b</sup>.—*Pl.* הַפָּרָה. Ib.; a. e.

**הַפִּיּא** Ar, v. הַפִּיּא.

הפטרק, v. הפטרק.

הפטרק, v. הפטרק.

הפטרק adv., v. הפטרק.

**הפטרק** f. (הפטרק) *perverse*. Targ. Prov. X, 31 Ms. (ed. (רפטרק).—*Pl.* הפטרק *perverse things, perverseness*. Ib. XVI, 30.

**הפטרק** f. (הפטרק) *upturning, displacing*, as a symbol of possession. Y. B. Kam. III, 3<sup>c</sup> bot., *contrad. to הפטרק*. [הפטרק, v. הפטרק].

**הפטרק** f. (הפטרק) *perverseness*. Targ. Prov. X, 31, v. הפטרק.

הפטרק, v. הפטרק.

**הפטרק (הפטרק)** of *Haipha* (?). Gen. R. s. 100 הפטרק, v. הפטרק.

**הפטרק** (b. h.) 1 (act. verb) *to turn; to change; to reverse; to pervert, subvert, destroy*. Ex. R. s. 18 הפטרק a country perverted the rules of forced labor for the captives (treating them inhumanely); ד' הפטרק he changed the law against them and put them to death by night (against the Jewish law, v. Snh. IV, 1). Ib. הפטרק He destroyed Sodom. Ber. 55<sup>b</sup> as thou didst turn the curse . . . into blessing, וכן הפטרק so do thou turn &c. B. Kam. III, 3 הפטרק he who upturns (changes the place of) the dung (taking possession); a. v. fr.—*Part. pass.* הפטרק I saw a reversed world, the uppermost below &c. Sabb. 108<sup>b</sup> הפטרק Sodom is subverted and what is said about it is perverted. Sifra Thazr. Par. 3, ch. III הפטרק when its color is changed; a. v. fr.—Y. Naz. V, end, 54<sup>b</sup> הפטרק, v. הפטרק.—2 (neut. verb) *to change*. Sifra ch. IV לכן הפטרק if the whole of it has turned white. Neg. IV, 3; a. fr.

*Nif.* הפטרק 1 *to be upturned, destroyed; to be changed*. Yalk. Esth. 1056 הפטרק when Sodom was subverted. Gen. R. s. 50 הפטרק, v. הפטרק. Tanh. Sh'moth 25 הפטרק the voice turned around, as if coming from &c.; a. fr.—2 *to roll about*, v. *Hithpa*.

*Pi.* הפטרק 1 *to reverse, pervert, turn*. Gen. R. s. 20 הפטרק who spoke perversely of the Creator. Kidd. 59<sup>a</sup> הפטרק a poor man turns the cake, and another comes and takes it, i. e. one who buys away what another is negotiating for.—2 *to scheme*, v. *infra*.

*Hithpa.* הפטרק, *Nithpa.* הפטרק 1 *to be changed, disguise one's self*. Gen. R. s. 21 end הפטרק they (the angels) assume various shapes.—2 *to turn one's self around*. Ib. הפטרק for it (the fiery sword) turns around man &c. Yeb. 35<sup>a</sup>; Keth. 37<sup>a</sup> הפטרק she turns herself (makes violent motions). Ib. הפטרק (Keth. l. c. הפטרק).—Tanh. Vayetsé 11 הפטרק prevaricated (changing terms).—3 *to scheme*. Ruth R. introd. 3 הפטרק שרוא (Esaw=Rome) schemes and comes

against &c.; Yalk. Prov. 959 הפטרק על וכן. Ib. הפטרק שרוא Ruth R. l. c. הפטרק.

**הפטרק** ch., fut. **הפטרק**, same (v. הפטרק) 1 *to turn, change*. Targ. Ps. CV, 29; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup> הפטרק he turned his face off.—2 *to overturn, destroy*. Targ. Gen. XIX, 25; a. fr.—3 (neut. verb) *to turn around*. Targ. Prov. XXVI, 11; a. e.—Num. R. s. 12 כהרין הפטרק . . . ברנש like one going down a ladder backwards; Y. R. Hash. II, 58<sup>a</sup> הפטרק בסולמא הפטרק like those who ascend a ladder backward; Yalk. Job 912 [read:] כהרין הפטרק בסולמא הפטרק (v. Lattes Saggio p. 106). —4 (with ב) *to be engaged in, to handle*. Pes. 113<sup>a</sup> (prov.) deal in carcasses, but deal not in words (gossip, sophistry &c.). Y. B. Kam. IV, beg. 4<sup>a</sup> אנה הפטרק ומהפטרק ברירי וכן I turn around my stock of goods (selling and buying again), so that I reach thee in profits. Ab. V, 22 הפטרק בה וכן study it over and again; a. fr.—V. הפטרק.

*Pa.* הפטרק 1 (=הפטרק) *to turn; to bring back, restore; to turn off* (wrath), *to appease; to give in return, reply*. Targ. Prov. XXV, 13.—Ib. XXIX, 8.—Ib. XXIV, 29 Ms. (ed. הפטרק *Af.*).—Ib. 26.—2 *to handle, be engaged in, barter, study* (v. Pe. 4). Kidd. 59<sup>a</sup> הפטרק בהרין וכן was negotiating about a field. Sabb. 119<sup>a</sup> הפטרקנא before I study what might be said in his favor. Pes. 40<sup>a</sup> הפטרק כיפרי who handle sheaves; הפטרקו (Ms. M. הפטרקו) when ye handle (them), handle them with the thought that they will be used for a religious purpose.—*Part. pass.* הפטרק. Y. Maasr. III, end, 51<sup>a</sup> הפטרק הפטרק ורין it turns and is turned in all directions (studied over and again), but we can learn nothing from it.

*Af.* הפטרק, v. *supra*.

*Ithpa.* הפטרק, *Ithpe.* הפטרק 1 *to be turned, changed; to turn about, deal in* &c. Targ. Lev. XIII, 3. Targ. Job XXX, 21; a. fr.—Y. Maasr. III, end, 51<sup>a</sup>, v. *supra*.—2 *to roll about*. Targ. Jud. VII, 13; a. e.

**הפטרק** m. (b. h.; preced. wds.) 1 *reverse, opposite*. הפטרק a phrase which means the reverse (euphemism). Y. Naz. II, 51<sup>d</sup> הפטרק (ed. Krot. הפטרק, corr. acc.); ib. V, end, 54<sup>b</sup> הפטרק.—2 *upturning* (a pile), *displacing*. B. Kam. 29<sup>b</sup> הפטרק כל ד' למשה וכן the term 'upturning' means a movement within three cubits (Var. v. Rabb. D. S. a. l. note 80).

**הפטרק** f. (preced. wds.) 1 (b. h.) *destruction*.—2 *change, turn*.—*Pl.* הפטרק, הפטרק. Ber. 55<sup>b</sup> הפטרק שלש ד' three verses in which *change* (the expression הפטרק) occurs.

**הפטרק** m. (preced. wds.) *fickle-minded*.—*Pl.* הפטרק. Targ. Y. I Deut. XXXII, 20.

**הפטרק** m. (b. h.) same. Yalk. Esth. 1056, v. next w.—*Pl.* הפטרק. Ruth R. introd., 3; Yalk. Deut. 945 (Sifré Deut. 320 הפטרק, v. next w.).

**הפטרק** m. same. Meg. 15<sup>b</sup> (Yalk. Esth. 1056, v. preced.).—*Pl.*, v. preced.

**הפטרק** f. (הפטרק) *destruction*. Targ. Gen.



XIX, 29. Targ. O. Deut. XXIX, 20 (Ms. **בְּהַפְּרִיכְתָּא**); a. e.—*Pl. הַפְּרִיכְתָּא*.—Targ. Y. II Gen. XVIII, 2.

**הַפְּלָאָה** f. (פְּלָא) 1) *distinction, peculiarity, use of the word* פְּלָא. Sabb. 138<sup>b</sup> וְזוֹ וְכִי this peculiarity of punishment (Deut. XXVIII, 59) &c.; וְזוֹ הוֹרָה it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. **אִיסְפָּלְיָאָה**). Tosef. Naz. III, 19 לֹא נִתְּנָה נִזְיוֹנָה אֵלָּא לָהּ the law of the *nazir's* vow applies only to distinct utterance (where there is no doubt); Naz. 34<sup>a</sup>; a. e.—Ib. 62<sup>a</sup> of the two *ki yaflî* (Lev. I. c., Num. I. c.) וְכִי אחד ה' לאיסור ואחד ה' וכ' one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. **הַפְּרִיכְתָּא**); Hag. 10<sup>a</sup> אחת ה' וכ' אחד.

**הַפְּלִיג, הַפְּלָג** m. (פְּלָג) 1) *separation, interruption, interval*. Y. B. Kam. II, end, 3<sup>a</sup> בְּרֵי נְגִירוֹת it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40<sup>b</sup> bot. ואם להפליג if the conversation lasted long enough to be considered a discontinuation of the services, opp. לשעה. Ib. עשו אותה כה' they declared it (the going out for easing one's self, v. **מְסִיכָה**) to be like a discontinuation.—2) *digression*. Y. Ab. Zar. III, 42<sup>d</sup> bot. תשובת ה' השיבו he made a reply only to divert his mind (Bab. ib. 44<sup>b</sup> חשובה גנובה v. **פְּנֵיב**).

**הַפְּלָגָתָהּ** f. (preced.) *separation, v. הוֹר, v. הוֹר*. Snh. X, 3; a. fr.

**הַפְּלִיג, v. הַפְּלָג**.

**הַפְּסָדָה** m. (פְּסָד) *decrease, loss; injury; disadvantage; waste*. Pes. 15<sup>b</sup> הוֹלִיךָ ה' an unnecessary destruction of &c.—Ib., a. fr. מְרִיבָה ה' a considerable loss, opp. מֵינֵשׁ ה'. Ab. II, 1 מְצִיחָה ה' the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. יֵצֵא שְׂכָרוֹ בְּהַפְּסָדוֹ his advantage is set off by his disadvantage. Lev. R. s. 34 הַפְּסָדָה the disadvantage of (punishment for) neglecting it, opp. שְׂכָרָה reward for observing it. B. Kam. 115<sup>b</sup> כֹּהֵן ה' מפני ה' כהן because it is an injury to the priest (entitled to it). Sabb. 147<sup>b</sup> ה' איכלין a waste of eatables; a. fr.

**הַפְּסָדָה** ch. same. B. Kam. 115<sup>b</sup> ה' דאיכא (ed. הפסדה, corr. acc., Ms. R. a. F. **הַפְּסָדָה**). V. פְּסִידָה.

**הַפְּסָקָה** m. (פְּסָק) *interruption, suspension, end*. Erub. 54<sup>a</sup> וְכִי לֹא אֵין לִי ה' there is no end to it for all eternity. Y. Ber. XI, 10<sup>a</sup> bot. בְּרִכָּה ה' an unlawful interruption between the blessing and the partaking of food. Ib. II, 5<sup>b</sup> top ה' יָמִי intervening days during which menstruation ceased. Ib. IX, 13<sup>c</sup> bot.; Midr. Till. to Ps. CIV, 32 שְׁנוֹת ה' interregnum, anarchy. Y. Yeb. II, 3<sup>d</sup> bot. שְׁנוֹת ה' the secondary degrees of forbidden marriages have no limitation; a. fr.

**הַפְּסָקָה** f. (preced.) *ceasing, interruption, interval*. Gen. R. s. 33 Sivan, the seventh month וְכִי לִהְפָּסְקָתָהּ counting from the time the rains ceased (Yalk. ib. 59 **לִירִידָה**).

Taan. 4<sup>b</sup> לֹא with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אֵין כָּאֵן ה' there is nothing intervening (between וִיקְרָא a. וִידְבֵּר Lev. I, 1); a. fr.—*Pl. הַפְּסָקוֹר*. Num. R. s. 14, end ה' the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim*, *Zakhor*, *Parah* and *Hahodesh* are severally read, v. פְּרָשָׁה. Meg. 30<sup>a</sup> שְׁנִייה לֹא 'the second Sabbath' means that following the Hafsakah.

**הַפְּצָא** Ar., v. **הַפְּצָא**.

**הַפְּקִירָא**, v. **הַפְּקִירָא**.

**הַפְּקִיעָה** f. (פְּקִיעַ; cmp. **אַפְקִיעָתָא**) *cancellation, release from debt*. B. Kam. 113<sup>b</sup> הַפְּקִיעָה הִלְוִיָּהּ the cancellation of his (the gentile's) loan.

**הַפְּקִירָא** (Y. dial. **הַבְּקִירָא**) m. (פְּקִיר) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property*. Eduy. IV, 3 הַפְּ לַעֲנִיִּים הַפְּ Ms. M. (ed. **הַבְּ**, v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) עַד שִׁיעָקִיר אֵינוֹ ה' עַד שִׁיעָקִיר it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30<sup>b</sup> הַפְּ Yeb. 89<sup>b</sup>; Gitt. 36<sup>b</sup> ה' ב' ד' ה' the confiscation by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46<sup>a</sup> bot. Peah I, 6 וְיִזְחֵן מִשּׁוּם ה' or he may set aside a portion of his crop as public property. Y. ib. III, 17<sup>c</sup> bot. ה' is public property ever subject to the laws of *Peah*? Ib. V, 19<sup>b</sup> אֵין הַבְּקִירָה ה' his renunciation is ineffectual. Ib. בִּזְכִּייהּ ה' יִוצֵא.. אֵלָּא renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38<sup>d</sup> (corr. acc.). Y. Snh. VI, 23<sup>b</sup>, beg. טְעִיָּה הִיא it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end בְּנֵי אָדָם שָׁל ה' *outlaws*. Yeb. 66<sup>a</sup> מִנְהֵג בָּהּ people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

**הַפְּקִירָא, הַפְּקִירָא** m. (פְּקִיר, cmp. **אַפְקִירָתָא**) 1) *unbridled lust, lawlessness*. Gitt. 13<sup>a</sup> לִיהָ נִירָה לִיהָ a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11<sup>a</sup>.—2) as preced. word. B. Kam. 115<sup>b</sup> מִדֵּי קָא וְכִינָא (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 הַפְּקִירָא (הַפְּקִירָא) *an unprotected woman*.

**הַפֵּר** m. (Inf. Hif. of פָּרַר, פָּרַר; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's (or father's) right* of declaring void his wife's (or daughter's) vow, *invalidation*. Ned. X, 7, a. fr. לְכָלל חָקֵם בָּא לְכָלל ה' whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you



fo a family settled in Babylonia. M. Kat. 22<sup>a</sup> (Ms. M. (הצלבוני).

**הַצְנֵעַ** m. (Inf. Hif. of צנע *chastity*. Pesik. Sos, p. 146<sup>b</sup>; Yalk. Job 906; (Yalk. Gen. 93 הַצְנֵיעָהּ).

**הַצְעָה** f. (יָצַע) *making a couch, laying out of mattresses, carpets &c.* Keth. 4<sup>b</sup>, a. e. הַצְעָה הַמֵּטָה making the bed (for her husband). Yoma 69<sup>a</sup> שָׁרִי בַּה' שָׁרִי for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted.—V. מַצְעַע.—Trnsf. *arrangement, structure, construction.* Hull. 49<sup>b</sup> וְכִי הָיָא ה' שֶׁל מִשְׁנָה וְכִי the construction of the Mishnah (Boraita) is as you stated, but reverse the first clause. Snh. 51<sup>a</sup>; a. e.

**הַצְתָּה** f. (יָצַת) *kindling*. Y. Sabb. II, beg. 4<sup>c</sup> צְרִיכָה בְּרוּךְ וְכִי הַצְתָּהּ (corr. acc.) must be kindled so that the larger portion be on fire, v. הֶלֶק. Y. Yoma II, 39<sup>c</sup> top; Bab. ib. 24<sup>b</sup> הַצְתָּהּ וְכִי kindling of &c.

**הַקְבֵּלָה** f. (קָבַל, v. קָבֵלָה), *reception*, Shebu. 35<sup>b</sup>; Sabb. 127 (Ms. M. קָבֵלָה) ה' receiveing the Divine Presence.

**הַקְדֵּשׁ, הַקְדִּישׁ** m. (קִדַּשׁ) 1) *that which is dedicated to a sacred purpose, esp. sacred or Temple property.* Yeb. 66<sup>b</sup> bot., a. fr. וְכִי a pledged animal which the debtor dedicates as a sacrifice &c., v. פָּקַע. Gen. R. s. 60 וְכִי; Arakh. VIII, 7 עֵלְיוֹרִי dedication of the value of an object; opp. מִזְבַּח ה' dedication for the altar (allowing no redemption). Ib. VII, 1 מִחֲשַׁבְתֵּי חֲרָשִׁים אֵין לָהּ months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2<sup>b</sup> כֹּה' אֶבְרָה' because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קָדַשׁ). Taan. 24<sup>a</sup> וְכִי עֲלֵיךְ וְכִי they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication*. Arakh. 2<sup>a</sup>; Tem. 2<sup>a</sup> חֲחֵלָה ה' a preliminary act of dedication, סוּקָה ה' the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9<sup>b</sup>; B. Mets. 54<sup>b</sup> רֹאשִׁי ה' the original dedication, ה' שֶׁנִּי the substitution (for an animal which became defective); a. fr.—Pl. הַקְדִּישׁוֹת. Arakh. 2<sup>a</sup>; 1) *sacred objects*. Lev. R. s. 5; a. fr.—2) *laws concerning dedication*. Tosef. Erub. XI (VIII), 24; ib. Hag. I, 9 (ed. Zuck. וְהַקְדִּישׁוֹת, corr. acc.); a. e.

**הַקְנֹת** f. (נָקַת) *letting blood, opening a vein*. Ker. V, 1 הַקְנֹת דָּם ה' the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22<sup>a</sup>. Nidd. 19<sup>b</sup>. —Gitt. 70<sup>a</sup> דָּם הַקְנֹת blood-letting. Sabb. 29<sup>a</sup> ה' סְעוּדָה ה' (ed. דָּם) the meal taken after blood-letting; a. fr.

**הַקְמִיר** m. (קָמַר) *letting rise in smoke, burning on the altar*. Ber. I, 1; a. fr.

**הַקְמָרָה** f. same. Y. Pes. VII, 34<sup>c</sup> top. Y. Yoma II, 39<sup>c</sup>; a. e.—Pl. הַקְמָרוֹת. Tosef. Dem. II, 7 הָרָה; Men. 18<sup>b</sup> Ms. M. (ed. הָרָה); Hull. 132<sup>b</sup> הָרָה (v. הֶמְסַס as to fusion of article).

**הַקְנִיפָא, הַקְנִיף**, v. הִקְנִיף.

**הַקְנִישָׁא, הַקְנִישׁ**, v. הִקְנִישׁ.

**הַקְנָם** m. (Inf. Hif. of קָנַם, formed for analogy with הַקְנִיף q. v.) *confirmation, the privilege of confirming a vow*. Ned. X, 7; a. fr. (comment. write indiscriminately הַקְנָם הַקְנִיפָא, analogous to הַקְנִיפָא).

**הַקְמָה** f. (קָמַה) 1) same. Ned. 69<sup>a</sup> ה' ראשונה the first confirmation (when he said the first לִיכִי). Ib. ולא ה' but my confirmation shall not take effect; a. e.—2) *erection*. R. Hash. 2<sup>b</sup> לְהַקְמִית הַמִּשְׁכָּן dating from the erection of the Tabernacle. Y. Yoma I, 38<sup>c</sup> top; Num. R. s. 12, a. e. ה' הִלִּילָהּ ה' the putting up (of the Tabernacle) by night; a. e.—Pl. הַקְמָוֹת. Ib. הַקְמָוֹתָיו his repeated acts of putting up.

**הַקְנָתָה** f., v. אֶקְנִיתָהּ.

**הַקְנָפָא, הַקְנָפָה**, v. הִקְנָפָה.

**הַקְפָּדָה**, v. אֶקְפָּדָה.

**הַקְפָּה** f. (קָפָה II) 1) *surrounding, going round*. Yoma 59<sup>a</sup> בִּרְגֵל ה' the sprinkling was done in walking around; ה' בִּיר by circular movements of the hand. Pesik. R. s. 41 הַקְפָּת הַמִּזְבֵּחַ going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around*. Naz. 29<sup>a</sup> וְכִי ה' and he (the Nazir) may shave &c. Ib. הַקְפָּת כָּל הָרֹאשׁ shaving the entire head, opp. to פָּאָה ה' shaving the ends, v. פָּאָה. Y. Sot. II, beg. 17<sup>d</sup> ה' נִוְרֹת ה' the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb*. Y. Yeb. X, end, 11<sup>c</sup>; Snh. 68<sup>b</sup>.—4) *debts for merchandise payable at certain seasons* (cmp. הַקְפָּה). Shebi. X, 1; Tosef. ib. VIII, 3 וְכִי הַקְפָּת הַנִּתְּרָה shop-debts are not subject to the law of limitation in the Sabbatical year.—Pl. הַקְפָּוֹת. Gen. R. s. 41 he came back הַקְפָּוֹתָיו to pay his debts; Yalk. ib. 69.

**הַקְצָה I** f. (קִיצָה) *waking up*. Midr. Till. to Ps. XVII, 15 הַקְצָת הַמָּתִים resurrection of the dead.

**הַקְצָה II** f. (קִיצָה, קִיצָה) *cutting, the cutting of lips* (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65<sup>a</sup> Ar. a. Ms. K. (ed. עֲקִימָה, v. עֲקִימָה).

**הַקֵּר** m. (Inf. Hif. of קָרַר; cmp. Jer. VI, 7) *welling, pouring forth* (cmp. מְקִיר). ה' בְּאֵר ה' well, opp. to cistern; esp. *B'er Haker* name of a certain well. Erub. X, 14. Ib. 104<sup>b</sup> ה' הַבּוֹרֹת ה' Ms. M. (ed. הַבּוֹרֹת); Y. ib. II, beg. 20<sup>a</sup>.

**הַקְרָבָה** f. (קָרַב) 1) *offering*, use of the verb הִקְרִיב. Men. 11<sup>a</sup> הִיא ה' בָּהּ ה' it is an object which may eventually be offered. B. Kam. 12<sup>b</sup> לָהּ הוּא ה' fit for offering (if the Temple existed). Erub. 63<sup>b</sup>, a. e. מִתְקַרְבַּת הַמִּדְרָן... study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end וְכִי ה' the term

על הקריבה ועל ה' (Lev. XVII, 1) and for offering (Lev. X, 1); a. fr.—2) *drawing nigh for attack*. Ex. R. s. 21 הקרבת פריעה (Ex. XIV, 10).

**תְּקָרִית, תְּקָרִית** f. (תְּקָרָה Hif.) *preparation, arrangement*. Sifra Num. 159; Yalk. ib. 787 (interpret. הַקְרִיתָם, Num. XXXV, 11).

יֵדִיָּהּ v. יִתְקַשׁ

**תְּקַשׁוֹת** f. (תָּקַשׁ) *clapping, knocking together*. Snh. 65<sup>a</sup>  
תְּקַשְׁתוֹ הַיְּדָיו the clapping of his (the necromancer's)  
arms; Ker. 3<sup>b</sup>.—**הַתְּקַשׁוֹת**. Ib. (Snh. l. c. always  
sing.).

הַרְרָה (הַרְרָה) m. (b. h.; הרר) mound, mountain; transf. *eminent person*. Midd. II, 1, a. fr. הַרְרָה the Temple mount. Yeb. 17<sup>a</sup> (play on הַרְרָה בו (הַרְרָה בו a hill to which all turn (whose spurious descent prevents them from getting wives elsewhere); a. v. fr.—Hull. 39<sup>b</sup> (in Chald. diction) הַרְרָה here is thy head and here the mountain (a colloquial phrase for compelling one to give up a bargain).—Ex. R. s. 28 (ref. to Ex. XIX, 3) בִּזְכוּת הַרְרָה for the merit of the distinguished one (Abraham), הַרְרָה means the patriarchs (ref. to Mic. VI, 2). Snh. 107<sup>a</sup> הַרְרָה the most prominent of you; a. fr.—[For proper nouns composed with הַרְרָה, v. respective determinants].—Pš. הַרְרָה, הַרְרָה. Tam. 32<sup>a</sup>, a. e. הַרְרָה הַרְרָה. Snh. 24<sup>a</sup> הַרְרָה הַרְרָה uprooting the highest mountains (a figure for dialectical ingenuity). Y. Yeb. I, 3<sup>b</sup> bot. הַרְרָה בין שני הַרְרָה רב between the two high mountains (great scholars). Ex. R. s. 15 הַרְרָה הַרְרָה, v. supra.—Hag. I, 8 הַרְרָה בשערה כה' like mountains suspended on a hair (a slender Bible text for numerous Talmudic laws); a. v. fr.

**חָרַר**, *Af. אָהַר* (emp. זָהַר, זָהַר) to heat, irritate. Targ. Prov. XXV, 20 מְחַרֵּר (Var. מְחַרֵּה) ed. Lag. (ed. מְחַרֵּר, ed. Wil. מְחַרֵּר, corr. acc.); v. בְּרִיחָא. — Gmp. חָרַרְתִּי, חָרַרְתָּ.

**הַרְבָּה** (Inf. Hif. of **רָבָה**) to increase; the numerical value of the letters הַרְבָּה=212 (days). Gen. R. s. 20 (play on הרבה ארבה, Gen. III, 16) וְכִּי אִם עֲרֵב הָאֵם הַזֶּה יִשְׁמַר אֶת הָאֵם הַזֶּה וְיִשְׁמַר אֶת הָאֵם הַזֶּה if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49<sup>b</sup> top בְּרֵי הָרִי הוּא בְּאַרְבַּע אֲלָפִים; אֵלֶּיךָ.

**הַיִּבְעָה** f. (יָבַע) *the (forbidden) coupling of heterogeneous animals*. Snh. 56<sup>b</sup> **הַיִּבְעָה בְּבֵהֵמָה**; Sifra Aḥaré Par. 9, ch. XIII. Hull. 71<sup>a</sup> **לֹא** with reference to forbidden coupling; a. e.

**הָרַג** (b.h.) [to cut, v. **הָרַג**], to kill, put to death. Num. R. s. 21, beg. **לְהַרְגוֹ** הַשָּׂחֵם **לְהַרְגוֹ** בֶּא if one comes to kill thee, be the first to kill him; Ber. 58<sup>a</sup>; Snh. 72<sup>a</sup> .. **לְהַרְגוֹ**. Gitt. 56<sup>b</sup> **אִם עֲצוּר הוּא כְּסוּדוֹ** ה' את **כְּסוּדוֹ** he (Titus) thought he had killed himself (euphem. for the Lord); a.v.f. —*Part. pass.* **הָרוּג**. Tosef. Gitt. V (III), 1 **מִלְחָמָה**, 1 **הָרוּגִין שְׂנוֹהֵרָיו** (ed. Zuck. **בְּשָׂעָה**) those executed (by the

Roman government) before and during the Vespasian war; Y. Gitt. V, 47<sup>b</sup> top [read:] רְרוּגֵי הַכֹּלֶחָמָה וּפְנִי יוֹב'; Y. Ber. I, 3<sup>d</sup>, v. בְּרִיתָא. Pes. 50<sup>a</sup>; B. Bath. 10<sup>b</sup>, a. e. הרֹדֵג' martyrs under the Roman government (R. Akiba and his fellow-martyrs), v. לִדָּר; a. fr.

*Nif.* נִהְרֵג to be killed, executed. Taan. 18<sup>b</sup> נִהְרֵגוּ were put to death (by the Roman government). Gitt. 56<sup>a</sup> נִהְרֵג is to be put to death. Snh. 74<sup>a</sup> אֶתְּהַרְגֶּה וְאַל תִּתְּנֵהוּ עֲבוּרָא transgress or thou wilt be killed; a. fr.

רַחֵם m. (preced.) *murderer, highway-man*, contrad. to רָחַם the oppressor who does not threaten to kill. Y. B. Mets. IV, end, 9<sup>d</sup>.—Pl. רָחַץ. Ned. III, 4, v. נָחַץ.

מִתְּחִלָּה m. (b. h.; preced. wds.) *execution by decapitation with a sword*. Snh. VII, 1; a. fr.

תִּרְגִּיז, תִּרְגִּיז m. (prob.= אֶרְגִּיז q. v.) euphem. for *buttocks* (or *testicles*). Bekh. VI, 6 תִּרְגִּיז Maim., Ar. Var. תִּרְגִּיז, ed. אֶרְגִּיז q. v.

חֲרָגָה, v. חֲרָגָה.

**הִבִּית** *m.* (רגל, *v.* רגיל) 1) *habit*; ה' *habit* of the tongue, fluency acquired by memorizing. Koh. R. to VI, 9.—2) *leading to, occasion for*. ה' *בעירה* because it offers an occasion for sin. Sabb. I, 3; Pes. 30<sup>a</sup>; 36<sup>a</sup>; a.e.—Ab. Zar. 17<sup>a</sup> ד' *דבר* (euphem.) preliminaries of sexual connection.

תְּרִמּוֹנָא v. תְּרִמָּנָא

וְהַרְבֵּי פֶיזָה. v. וְהַרְבֵּי פֶיזָה.

**הַרְגָּשָׁה** f. (רגש, Hif.) *sensation, perception, sensuous affection*. Nidd. 43<sup>a</sup> **בְּה' נִעְקְרָה בְּה'** he felt the effusion coming, **בְּה' וַיִּצְתָּה שְׁלֹא בְה'** but the discharge was not perceived. Ib. 57<sup>b</sup> **הַרְגָּשָׁה מִיּוֹ מֵבֵן** the sensation of discharging urine; a. fr. Yalk. Jud. 42 **וְהָיָה לְכָל דָּ' עֵצָה** to every sense.—**פְּלִיטָה** *senses*. Num. R. s. 14 **וְהָיוּ מִדְּבָרֵי הַחַיִּים** corresponding to the five senses and the five perceptions.

תִּרְגָּא, v. תִּרְגָּת.

הַרְהוּלִים v. הַרְהֻאֲלִים.

**תַּרְדִּיבָּלִין** f. (ὕδραυλις) *water-organ*. Targ. Ps. CL, 4  
Ms. (Regia 'רדִּיב' ed. תַּרְדִּיבָּלִין).

**הַרְרָאוֹלִים** m. same. Arakh. 10<sup>b</sup> (not לים...); Tosef. ib. I, 13 הַרְרָאוֹלִים לֹא הָיוּ וְכִי ed. Zuck. (corr. acc.; ed. אֶרֶבְרָאִים); emp. אֶרֶבְרָאִים לֹא הָיוּ.

\***מְדִירוֹן** m. (transpos. of מְדִירָה, v. מְדִירָה &c.) *the copulation of birds*; מְעֻשָׁה דִּי *unnatural gratification on a woman's body*. Snh. 66<sup>b</sup> Ar. (ed. מְדִירוֹן; v. מְדִירוֹן). [Ar.: *doing of Herod*, ref. to B. Bath. 3<sup>b</sup>; v. מְדִירוֹן.]

הַיְיָ הוֹשִׁיעַ נָא, v. תְּחַיֶּה.

חֲרִיפָּה, v. חֲרִיפּוּת.

הַרְדוּפִי, v. תַּרְדִּיפִי.

תַּרְדִּיפִי m. (comp. of תר=הר, a. הִיפָּן; v. הַרְדִּינָה) *wall-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39<sup>a</sup> (Ms. M. תַּרְדִּיפִי). V. תַּרְדִּיפִי.

תַּרְדִּיפִי (תַּרְדִּיפִי) f. pl., הַרְדִּי *a species of domesticated doves* (prob. so named from the manner of their fructification, v. הַרְדִּי). Hull. XII, 1; Bets. 25<sup>a</sup>; Tosef. ib. I, 10; Tosef. Hull. X, 9 הַרְדִּי ed. Zuck. (Var. הַרְדִּי). Hull. 139<sup>b</sup> וְהַרְדִּי הַרְדִּי וְהַרְדִּי הַרְדִּי one reads *hadr.*, and one reads *hard.*, the one deriving our w. from Herod, the other from the name of a place.

\*תַּרְדִּיפִי f. (הַרְדִּי, with ר inserted; emp. הַרְדִּי) [*removal, isolation,*] *imprisonment within a narrow enclosure of reeds or poles*, a punishment for contempt of court (v. הַרְדִּי). M. Kat. 16<sup>a</sup> (explain. קְשִׁירוּשִׁי, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. l., Nr. 53) הַרְדִּי מֵאֵר הַרְדִּי מֵאֵר פֶּסַח נֶצְבִי דִקְנִי what is *hardafah*? Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to הַרְדִּי מֵאֵר is absent.] [Ar. ed. Koh. הַרְדִּיפִי.]

הַרְדִּיפִי, v. next w.

תַּרְדִּיפִי m. (Chald. form of הַרְדִּיפִי) *a creeper* the berries of which were known to be injurious to animals. Hull. III, 5 (58<sup>b</sup>); Tosef. ib. III, 19.—Mekh. B'shall., Vayassa 1 (ref. to Ex. XV, 25) הַרְדִּי it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 הַרְדִּי); Yalk. ib. 256 הַרְדִּיפִי (corr. acc.); Tanh. B'shall. 24 הַרְדִּי מֵר הַרְדִּי; Tanh., ed. Bub., ib. 19.—[Var. הַרְדִּיפִי, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 אֶרְדִּיפִי.

תַּרְדִּיפִי, v. תַּרְדִּיפִי.

תַּרְדִּי (b. h.) *to conceive, be with child*. Yalk. Ex. 168, end. Y. B. Kam. V, 5<sup>a</sup> top; Bab. ib. 49<sup>a</sup>.

Hof. תַּרְדִּי *to be conceived*; \* (homilet.) *conception*, v. תַּרְדִּי. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, הַרְדִּי גֵבֵר הַרְדִּי is this a time for conception, man? ('Rashi').

תַּרְדִּי I, v. תַּרְדִּי.

תַּרְדִּי II m. *urin-soaked dung*, v. תַּרְדִּי a. תַּרְדִּי.

תַּרְדִּי m. (הַרְדִּי) 1) *thought, meditation*, opp. תַּרְדִּי loud recitation. Ber. 20<sup>b</sup> כְּרִיבִיר דְּמִי reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150<sup>a</sup> (ref. to Is. LVIII, 13) אֶסוּר תַּרְדִּי talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination*, esp. *impure fancies*. Ber. 12<sup>b</sup> עֲבִירָה הַרְדִּי unchaste imagination, הַרְדִּי idolatrous fancy. Nidd. 13<sup>b</sup> לִירִי הַרְדִּי who allows sinful fancies to take a hold of him. Zab. II, 2; a. fr.—Pl. תַּרְדִּי Yoma 29<sup>a</sup> top עֲבִירָה הַרְדִּי sinful (obscene) imaginations are more injurious to

health than the sin itself. Esth. R. to III, 1 (play on ahar) plans (schemes) were there.

תַּרְדִּי ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a. e.—Snh. 45<sup>a</sup> תַּרְדִּי take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8<sup>a</sup>.—Pl. תַּרְדִּי, תַּרְדִּי, תַּרְדִּי. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

תַּרְדִּי (Pilp. of תַּרְדִּי; v. תַּרְדִּי, emp. esp. Is. LIX, 13) 1) *to conceive in mind, to think, meditate, plan*. Ber. III, 4 מְהַרְדִּי בִלְבּוֹ thinks (recites the Sh'ma) in his heart, v. תַּרְדִּי. Gitt. 57<sup>b</sup> בְּרַעְיוֹנִי הִרְדִּי he conceived the idea of repentance.—2) *to be heated, entertain impure thoughts*. Hull. 37<sup>b</sup> לֹא תַרְדִּי בִיּוֹם I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אַחֵר) *to disparage, criticise, detract from*. Snh. 110<sup>a</sup> רַבּוֹ who speaks evil of his teacher. Num. R. s. 7 אִם תַּרְדִּי וְכ' if thou criticisest them &c. Ber. 19<sup>a</sup> אַל תַּרְדִּי אַחֲרֵי בִיּוֹם do not think evil of him the day after (for he surely repented). Sifré Deut. 307 לְתַרְדִּי אֵין לְתַרְדִּי you must not criticise His dealings with man; a. fr.—4) *to heat, make sick with fever*. Lev. R. s. 17 (play on הַרְדִּי, Ps. LXXIII, 4; v. הַרְדִּי) לֹא תַרְדִּי (עֲרַעַר) הַרְדִּי I did not make them hot with diseases; Yalk. Ps. 808. [Ukts. III, 11, v. תַּרְדִּי.]

תַּרְדִּי ch. same. Targ. Y. Gen. VI, 2.—Targ. Job II, 10 תַּרְדִּי; a. fr.

תַּרְדִּי, Y. Kil. I, 27<sup>a</sup>, v. תַּרְדִּי.

תַּרְדִּי m. (v. next w.) *profit*, opp. פְּסִידָה. M. Kat. 2<sup>a</sup>.

תַּרְדִּי f. (b. h. תַּרְדִּי) 1) *relief, release*. Ex. R. s. 10, end; Tanh., ed. Bub., Vaëra 22; Yalk. Ex. 186 (emp. תַּרְדִּי as to fusion of article). Tanh. Mikk. 10, v. תַּרְדִּי I; a. e.—2) *plenty, liberal provision; comfort*. Snh. 21<sup>b</sup> לֹא צָרִיכָא לֵה' the word לֵה' is to intimate a liberal appropriation (for the army). Sifré Deut. 306 תַּרְדִּי וְאֵין לִשְׁוֹן פְּתִיחָא אֵלָּא לִשְׁוֹן הַרְדִּי the word 'opening' has the meaning of comfort, opp. לִשְׁוֹן דְּרוּחַ. Keth. 49<sup>a</sup> אֵלְמִנְרוֹ לֹא נִתְּנָא לִיהּ בֵּה' וְכ' as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimentation) &c.

תַּרְדִּי, Tosef. Toh. VIII, 1, v. תַּרְדִּי.

\*תַּרְדִּי m. pl. (תַּרְדִּי, v. תַּרְדִּי) *heating*, הַרְדִּי מעֲשֵׂה הַרְדִּי *unnatural gratification on a woman's body*. Snh. 66<sup>b</sup>, Resp. Gaon. ed. Cassel, p. 110; v. תַּרְדִּי, a. תַּרְדִּי.

תַּרְדִּי, v. תַּרְדִּי.

תַּרְדִּי II, a. next w.

תַּרְדִּי f. (Rashi) (v. תַּרְדִּי II) name of a *bitter herb* (not generally used as food). Pes. 39<sup>a</sup> (Ms. M. 2 אֶרְדִּי, Ms. O. תַּרְדִּי, v. תַּרְדִּי; v. Rabb. D. S. a. l. note 9).

**תְּרוּקָה** (=תְּרוּקָה, v. תְּרוּקָה) *to imprison*. B.Kam. 85<sup>b</sup> 'תְּרוּקָה בְּאֵתְרוּקָה Ar. (ed. תְּרוּקָה) he kept him locked up in a room and forced him to be idle.—*Part. pass.* תְּרוּקָה Ned. 91<sup>b</sup> 'תְּרוּקָה קָא מ' בְּבִיתָא וְכ' Ar. (ed. תְּרוּקָה) who was locked up in a room with a woman.

**תְּרוּקָה** m. pl. (preced.) 'תְּרוּקָה *guard-house, a gate house* with one door opening to the court and another leading to the entrance to the inner rooms or buildings; cmp. תְּרוּקָה Men. 33<sup>b</sup>.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה** f. (תְּרוּקָה) *washing, bathing*. Sabb. 134<sup>b</sup> 'תְּרוּקָה בְּכָל גּוּפִי bathing the child's entire body; 'תְּרוּקָה בְּכָל גּוּפִי bathing the wound of circumcision. Keth. 96<sup>a</sup>.

**תְּרוּקָה** or **תְּרוּקָה** (תְּרוּקָה) 1) *distance*.—a) *an unlawful space between a deed and the signatures of the witnesses*. Y. Gitt. I, 43<sup>c</sup> bot. 'תְּרוּקָה בְּכָל עֵד the signatures of disqualified witnesses, between qualified ones, are not to be looked upon as if they were a blank creating an unlawful distance; ib. IX, 50<sup>c</sup>; ib. VIII, end, 49<sup>d</sup> (insert: (עֵדִים פְּסוּלִים אֵינָן).—b) *distance of relationship, i. e. testimony not objectionable on account of kinship*. Y. Keth. II, 26<sup>d</sup> top [read:] 'תְּרוּקָה בְּכָל עֵד and if you do not believe him that he is his son, let his statement (that he is a priest) be considered a stranger's testimony &c.—2) *a precautionary measure, a preventive law*. Y. Maasr. I, 49<sup>b</sup> top.

**תְּרוּקָה** f. as preced. 2. Pes. 2<sup>b</sup>. Ab. Zar. 31<sup>b</sup> 'תְּרוּקָה an extraordinary precaution.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה** I, **תְּרוּקָה** m. (=תְּרוּקָה, רֵאשִׁית) *aspect, characteristic points, case*. B.Kam. I, 1 (ref. to the four cases of damage Ex. XXI, 28; XXI, 33; XXII, 4; XXII, 5) 'תְּרוּקָה בְּכָל עֵד (Y. ed. 'תְּרוּקָה בְּכָל עֵד) the case of the goring ox is not analogous to that of the eating animal, nor are the cases of both of them which are animated beings, analogous to the case of damage through fire which is inanimate &c. (i. e. the four cases had to be specified in the Biblical text); yet the points common to all are that they are liable to do damage &c. Mekh. Mishp. N'zikin, s. 5 'תְּרוּקָה בְּכָל עֵד the case of (cursing) the judge is not analogous to that of (cursing) the prince, yet the point common to both &c. [In G'marah רֵאשִׁית, v. B.Kam. 4<sup>a</sup>.]

**תְּרוּקָה** II (v. preced.,=b. h. 'תְּרוּקָה) 1) *behold, here is*. Gen. R. s. 91, end 'תְּרוּקָה הִנֵּה זֶה here is the silver &c.—Ab. III, 4, a. fr. 'תְּרוּקָה זֶה זֶה such a person is &c. Bets. V, 3, a. fr. 'תְּרוּקָה אֵלֶּי זֶה in this case they are &c. B.Kam. IX, 2 'תְּרוּקָה לְפָנֶיךָ here is thy property before thee (take it in the condition in which it is); a. v. fr.—'תְּרוּקָה אֲנִי=תְּרוּקָה I am, will be &c. Naz. I, 1 'תְּרוּקָה אֲנִי I will be a Nazir. Kidd. 31<sup>b</sup> 'תְּרוּקָה כְּפָרָה וְכ' may I be the atonement for his rest (a blessing formula for a deceased father); a. fr.—2) 'תְּרוּקָה זֶה here is a case of one, if. Meg. 3<sup>b</sup> 'תְּרוּקָה זֶה שְׁחָטָה וְכ' if one is going to slaughter &c.; a. fr.

**תְּרוּקָה** f. (תְּרוּקָה) *killing*. Sabb. 107<sup>b</sup>.—Esp. *execution of capital punishment, decapitation*. Y. Keth. II, 26<sup>d</sup> 'תְּרוּקָה לָהּ if she has been sentenced to death. Y. Snh. VII, 24<sup>b</sup> 'תְּרוּקָה דֵּק decapitation, v. תְּרוּקָה. Ex. R. s. 1; a. fr.

**תְּרוּקָה** pr. n. m. *Häredos* (Herod), one of Haman's ancestry. Targ. II Esth. III, 1 (ed. Lag. תְּרוּקָה).

**תְּרוּקָה** m. (b. h.; תְּרוּקָה) *conception, coition*. Nidd. 16<sup>b</sup>. Gen. R. s. 64. Y. B. Kam. V, 5<sup>a</sup> top 'תְּרוּקָה בְּעַל הָאָב the natural father (not step-father); a. e.—B. Kam. 49<sup>a</sup> 'תְּרוּקָה בֵּית הָאָב womb, abdomen.

**תְּרוּקָה**, Y. Ter. XI, 48<sup>a</sup>, v. תְּרוּקָה.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה** f. (תְּרוּקָה) *shouting for joy*. Pesik. Ronni, p. 141<sup>b</sup> one of the expressions for rejoicing (Cant. R. to I, 4, reads תְּרוּקָה II. Cmp. תְּרוּקָה II.

**תְּרוּקָה** f. (תְּרוּקָה, רֵאשִׁית) *trembling*, only in 'תְּרוּקָה *wink of the eye*, 'תְּרוּקָה בְּכָל עֵד in a wink. Koh. R. to XI, 1 (ed. Wil. 'תְּרוּקָה).

**תְּרוּקָה** or **תְּרוּקָה** f. pl. (b. h.; תְּרוּקָה, cmp. תְּרוּקָה) *grits, polenta*. Sot. 42<sup>b</sup> (homiletical play on *Harafah*, II Sam. XXI, 16, a. *Orpah*, Ruth I, 4) why was she called Harafah? because all pounded (used) her like grits, v. תְּרוּקָה. [Cmp. Y. Kidd. I, 59<sup>a</sup> top a. Kerith. 11<sup>a</sup> where תְּרוּקָה is taken as the equivalent of כְּרַשׁ, with reference to Prov. XXVII, 22. Cmp. תְּרוּקָה for obliteration of radical ה.—Targ. I Chr. XX, 4; 6; 8 reads עֲרִפָה for h. text תְּרוּקָה, תְּרוּקָה.]

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה** m. (תְּרוּקָה) *carrying (a lamb) on one's shoulder*. Pes. VI, 1 'תְּרוּקָה Y. ed., Ms. M. a. Mish. Nap. 'תְּרוּקָה (ed. תְּרוּקָה) the carrying of the Passover lamb to the Temple. Y. ib. 33<sup>b</sup> top.

**תְּרוּקָה** f. 1) same, v. preced.—2) *grafting*. Shebi. II, 6; a. fr.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה**, v. תְּרוּקָה.

**תְּרוּקָה** pr. n. m. (*Ἀρχίνο*) *Harkinas*, father of R. Dosa. R. Hash. II, 8 (25<sup>a</sup>) 'תְּרוּקָה Mish. a. Ms. M. (ed. 'תְּרוּקָה); Mish. Pes. a. Y. ed. 'תְּרוּקָה, v. Rabb. D. S. a. l. note). Tosef. Neg. I, 6 'תְּרוּקָה; (ib. Kel. B. Bath. IV, 14 'תְּרוּקָה). Yeb. 16<sup>a</sup>; a. fr.

**תְּרוּקָה** f. (תְּרוּקָה) *inclination, nodding assent*. Y. Gitt. VII, 48<sup>c</sup> bot.; Y. Ter. I, 40<sup>b</sup> top.

**תְּרוּקָה** f. (תְּרוּקָה) 1) *lifting, removal*. Y. Yoma II, beg. 39<sup>b</sup> 'תְּרוּקָה זֶה יָצָא this (service) is excluded, since it con-

sists only of removing (the ashes). Ib. 39<sup>c</sup>; a. fr.—2) *separating the priest's gift* &c. Bets. I, 6 (12<sup>b</sup>) אִינוֹ זְכָאִי בְּהַרְמָקָה (v. Rabb. D. S. a. l.) nobody obtains a privilege by its being set apart; a. fr.—3) *lifting up, elevation*. Yalk. Ps. 624 (ref. to יִמְרִים, Ps. III, 4) . . . הָתָה שְׁהִיִּיתִי while I deserved hanging down the head (in the consciousness of guilt), thou hast granted me a lifting up of the head (forgiveness, II Sam. XII, 13); ib. (ref. to חֲשָׂא Ex. XXX, 12) . . . חָחָה שְׁהִיִּינוּ . . . חָלוּי ראש . . . ח' ראש Pesik. Shek. 10<sup>b</sup>, sq. (corr. acc.); Midr. Till. to Ps. l. c.; Yalk. Ex. 365 (corr. acc.). Tahn. Emor 16.

הַרְמוּצָא, v. רְמוּצָה, s. v. רָמִין.

הַרְמִין, הַרְמִין pr. n. pl. (*Be Harmekh* in Babylonia. Gitt. 60<sup>b</sup> בי ה' Ar. (ed. ה' M. Kat. 4<sup>b</sup> Ms. M. (ed. בר המדך. Zeb. 2<sup>b</sup> בי ה' (v. Rabb. D. S. a. l. note 6).

הַרְמִינִי (הַרְמִינִי) pr. n. *Harmine* (*Hurmini*), prob. a province of Armenia. Targ. Jer. LI, 27 הוֹר' ed. Lag. a. oth. (h. text מְנִי). Targ. Am. IV, 3 הוֹר' (ed. Lag. הוֹר'; h. text רבֵּהָא VII, 12 הוֹר' רבֵּהָא (Var. ed. Lag. הוֹר' *Armenia Major* (?).

הַרְמִין, v. תְּרַמִּין.

הַרְמָנָא m. (מִנִּי, with preform. הַר, emp. הַרְפַּתְקִי) *appointment to office, authority, royal patent*. Targ. Job I, 12; II, 7. Targ. Y. Num. XVII, 11.—Ber. 58<sup>a</sup> holding court בְּלֹא ה' דְּמַלְכָּא without royal appointment. B. Mets. 84<sup>a</sup> ה' דְּמַלְכָּא הוּא (Ms. R. 2 הוֹר' (Hull. 57<sup>b</sup> ה' דְּמַלְכָּא (which I cannot decline). Hull. 57<sup>b</sup> ה' דְּמַלְכָּא הוּא would they not have asked for royal authority? Ib. ה' דְּמַלְכָּא הוּא נִקְרִי they were in possession &c.; (Ar. ed. Koh. the king was among them עֲבֹד מַלְכָּא and they did it by royal authority). B. Bath. 46<sup>b</sup>, v. next w.—*Trnsf.* (emp. קְשִׁיור *office, bureau, esp. Resh Galutha's office*. Erub. 59<sup>a</sup> ה' גְּבִי מְשֻׁבִּים דְּשִׁכְרֵי רַבָּן גְּבִי ה' (v. Rabb. D. S. a. l. note 300) because scholars are accustomed to meet at the Resh Galutha's office (Ar. קְהַרְמָנָא).

הַרְמָנִי f. same. B. Bath. 46<sup>b</sup> ה' בַּעֲלָמָא שְׂוִירָה they (the owners) considered it (the transmission of the land to subtenants) merely an appointment (agency); (Asheri הַרְמָנָא שְׂוִירָה; Ar. הַרְמָנָא; v. Rabb. D. S. a. l. note 90).

הַרְמָנוּל, a clerical slip in Ar. s. v. הַרְמָנוּל.

הַרְמָנוּגָא m. 1) *harnoga*, name of a bird, one of eight about which there is a doubt as to being clean. Hull. 62<sup>b</sup>. —2) *a thorn*, v. הַרְמָנוּגָא.

הַרְמִי, v. אֲרוּמִי.

הַרְמִינִי, v. אֲרוּמִינִי.

הַרְסָא

(b. h.) 1) *to break, to destroy, demolish*. Midr. Till. to Ps. IX, 7 הוּא הוֹרֵס אֶת וְכ' He destroys your plans; Yalk. Mal. 587.—*Part. pass.* הַרְסָא; f. הַרְסָאָה. Gen. R. s. 45; a. e.—Y. Ber. IV, 8<sup>a</sup>; a. e.—2) *to break through, rush*. Yalk. Ex. 284 (expl. יְרוּסִי, Ex. XIX, 21) שְׂמָא יְרוּסִי, v. הַרְסָא; Mekh. Yithro, Bahod., s. 4.

הַרְסָא m. (preced.) *destruction*. Men. 110<sup>a</sup> (interpret. קְרָחָא ... רַעֲחִידָא לְמִיחָרָב Is. XIX, 18) עִיר הַהָרֵס (v. Rabb. D. S. a. l.) the town of Beth Shemesh which is doomed to destruction; v. הַרְסָא.

הַרְסָן, v. הַרְסָן.

הַרְסָנָא m. (הַרִס; emp. Arab. הַרִיסָה, Fl. to Levy Talm. Dict. I, p. 559<sup>b</sup>; emp. (הַרְסָה) *fish-hash*. B. Bath. 144<sup>a</sup>, v. אֲצִיצָא.—אֲצִיצָא דְּה' a pie of fish-hash and flour. Bets. 16<sup>a</sup>, sq.; Ab. Zar. 38<sup>a</sup>; a. fr.

הַרְסָעָה I f. (הַרְסָע, Hif. רָעַע) *doing harm* to one's self or others); *self-abnegation; vow to injure*; v. הַרְסָעָה. Shebu. III, 5; a. fr.

הַרְסָעָה II f. (רִיעַ) *sounding the trumpet, a certain note or signal*. Y. R. Hash. IV, 59<sup>c</sup> bot., v. טְרִימוּכָה.—Emp. הַרְסָעָה, הַרְסָעָה.

הַרְסָה m. (הַרְסָה, v. רַפָּה) *trembling*; v. עֵינִי *wink, an indefinable portion of time*. Y. Ber. I, 2<sup>b</sup> bot. הַרְסָה בֵּין הַשְּׁמִשׁוֹר בֵּין הַשְּׁמִשׁוֹר the time called *ben-hash-sh'mashoth* is really like a wink of the eye. Ib.<sup>c</sup> top. Ib.<sup>d</sup> top; Lam. R. to II, 19; v. רָגַע. Cant. R. to III, 6 בֵּין הַרְסָה (not בֵּין הַרְסָה) instantaneously; a. fr.

הַרְסָה pr. n. f. *Harafah*. Sot. 42<sup>b</sup>, v. הַרְסָה.

הַרְסָהּ, v. הַרְסָהּ.

הַרְסָהּ, v. הַרְסָהּ.

הַרְסָנִי pr. n. pl. *Harpania* (*Hipparenum*, Neub. Géogr. p. 335; p. 352) in Babylonia, a rich industrial town with a Jewish population of spurious descent. Yeb. 17<sup>a</sup> what a great man, אִי לֹא דְּה' מִאֲרִיָּה were not H. his native town! Ib. מִאֲרִיָּה, v. מִאֲרִיָּה. Sabb. 127<sup>a</sup> (Ms. M. הַרְסָנִי, read הַרְסָנִי *Harpanians*); B. Mets. 84<sup>a</sup> ה' Ms. M. (ed. נָהָר, v. הַרְסָנִי, Ab. Zar. 74<sup>b</sup>. Snh. 48<sup>b</sup> (Ms. M. נָהָר). [Kidd. 72<sup>b</sup> Ms. O. הַרְסָנִי וְהַרְסָנִי, ed. only הַרְסָנִי].—Denom. הַרְסָנִי m. of H. Erub. 59<sup>b</sup> (v. Rabb. D. S. a. l. note 90).—*Pl.* הַרְסָנִי, v. supra.

הַרְסָתְקִי, pl. (הַרְסָתְקִי with preform. הַר, emp. הַרְסָתְקִי; v. הַרְסָתְקִי) [*portions, allotments*,] 1) *measure, limitation*. Targ. Job XVIII, 2 (h. text קְנִיצִי).—2) *destinies, reverses, experiences* (emp. הַרְסָתְקִי). Ib. XII, 5 זְמַנָּה ה' the changes of time (h. text רְגֵל; emp. רְגֵל).—R. Hash. 16<sup>a</sup> ה' דְּעִדּוֹ וְכ' all those preordained changes that passed over the standing crop (up to Passover).

הַרְצָאָה f. (רָצָה) 1) (v. Lev. I, 4) *acceptability of a sacrifice, gracious reception, qualification for offering, atonement*. Hull. 81<sup>a</sup> לֵילָה לְקִדּוּשָׁה יוֹם לֵילָה the eve of the eighth day qualifies it for dedication, the morning for an acceptable offering. Zeb. 28<sup>b</sup>, a. e. (ref. to Lev. XXII, 27 a. XIX, 7) כְּהַרְצָאָה כָּשֶׁר וְכ' the same ceremonies which are needed for the atoning efficacy of the legally performed offering, are required for making it an unfit offering (the eating of which is punishable

with extinction). Ker. 9<sup>a</sup> (דמים) reception into the covenant through the sprinkling of blood (Ex. XXIV, 5 sq.).—Sifra Vayikra, N'dabah, Par. 5, ch. VII after the sprinkling of the blood. Zeb. 45<sup>b</sup> those for whom a sacrifice may effect atonement. Sifra Emor ch. III, Par. 4 ה' . . . מזה חילול as the desecration *there* refers to a sacrifice which has an atoning effect; a. fr.—2) *making willing, conciliation*. Men. 27<sup>a</sup> וכן ישראל עד . . . (Ms. M. . . . וכן ישראל בה' . . . באגודה אחת) and so is it with Israel's conciliation (with God), which can be achieved only when they are all one brotherhood; (Yalk. Lev. 651: לשובי לארצם; Kadd. 14<sup>b</sup> להוצאת ארון ל' (עד וכ' (v. רצה Hif.) *discourse* (on theosophy).—Pl. הרצאות. Hag. 14<sup>b</sup>.

**הַרְקָה** f. (רָקַד) *shaking* (in the sieve), *sifting*. Pes. 11<sup>a</sup> מ'ל' מא'ל' in grinding and sifting (the flour) what change from the ordinary process can he make? Ib. ע"ל נפה ה' he does the sifting on the back of the sieve. Y. Sabb. VII, 10<sup>b</sup> bot.; a. e.—Tosef. Men. XI, 4 הרקין.

**הַרְקִיָּה**, v. תְּרִיקָה, תְּרִיקָה.

**הַרְקִיָּה** m. *sifting*, v. תְּרִיקָה.

**הַרְקִיָּה פִּלִּיִּים**\* pr. n. pl. *Heracleopolis*, in Middle Egypt. Pesik. Vayhi, p. 63<sup>b</sup> עיר ההרים זה הרקנו (corr. acc.) *Ir Haheres* (Is. XIX, 18) is Heracleopolis; Pesik. R. s. 17 סרק אני (corr. acc.). [V., however, Men. 100<sup>a</sup>.]

**הַרְרָה**, v. תְּרִיקָה, pl. תְּרִיקָה.

**הַרְשָׁאָה** f. (רָשָׁה, Hif.) *authorization, authority, power of attorney*. Keth. 95<sup>a</sup> להררי ה' let the two purchasers of the same property write out a power of attorney to one another (to sue the seller). Shebu. 31<sup>a</sup> בה' ה' who comes before court with a power of attorney (not in his own case). Bekh. 47<sup>b</sup>; a. fr.

**הַרְרָה** f. (b. h., v. Jer. XX, 17; הררה) *womb* of an animal. Ber. 44<sup>b</sup>; 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup>. [Oth. opin. *sweetbread, pancreas*; v. רָרָה.]

**הַרְרָה** f., v. תְּרִיקָה.

**הַרְרָה**, v. תְּרִיקָה.

**הַרְשֵׁב** m. (Inf. Hif. of רָשָׁב) *restoring, giving back*. B. Mets. III, 6 (38<sup>a</sup>) מפיני ה' אבידה Ms. M. a. Y. ed. (ed. because the taking care of a trust comes under the duty of restoring a neighbor's lost property; Y. Yeb. II, end, 4<sup>b</sup>; a. e.; v. next w.

**הַרְשֵׁבָה** f. same, הַרְשֵׁבָה אבידה the duty of restoring a neighbor's lost property. B. Kam. V, 7 (54<sup>b</sup>) א' ל' (Ms. M. a. Y. ed. לְהַשִּׁיב; Y. ib. V, end, 5<sup>a</sup> לְהַשִּׁיב, v. preced.); Yalk. Ex. 281; a. fr.—Pl. הַרְשֵׁבוֹת. B. Kam. 57<sup>a</sup>; B. Mets. 31<sup>a</sup> because the Biblical text speaks frequently of restoration (but does not intimate that the owner must be notified of the restoration).

**הַרְשֵׁבוֹן** m. (preced.) *making amends for robbery, fraud &c.* (according to Lev. V, 20—26). Yeb. 47<sup>b</sup>

ל' has not the privilege of making amends (and being atoned for); Ab. Zar. 71<sup>b</sup>. B. Bath. 35<sup>b</sup> ל' has no opportunity of &c.—B. Mets. 48<sup>a</sup> ל' as amenable to the law &c.

**הַשְׁבָּתָה** f. (שָׁבַת, Hif.) *removal* (v. Ex. XII, 15). Pes. 5<sup>a</sup> הַשְׁבָּתָה שאור.—Pl. הַשְׁבָּתוֹת. Ib. 10<sup>b</sup> ברורה שלש ה' ברורה the three injunctions in the Torah concerning the removal of leavened things.

**הַשְׁגָּה** m. (שָׁגַה) *reaching*, ה' יד *regard to one's wealth, the law regulating the payment of certain vows according to one's means* (Lev. XXVII, 8). Arakh. 5<sup>a</sup> בה' יד does he come under the law of &c.?—Ib. IV, 1 יד the law of *hesseg yad* is regulated by the means of him who makes the vow; a. e.

**הַשְׁגָּתָה** f. same, הַשְׁגָּתָה יד (Lev. XXV, 26) *having or obtaining the necessary means*. Y. Kidd. I, 59<sup>b</sup> top יד his own obtaining the means of redemption; ה' יד the furnishing the means by others.

**הַשְׁגָּתָה**, v. אֲשִׁיגָה.

**הַשְׁחָרָה** f. (denom. of שָׁחַר) *getting up early; early work, study*. Lev. R. s. 19, beg., v. הַשְׁחָרָה.

**הַשְׁחָתָה** (Inf. Hif. of שָׁחַת) pr. n. *Hashketh (Destruction)*, allegorical name of an angel of justice. Ex. R. s. 41, end (ref. to Ps. CVI, 23); ib. s. 44; (Deut. R. s. 3, a. e. מַשְׁחִיתוֹ).

**הַשְׁחָתָה** f. (שָׁחַת) 1) *destruction*. Y. Shek. I, 45<sup>d</sup> bot. (ref. to Zeph. III, 7) כל ה' . . . בהשכמה יכ' whatever destructive work the Israelites undertook, they did with early rising (eagerly). Ex. R. 10, end הַשְׁחָתָה הַצַּפְרִיעִים the injury (to their bodies) caused by the frogs (Ps. LXXVIII, 45); a. e.—2) (with ref. to Lev. XIX, 27) *shaving with a razor*. Naz. 57<sup>b</sup>; Kidd. 35<sup>b</sup> וכ' כל שישנו בה' וכל שישנו בה' he to whom the law, 'Thou shalt not destroy' (Lev. I. c.) applies, is subject to the law, 'Ye shall not take off all around &c.', v. הַשְׁכָּמָה. Ib. ה' גילוח שיש בו ה' v. גִּילּוּחַ; a. fr.

**הַשְׁוִיָּאָה** f. (שָׁוָה, Hif.)=הַסִּיעָה, *diverting the mind* from a question which must not be answered, a *Biblical puzzle of interpretation* used for diverting the mind.—Pl. הַשְׁוִיָּאוֹת. Y. Ab. Zar. II, 41<sup>c</sup> bot. (ref. to הַשְׁוִיָּאָה, Mish. ib. II, 8) he ought to have diverted his mind by means of one of the five puzzles &c., v. הַבְּרָעָה.

**הַשְׁוִיָּבָה**, v. הַשְׁבָּתָה.

**הַשְׁכָּלָה** m. (b. h.; שָׁכַל) *reflection, wisdom*. Lev. R. s. 3, end; a. e.—Esp. *haskel*, one of the expressions for hymns (ref. to מִשְׁכִּיל in Psalm inscriptions). Y. Succ. II, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top; (Pes. 117<sup>a</sup> top).

**הַשְׁכָּלָה** f. (preced.) *wise reflection, thoughtfulness*. Gen. R. s. 60 (ref. to Prov. XVII, 2) וּמִדּוֹ הַשְׁכָּלָהּ and what was his (Eliezer's) reflection?; Yalk. Prov. 956.

**הַשְׁכָּמָה** f. (שָׁכַם, Hif.) 1) *early rising, early morning hour*. Sabb. 86<sup>a</sup> עלה בה' he went up early in the



morning. Sifra K'dosh. ch. III, Par. 2 בַּד' צֵא start early.—Sabb. 127<sup>a</sup> בַּד' מ' הַשְׁכֵּמְתָּ coming in good time to college; a. fr.—Trnsf. *eagerness*. Y. Shek. I, 45<sup>d</sup> bot., v. הַשְׁתַּחֲרָה.—2) *going to labor in the morning*. Y. B. Mets. VII, beg. 11<sup>b</sup> הַשְׁתַּחֲרָה (corr. acc.), v. הַשְׁתַּחֲרָה.

הַשְׁלָחָה f. (שָׁלַח), *stretching forth of hand, Divine punishment*. Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) יָד מִכֵּן שֶׁהָיָה רְאוּיָהּ לָהּ יָד from here we learn that they would have deserved punishment at that time. V. הַשְׁתַּחֲרָה.

הַשְׁלִיכָה f. (שָׁלַךְ, Hif.) *casting away* by the side of the altar (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX וְכ' אִתָּהּ אִתָּהּ בַּד' וְכ' 'it' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

הַשְׁלֵמָה f. (שָׁלַם) *completion*. Naz. 8<sup>b</sup> כִּלְלֵי הָיָה מִי הָיָה כִּלְלֵי הָיָה how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 הַשְׁלֵמָה הַחֲנוּמָה וְכ' the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11<sup>b</sup>, v. הַשְׁכֵּמְתָּ.

הַשְׁמָד (Infin. Hif. of שָׁמַד) [*extermination*], *Hashmed*, allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 3 מִכְנָה).

הַשְׁמָדָה f. (preced.) *extermination, use of the verb* שָׁמַד. Lev. R. s. 7; s. 10.

הַשְׁמָתָה f. (שָׁמַת, Hif.), *putting an eye upon, paying kind attention to*. Gen. R. s. 93 [read:] וְהָיָה ד' וְהָיָה ד' is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שְׁמָתָה).

הַשְׁמָמָה m. (Inf. Hif. of שָׁמַם, v. Deut. XV, 3) *cancelling*, esp. *cancelling of (cash) debts in the Sabbatical year*. Y. Shebi. X, 39<sup>c</sup> bot.; Y. Gitt. IV, 45<sup>c</sup> bot., sq. Y. Macc. I, 31<sup>a</sup> bot. כִּסְפֵּי הוּא it is, like a cash debt, forfeited by limitation.

הַשְׁמָמָה f. same. Y. R. Hash. III, 58<sup>d</sup> bot. הַשְׁמָמָה. Arakh. 4<sup>a</sup> קִרְקַע ד' ה' the return of landed property to the seller in the year of the jubilee. Kidd. 38<sup>b</sup> כ' ה' the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

\*הַשְׁמָפָה f. (שָׁמַף) *smoothing, rubbing, finishing by rubbing*. Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. הַשְׁמָפָה, v. הַשְׁמָפָה).

הַשְׁפָּלָה f. (שָׁפַל) *lowering, removal from office*. Gen. R. s. 96 וְאֵין מוֹת אֵלָּא לְשׁוֹן ד' death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 הַשְׁפָּלָה, v. הַשְׁפָּלָה; Lev. R. s. 1; a. e.

הַשְׁפָּעָה m. (Inf. Hif. of שָׁפַע) *plenty, liberality*. Esth. R. to X, end.

הַשְׁקָאָה, v. הַשְׁקִיָּה.

הַשְׁקָה f. (שָׁקַק, Hif.) [*causing contact*], *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped*, a ceremony of levitical purification, contrad. to נְגוּרָה, immersion. Bets. 18<sup>a</sup> אִמְרֵי הַטְּבִילָה let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib.<sup>b</sup> קָשִׁיָּא ד' the Mishnah permitting *hashshakah* is contradictory (to what Rabbi said in the Boraitha). Hull. 28<sup>b</sup> לֹא סִלְקָא לָהּ ד' לִמְיָא the *hash*. will not affect the liquid (in the vessel).

הַשְׁקָאָה, הַשְׁקִיָּה, הַשְׁקִיָּה f. (שָׁקַח, Hif.) *giving to drink*, esp. (הַשְׁקִיָּה סוֹשֶׁת) *handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20<sup>b</sup>) וְלִהְשִׁקוֹת (Ms. M. וְלִהְשִׁקוֹת, Ms. L. לִהְשִׁקָּא, v. Rabb. D. S. a. l. note). Y. Sot. III, 18<sup>d</sup> top מְחִיקָה סְמוּכָה לָהּ the blotting out must be immediately followed by the giving to drink. Snh. 87<sup>a</sup> הַשְׁקָאָה; a. fr.

הַשְׁקָפָה f. (שָׁקַף, Hif.) *the looking down, the use of the verb* הַשְׁקִיף. Y. Maas. Sh. V, 56<sup>c</sup> bot. אֲרִירָה... ד' אֲרִירָה (not אֲרִירָה) wherever in the Torah *hishkif* is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' (מִמַּעַן קִרְשָׁךְ הַשְׁקִיפָה ed. (ed. Zuck. הַשְׁקִיפָה) that is the place of looking down, i. e. *hashkifah* (Deut. I. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

הַשְׁרָשָׁה f. (שָׁרַשׁ, Hif.) *taking root*. Pes. 55<sup>a</sup> וְבַד' and as to counting the third day after planting for taking root. Y. Shebi. II, 34<sup>a</sup> top אַחֲרֵי ד' we go by the date of taking root. Y. Kil. I, 27<sup>b</sup> בְּהַשְׁרָשָׁתָּךְ he has no interest in their taking root; Y. Maasr. V, 51<sup>d</sup> top. Men. 69<sup>a</sup>; a. fr.

הַשְׁתָּא 1) (הָא שְׁתָּא) *now*. Targ. Prov. VII, 24; a. fr.—Sabb. 91<sup>a</sup>, a. fr. בְּרִיר ד' אֲזִילִין we go by the present condition. Pes. 4<sup>a</sup> דְּקִי' ל' וְהָיָה וְהָיָה and now that it is established that &c. Hull. 97<sup>a</sup> ד' דִּאֲמַר וְכ' now that R. . . says &c.; a. v. fr.—הָיָה הָיָה *so now!*, *indeed*, i. e. *how can you compare these two cases?* Snh. 41<sup>b</sup>; a. fr.—2) (introducing an argument) *since, when, if*. Hull. 5<sup>b</sup>, a. fr. בְּהִמְתֵּן ד' לֹא כָל שַׁכָּן... since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6<sup>b</sup> ד' הָיָה מִיִּגּוּל גּוֹלָה חֲלוּפִי מִיִּבְשִׂיא if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

הַשְׁתַּחֲוֹרָה, הַשְׁתַּחֲוִיָּה, וְיִיָּת, .... הַשְׁתַּחֲוֹרָה f. (שָׁחָה), *prostration* for prayer. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup> וְזוֹ פִּישּׁוּשׁ וְכ' prostration means spreading out hands and feet. Y. Ber. I, 3<sup>d</sup> top לִפְנֵי ד' before Thee prostration is due; a. fr.—[Y. Ab. Zar. IV, 43<sup>d</sup> top הַשְׁתַּחֲוִיָּה]—Pl. הַשְׁתַּחֲוִיָּה, הַשְׁתַּחֲוִיָּה Shek. VI, 1. Ber. 31<sup>a</sup> כְּרִיעוֹת וְהָיָה in consequence of his repeated kneelings and prostrations.

הַשְׁתַּלְחָה m., v. next w.

**הַשְׁתַּלְחַח** f. (שְׁלַח, *Hilpha*.) יד' *being stricken by divine hand, divine visitation*, v. הַשְׁלַח. Num. R. s. 15 Var. (ed. הַשְׁתַּלְחַח); Tanh. B'haäl. 16 להשתלחח; (ib. ed. Bub. 27 לשלוח).

**הַשְׁתַּק**, Koh. R. to I, 5 ומדשחקו ומדחחקו, read: מדשחקו מנחחקו; or מדשחקו מנחחקו; v. מנחחק a. נחחק.

**הַתְּלַבְּתָא**\* f. (חיב Af.) *argument, objection*.—Pl. הַתְּלַבְּתָא. Y. Peah IV, 18<sup>b</sup> top 'וב' אילין ה' וב' all objections which R. Z. brought forth. V. הַתְּלַבְּתָא.

**הַתְּנִיחַ** f. (נח) *knocking off, cutting off*. Y. Snh. VII, 24<sup>b</sup> bot. הַתְּנִיחַ הַרְאֵשׁ decapitation.

**הַתְּחַלְחַל** f. (חל) *Hif.* *beginning, preliminary act*. Sabb. 9<sup>b</sup> הַתְּחַלְחַל הַחֲסָפִירָה the preparations for hair-cutting.—Ex. R. s. 1 'ויואל אלא לשון ה' *vayöel* (Ex. II, 21) has the meaning of beginning (attempting). Ber. 14<sup>b</sup> הוּיָא ה' is considered a beginning of the recitation (and you must finish it); a. fr.—Pl. הַתְּחַלְחַל. Mekh. Yithro, Bahod., s. 2 קשות כל ה' all beginnings are difficult. Cmp. אַתְחַלְחַל.

**הַתְּחַרָּא, הַתְּחַרָּא**, v. חר.

**הַתְּחַךְ**, *Pi*. הַתְּחַךְ (sec. verb of תחך, fr. *Hif.*) *to melt*. Part. pass. מְתַחֵךְ; מְתַחֵךְ מֶחֶל מֶחֶל melted tallow. Y. Sabb. II, 4<sup>d</sup> top; Bab. ib. 21<sup>a</sup>.

**הַתְּלַיְמִים** m., Ar., Var. for אַתְלַיְמִים.

**הַתְּלַעַח** f. (חל) *Hif.* *being worm-eaten, rottenness*. B. Kam. 52<sup>b</sup> הוּיָא פֻּשַׁע לַעֲנִיין ה' he is guilty of criminal carelessness when the cover of the pit became rotten.

**הַתְּמָם** (=תם, v. תם II) *there; in that case*; opp. תָּמָא q. v. Y. Ber. I, 3<sup>d</sup> bot. רבין דה' the Babylonian teachers. Snh. 5<sup>a</sup> מִדֵּי לֵה' from Palestine for Palestine. Ib. <sup>b</sup> שְׁאֵנִי ד' there, in the case just cited, it is different; a. v. fr.

**הַתְּתָם\***, Y. Ber. VII, 12<sup>a</sup> אכל בה' (some vers. כה'), read במִפְּהָ; v. Hull. 107<sup>a</sup>, sq.

**הַתְּתַקְנָה** f. (תקנה, v. תקנה) *amendment*, i. e. *a rabbinical measure* to prevent transgression of a law. Y. Succ. III, end, 54<sup>a</sup> ה' אחר ה' a rabbinical measure to fortify a rabbinical measure; cmp. גְּזִירָה.

**הַתְּתָרָא, הַתְּתָרָא**, v. תר.

**הַתְּתָרָה**, v. תררה.

**הַתְּתָרָה** f. (תר) *Hif.* 1) *untying, loosening*. Y. Yeb. XII, 12<sup>c</sup>, a. e. ה' or הַתְּתָרָה הַרְצִיעוּתָהּ the untying of the shoe strings by the brother's wife, v. הַלְצִיעָה. Sot. I, 16<sup>c</sup> bot. הַתְּתָרָה ה' loosening of the pantaloons; a. e.—2) (=הַתְּתָרָה) *permission, declaring permitted*. Y. Sabb. XVII, 16<sup>a</sup> bot. קודם לַהַתְּתָרָה prior to the passage of the law permitting the handling of tools on the Sabbath (Mish. XVII, 1); Bab. ib. 123<sup>b</sup>, Snh. 58<sup>b</sup> הַתְּתָרָה מַאימָה הַתְּתָרָה when is she again considered free?

**הַתְּתָרָה, הַתְּתָרִית, הַתְּתָרִית** f. (תר) *Hif.* *making one acquainted with the law on a certain subject*, esp. *the legal warning, by witnesses, given to the offender immediately before committing the offense*. Snh. 8<sup>b</sup>, a. e. הַתְּתָרָה אֵינִי צָרִיךְ ה' וב' a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender. Shebu. 3<sup>b</sup>, a. fr. הַתְּתָרָה סָפֵק a warning under doubt, e. g. one swears that he will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. Y. Pes. V, 32<sup>c</sup> top מַקְבִּילִין הַתְּתָרָה warning is accepted (considered legal) on a doubtful offense; a. fr.—Pl. הַתְּתָרָה, הַתְּתָרָה. Y. B. Kam. VII, 5<sup>d</sup> bot.; a. e.

**הַתְּתָרָה** f. (תר) *Hif.* *sounding the alarm on public fast-days* (with the Shofar and prayer *עֲנִינֵי*). Taan. 14<sup>a</sup>.—Pl. הַתְּתָרָה. Ib.

## ו

**ו** *Vav*, the sixth letter of the Alphabet. It interchanges with ב, as אִיִּשְׁבָּא a. אִיִּשְׁבָּא, a. fr.; v. letter ב; also with ט as וְהִיךְ a. b. h. וְהִיךְ (v. וְהִיךְ); v. also letter ו. In inflections ו interchanges with, and is the equivalent of ו. [To give ו the value of a consonant, וו is frequently used for ו, as וְסַח and וְסַח.—For lexicographical purposes ignore the second ו in words beginning with וו.—As a vowel sign *u* or *o* (ו, ו). In words of foreign derivation ו (*u*) is frequently inserted where the originals have *a*, as גַּלְגַּלִּיר for *galearis* &c.]

**ו**, as a numeral, *six*, v. ו.

**ו**, a prefix, *and, but*; often introducing a question: *but, is it indeed so?* Hull. 2<sup>a</sup> וְכָל וְכָל is it so that wherever וְכָל is used, it means &c.? Ib. וְהָא כְּתִיב וְכָל is it not written &c.?; a. fr.

**וְהָא**, pr.n.m. *Va, Vah*, abbrev. of וְהָא. Y. Ber. III, 6<sup>d</sup> bot. Ib. 6<sup>a</sup> top; a. fr. V. וְהָא II.

**וְהָא**, *Vav*, name of the sixth letter of the Alphabet Kidd. 30<sup>a</sup> וְהָא הַחֲצִיץ וְכָל the *Vav* in *Gahon* (Lev. XI, 42) marks the (first) half of the number of letters in the Pentateuch. Ib. מִדֵּי . . מִדֵּי . . 47\*

does the Vav of *gaḥon* belong to the first half or to the second?—Gen.R.s.58 Ephron (Gen. XXIII, 16) is spelt וֹאִי without Vav; a. fr.—Y. Shebu. I, 33<sup>a</sup> bot. the Vavin Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 66<sup>b</sup> the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Hull. 16<sup>a</sup>, v. אֶפְסָהָא. B.Mets.87<sup>a</sup>; Meg. 16<sup>b</sup>, v. לְכָרִיחַ.—Yoma 45<sup>a</sup>, a. fr. וֹאִי לֹא דִרְשִׁי they do not use the Vav for interpretation; a. fr.—*Pl.* וְיִרְצֵן, וְיִרְצֵן. Y. Meg. I, 71<sup>c</sup> top (deriving from וְיִרְצֵן, Ex. XXVII, 10) that the shape of the Vav in the Penta-teuch is column-like (as in כְּתֹב אֲשֹׁרִית); Snh. 22<sup>a</sup> .... מִהֶם as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51<sup>b</sup> top עַד hemnstutter the Vav conjunctive. Ib. IV, beg. 53<sup>a</sup> who is it that says the Vav must be uttered?; Y. Kidd. II, 62<sup>b</sup>; a. fr.

וֹאִי=וֹי; v. וֹי.

**וְאֵלֶּה שְׁמוֹת** *V'elleh Sh'moth* (and these are the names of), name of the second Book of Moses, *Exodus*. Gen. R. s. 3; Yalk. ib. 4.

**וְאֵלֶּי** *f.* (וֹאֵל, emp. b. h. *propriety*. a. *Ar.* (ed. שרי, *it is unbecoming*. Ned. 8<sup>b</sup> לְמִי־שֶׁרָא וְכִי־נָאֵר it is unbecoming (for a pupil) to absolve from a vow in a place where his teacher lives. Contr. וְכֵן.

**וְאֵנִי** *pr. n. Vānay*, name of a river or canal in Babylonia. Kidd. 71<sup>b</sup> נָהָר וְאֵנִי *Ar.* (ed. וְאֵנִי); Y. ib. IV, 65<sup>d</sup> top וְאֵנִי; Y. Yeb. I, 3<sup>b</sup> top וְאֵנִי. Gen. R. s. 16 (אֵנִי נָהָר) *Ar.* (ed. נָהָר) at the ford of &c. [Erub. 28<sup>b</sup> בֵּית וְאֵנִי Ms. M., v. 3.] [Nahr-Avan, a canal east of the Tigris', Neub. Géogr. p. 324.—'Nahr-vân in Irak Arabi', Koh. *Ar. Compl.* s. v. וְאֵנִי.]

**וְאֵדְוִינָה** *v. II.* וְאֵדְוִינָה.

**וְכֵן** *Midr. Till. to Ps. XVII, v. וְכֵן.*

**וְכִיבֵא** *Lam. R. to I, 5, v. וְכִיבֵא.*

**וְגִדְוִי** *Yalk. Gen. 150, v. וְגִדְוִי.*

**וְהָאֵת** *f., pl. וְהָאֵת (v. next w.) certainties. B.Mets. 83<sup>b</sup> cases in which you act on ascertained facts.*

**וְהָאֵת** *f. (ידע) m., וְהָאֵת, וְהָאֵת (v. 1) well-known, certain; distinct, real. Ber. 33<sup>b</sup> וְהָאֵת (v. Rabb. D. S. a. l. note) Thou, the known one!—Arakh. I, 1 a person distinctly male, וְהָאֵת distinctly female (no hermaphrodite &c.). Yoma VIII, 8, a. fr. requires the separation of the tithes, opp. וְהָאֵת.—Y. Bets. I, 60<sup>b</sup> וְהָאֵת where there is no doubt about it, opp. וְהָאֵת. Kidd. IV, 3 (74<sup>a</sup>) וְהָאֵת the sure cases among them.—Num. R. s. 2, end וְהָאֵת *Ar. ed. Koh. (ed. וְהָאֵת) the eating (in Ex. XXIV, 11) was a real one (physical refreshment, no metaphor); a. v. fr.—**

2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 לְכַח וְהָאֵת (strike out the gloss וְהָאֵת) the word *l'khah* (Ex. III, 3) is emphatic (as if=לְכַח unto thee it belongs), if not thou &c.; Y. Suce. IV, 54<sup>c</sup> top לְכַח וְהָאֵת (read: לְכַח וְהָאֵת) the *l'khah* (Ps. LXXX, 3) has the emphatic form (unto thee as well as unto us).—3) (noun) *certainly, undisputed fact.*—אֵת סֶפֶק מוֹצִיא cannot take a case out of the status of certainty. Ab. Zar. 41<sup>b</sup> וְהָאֵת וְכִי־נָאֵר here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it was an idol) and the doubt cannot set aside the certainty. Pes. 9<sup>a</sup>; a. fr.—וְהָאֵת, וְהָאֵת (adv.) *surely, indeed; in reality.* Y. Keth. V, 29<sup>d</sup>. Gen. R. s. 98 עָלִיתָ בְּרִי־נָאֵר 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. חָלַלְתָּ בְּרִי־נָאֵר 'thou didst defile' (ib.) is to be taken literally. Pes. I. c. מַעֲשֵׂי בְּרִי־נָאֵר for it is sure that they separate the tithes. Gen. R. s. 55 נִסָּה אֶתְּרִי בְּרִי־נָאֵר He tried him in the true sense of the word (gave him time); a. e.

**וְהָאֵת** *Pi. וְהָאֵת, Hithpa. וְהָאֵת, Denom. וְהָאֵת.*

**וְהָאֵת** *v. וְהָאֵת.*

**וְהָאֵת** *Pa. וְהָאֵת, Af. וְהָאֵת, v. וְהָאֵת.*

**וְהָאֵת** *Tosef. Dem. I, 27, Var. ed. Zuck., v. וְהָאֵת.*

**וְהָאֵת** *v. וְהָאֵת, וְהָאֵת.*

**וְהָאֵת** *Y. Bicc. III, 65<sup>c</sup> bot., v. וְהָאֵת.*

**וְהָאֵת** *pr. n. m., v. וְהָאֵת.*

**וְהָאֵת** *(וְהָאֵת) (interj.; emp. b. h. וְהָאֵת vah (hāvah), an exclamation of pleasure; ah! &c., contradist. to וְהָאֵת (woe!). Lam. R. to I, 5 וְהָאֵת אמר וְהָאֵת אמר (Ar. וְהָאֵת) why didst thou exclaim, Vay (woe!)? Said he, I said Vah. Ib. וְהָאֵת בין וְהָאֵת וְהָאֵת between Vay and Vah R. Joh. escaped.—Pesik. Asser, p. 97<sup>b</sup> וְהָאֵת וְהָאֵת וְהָאֵת at first (on entering the hot and again the cold place) they say Vah (how pleasant!), but finally they say Vay (woe!); Tanh. R'eh 13 וְהָאֵת; Tanh. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29<sup>b</sup> bot.; Yalk. Ps. 737). Pesik. I. c. (play on וְהָאֵת, Ps. XL, 3) מִמְּקוֹם שְׂאוֹמְרִים וְהָאֵת (not שְׂאוֹמְרִים) from the place where they (the wicked) say Vah and (then) Vay; Tanh. ed. Bub. I. c. וְהָאֵת וְהָאֵת; Tanh. I. c. (corr. acc.); Yalk. Deut. I. c. וְהָאֵת; (differ. vers. in Yalk. Ps. I. c. a. Y. I. c.).*

**וְהָאֵת** *m. 1) (b. h.) hook.—Pl. וְהָאֵת. Ex. R. s. 51; a. fr.—2) the letter Vav.—Pl. וְהָאֵת, וְהָאֵת, v. וְהָאֵת.*

**וְהָאֵת** *ch. same.—Pl. וְהָאֵת, וְהָאֵת. Targ. Ex. XXXVIII, 28. Ib. XXVII, 10; a. fr.*

**וְהָאֵת** *Y. Snh. X, 29<sup>b</sup> top וְהָאֵת and he said to him.*

**וְהָאֵת** *Tosef. Kil. III, 15 Var. ed. Zuck., v. וְהָאֵת.*

**וְהָאֵת** *Af. וְהָאֵת, v. וְהָאֵת.*

**וְהָאֵת** *Af. וְהָאֵת, Pa. וְהָאֵת, v. וְהָאֵת.*

**וְטוֹב, וְטוֹב\*** m. (יטב) *sexual gratification*. Shebu. 18<sup>a</sup> Ar. (read וְטוֹב) until his gratification dies out; [Ar.: membrum virile; Hal. G'dol. v. Perl. Et. St. p. 65].—Ed. וְטוֹב Chald. form; [Rashi: *and well is it with him*, in which case it must read עד שימות הנגיד v. Ar. s. v. מות].

**וְטוֹב**, v. sub וט.

**וְיָי, וְיָי** m. li. a. ch. 1) *woe*; (interj.) *oh! woe!* Targ. Prov. XXIII, 29 ed. Wil. (ed. Lag. וְיָי or וְיָי).—Targ. Ps. CXX, 5; a. fr.—Gen. R. s. 26 לא ישלח ווי מפומך the word *woe* shall never cease from thy lips. Ib. ווי ווי woe that my son does not eat &c. Ab. Zar. 11<sup>b</sup> ווי woe to this one (Esau), when that one (Jacob) shall rise. Meg. 16<sup>a</sup> ווי מביהא ווי woe from inside, woe from outside! Ib. 11<sup>a</sup> (play on *vayhi*, Esth. I, 1) ווי ווי מה ווי (Ms. M. ווי ווי מה ווי; v. Rabb. D. S. a. l. note, a. marg. note in ed.) woe and grief, as it is written &c.; a. fr.—2) *the preformative וי* in the Imperfect with Vav Conversive.—Pl. וי. Snh. 70<sup>a</sup> וי נאמר וי thirteen times do we read *vay* (woe) in the chapter about wine (Gen. IX, 20 to 24); Gen. R. s. 36 כריב בה וי fourteen times &c. (ib. 20 to 25).

**וְיָי, וְיָי**, v. preced.

**וְיָדָבֵר** *Vaydabber (and he spoke)*, name of the Fourth Book of Moses, *Numbers*. Gen. R. s. 64 וי ספר וי. Ib. עביר וי divided the Book of Numbers into three books. Yalk. Gen. 4 וי ספר וי (Gen. R. s. 3 בְּמִדְבָּר).

**וְיָדָהּ** m. (יָדָהּ) *confession of sin, prayer for pardon*. Tosef. Yoma V (IV), 14; Yoma 87<sup>b</sup> וי ערב וי the proper time for confession (on the entrance of the Day of Atonement) is &c. Ib. וי וי and closes the benediction with an allusion to confession (forgiveness). Y. ib. VI, 43<sup>c</sup> וי מעבב וי the confession (by the Highpriest, Lev. XVI, 21) is indispensable for the legality of the act. Snh. VI, 2 וי וי his (Achan's) confession; a. fr.—Pl. (Chald.) וי וי, וי וי. Shebu. 14<sup>a</sup> וי וי (Ms. F. שני וי; Rashi וי וי) two confessions (Lev. XVI, 6 a. 11).

**וְיָי**, v. וי.

**וְיָיָדָן**, v. ויָיָדָן.

**וְיָיָדָהּ**, v. ויָיָדָהּ.

**וְיָיָדָן**, v. ויָיָדָן.

**וְיָיָדָהּ**, v. ויָיָדָהּ.

**וְיָיָדָן, וְיָיָדָן**, v. next w.

**וְיָלֹן** m. (velum, βῆλον) *door-curtain, curtain*. Targ. Y. Ex. XXXVI, 37.—Kel. XX, 6 וי וי (Ar. וי) and made of it a curtain (or sail); Tosef. ib. B. Mets. XI, 8. Bets. 14<sup>b</sup> bot. וי וי a door-curtain is subject to levitical uncleanness, because &c. Sabb. 138<sup>a</sup>; Erub. 102<sup>a</sup>. Gen. R. s. 52, beg. [read:] וי וי מונח ביניהם with a curtain let down between them; ib. s. 74; Lev. R. s. 1; Yalk.

Job 897. Esth. R. to I, 6 וי וי they were rolled up like the curtain before the ark of the Law; a. fr.—Esp. *Vilon* (Curtain), the lowest of the seven heavens. Hag. 12<sup>b</sup>. Ber. 58<sup>b</sup> וי וי וי Ms. M. (ed. וי וי, one of which is a gloss) the Curtain is rolled up (torn apart).—Pl. וי וי. B. Bath. IV, 6 (67<sup>b</sup>) וי וי Mish. a. Ms. M. (Bab. ed. וי וי, Y. ed. וי וי) the curtains belonging to the bath-house. Ib. 67<sup>b</sup> וי וי the room in which the curtains are kept. Tosef. ib. III, 1 [read:] וי וי, being a copyist's corrupt tautography).—Chald. pl.: וי וי. Targ. Ps. CV, 39 (not וי וי).—Targ. Y. Ex. XXVII, 9 (ed. Amst. וי וי; Y. II וי וי, read: וי וי; ib. XXXVIII, 9 (corr. acc.). Ib. 12; 14 וי וי (corr. acc.). Ib. 15 וי וי.—Targ. Y. Num. III, 26 וי וי (corr. acc.).

**וְיָלְסָאוֹת**, v. preced.

**וְיָיָנָן**, v. ויָיָנָן=וְיָיָנָן.

**וְיָיָנָן (וְיָיָנָן)** m. pl. (denom. of וי or וי) *woe-makers*, a word coined in opposition to וי וי (merry-makers), and defined by וי וי as a play on וי וי. Pesik. Ahāre, p. 170<sup>a</sup> וי וי וי וי (Ar. וי וי, corr. acc.) called them (the וי וי, Ps. LXXV, 5) *vayyanaya*, those who bring וי וי (&c.; Lev. R. s. 17 וי וי (corr. acc.; ib. s. 20 וי וי); Tanh. Ahāre 2 וי וי ed. princ. (later ed. וי וי, corr. acc.); Tanh., ed. Bub., ib. 3 וי וי; Yalk. Lev. 524 וי וי (corr. acc.); Yalk. Ps. 811 וי וי (corr. acc.).

**וְיָיָס**, v. ויָיָס sub ויָיָס.

**וְיָיָסִימ**, v. ויָיָסִימ.

**וְיָיָסָאוֹת**, v. ויָיָסָאוֹת.

**וְיָיָסָאוֹת** m. (וְיָיָסָאוֹת) *place of meeting, appointment*.—Pl. וי וי. Lam. R. to II, 13; Pesik. Nah., p. 125<sup>a</sup> וי וי וי וי how many appointments did I arrange with you (Tabernacle, Temple &c.)!

**וְיָיָקָרָא** *Vayyikra (and he called)*, name of the Third Book of Moses, *Leviticus*. Gen. R. s. 3 וי ספר וי; ib. s. 64; v. וי וי.

**וְיָיָקָרָא** m. (וְיָיָקָרָא) *the retailer's customary addition to exact measure*. Ned. 32<sup>b</sup>; B. Bath. 57<sup>b</sup>, a. e. וי וי אסור וי if one forswears himself any benefit from his neighbor, he dare not even accept the customary addition &c.

**וְיָיָקָרָא**, v. ויָיָקָרָא.

**וְיָיָקָרָא**, v. ויָיָקָרָא.

**וְיָיָקָרָא**, Y. Keth. IV, end, 29<sup>b</sup>, v. וי וי.

**וְיָיָקָרָא**, v. ויָיָקָרָא.

**וְיָיָקָרָא** m. (וְיָיָקָרָא) 1) *frail, weak-nerved*.—Pl. וי וי. Gitt. 70<sup>a</sup> וי וי וי וי (Ar. וי וי, וי וי) will

have sickly children; Nidd. 17<sup>a</sup> וְהִינּוּ לוֹ וֵכ׳ Keth. 77<sup>b</sup> וִירִיקָן (Asheri וִירִיקָן; Alf. וִירִיקָן *epileptic*); Treat. Kallah וִירִיקָן (some ed. וִירִיקָן).—2) (sub. וִירִיקָן or a similar w.) f. *senility, debility*. Gitt. I. c. וִירִיקָן debility will befall him.

וִירִיקָן m. (וִירִיקָן) *rest, remnant*. Gen. R. s. 98 (expl. Gen. XLIX, 4) וִירִיקָן עֵינָן שָׁלֵךְ there will be no remnant of thy sin left (but will all be forgiven.)

וִירִיקָן, v. וִירִיקָן. בְּלִשְׁפֹּט, v. וִירִיקָן. B. Bath. 98<sup>a</sup>, v. וִירִיקָן.

וִירִיקָן m. (וִירִיקָן; P. Sm. 1062 *it is) becoming*. Targ. Prov. XXIV, 26 וִירִיקָן שִׁפְרוֹתֶיהָ וֵכ׳ Ms. (in ed. our w. omitted) it is becoming that the lips be kissed of those &c.

וִירִיקָן, v. וִירִיקָן.

וִירִיקָן, constr. וִירִיקָן m. (b. h.; וִירִיקָן) *child, infant; young of an animal; offspring; embryo*. Y. Yeb. VII, 8<sup>a</sup> וִירִיקָן בִּהְמָה וֵכ׳ the young of a domestic animal &c., v. וִירִיקָן; וִירִיקָן שִׁפְחוֹת וֵכ׳ the child of a slave &c.—Sabb. 63<sup>b</sup> וִירִיקָן the embryo is already loosened (abortion must follow). Snh. 22<sup>a</sup>; Sot. 2<sup>a</sup> וִירִיקָן יִצְרִירָה הוּא before the embryo assumes distinct shape. Lev. R. s. 14 וִירִיקָן הוּא the successive shapes of the embryo. Kidd. III, 12 וִירִיקָן הוּא the child has the legal status of the father. Ib. וִירִיקָן כְּמוֹתָהּ her child has her legal status; a. fr.—*Pl.* וִירִיקָן דָּמִי וֵכ׳ B. Kam. VIII, 2 וִירִיקָן damages for causing abortion. Bekh. II, 4 וִירִיקָן the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. וִירִיקָן; a. fr.—Y. Keth. VII, 31<sup>b</sup> bot. וִירִיקָן הַמְקַלֵּל אֶת וִירִיקָיו בִּפְנֵי who curses his (her husband's) children in the presence of his parents; Bab. ib. 72<sup>b</sup> וִירִיקָיו מוֹלִידֵיהֶם v. וִירִיקָן. וִירִיקָן הַטְּמֵאָה—וִירִיקָן, v. וִירִיקָן.

וִירִיקָן ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63<sup>b</sup> וִירִיקָן אִתְּעַקֵּר וִירִיקָן her foetus was loosened; v. preced.—*Pl.* וִירִיקָן. Targ. Y. II Gen. XXXII, 16; a. e.—*Pl.* וִירִיקָן. Targ. Y. Gen. XX, 18; O. וִירִיקָן. Targ. O. Gen. XL, 20 וִירִיקָן בֵּית וֵכ׳ דִּפּ׳ the festival of Pharaoh's mother.

וִירִיקָן f. (preced.) *a handmaid intended for breeding slave children, breeder*. Y. B. Kam. V, 5<sup>a</sup> top שִׁפְחוֹת וִירִיקָן I sell thee a breeder.

וִירִיקָן p. n. m. (Ὀὐάλης, Valens) *Valis*, an Amora, father of R. Hillel. Gitt. 59<sup>a</sup>; Snh. 36<sup>a</sup> (Ms. M. וִירִיקָן, Ar. ed. Koh. וִירִיקָן; Y. Kil. II, 32<sup>a</sup> top; ib. I, 27<sup>a</sup> top וִירִיקָן.—Y. Hall. I, 57<sup>c</sup> bot. וִירִיקָן (ed. Krot. וִירִיקָן, read: וִירִיקָן). V. Frank. M'bo p. 76. Omp. וִירִיקָן.

וִירִיקָן (Arab. *vasha* colorare) *to color, stain*. —*Ilhp.* וִירִיקָן, וִירִיקָן, וִירִיקָן *to be stained, soiled*. Sabb. 75<sup>b</sup> וִירִיקָן בֵּית הַשְּׁחִיטָה (Ms. M. וִירִיקָן) that the throat of the slaughtered animal be stained with blood. Ib. 124<sup>b</sup> וִירִיקָן מִסְנֵאִיהָ טִינָא Ms. O. (ed. וִירִיקָן,

Ar. ed. Koh. וִירִיקָן מִטֵּנָה; ed. Sone. וִירִיקָן) his shoes were soiled with mud. Pes. 65<sup>b</sup>; Zeb. 35<sup>a</sup> וִירִיקָן מִטֵּנָה their garments would be soiled (with blood). Yoma 53<sup>a</sup> וִירִיקָן מִטֵּנָה אֶסְקִיפְתָּה וֵכ׳ (Ms. M. 2 וִירִיקָן sing.) the thresholds &c.—B. Kam. 18<sup>a</sup> וִירִיקָן בִּלְשָׁא Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 80, ed. וִירִיקָן, corr. acc.) the rope was covered with dough (which attracted the chickens).

וִירִיקָן f. (וִירִיקָן, intensive of וִירִיקָן; as to וִירִיקָן a. e. (וִירִיקָן), v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition*], 1) *regular diet*. Snh. 101<sup>a</sup>; Keth. 110<sup>b</sup>, a. e. וִירִיקָן a change of diet is the beginning of bowel diseases.—2) *conduct, way, manner*. Y. Yoma I, 38<sup>c</sup> bot. וִירִיקָן every kind of good manners was found among them. Gen. R. s. 87 וִירִיקָן שֶׁל וֵכ׳ כִּךְ דִּרְ this was the custom of the gentiles. Ned. IX, 9 וִירִיקָן שֶׁל וֵכ׳ כִּךְ דִּרְ such is that man's way of acting.—3) *regular date, or regular premonitory symptoms, of menstruation*. Nidd. I, 1 אִשָּׁה כִּל וִירִיקָן every woman of regular days &c. Ib. 4<sup>b</sup> וִירִיקָן אִשָּׁה שֶׁאֵין בִּי שִׁיעוֹת וִירִיקָן out of her regular time. Ib. 11<sup>b</sup> וִירִיקָן אִשָּׁה לֹא בִי a woman who has no regular time. Ib. IX, 8 (63<sup>a</sup>) וִירִיקָן שֶׁאֵין בִּי that has regular symptoms of approaching menstruation, v. infra. [Ib. 12<sup>a</sup>; 14<sup>b</sup> וִירִיקָן, v. וִירִיקָן.] Tosef. ib. I, 11 וִירִיקָן שֶׁעַד וִירִיקָן she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49<sup>c</sup> top וִירִיקָן מִחֲמֵי הוֹסֵת (corr. acc.). Ib. וִירִיקָן וִירִיקָן a delayed menstruation (which may be expected any time), contrad. to וִירִיקָן אֶפְסֵק עֵינָהּ a skipping over of one course; a. fr.—*Pl.* וִירִיקָן. Ib. IX, 8 וִירִיקָן and these are the symptoms of approaching &c. Ib. 63<sup>a</sup> וִירִיקָן בִּי דִּיּוּמִי there (ib. I, 1) regularity of date is meant, וִירִיקָן here regularity of symptoms. Ib. 15<sup>a</sup>, a. e. וִירִיקָן the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64<sup>b</sup> bot. וִירִיקָן the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. וִירִיקָן, Gen. XVIII, 12), v. וִירִיקָן; a. fr.

וִירִיקָן ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63<sup>b</sup>). [Lev. R. s. 28, end וִירִיקָן, read מִטֵּנָה, v. וִירִיקָן.]

וִירִיקָן pr. n. pl. *Vastania*, birth-place of R. Hiya. Taan. 9<sup>a</sup> bot.; Zeb. 112<sup>a</sup> Ms. R. a. K. (Ms. M. מִירִיקָן, ed. וִירִיקָן; perhaps identical with וִירִיקָן, Yeb. 21<sup>b</sup>); v. also וִירִיקָן. [V. Neub. Géogr. p. 391; Berl. Beitr. Geogr. p. 37.]

\*וִירִיקָן f. (וִירִיקָן) *a woman with regular menstruation*. Yalk. Gen. 82 (expl. וִירִיקָן, Gen. XVIII, 12) וִירִיקָן *ednah* is related to *iddanin* (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וִירִיקָן).

וִירִיקָן, *Pi.* וִירִיקָן, v. וִירִיקָן.

וִירִיקָן m. (preced.) 1) *meeting, appointment*. בֵּית וִירִיקָן a meeting place. Ab. I, 4 let thy house be וִירִיקָן a meeting place for scholars.—Esp. וִירִיקָן a) *scholars' meeting place*,

*college, Beth-ham-Midrash.* Y. Ber. IV, 7<sup>c</sup> bot. . . למחר 'to-morrow, when I come to college &c. Y. Macc. II, 31<sup>d</sup> bot. 'עושים לו בית ו' you must provide a school-house for him. Sot. IX, 15 (49<sup>b</sup>) 'יהיה וכו' the school-house will be used for debauchery. Gen. R. s. 1; a. fr.—ב) שלא חנעול . . . the Temple. Y. Naz. VIII, 57<sup>a</sup> bot. . . so as not to lock out repentance from the Temple.—2) *fair, public games.* Hull. 127<sup>a</sup>; emp. אבידן.

**ווערדא** ch. same; 'בית (בית) college. Y. Ber. II, 5<sup>c</sup> bot. Y. Meg. I, 71<sup>d</sup> 'ו' נעביר ב' let us have school; a. fr.

**ווערדא** f. (preced. wds.) *appointment, designation of time; insuspensibility.* Y. Yoma VI, 43<sup>d</sup> bot. בה שכתוב בו from an appointment (of time or space) in a biblical law where the word ווערדא is used, we can derive nothing (for other actions). Ib. [read:] ו' ואמר ליה רבי בון בר יהודה קיים בפר משיח ו' and he said to him, R. B. bar H. applied the designation of time, i. e. the rule of insuspensibility, even to the offering of the anointed priest.

**ווערדא**, v. ווערדא.

**ווערדא** m. [and something besides,] *addition, increase.* Erub. 83<sup>a</sup> 'כמה ו' how much is that 'and something'?—Pl. ווערדא additions. Ib. 'דברי וכו' bring along the additions which Rabbi speaks of, and add them thereto. Ib. bot. דברי ב' Ms. M. a. Rashi (ed. של רבי Rashi, corr. acc.).

**ווערדא** m. (denom. of preced.) *with addition, large measure.*—Pl. ווערדא. Men. VII, 2 (78<sup>a</sup>) 'ששה עשרות ו' ווערדא, read: ווערדא; v. Rabb. D. S. a. l., note 9) six tenths (of an Ephah), large measure.—[ווערדא, v. preced.]

**ווערדא**, v. ווערדא, אפ, v. ווערדא.

**ווערדא**, Targ. Prov. VII, 20 Ms. 'ליומנא ו' ed. ליומנא, v. ווערדא.

**ווערדא**, Targ. Cant. II, 2 some ed., read ווערדא.

**ווערדא**, Y. Sabb. VII, 10<sup>a</sup> bot., Or Z'rua Sabb. Nr. 57 ביקלטה, read: ווערדא, v. ווערדא.

**ווערדא**, Targ. Prov. XIV, 3, v. ווערדא.

**ווערדא** I m. (ירד; emp. מירד I) *valley.* Lev. R. s. 23; Cant. R. to II, 2 'שושנה אחת של ו' a lily of the valley (שושנה העמקים, Cant. II, 1).

**ווערדא** II m. (Arab. *vard* flos arboris; rosa) 1) *rose, rose-tree;* (collectively) *roses.* Shebi. VII, 6 'הו' the rose-tree. Ib. 7 'הוש ו' roses of the new crop. Y. ib. beg. 37<sup>b</sup> עיקר 'הוש the rose-tree itself (the wood); Tosef. ib. V, 7 'הוש (corr. acc.). Sabb. XIV, 4 'ושן ו' rose-oil; a. fr.—Y. Kil. V, end, 30<sup>a</sup> 'וכ' ווערדא ווערדא ווערדא; Tosef. ib. III, 15 ווערדא (Rashi ווערדא); Erub. 34<sup>b</sup> Ms. M. ווערדא (Rashi ווערדא, ed. omitted; corr. acc. or plur.).—Pl. ווערדא. Maasr. II, 5 'גנת ו' rose-garden (for the cultivation of fine fruits &c.).—2) *rose-colored, red wool, &c.* Keth. 72<sup>b</sup>

she spins red material holding it up to her face (to make it look bright; Tosaf.); [Maim.: she spins in the street ו' with a rose in her hair; Rashi (who seems to read ו' fr. וירד): with the thread in front of her body, i. e. she spins in the street in an indecent position.]

**ווערדא** ch. same, 1) *rose.* Targ. Cant. II, 1 sq. (h. text ווערדא). Targ. Ez. XXVII, 24 Ar., v. ווערדא.—Y. Shebi. VII, beg. 37<sup>b</sup> 'ו' ווערדא מן החן ו' is it permitted to use roses for preserving in the Sabbatical year?—Sabb. 152<sup>a</sup> 'ווערדא כליא דו' youth is a wreath of roses. Gitt. 68<sup>b</sup> 'ו' ווערדא דקאי וכו' a white rose (or blossom) whose leaves are all on one side. B. Bath. 69<sup>a</sup>, v. ווערדא.—Pl. ווערדא. Targ. Cant. VI, 2. Ib. VII, 3.—B. Bath. 84<sup>a</sup> 'ווערדא (Ms. H. 'ווערדא...) he (the sun) passes the rose-garden of Paradise. Ab. Zar. 65<sup>a</sup> 'ו' ווערדא . . . seated up to his neck in roses.—2) *rose-color.*—Hull. 46<sup>a</sup> bot. 'וכ' ווערדא ווערדא ו' and thy sign-word (for remembering which of the two membranes of the lungs is of vital import) is, the rose-colored (precious) shirt, in which the lungs lie (i. e. the interior membrane).—3) 'ווערדא ווערדא ו' the little rose-lobe, name of an additional lobe of the lungs found with animals of the steppes (ווערדא). Ib. 47<sup>a</sup> bot. .

**ווערדא** (preced.) *Vardan*, surname of R. Hin'na. Gitt. 64<sup>b</sup> (Rashi: ווערדא of Vardania, v. ווערדא II).

**ווערדא**, v. ווערדא II.

**ווערדא**, pr. n. m. (a corrupt. of Εὐδαιμόνος) *Vardimos, Vardimas.* Ned. 81<sup>a</sup>. Sabb. 118<sup>b</sup> 'ו' ווערדא V. is Menahem (etymology fr. ווערדא).—Sifra Emor Par. 10, ch. XIII ווערדא ווערדא. Y. Shebi. VIII, 38<sup>b</sup> top אבירדא ווערדא.

**ווערדא** I m. (ווערדא) *(wild) rose-bush, thorn-hedge.* Sabb. 67<sup>a</sup>.—Pl. ווערדא. B. Kam. 80<sup>a</sup>.

**ווערדא** II (ווערדא, ווערדא) pr. n. pl. *Vardina (Vardania, Vardunia)*, a town in Babylonia, near Be-Berai. Sot. 10<sup>a</sup> ווערדא ווערדא ed. (some ed. ווערדא, Ar. ווערדא). Erub. 49<sup>a</sup> ווערדא ווערדא (Ms. M. incorr. ווערדא, Ms. O. ווערדא, v. Rabb. D. S. a. l. note; R. Hānanel: ווערדא, v. Berl. Beitr. Geogr. p. 34, note 3) the men of V. (known for their stinginess). V. ווערדא.

**ווערדא** m. (preced.) *of Vardina.* Nidd. 19<sup>b</sup> 'אמי ו' Ammi of V. (oth. opin. 'handsome as a rose'; Gitt. 41<sup>a</sup> ווערדא).

**ווערדא** m. (ווערדא), *flower-garden* (v. ווערדא II pl.). B. Bath. 69<sup>a</sup> 'דפ' ווערדא ווערדא ו' Ms. M. (ed. ווערדא; oth. Mss. ווערדא, v. Rabb. D. S. a. l. note) provided it goes by the name of 'the flower garden of that man.'

**ווערדא**, v. ווערדא.

**ווערדא** m. (ווערדא, emp. ווערדא) *the large blood vessel, jugular vein* (leading from the head to the heart).—Pl. ווערדא. Hull. II, 1 עד שישחוט את דו' he must sever the

jugular veins; Tosef. ib. II, 1.—Zeb. 25<sup>a</sup> sq. צריך שיתן 'וכ' he must let the blood of the jugular veins run into the center of the receiving bowl. Ber. 8<sup>b</sup>; Snh. 96<sup>a</sup> 'be careful in slaughtering that you sever the veins, v. supra; a. e.

ריר m. (איר) = *white spots* (λεωσμομα) in the eye. Tosef. Bekh. IV, 2; 3 (ריר, corr. acc.); 4; (Bekh. VI, 3, Talm. ed. 38<sup>b</sup> q. v.).

\*רירשכא f. *silk-strain*.—Pl. Kidd. 13<sup>a</sup>. B. Mets. 51<sup>a</sup> (Ms. R. 1 'ריר). [Koh. Ar. Compl. s. v. refers to Pers. *belt*. Oth. interpret. of our w.: *beads, frontlet*.]

רשט m. (רשט) [*something stretched and narrow*]. 1) *gullet*. Hull. III, 1 'נקובת דו' an animal whose gullet is found to have been perforated.—Nidd. 23<sup>b</sup> 'נקוב if the infant's gullet is perforated (there being a hole in the throat); 'אם if its gullet is closed; a. fr.—Yalk. Ps. 687 (translating מלקוהר Ps. XXII, 16) ליושטי Midr. Till. to Ps. l. c. לירסטי (corr. acc.; emp. Lat. fauces) to my throat.—2) (emp. בליצי, בליצה) *straits, canal*. Ber. 8<sup>a</sup> (Rashi: *loop-hole* for the rope), v. פישטיין a. פישטיין; M. Kat. end; Lev. R. s. 4; Tanh. Mikk. 10; ed. Bub. 15; Koh. R. to VI, 6.

רשטא, ר' ch. same, *gullet*. Y. Snh. IX, 27<sup>a</sup> top. Lev. R. s. 3; Koh. R. to VII, 19; Yalk. Koh. 976.

רשט, &c., v. רש.

רשטא, and thou. Y. Snh. XI, 30<sup>b</sup> bot. רשטא and thou (the Biblical text) sayest so (that he died in the same year)? Y. Shebu. I, 33<sup>b</sup> top; a. e.—Y. Macc. II, end, 32<sup>a</sup> 'רשטא (= רשטא אמר).

רשטא f. (v. רשט) *stork* (from the shape of its beak and neck). Targ. Ps. CIV, 17 (ed. Lag. רשטא, Regia. Targ. Y. II Deut. XIV, 13 (belonging to v. 18, h. text חסידה v. ארבה).

רשטיין, רשטיין, רשטיין, v. רשטיין.

רשטיין, v. רשטיין.

רשטיין, v. רשטיין.

רשטיין, v. רשטיין.

רשטיין, v. רשטיין.

רשטיין, רשטיין pr. n. (Βιθυνία) *Bithynia*, a province in the N. W. of Asia Minor. Targ. Y. Gen. X, 2 'רשטיין; (read: 'רשטיין; h. text רשטיין; Targ. I Chr. I, 5 (corr. acc.).—Gen. R. s. 37, beg. (misplaced, v. אוסיא); Y. Meg. I, 71<sup>b</sup> bot. (Yoma 10<sup>a</sup> אוסיא).

רשטיין, רשטיין f. (preced. Βιθυνία) *Bithynian*. Y. Ab. Zar. II, end, 42<sup>a</sup> 'רשטיין, v. רשטיין. Ab. Zar. II, 5 Y. ed. 'רשטיין (corr. acc.).

רשטיין m. (רשטיין, emp. Arab. vatik, a. b. h. רשטיין) *enduring; trusty; strong; distinguished*.—'רשטיין a *faithful*

*student, distinguished scholar*. Y. Ber. II, 5<sup>c</sup>; Cant. R. to VI, 2; a. fr.—Sabb. 105<sup>a</sup> 'רשטיין באומות (omitted in Ms. M., a. Yalk. Gen. 81) I made thee distinguished among the nations.—Pl. רשטיין, רשטיין. Sifre Num. 92; ib. Deut. 13, v. רשטיין.—Tosef. Hor. I, 1. Y. Snh. X, 29<sup>a</sup>.—Esp. *Vethikin* (Ancients), the conscientiously pious men of former days. Ber. 9<sup>b</sup> 'רשטיין גומרין אותה עם רשטיין (Tosef. ib. I, 2 מצוה רשטיין, v. Rabb. D. S. a. l. note 60) the V. used to finish the reading of the Sh'mah &c.; ib. 25<sup>b</sup>; 26<sup>a</sup>; Y. ib. I, 3<sup>a</sup> bot. 'רשטיין.—R. Hash. 32<sup>b</sup>. [רשטיין, Gitt. 70<sup>a</sup>, v. רשטיין.]

רשטיין m. (v. preced.) name of a *certain pastry, tart*. Pes. 39<sup>b</sup>.

רשטיין, v. רשטיין.

רשטיין, v. רשטיין.

רשטיין m. (רשטיין, emp. ארשטין) *sinew, vein* (h. רשטיין).—Pl. Targ. Job XL, 17 (ed. Lag. 'רשטיין, Var. 'רשטיין).

רשטיין, v. רשטיין.

רשטיין, Pa. רשטיין (privative verb, v. רשטיין; emp. רשטיין Targ. Lam. III, 4) *to unnerve* (v. רשטיין); *to break, shatter*. Targ. I Kings XIX, 11 מרשטיין Ar. Ms. quoted in Buxt. s. v. (ed. מפרשין).

רשטיין, רשטיין (v. רשטיין) *to be plentiful*. Y. Succ. V, 55<sup>c</sup> (ref. to Jer. II, 13) רשטיין רשטיין (not רשטיין) were they not numerous up to a thousand?; Cant. R. to I, 6 רשטיין (read: רשטיין).

Pi. רשטיין 1) *to do more than justice requires, to be liberal; to forego one's rights*. Y. Ned. I, beg. 39<sup>a</sup> if they had agreed רשטיין רשטיין to yield their rights (to allow each other the use of the entire court). B. Bath. 126<sup>a</sup> 'רשטיין if a first-born accepted an equal share (of a field) with his brothers, he has renounced his privilege; Y. Keth. IV, end, 29<sup>b</sup> רשטיין רשטיין (read: רשטיין). Ib. רשטיין (= רשטיין). B. Kam. 9<sup>a</sup> 'רשטיין he has renounced his rights (cannot resort to his co-heirs for redress). Ruth R. to I, 8 'רשטיין רשטיין they relinquished their claim on her &c.; a. fr.—2) *to be indulgent, forgive*. Y. Hag. I, 76<sup>c</sup> 'רשטיין רשטיין the Lord overlooked Israel's idolatry, but did not &c.; Lam. R. introd. (R. Abba 2). Y. Sot. V, end, 20<sup>d</sup> רשטיין רשטיין he pardoned those who cursed him. Deut. R. s. 9 'רשטיין רשטיין (not רשטיין) let us give him a respite of one day or two.—Num. R. s. 21 רשטיין רשטיין על רשטיין man must not be more liberal than the Law; a. fr.—Snh. XI, 5 (89<sup>a</sup>) רשטיין רשטיין he who disobeys a prophet from mere soft-heartedness (v. I Kings XX, 35, sq.).—3) *to give additional space to a plant* by removing surrounding plants, *to make open space*. Y. Shebi. II, 33<sup>d</sup> top רשטיין רשטיין you may clear (in the Sabbatical year) between the grape vines; ib. רשטיין רשטיין where it is customary to clear before the festive month; Tosef. ib. I, 7 רשטיין רשטיין; ib. רשטיין ed. Zuck. (read: רשטיין).

Nif. רשטיין (v. רשטיין) 1) *to be let loose, set free*. Midr. P'tirath Mosheh רשטיין רשטיין (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed*, v. infra.

*Hithpa.* הִתְחַפֵּה, *Nithpa.* נִתְחַפֵּה (v. חָפַר 1) *to become loose (of bowels).*—2) *to be declared free, be outlawed.* Cant. R. to III, 4 וְכִּי נִתְחַפֵּה מֵעֵי וּכְ (Yalk. Is. 288 בני נִתְחַפֵּה his bowels were loose that whole night. B.Kam. 50<sup>a</sup> bot. הִתְחַפֵּה חַיִּי Ms. M. (ed. הִתְחַפֵּה, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed; Ar. ed. Koh. הִתְחַפֵּה (v. Rabb. D. S. a. l. note); Tanh. Ki Thissa 26 מֵעֵי בְנֵי מֵעֵי his bowels &c., v. next w.; Yalk. Ps. 648 הִתְחַפֵּה חַיִּי his life be outlawed.

יָרַר, *Pa.* יָרַר 1) *to give a surplus, to profit, avail.* Targ. Prov. X, 2.—2) *to be indulgent, to overlook.* Lev. R. s. 10, beg. וְכִּי אִין אֵת מִנְחָתָה צִיבְרָה וְכִי unless thou overlook something &c.; Gen. R. s. 49; a. e.

*Itpha.* אִתְחַפֵּה, אִתְחַפֵּה 1) *to be loosened.* Y. Bets. II, end, 62<sup>b</sup> וְכִי הִתְחַפֵּה בְנֵי מֵעֵי וְכִי whoever says, the Lord is lax in dealing out justice,—may his bowels become relaxed; He is merely long-suffering &c.; Y. Shek. V, 48<sup>d</sup>; Y. Taan. II, 65<sup>b</sup> bot.; Midr. Till. to Ps. X, 2 לִינְחָתָהּ

הִתְחַפֵּה מֵ יִתְחַפֵּה Esth. R. to III, 15; IV, 1; Yalk. ib. 1056 הִתְחַפֵּה מֵ יִתְחַפֵּה Yalk. Gen. 115 הִתְחַפֵּה.—2) *to be declared free, outlawed;* v. preced.

יָרַח m. (preced. wds.; also in Chald. diction) *liberal, benevolent, indulgent.* Snh. 102<sup>b</sup> דִּיהָ . . . וְ was very liberal (supporting scholars). Y. Sot. V, end, 20<sup>d</sup> (ref. to Job I, 1) דִּיהָ וְ he (Job) was liberal; וְכִי וְ but if one is not liberal, may he not be virtuous (shunning evil)?; but it means forgiving &c., v. יָרַח.—Num. R. s. 9, beg. וְכִי בִרוּךְ וְכִי be lenient in thy house (be not angry when anything gets broken &c.). Y. Gitt. IV, 45<sup>c</sup> bot. וְ אִילּוּלִי דִאֲנֵא if I were not lenient.—Esp. *lax in the practice of justice.* B. Kam. 50<sup>a</sup>; Y. Bets. II, end, 62<sup>b</sup>, a. fr., v. preced.—*Pl.* הִתְחַפֵּה Gen. R. s. 53 [read:] . . . בְּבֵיתִי וְ in the house of Abraham they were kind-hearted.—Fem. הִתְחַפֵּה Y. Ab. Zar. I, beg. 39<sup>a</sup> (they said) עֲצֵי דִיהָ the heathen deity is benevolent (entertaining the worshippers).

ז

זַיִן *Zayin*, the seventh letter of the Alphabet; it interchanges with י, q. v.; with צ, as זור a. צור &c.; with ס, ש, as זור a. סור &c.; as final formative (*Palez=Pales*), as אשפזא, אשפזא &c.

זָאב m. (b. h.) *wolf.* B. Mets. VII, 9 וְכִי אֶחָד וְכִי the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—*Pl.* זָאָבִים, זָאָבִים Ib. זְ at a time when wolves are coming forth in hordes, v. מְשֻׁלָּחִים Y. Shebi. IV, 35<sup>b</sup> top; Y. Ter. XI, end, 48<sup>b</sup>. Esth. R. to IX, 2, v. מְשֻׁלָּחִים a. fr.—Fem. זָאָבָה Midr. Till. to Ps. X, 13 וְכִי אֶחָד וְכִי a she-wolf was provided for them who gave them suck; v. רִמּוּסִים Ib. to XVII, 14 וְכִי אֶחָד וְכִי Thou didst provide &c.; Yalk. Ps. 652.

זָאֵא m. (reduplic. of זָאָב, v. זָאָב a. זָאָב *foliage, spray; young twigs.* Targ. Job XIV, 9; a. e.—Sabb. 20<sup>b</sup> (expl. עֲצִים שֶׁל בָּבֶל) זָאָב dry twigs and leaves used as fuel.

זָאָבִים, v. זָאָבִים.

זָאָב, v. זָאָב.

זָאָר (emp. זָאָר, זָאָר) *to pass around.* Targ. Job XXVIII, 8 (ed. Wil. זָאָר, Lev. זָאָר read זָאָר, part.; Ms. זָאָר; h. text עָרָה).

זָאָה, v. זָאָה.

זָאָה, an abbreviation for זָאָה a. זָאָה Zeb. 28<sup>b</sup> דְּרַמִּי because both subjects have reference to *time* and application to the *improvised altar* (v. זָאָה) as well as to the Temple.

זָבַח m., זָבַח f. (b. h.; זָבַח 1) *faint.* Y. Kidd. I, 61<sup>a</sup> (expl. זָבַח, II Sam. III, 29) וְכִי זָבַח q. v.—2) *one afflicted with gonorrhœa.* Zab. I, 5 גְּמֹרָה זָבַח a real *zabh* (subject to all the laws in Lev. XV, 1—15; 19—24). Ib. V, 6; a. v. fr.—*Pl.* זָבִים, זָבִים; f. זָבִים. Sifra Metsora, Zabim, Par. 1 מְשֻׁמָּאִים כִּי (not כִּי) they make unclean like Israelitish *zabim*; Nidd. 34<sup>a</sup> וְכִי שִׁירָיו כִּי וְכִי a. v. fr. [Sabb. 110<sup>b</sup> מְזִבֵּחַ, v. זָבַח].—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the Sifra to Metsora.

זָבַח (b. h. זָבַח) *to present with, outfit.* Targ. Y. Gen. XXX, 20 (some ed. עָבַר, corr. acc.).

זָבַח, v. זָבַח.

זָבַח, v. זָבַח.

זָבַדִּי pr. n. m. *Zabday*, 1) name of an Amora *Z. bar Levi.* Zeb. 28<sup>b</sup>; (Kerith. 5<sup>a</sup> זָבַדִּי). Y. Dem. VII, beg. 26<sup>a</sup>. Y. Ab. Zar. III, 42<sup>c</sup> זָבַדִּי בֵּר לִיזְאִי; Gen. R. s. 62 זָבַדִּי יַעֲקֹב בֵּר זָבַדִּי Ib. אָבִא בֵּר זָבַדִּי Y. Ber. III, 6<sup>c</sup> bot. זָבַדִּי בֵּר זָבַדִּי a. fr.—2) Y. Ber. III, 6<sup>c</sup> bot. זָבַדִּי בֵּר זָבַדִּי.

זָבַדִּיָּה (b. h.) pr. n. m. *Zebadiah*, name of an Amora. Y. Ber. III, 6<sup>c</sup> bot.—[Y. Sot. I, 16<sup>d</sup>, v. זָבַדִּיָּה.]

זָבַדִּין pr. n. pl. *Beth-Zabdin*, prob. in Galilee. Y. Meg. I, 70<sup>c</sup> bot.; Y. Taan. II, 66<sup>a</sup>; M'gillath Taan. ch. XII זָבַדִּין בֵּיתִי (v. Graetz Gesch. d. Jud. III<sup>2</sup>, p. 423).

זָבַח, v. זָבַח.



זָבִיב m. (b. h.; זבב) *fly*. Sabb. 121<sup>b</sup> שְׂבִיבִין מִצָּרִים (the Egyptian fly (whose sting is dangerous). Tosef. Sot. V, 9; Gitt. 90<sup>a</sup>. Pesik. Zakhor, p. 26<sup>b</sup> לֹא שָׂחִיא וְכ' (Amalek resembles) the fly which is greedy for a sore; a. fr.—*Pl.* זְבִיבִין, יְבִיבִין. Y. Sabb. XIV, beg. 14<sup>b</sup>; Tosef. ib. XII (XIII), 4. Keth. 77<sup>b</sup> ז' שֶׁל בִּעְלֵי וְכ' (not זְבוֹבִי) flies which sucked from those afflicted with gonorrhoea (carrying contagion); a. fr.

\*זָבִינָא m. *lizard*.—*Pl.* זְבִינִי. Nidd. 56<sup>a</sup> ז' דְּמִחוּזָא (Ar. זִבְנִי, Mus.: זְבוֹבִי, prob. clerical error) (skeletons of) lizards of Mahuza.

זָבוּד pr. n. pl. *Zabud*, on the northernmost border of Galilee. Gen. R. s. 98 (ref. to Gen. XLIX, 13 צִירוֹן (על צִירוֹן Gen. R. s. 98 (ref. to Gen. XLIX, 13 צִירוֹן) ז' דְּגִלְיָלָה (*Safet*, Lit. Centralblatt 1879, p. 1188).

זָבוּדָא m. (זבד) *gift, outfit*.—*Pl.* זְבוּדִין. Targ. Y. Gen. XXX, 20 (h. text זְבִדִין).

זְבוּזִין Y. Ter. VIII, 45<sup>b</sup> bot. בִּז', in a corrupt sentence which prob. read: שְׂקָצִים וְכָל שְׂקָצִים שֶׁקָּץ זִירוֹן וְהַגְזִין וְכָל שְׂקָצִים שֶׁהִפְרִישׁוּ, v. Sifra Sh'mini Par. 10, ch. XII.

זָבוּל m. (b. h.; זבל) [*place of offering or entertainment*] i) *residence*, esp. *Temple*. R. Hash. 17<sup>a</sup>; Y. Ber. IX, 13<sup>b</sup> bot. בִּז' פִּשְׁמוּ יְרִיחָם בִּז' they laid hand on the Temple; a. e.—2) *Z'bul*, name of the fourth heaven. Hag. 12<sup>b</sup> ז' שְׁבִי . . . וְזִמְזַח וְכ' it is called *Z*, because there are (the heavenly) Jerusalem and the Sanctuary with the altar erected &c.—3) *festival* of a heathen divinity. Pesik. R. s. 6 זִמְזַח הִיָּה ז' it was the festival of Nilus; [cacophemistic disguise: זָבוּל, Gen. R. s. 87; Cant. R. beg. [הִנֵּם 36<sup>b</sup> Sot. 36<sup>b</sup>—Yalk. Gen. 146 גִּירוֹל; Sot. 36<sup>b</sup>—Yalk. Gen. 146 גִּירוֹל; Sot. 36<sup>b</sup>—Yalk. Gen. 146 גִּירוֹל]. V. זָבוּל.

זָבוּלָן (b. h.) pr. n. m. *Zebulun*, 1) son of Jacob; *tribe of Zebulun*; *country of Z*. Gen. R. s. 98. Pes. 4<sup>a</sup>; a. fr.—2) one *Z. ben Dan*. Kidd. 30<sup>a</sup>.

זָבוּנָא m. (זבן) *purchase*. Targ. Y. II Deut. XVIII, 8 ז' בְּחִינָה that which he bought. *Pl.* זְבוּנִין. Ruth R. to I, 17 (sect. 3) ז' זָבַן he made his purchases.—V. זָבִינָא.

זָבוּנָא, v. זָבִינָא.

זָבוּנָה, זָבוּנָא m. (preced. wds.) *buyer, merchant*. Targ. II Esth. III, 11.—Y. Kil. II, beg. 27<sup>c</sup>.—Y. Kidd. II, 64<sup>a</sup> top ז' וְכ' קָרַן the merchant packed his goods on his wagon and went off; v. זָבִינָא.

זָבוּנִי Pa. זָבַן v.

זָבוּרָא, v. זָבִיבָא.

זָבוּרִית f. (זבר, cmp. זָבַר a. also זָבַרְבִּית) 1) *a receptacle for drippings fastened (or belonging) to the bottom of a vessel, saucer*. Mikv. X, 71 ז' בִּלְאִי if the vessel to be immersed has no saucer (a rim at the bottom, wider than the belly of the vessel and which forces the water into the latter); (Var. זָבוּרִית, זָבוּרִית). [Rabad to Maim. Mikv. III, 12 reads זָבוּרִית q. v.].—2) *lowest land*, v. זָבוּרִית.

\*זָבוּנָא m., pl. זָבוּנִי 1) (reduplication of זָבַר, v. זָבִי; for inserted ב, v. זָבִינָן) *nest, brood, hatch*. M. Kat. 28<sup>b</sup> (in a funeral song) אַחֲנָא חֲגָרָא אֶזְבִּינָה מִיְבִדִּיק (or:) חֲגָרִי . . . דְּאֶזְבִּינָה מִיְבִדִּיק (v. Rabb. D. S. a. l.; Rashi a. l.) our brother, the merchant, will be judged by the brood he left behind, (or) our brethren, the merchants, will be judged by the broods (allusion to Jer. XVII, 11). [En Yakob reads חֲגָרִי . . . דְּאֶזְבִּינָה מִיְבִדִּיק our (departed) brethren are merchants who (on crossing the frontier of life) are searched for goods.—Ms. M. 2 דְּאֶזְבִּינָה מִיְבִדִּיק who are searched for the wine bags they carry, v. זָבִינָא II a. זִיב.—2) v. זָבוּנָא.

זָבַח (b. h., cmp. זָבַח) [*to give a feast*], *to slaughter, sacrifice*. Hull. II, 3 (ref. to Deut. XXVII, 7) מִה שְׂאֵרָה (ref. to Deut. XXVII, 7) thou mayest eat what *thou* (a human hand) cuttest. Snh. 60<sup>b</sup> בִּזְבִּיחָא לֵעֲבֹד of one sacrificing to an idol; a. fr.—Part. pass. זָבִיחָא. Lev. R. s. 10 (play on זָבַח, Ex. XXXII, 5) מִיֵּדָה לִפְנֵי וְכ' he was afraid on account of him who lay killed before him (Hur); a. fr.

*Pl.* זָבִיחָא same. Snh. 62<sup>a</sup> ז' וְקִטְרִי וְכ' if he slaughtered a sacrifice, and burnt &c. (to an idol). Ib. VII, 6 (60<sup>b</sup>) הַמְזִיבִיחַ Talm. ed. (Mish. דְּהוֹבִיחַ) he who offers an animal (to an idol), a. fr.—V. זָבַל.

*Nif.* זָבִיחָא *to be sacrificed, to be slaughtered; to die as a martyr*. Zeb. I, 1 שְׁזָבִיחוּ שְׁלָא לְשִׁמְן which were offered not for the purpose for which they were dedicated. Y. Snh. X, 29<sup>c</sup> top (play on זָבַח, Ps. L, 5) שְׁעִילֵי אֶרְרִי who raised me and sacrificed themselves for my name's sake; a. fr.

זָבַח m. (b. h.; preced.) *a slaughtering, sacrifice*, esp. (*festive*) *peace-offering* (הַזִּבְחָה). Pes. X, 9. Tosef. ib. X, 14. Tosef. Ber. V, 22; a. fr.—*Pl.* זָבִיחוֹת, constr. זָבִיחִי. Ib. Zeb. I, 1 כָּל הַזֵּי כָּל הַזֵּי all animalic offerings; a. fr.—*Z'bahim*, name of a treatise of the Mishnah, Tosefta and Talmud Babli (also called קְרָשִׁים).

זָבִיד pr. n. m. *Z'bid*, name of several Amoraim. Ber. 46<sup>b</sup>, a. fr. (Z. bar Levi).—Ib. 38<sup>a</sup>.—Ab. Zar. 56<sup>a</sup>.—Y. Sabb. I, 3<sup>b</sup>, v. next w.

זָבִידָה, זָבִידָא pr. n. m. *Z'bida, Z'bidah*, name of a Palestinian Amora. Y. Or. I, 61<sup>a</sup> bot.—Y. Sot. VII, 21<sup>d</sup>.—Ib. ר' יוֹרְהָ בֶר זָבִיד. Ib. bot. ר' סִימּוֹן בֶּר זָבִיד. Y. Sabb. I, 3<sup>b</sup> רב זָבִיד.

זָבִיחָה f. (זָבַח) *slaughtering ceremony*. Hull. 31<sup>b</sup> כוֹיְנָה intention to slaughter according to ritual, contrad. to חֲרִיכָה the cutting operation as such. Snh. 60<sup>b</sup> זָבִיחָה slaughtering for idolatry is especially mentioned (Ex. XXII, 19); a. fr.

זָבִיחָה or זָבִיחָה, v. זָבִיחָה.

זָבִילָא m. (v. זָבַל; Syr. זָבִילָא, P. Sm. 1074; 1140) *a basket (or book-chest) of palm leaves*.—*Pl.* זָבִילִי. Meg. 26<sup>b</sup> דְּרִיבִּיבִיבִי receptacles for Pentateuch copies; [Ar.: *leather casing*].

זָבִילָא m. (v. זָבַל) [*an implement for forming heaps*],

*shovel, mattock.* Taan. 21<sup>b</sup> וְכִי שֵׁיִל מֵרָא וְז' וְכִי he lent mattock and shovel for burial. B.Mets. 103<sup>b</sup>. [Ber. 8<sup>a</sup>, v. זְבִינָא.]

זבין v. זבן.

זבִּינָא I pr. n. m., v. זְבִינָא.

זבִּינָא II, constr. זבין m. (זבן) 1) *object of purchase, goods.* Targ. O. Gen. XVII, 12 (Y. זבִּינִי pl.). Targ. Ez. VII, 13; a. e.—Y. Kidd. III, beg., 63<sup>c</sup> ז' זבִּינִי bargaining for an object. Pesik. R. s. 21 וְהָא ז' וְהָא here are the goods and here the salesman; a. e.—2) *purchase.* Targ. Y. Lev. XXV, 42 (O. זבִּינִי).—Pl. (זבִּינִי). Targ. O. Lev. XXV, 14 (Y. some ed. זבִּינִי).—Targ. Gen. XLIX, 32 (Y. some ed. זבִּי); a. e.—Pes. 113<sup>a</sup>, v. זבן Pa.—3) *purchase money.* Targ. Lev. XXV, 16 (Y. some ed. זבִּינִי); a. e.

זבִּינָא m. (preced.) *sale, sold goods, merchandise.* Targ. Y. Gen. XLIX, 32, a. e.; v. preced.—Pes. 113<sup>a</sup> (prov.) while the dust is yet on thy feet, זבִּינִי זבין sell thy goods.—Pl. זבִּינִי *sale.* B. Bath. 47<sup>b</sup> זבִּינִי his sale is valid; a. fr.

זבִּינָא f. (preced.) *goods; bargain.* Y. Ab. Zar. II, 42<sup>a</sup> וְכִי עִילָא ז' וְכִי but, I say, through some accident the goods (in the ship) were upset; Y. Ter. X, 47<sup>b</sup> גְּבִינָא (corr. acc.).—B. Mets. 51<sup>a</sup> כְּזִבְינָא לִיה ז' until he strikes upon goods like those he bought. Ib. קִים זבִּינָא he knew the value of his goods; a. fr.—Pl. זבִּינָא Ruth R. to I, 17 (s. 3) וְכִי ז' וְכִי what do these purchases (marketing) mean?

זבִּינָא, Y. Taan. I, 64<sup>b</sup> bot., v. זבן.

זבִּל I (b. h.; cmp. זבִּר) *to entertain liberally.*—Denom. זבִּל.

זבִּל (cmp. זבִּר) *to offer to idols, make merry with idolatrous ceremonies.* Ab. Zar. 18<sup>b</sup> שְׂמִזְבִּלִין שֵׁם וְכִי because they have there (in their theatres) idolatrous entertainments; Tosef. ib. II, 5 (ed. Zuck. (מזבִּרִין). Y. Ber. IX, 13<sup>b</sup> bot. if one sees people זבִּל engaged in idolatrous services; a. fr.

זבִּל II, זבִּל (denom. of זבִּל) *to deposit foliage in the field for manure, to manure.* Shebi. III, 2 זבִּלִין how many piles may be deposited? Ib. II, 2 זבִּלִין you may manure &c. Keth. 10<sup>b</sup> וְהַמַּיִם וְהַמַּיִם and softens (corresp. to זבִּל, Ps. LXV, 11, cmp. זבִּל II). Cant. R. to I, 1 זבִּל (not זבִּלִים) should we not improve (our minds) even as those carrying out foliage and straw?; a. fr.—Part. pass. זבִּלִין *manured.* Y. M. Kat. I, 80<sup>b</sup>.

זבִּל, Nif. זבִּל, Nithpa. זבִּל *to be manured.* Midr. Sam. ch. IV.—Ab. Zar. 49<sup>a</sup> שְׂרָא שְׁזִבְלָה וְכִי a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

זבִּל ch. same.—Ithpa. זבִּל *to be manured.* Ab. Zar. 49<sup>a</sup> (read זבִּלִין).

זבִּל m. (cmp. Assy. zabālu, KAT<sup>2</sup>, p. 550; cmp. זבִּר) [*heaped up*,] esp. *foliage piled up for forming manure, manure, deposits.* Sabb. IV, 1 you must not keep dishes warm for the Sabbath וְכִי בִי in foliage . . . whether

dry or moist. Ab. Zar. III, 8 (48<sup>b</sup>) וְהָא לֶחֶן לֵי and serves for them as manure. Yoma V, 6 לֵי is sold to the gardeners for forming manure. Tosef. B. Mets. XI, 8 זבִּלִין his heaped-up foliage. B. Mets. V, 7 (72<sup>b</sup>) עַד unless (אלא א"כ דִּירָה וְכִי Ms. M. (ed. שִׁירָה לו ז' באשפתו he has manure piled up; a. fr.—Pl. זבִּלִים. Shebi. III, 1 וְכִי when may deposits of foliage be carried out for piling up in the fields.—Gen. R. s. 31 לֵי (Snh. 108<sup>b</sup> sing.) for deposits of excrements &c.—Tosef. B. Mets. I, c. שְׁעָרָא הָא the season for carrying out foliage; a. fr.—בִּירָה דִּירָה a field dependent on manuring. Men. VIII, 3 (85<sup>a</sup>).

זבִּל m. (preced.) *one carrying foliage for making dung.*—Pl. זבִּלִים. Cant. R. to I, 1 וְהַבְּנִים ז' carriers of foliage and of straw.

זבִּלִין m. (זבִּל, with inserted וּלְבִין=ב, cmp. זבִּינָא a. next w.) *blear-eyed.* Meg. 24<sup>b</sup>.—Pl. זבִּלִינִין, זבִּלִינִין. Bekh. 43<sup>b</sup>; Tosef. ib. V, 2.

זבִּלִינָא (זבִּלִינָא) m. (זבִּל, v. preced.) *a resinous tree, a species of cedar.* Snh. 108<sup>b</sup>, (expl. זבִּינִי) Ar. s. v. אדר (Var. in Ar. זבִּל); ed. זבִּלִינָא (corr. acc.); R. Hash. 23<sup>a</sup> זבִּינָא ed. (Ms. M. זבִּינָא, v. Rabb. D. S. a. l. note; corr. acc.).

זבִּלִת f. (v. זבִּל) *the place in the field where foliage is piled up.* Tosef. B. Mets. XI, 8 לְזַבְלָהּ ed. Zuck. to carry it out to his field &c.

זבִּין, זבִּין (emp. זבִּין, a. Syr. זבִּין) [*to plan*,] *to bargain, buy.* Dan. II, 8.—Targ. Gen. XXV, 10; a. fr.—B. Bath. 30<sup>a</sup>, b [read:] I bought it of such a person who has bought it of thee. Ib. אִיזְבִּין דִּינָא I will buy what by law belongs to me (to avoid litigation); a. v. fr.

זבִּין *to sell.* Targ. Gen. XXV, 31; 33; a. fr.—B. Bath. I, c. זבִּין נִיחִלִי sell it to me. Ib. 90<sup>a</sup>, a. e. (prov.) זבִּין וְכִי buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Pes. 113<sup>a</sup> מִיִּלִי דְזִבְינִי וְזִבְינִי Ag. hat-Torah (v. Rabb. D. S. a. l. note 50; ed. זבִּלִין דְּעִלְמָא) rules about buying and selling. Ib. כֹּל מִיִּלִי זבִּין וְכִי as regards all things, sell and regret, except wine זבִּין וְכִי Ms. M. (ed. זבִּין) which you must sell and never regret. Meg. 26<sup>b</sup> זבִּין to sell it. Gitt. 47<sup>a</sup> נִפְשִׁיהָ וְכִי sold himself to &c.; a. fr.—Y. Taan. I, 64<sup>b</sup> bot. זבִּין עִרְסִי (read: זבִּין) I sold my bedstead.

Ithpa. זבִּין *to be sold, to be bought; to sell one's self.* Targ. Ps. OV, 17; a. fr.—B. Mets. 40<sup>b</sup> לִי הָיָה זבִּין (Ms. M. הָיָה זבִּין) it would have been saleable with me. Kidd. 69<sup>a</sup> וְזִבְינִין וְכִי and get thyself sold as a Hebrew slave.

זבִּירִין v. זבִּירִין.

זבִּין m. (b. h.; זג; 1) pl. זבִּין, זבִּין (emp. זבִּין) *pomace of grapes, husks or kernels and flesh.* Naz. VI, 2 (34<sup>b</sup>) חֲרָצִימִים hartsanim (Num. VI, 4) means the exterior, zaggim the interior; (ib. contrary opinion, v. זג).—Tosef. Toh. III, 1 וְזִבְינִין וְכִי ed. 48\*

Zuck. (oth. ed. זִימִין; some ed. זִימִין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. l. c. זָגָן Mish. (Y. ed. זָגִין, Bab. ed. זָג; Tosef. ib. IV, 2 זָגָא ed. Zuck., Var. זָג) *the husk* (or *the interior*) of one berry.—2) *bell*, v. זָוֵג.

זָגָא ch. same, 1) *husk* or *kernel and flesh* of one berry, v. preced.—Pl. זָגִין. Targ. Y. Num. VI, 4 גִּיזְאִין ז' the interior *zaggin*, v. preced.—2) *bell*. Targ. O. Ex. XXVIII, 34; a. e.—Pl. זָגִין, זָגִיא, זָגִי. Ib. 33; XXXIX, 25.—Nidd. 17<sup>a</sup> the bells of his curtains made the bells of his curtains ring; [Ar. חֲגִזִין *chased the flies*, v. חֲגִזִין].

זָגָא, v. זָגִי.

זָגָג m. (v. preced., comp. a. זָג, v. Ges. Thes. s. v.) *glass-maker; dealer in glass-ware*. M. Kat. 13<sup>b</sup>; Pes. 55<sup>b</sup> הַזֵּה הַזֵּה the glass-maker's work-shop.—Gen. R. s. 19 a glass-dealer's shop. Ib. s. 25; a. fr.—Pl. זָגִין. Kel. XXIV, 8 הַזֵּה הַזֵּה the frame used by the glass-makers to put their ware on. B. Kam. 31<sup>a</sup>.

זָגָגָא ch. same. Pl. זָגָגָא. Y. Ab. Zar. II, 40<sup>c</sup> bot. the glass-makers did not teach their art.

זָגָדָא (זָגָדָא) m. (contr. of זָגָדָא a. זָגָדָא fr. גָּדַר, comp. juvenis caelebs, P. Sm. 652) *unmatched; esp. one with an unequal pair of eyes or eye-brows*. Bekh. VII, 3 זָגָדָא Mish. (v. infra; Talm. ed. 43<sup>b</sup> זָגָדָא. Ib. 44<sup>a</sup> Z. is one who has one black and one white eye-brow; זָגָדָא any unequal pair is called Z. Ib. זָגָדָא מַחֲוִי (ch. form of our w.); Tosef. ib. V, 2, sq. סָגָדָא (read: סָגָדָא *Safel* of our w.). Sifra Emor ch. II, Par. 3 זָגָדָא (read: סָגָדָא). [Ar. זָגָדָא, influenced by the etymol.: זָגָדָא, and זָגָדָא=δῆλ.]

זָגָדָא, v. preced.

זָגָדָא, זָגָדָא f. (זָגָדָא, v. זָגָדָא) *glass, crystal; glass-ware*. Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) זָגָדָא בֵּית זָגָדָא glass-house.—Ber. 31<sup>a</sup> כִּסֵּי דְזָגָדָא, v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Hull. 84<sup>b</sup> בִּיזְגָדָא (corr. acc.) it means white glass (crystal). Gitt. 68<sup>b</sup> זָגָדָא. [Pes. 74<sup>b</sup> זָגָדָא Ar. a. Ms. O. like white glass; ed. זָגָדָא.]

זָגָגָא (Pilp. of זָגָגָא, v. זָגָגָא) *to clarify*. Y. Nidd. III, 50<sup>d</sup> top הַזֵּה הַזֵּה הַזֵּה (Tosef. ib. IV, 11 הַזֵּה הַזֵּה הַזֵּה; Bab. ib. 25<sup>b</sup> הַזֵּה הַזֵּה הַזֵּה) oil is cohesive and clarifies.

זָגָגָאָא pr. p. m. (v. preced.) *Zagzagel (Divine Clearness, comp. אֲסַפְקָרִיא)*, name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זָגָגָאָא (corr. acc. or זָגָגָאָא).

זָגָגָאָא *to lie down, recline*. Meil. 14<sup>b</sup> הַזֵּה הַזֵּה הַזֵּה he may desire to lie down and will lie down on them. Gitt. 47<sup>a</sup> הַזֵּה הַזֵּה הַזֵּה to recline on (while eating). Pes. 108<sup>a</sup> הַזֵּה הַזֵּה הַזֵּה we reclined (at the Passover meal) against the knees &c.—Sabb. 124<sup>b</sup> הַזֵּה הַזֵּה הַזֵּה they may be used for sitting on them

(when seats are improvised). Snh. 85<sup>b</sup> הַזֵּה הַזֵּה הַזֵּה he leaned on him. [Tanh. Ki Thetsé 6, a. e. זָגָגָאָא, v. זָגָגָאָא.] [Targ. Y. Deut. X, 22 לְמִזְגִי ed. pr., v. זָגָגָאָא.]

אִף זָגָגָאָא *to lay down*. Sabb. 119<sup>a</sup> top הַזֵּה הַזֵּה הַזֵּה I do not rest my head upon my pillow before &c.

זָגָדָא m. (v. preced., comp. אִפְרָקָא) *in a brooding position*. Hull. 62<sup>b</sup> הַזֵּה הַזֵּה הַזֵּה (Rashi מַרְדּוּ *mardu brooding and eating* (name of a bird, prob. an adaptation of a foreign word), contrad. to הַזֵּה הַזֵּה הַזֵּה kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Hull.: מַרְדּוּ מַרְדּוּ, leaving out הַזֵּה הַזֵּה הַזֵּה; Ar. ed. Koh. III, p. 319.]

זָגָדָאָא f. (זָגָדָאָא=) *a crystal vessel*. Y. Kidd. I, 60<sup>b</sup> top הַזֵּה הַזֵּה הַזֵּה (ed. Krot. כֹּוֹנִינָא, corr. acc.) if one takes up a crystal vessel (to take possession).

זָגָגָא, v. זָגָגָא.

זָגָגָאָא, v. זָגָגָאָא.

זָגָדָא or זָגָדָא f. (זָגָדָא) *a clucking hen*. Bekh. 8<sup>b</sup>. B. Mets. 86<sup>b</sup> הַזֵּה הַזֵּה הַזֵּה (the clucking hen over her chickens), the Pleiades. Targ. Job XXXVIII, 32 (Ar. ed. pr. בְּנֵהָא).

זָגָדָא m. (b. h.; זָגָדָא) *wicked*.—Pl. זָגָדָא. Tanh. Korah 12 הַזֵּה הַזֵּה הַזֵּה the additional (twelfth) section of the Prayer of Benedictions, also called הַזֵּה הַזֵּה הַזֵּה or הַזֵּה הַזֵּה הַזֵּה, v. זָגָדָא.

זָגָדָא m. (preced.) *violent man*.—Pl. זָגָדָא. Der. Er. ch. II, beg.

זָגָדָא m. (b. h.; זָגָדָא) *premeditated, conscious sin, opp. זָגָדָא*. Ab. IV, 13 a scholar's error in teaching זָגָדָא is accounted for a wilful wrong. Ker. 25<sup>b</sup>, a. fr. דְּבַר זָגָדָא a sin which if wilfully committed, is punished with extinction; Sabb. 69<sup>a</sup> זָגָדָא זָגָדָא זָגָדָא Ib. דְּבַר זָגָדָא זָגָדָא זָגָדָא when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—Pl. זָגָדָא. B. Mets. 33<sup>b</sup> כֹּוֹנִינָא זָגָדָא זָגָדָא זָגָדָא to whom errors are accounted &c.—Yoma 36<sup>a</sup>; a. fr.

זָגָדָאָא ch. same. Targ. O. Deut. XXIX, 17.—Pl. זָגָדָאָא *passions*. Targ. Ps. XIX, 14 Ms. (ed. זָגָדָאָא, v. זָגָדָאָא).

זָגָדָאָא, זָגָדָאָא f. (preced.) *haughtiness, violence*. Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זָגָדָאָא).

זָגָדָאָא, v. next w.

זָגָדָאָא, זָגָדָאָא f. ch.=h. זָגָדָאָא *wilfulness, rashness*. Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זָגָדָאָא; Y. זָגָדָאָא). Targ. Y. ib. XV, 9 (ed. Amst. זָגָדָאָא); a. e.

זָגָדָאָא, v. זָגָדָאָא.

זָגָדָאָא m., זָגָדָאָא f. (b. h.) *this, that*. Men. 59<sup>b</sup> זָגָדָאָא זָגָדָאָא let this one come and receive this &c.; זָגָדָאָא זָגָדָאָא

'this one' that means Moses; וְזֶה הוּא מֹשֶׁה 'this'—that means the Law. Gen. R. s. 4 זה לגיון this legion; a. v. fr.—זה הוא=זהו, *this is*. Sabb. 40<sup>b</sup> בישולו זהו (also warming it is the cooking of it, v. קִפְּשָׁר; a. fr.—Gitt. VIII, 4 זהו אר Y. ed. (Mish. אִיזוּהוּ); a. v. fr.

**זָהָב**, *Hif.* הִזְהִיב (denom. of זָהָב) *to glitter*, *contrad.* to הצהיב (v. צָהָב). Hull. 22<sup>b</sup> משיִּזְהִיבוּ when their plumage is glittering.—*Part. Hof.* מִזְהֶבֶת, f. מִזְהֶבֶת *gold-embroidered*. Sabb. 59<sup>b</sup>.—*Pl.* f. מִזְהֶבֶת. Tosef. Sot. XV, 9, v. זְהִיבִית.

**זָהָב** m. (b. h.) *gold, gold coin*, v. קִינָר. Snh. 92<sup>b</sup> יוצק זהב molten gold be poured into &c. Ex. R. s. 33 זהב קונה את הכסף than all thy (Korah's) wealth of silver and gold; a. fr.—B. Mets. IV, 1 קונה זהב the delivery of gold coin effects the purchase of silver &c., i. e. in an exchange of coined gold for silver &c., the superior metal is the merchandise and the inferior the money; Y. ed. זהב קונה את זהב; v. Bab. ib. 44<sup>a</sup>; a. fr.—*Pl.* זָהָבִים, זָהָבִין, Ex. R. s. 35; Cant. R. to III, 10 זהב seven kinds of gold were used in the Temple. Yoma 44<sup>b</sup> זהב there are seven &c.—Erub. 53<sup>b</sup> (in allegorical speech) זהב Ms. M. (ed. ארקינזו) make the gold (glowing coals) sky-blue (fan them so as to give blue flames) and prepare for me two tellers in the dark (cocks).

**זָהָבִי** m. (preced.) *goldsmith, jeweller*. Ex. R. s. 5; a. e.—*Pl.* זָהָבִים, זָהָבִין, Succ. 51<sup>b</sup>; Tosef. ib. IV, 6. Sabb. 123<sup>a</sup>. Ex. R. s. 35 (play on סגור I Kings VI, 20, a. e.) שזיה (בעד כל בעל זהב) it closed up the shops of all gold dealers.

**זָהָבִי**, *[to glisten,] to be proud, wanton*.—Denom. זָהָבִי.

*Hif.* הִזְהִיב, הִזְהִיבִי *to charge one with wantonness*. Hull. 7<sup>a</sup> אֵין מִזְהִיבִין אֹתוֹ Ar., (ed. מִזְהִיבִין) you must not reproach him as a haughty person, v. זָהָב a. זָהָבִי.

**זָהָבִי**, *ch.* same.—\**Pa.* זָהָבִי, זָהָבִי *to make haughty*. Targ. Ps. XLIV, 19 פליג וזוהרית לבנא (ed. Lag. וזוהרין Ms. וזוהרין, read: וזוהרית ית וז' no stranger divided and made haughty our heart.

**זָהָבִי**, v. זָהָב.

**זָהָבִי** m. (זהב) *a gold coin*. Tosef. Shebu. V, 9 דינר זהב a gold denar in coin, *contrad.* to דינר זהב the value of a gold denar; Shebu. 40<sup>a</sup>. Y. Shebi. X, end, 39<sup>d</sup> מה בין זהב what is the difference between a gold coin (as a pledge) and a gold ring?—א זהב להשתנות—a gold coin may be exchanged (the pledgee being permitted to use it). Ex. R. s. 35; a. v. fr.—*Pl.* זָהָבִים, Cant. R. to I, 1; a. fr.

**זָהָבִי**, *ch.* זָהָבִי m. (זהב) *proud, boastful, wanton*.—*Pl.* זָהָבִי, זָהָבִי; only in זָהָבִי (זהב). Sot. 47<sup>b</sup> זהב Ar. (ed. זהב); Tosef. ib. XIV, 9 זָהָבִי Var. (ed. Zuck. וזוהר, corr. acc.); Hull. 7<sup>a</sup>.

**זָהָבִי**, *ch.* 1) same.—*Pl.* זָהָבִי, constr. זָהָבִי. Targ. Job XXXVI, 13, a. e.—2) *wantonness, pride*. Targ. Lam. III, 33 ed. Lag. (oth. ed. זָהָבִי).—*Pl.* as

above. Targ. Ps. LXII, 9 (ed. Lag. וזוהר).—[Ib. XLIV, 19, v. זָהָב.]

**זָהָבִי**, v. זָהָבִי.

**זָהָבִי**, pl. זָהָבִים, fem. זָהָבִית, v. זָהָבִית. [Tosef. Sot. XIV, 9 וזוהרית הלב, v. זָהָבִית.]

**זָהָבִי**, v. זָהָבִי.

**זָהָבִי**, v. זָהָבִי.

**זָהָבִי** m. (v. next w.) *safran-colored or crimson*. Targ. Y. Gen. XXXVIII, 28; 30, v. זָהָבִי.

**זָהָבִי** f. (זהב; v. P. Sm. 1115 s. v. וזוהר) *crimson; crocus; crimson (or safran) colored material, esp. silk* (b. h. שָׁנִי). Kel. XXVII, 12 טיבה ז' fine crimson silk. Y. Succ. III, 53<sup>d</sup> (defining ארמזם) deep crimson. Pesik. R. s. 26 ז' ומלכשון (some ed. וזוהרית) and clads them in silk. Nidd. 25<sup>b</sup> של ז' וזוהרית like two threads of silk (woof); וזוהרית (prob. to be read like two threads of silk (warp); Y. ib. III, 50<sup>d</sup> וזוהרית a crimson-colored strap. Tosef. Sabb. IV (V), 5 שבין עיניו ז' crimson ornament between his (the horse's) eyes; Sabb. 53<sup>a</sup> וזוהרית (Ar. וזוהר); a. e.—*Pl.* זָהָבִית. Tosef. Sot. XV, 9 וזוהרית מוזהבת (Sot. 49<sup>b</sup> וזוהרית מוזהבת, corr. acc.) gold-embroidered silks used for brides' canopies.

**זָהָבִי** ch. same. Targ. O. Gen. XXXVIII, 28; 30. Targ. Is. I, 18 (ed. Wil. וזָהָבִי; h. text וזָהָבִי); a. e.—Gitt. 69<sup>b</sup> וזָהָבִי a (crimson) silk thread.

**זָהָבִי** m. (זהב) *a wanton jester*. Lev. R. s. 20 Ar.; v., however, וזָהָבִי.

**זָהָבִי** m. (זהב) *a filthy person, one wearing a laboring suit*. Targ. Job XXXVIII, 14.

**זָהָבִי** m., *זָהָבִית* f. (זהב) *looking out; strictly observant; careful, on one's guard*. Ab. II, 1 וז' be as strict in the observance of minor religious duties &c. Ib. IV, 13; B. Mets. 33<sup>b</sup> וז' be careful in teaching the Law, v. זָהָבִי. Snh. 76<sup>b</sup> וז' במי שיועצך וז' Ms. M. (ed. מן דיועצך, v. Rabb. D. S. a. l. note) beware of him who advises thee to his own advantage. Sabb. 23<sup>b</sup> וז' he who is strict in the observance &c.; a. fr.—*Pl.* זָהָבִי, f. זָהָבִית. Ab. II, 3 ברשות וז' beware of the officials. Sabb. II, 6 וז' על שאינן ז' because they are not careful in the observance of the laws concerning &c.; a. fr.

**זָהָבִי**, *ch.* same. Targ. Y. Gen. XLIX, 26 וז' guarding the honor &c.—*Pl.* זָהָבִי. Ezra IV, 22.—Targ. Y. Deut. XII, 16.—V. זָהָבִי.

**זָהָבִי** *poison*, v. זָהָבִי.

**זָהָבִי** f. (זהב) *strictness, care*. Ab. Zar. 20<sup>b</sup> study leads to strictness, strictness to zeal (differ. vers., v. Rabb. D. S. a. l., note, a. Sot. IX, 15).

**זָהָבִי**, v. זָהָבִי.

**זָהָם** (b. h.; cmp. זָהָה [to be glistening; cmp. צָהָן a. צָהָח] *to be filthy, smell offensively, be offensive*.—Part. pass. זָהָם, or part. pass. זָהָם. Y. Ab. Zar. II, 41<sup>c</sup> bot. זָהָם (כְּכֹסִים) (not כְּכֹסִים) R. L. says, It is like drinking out of an offensive cup; זָהָם he who drinks (sacred wine &c.) out of &c. Y. Nidd. IV, end, 51<sup>b</sup> זָהָם (Tosef. ib. IX, 10 זָהָם; Bab. ib. 65<sup>b</sup>) the blood of a menstruant is sticky (or ill-smelling).

*Pi.* זָהָם 1) *to smear plants with rancid oil for keeping off vermin*, [oth. opin.: *to cover a wound in a tree with dung and tie it up*.] Shebi. II, 4. Y. ib. 33<sup>d</sup> (expl. מְזַהֵם of Mish.) מְזַהֵם to keep the worms off. Ib. מְזַהֵם oiling a plant is merely like appointing a watchman (it does not advance growth). Y. Sabb. VII, 10<sup>a</sup> top, v. מְזַהֵם II.—*Part. pass.* מְזַהֵם, f. מְזַהֵם *ill-smelling, filthy, offensive*. Bekh. VI, 12 זָהָם and an animal of offensive smell or sight. Ber. 53<sup>b</sup> זָהָם an offensive-looking priest. Y. Gitt. VIII, 49<sup>d</sup> top מְזַהֵם זָהָם she is disgusting to him (on account of her conduct); a. e.—*Pl.* מְזַהֵם, f. מְזַהֵם; fem. מְזַהֵם. Ber. I. c. מְזַהֵם smelling hands (after a meal, when not perfumed). Lev. R. s. 16; Esth. R. to III, 1 זָהָם מְזַהֵם as ordure is offensive, so is he (the leper); a. e.—2) *to declare unfit for priestly or levitical service (or connection), to reject*. Bekh. 47<sup>a</sup> זָהָם the child is not rejected (as the child of a gentile).—Y. Yeb. X, 11<sup>a</sup>; XIII, 13<sup>d</sup> bot. זָהָם but the court does not declare her unfit to marry a priest.—3) (v. זָהָם) *part. pass.* מְזַהֵם, pl. מְזַהֵם *inclined to lasciviousness, unchaste*. Sabb. 145<sup>b</sup> bot.

\**Hif.* זָהָם *to become unfit for offering through offensiveness*. Pesik. Vayhi, p. 10<sup>a</sup> זָהָם (perh. to be read Hof.; (Yalk. Num. 713 דְּזָהָם, expl. corr. acc., or דְּזָהָם as Num. R. s. 12, end, a. e., v. Bub. note to Pesik. I. c.).

**זָהָם** ch. same. Part. pass. זָהָם q. v.  
*Pa.* זָהָם *to create aversion, to sicken*. Lev. R. s. 16 (to the leper) זָהָם לא זָהָם בְּרִייתָא (ed. Wil. דְּזָהָם, read דְּזָהָם) do not sicken people with thy sight.

*Ithpe.* זָהָם, *Ithpa.* זָהָם 1) *to be soiled, to empty the bowels*. Targ. Ps. CVI, 20.—2) *to become offensive*. Ab. Zar. 26<sup>a</sup> זָהָם I do not desire to become offensive to my husband (get ungainly through nursing).

**זָהָר** (b. h.; cmp. זָהָה 1) *to shine*; v. זָהָר, זָהָר.—2) *to look out, beware, be strict* (corresp. to b. h. זָהָר); v. זָהָר.

*Pi.* זָהָר *to brighten*. Midr. Till. to Ps. XC, 16 זָהָר and brightened his countenance.

*Nif.* זָהָר (=b. h. זָהָר) *to be careful, be strict; to beware, take heed*. Ber. 8<sup>b</sup> זָהָר בְּרִייתָא be careful to cut the jugular veins, v. זָהָר. Ib. זָהָר בֹּקֶן זָהָר beware of disregarding an old man who &c. Ned. 81<sup>a</sup> זָהָר בְּנֵי עֲנִיִּים take heed of (do not disregard) the children of the poor; a. fr.

*Hif.* זָהָר *to caution, forewarn, esp. to prohibit by a special law*, v. זָהָר. Yeb. 22<sup>b</sup>, a. e. זָהָר מִן הַדִּין a law derived from analogy (v. דִּין) is not considered a specified law on which punishment can be executed after due warning. Zeb. 106<sup>b</sup>, a. e. זָהָר כִּי הָאֵל the Bible

text did not pronounce punishment without having expressed a warning ('thou shalt not' &c.); a. fr.

*Hof.* זָהָר *to be forewarned, to be forbidden from doing* (by a special law). Yeb. 84<sup>b</sup> זָהָר there is no specific law prohibiting women of legitimate birth to marry men of illegitimate birth.—Part. pass. זָהָר, f. זָהָר. Ib. זָהָר מְזַהָר (the repeated expression, 'they shall not take', Lev. XXI, 7) intimates that woman is included with man in the prohibition; ib. זָהָר מְזַהָר where the man is cautioned not to marry, the woman (in the same social relation) is cautioned; a. fr. [Ib. זָהָר (in the same social relation) is cautioned; a. fr. [Ib. זָהָר, read: מְזַהָר.]

**זָהָר** ch. same, 1) *so shine, bloom*. Targ. Job XXII, 28 (ed. Wil. זָהָר Af.). Targ. Hos. XIV, 6; a. e.—2) *to look out, guard*.—Part. pass. זָהָר. Hag. 23<sup>a</sup> זָהָר he guards them (from levitical impurity). Hull. 107<sup>b</sup> זָהָר he is careful (not to touch), contrad. to זָהָר taking precaution. Y. Ber. V, 9<sup>a</sup> bot. זָהָר watches it (the cloak). Y. Ab. Zar. III, 41<sup>a</sup> bot. זָהָר I was I not on my guard against thee?; a. fr.

*Pa.* זָהָר 1) *to emit light, to glisten*. Targ. Zech. IX, 15.—2) *to caution*. Targ. Cant. V, 2.

*Af.* זָהָר 1) *to give light, shine*. Targ. Is. IX, 1; a. e.—2) *to explain*. Targ. Ex. XVIII, 20.—3) *to caution*. Targ. Ez. III, 18; a. e.—Snh. 66<sup>a</sup> bot. זָהָר אֱלֹהִים perhaps in saying 'thou shalt not curse Elohim' (Ex. XXII, 27) the Law gave warning with regard to holy Elohim (God), but not with regard to secular Elohim (authorities)?

*Ithpe.* זָהָר, *Ithpa.* זָהָר 1) *to take heed, beware*. Targ. Y. Ex. X, 28; a. e.—Ab. Zar. 28<sup>a</sup>, v. זָהָר I. Ib. 12<sup>b</sup>, v. זָהָר; a. fr.—2) *to watch*. Y. Ber. V, 9<sup>a</sup> bot. זָהָר was watching it. B. Bath. 29<sup>a</sup> זָהָר the first two or three years man takes care of the deed. Ib. זָהָר I should have taken care &c.; a. e.

**זָהָר** I, **זָהָר** 1) *light*. Y. Yoma III, beg. 40<sup>b</sup>, v. זָהָר. Cant. R. to VII, 3 (ref. to זָהָר ib., v. זָהָר) (some ed. זָהָר) there are places where they write and pronounce *sahāra* for *zahāra*.—2) *brightness, splendor; moon*, v. זָהָר a. זָהָר I.

**זָהָר** II *poison*, v. זָהָר II.

**זָהָר** I, v. זָהָר I.

**זָהָר**, v. זָהָר.

**זָהָר** m. (זָהָר) *red light, glare, reflex*.—*Pl.* זָהָר, זָהָר. Pes. 13<sup>a</sup> זָהָר בעלמא זָהָר (Ms. M. זָהָר, Ms. M. 2 זָהָר) and what he saw was merely the glare, v. זָהָר; Snh. 42<sup>a</sup>.—B. Mets. 84<sup>a</sup> זָהָר מִיִּנְיָה מִעֵין זָהָר (ed. זָהָר; Rashi: זָהָר) and those reflexes issuing from it are a specimen of the beauty of &c.

**זָהָר** v. זָהָר.

**זָהָר**, v. זָהָר.

**זָהָר**, v. זָהָר.

**זָהָר** (b. h.; cmp. זָהָר, רָבַב) *to flow, drip*. Bets. 3<sup>a</sup>, a. fr. זָהָר juice of fruits which flowed out (on a Holy

Day). Hull. 27<sup>a</sup> (play on זרבח, Deut. XII, 21) ממקום (the blood) will flow (the jugular veins), there break (its life), v. זרבח; a. fr.—V. זב.

**זרב** m. (b. h.; preced.) *flux, gonorrhea, prolonged menstruation*. Nidd. 35<sup>b</sup> ד' the flux (of the gonorrhea) resembles &c. Ib. ב' יולדה בד' one giving birth while suffering with flux; a. fr.—Men. 64<sup>b</sup> ב' סיכנה בד' perhaps she was in danger from a severe *hemorrhage*, v. זרבח. a. זרבח.

**זרב** or **זרבא** ch. same. Sabb. 110<sup>b</sup> (in an incantation) קים מזרבא (Ms. M. a. some ed. מזרבא) rise (be cured) from thy flux.

**זרבן** m. (denom. of זרב) *the bag which contains a male animal's membrum*. Bekh. VI, 5; expl. ib. 39<sup>b</sup> כרס the bag but not the organ itself; Tosef. ib. IV, 6.

**זרב**, *Pl.* זרב, זרב, 1) *to join, couple, match; to adjust*. Tosef. Kil. V, 11 המזרב את הכלאים he who harnesses together two heterogeneous animals; B. Mets. 90<sup>b</sup> המזרב יחד two heterogeneous animals; B. Mets. 90<sup>b</sup> המזרב יחד but supposed that one matched it, i. e. found a letter of divorce just containing the names of the persons under consideration (though not written for that special transaction). Ib. ד' כיון שאינו מצוי לזווג אפי' ד' כמי שלא ד' we consider it as if he had not done it, i. e. such rare chances are not taken into consideration. Y. Shek. V, 49<sup>a</sup> bot. supposed somebody produced a ticket with the mark of the same day of the week?—Ib. (כיון שאינו ד' אפי' לוויג ד' read as above: אפי' לוויג ד'). Y. M. Kat. I, end, 80<sup>d</sup> bot. המזרב את האומדיות one who knots the fringes two by two (instead of making a regular network).—Y. Shek. V, 48<sup>d</sup> bot. המזרב את הפתילות (Bab. ed. המזרב) he adjusted the length of the wicks (to the length of the time they had to burn); Y. Yoma II, 39<sup>d</sup> bot.—Esp. 2) *to join in wedlock, to wed*. Sot. 2<sup>a</sup> אין המזרבין ד' to join in wedlock, to wed. Sot. 2<sup>a</sup> אין המזרבין ד' a wife is selected (in heaven) for each man according to his deserts. Ib. קשין לזווג ד' to wed couples is as difficult as the splitting of the Red Sea. Gen. R. s. 68; Lev. R. s. 8, beg. המזרב יריגים ד' He joins couples, decrees who should be married to whom. Ib. אני יכולה I can couple them in one hour. Ib. זווג בלילה I can couple them in one hour. Ib. (read: זווג ד'); a. fr.—3) *to join in a hostile sense, to attack*. Cant. R. to III, 6, v. לרב. 4) *to match in misery, to comfort by pointing out a similar case* (cmp. Lam. II, 13). Pesik. R. s. 30 מזווג בה ד' (read מזווג לה) He shows her (the country) a fellow-sufferer to comfort her. Ib. מזווג לה אלכסנדריה ד' (corr. acc.) he pointed out to her Alexandria. Ib. בא יואל וז' Joel came and comforted her (by pointing to the Lord's sympathy).

*Hithpa.* המזרב, *Nithpa.* המזרב 1) *to be joined; to join, meet*. Y. Yoma VI, 43<sup>c</sup> top המזרב לי חברי ד' that the other bullock must be joined to him (they must belong to the same couple). Snh. V, 5 (40<sup>a</sup>) המזרבין ד' they met in couples (for consultation). Y. Taan. I, 64<sup>a</sup> top (ref. to Is. XXI, 11, play on אלי ד' whence did my God join me again? From Seir (Rome); a. fr.—2) (in

a hostile sense) *to join in battle, attack*. Ex. R. s. 1; Tanh. Sh'moth 5 בוא ונזרב ד' come and let us plan how to get at that nation. Lev. R. s. 11 שלשה ד' three enemies attacked it jointly. Ib. באו ברבריים ד' barbarians attacked him; Esth. R. introd.; a. fr.—3) *to be wedded*. Cant. R. to I, 4 (נגילה); Pesik. Sos, p. 147<sup>a</sup> כשם ד' as you have been married with festivities.

**זרב** ch., *Pa.* זרב, זרב, זרב same, *to join, couple &c.* Targ. Y. Deut. XVI, 21. Targ. Ps. LXVIII, 7. Targ. Y. I Deut. XXXIII, 7; a. e.—*Part. pass.* המזרב *joined*. Targ. Y. Ex. XXVI, 24 (h. text רמאים). Targ. Y. II Num. VII, 3 (צב) with teams and harness (h. text צב).

*Hithpa.* המזרב as preced. *Hithpa.* Targ. Y. Deut. V, 27; a. e.—Targ. Y. Ex. XXI, 13 (ה צרה); a. e.

**זרב** m. (זג) *bell, the body of the bell*, contrad. to עינבל, clapper. Naz. VI, 1 כז של ברמה (זג means the shell) like the bell of an animal; ו' the outer part is called *zog*, the inner *inbol*. Sabb. V, 4. Tosef. Kel. B. Mets. I, 13 של דלה ד' door-bell. Tosef. Sabb. V (VI), 7, sq.; Sabb. 58<sup>a</sup>, sq.; a. fr.—*Pl.* זרב, זרב, זרב. Tosef. Kel. l. c. העושה ד' he who fastens bells to a mortar. Ib. 14 ד' the rule concerning bells &c. Y. Gitt. III, 45<sup>a</sup> top ד' bells (among the appurtenances of siege, v. פרבוס II); Y. Keth. II, 26<sup>d</sup> ד' (corr. acc.). Tosef. l. c. [read:] אמר ד' לאיבן עשה לי שני ד' אחד לדלה ד' if one says to the artisan, Make for me two bells, one for a door &c.; Y. Gitt. III, 44<sup>d</sup> top (corr. acc.); a. fr. [זרב grape-shells, v. זג.]

**זרב** m. (זג) 1) *couple, pair, set*. Erub. X, 1 ד' he must bring them in, one set at a time (on his head and arm). Snh. 12<sup>a</sup> (in a secret letter) ד' בא ד' a couple (of scholars or messengers of Jewish authorities) came from Rakkath (Tiberias), and the eagle (Rome) caught them; a. fr.—ד' *partner, equal, match, counterpart*. Gitt. 90<sup>b</sup> ד' this (second husband) is not the equal of the first husband (is morally inferior). Gen. R. s. 11 it (the seventh day) has no match (the week having three couples of days and one single day). Ib. ד' the congregation of Israel be thy match. Ib. s. 7 ד' the B'hemoth has a partner (is created male and female).—*Pl.* זרב, זרב. Ib. ד' have no partners (females). Deut. R. s. 2 ד' heaven and earth are couples, sun and moon are couples &c.—Pes. 110<sup>b</sup> ד' the apprehension of danger from even numbers applies to it, v. זרב; a. fr.—Esp. *Zugoth*, the two chiefs (*Nasi* and *Ab Beth Din*) of the Supreme Court since its reorganization after Simon the Just (v. Ab. I, 2; 4, sq.). Naz. 56<sup>b</sup>; Peah II, 6. Y. Sot. IX, 24<sup>a</sup> top ד' were all the *Zugoth* no accomplished scholars? Ib. כל ד' (Tosef. B. Kam. VIII, 13 ד' שערד). Ib. bot.; Y. Maas. Sh. V, end, 56<sup>d</sup> ד' he (John Hyrcan) appointed double sets of guards.—2) (*pair of*) *scissors*. Kel. XIII, 1 של ספרים ד' barbers' scissors. Neg. IV, 4; Nidd. VI, 12; a. fr.

**זרב** m. (preced.) *marriage*. Sot. 2<sup>a</sup>; Gitt. 90<sup>b</sup> ד' in first marriage; Snh. 22<sup>a</sup> בזוג ד'. Yalk. Jud. 70, v. זרב.

**זוג** *to be clear*, v. זוג. **זוג** I ch.=h. זוג 1) *pair, couple, team, set*. Targ. II Kings IX, 25. Targ. Jud. XVII, 10 זוג לבישין a set of garments; a. e.—*match, wife*. Targ. Y. II Gen. II, 18; a. e.—Snh. 43<sup>a</sup> זוג דרבנן we give him two scholars (to escort him); Yoma 85<sup>b</sup> (Ms. M. זוג). Y. Hag. II, 78<sup>a</sup> top זוגיה זוגיה כל דמי יתכום זוגיה whoever has a chance shall select his partner (as if for a dance); a. fr.—*Pl.* זוגי. Pes. 110<sup>a</sup> Ashm'dai . . . is appointed זוג overseer of all even numbers (of cups &c., which were believed to invite dangers); a. e.—Keth. 71<sup>a</sup>, v. זוג I.—Sot. 13<sup>b</sup> זוג דיו זוגי, v. זוגי.—2) (cmp. above זוג זוגי, a. זוגי) *an outfit for travelling, travelling cloak*. Targ. Y. Lev. XV, 9 (not זוגי) garment for polster.—Erub. 100<sup>b</sup> bot. זוג זוגי לך זוגי זוגי ed. (Ms. M. זוגי, v. Rabb. D. S. a. l. note) I shall buy thee garments reaching to thy feet.—*Pl.* as above. Gen. R. s. 92 לבש זוגי put on his travelling equipments; Yalk. Gen. 150 read זוגי.—3) *scissors*. B. Mets. 116<sup>a</sup>, a. e., v. זוג I.

**זוג** II, **זוג** pr. n. m. *Zuga*, name of several Amoraim. Y. Maasr. V, end, 52<sup>a</sup>; Y. Dem. II, 22<sup>c</sup>; a. e.—Gamliel Z. Ib.<sup>d</sup> top; a. e. (v. Fr. M'bo p. 77<sup>a</sup>; 71<sup>b</sup>).—M. Kat. 28<sup>a</sup>, a. e., Ar. זוג II.

**זוג** *glass*, v. זוגי. **זוג**, **זוג**, **זוג** v. זוגי. **זוג** I pr. n. m., v. זוג II.

**זוג** II f. (זוג) *intended, beloved*. Keth. 63<sup>a</sup> זוגי didst thou think of thy girl (that thou camest home before thy time was up)?

**זוג**, v. זוג. **זוג**, *Pa. זוג, זוג* (cmp. זוג;=b. h. צוד) *to endow, outfit, esp. for travelling*. Targ. Y. II Deut. XV, 14 (h. text זוגי).—Ab. Zar. 17<sup>a</sup> זוגי לך זוגי (editorial insertion; Ms. M. זוגי, v. Rabb. D. S. a. l. note) prepare her shrouds; R. Hash. 17<sup>a</sup> זוגי Ms. M. (ed. זוגי). *Ithpe. זוגי, Ithpa. זוגי* 1) *to provide one's self for a journey, lay in provision*. Targ. Josh. IX, 12 (h. text זוגי).—2) *to tie up bundles*. Ib. 4 (h. text זוגי, v. זוגי).

**זוג**, **זוג** c. (preced.) 1)=h. צידה, *outfit for travelling, provision; dying outfit, shroud; trnsf. good deeds*. Targ. Ps. CXXXII, 15.—*Pl.* זוגי. Targ. O. Gen. XLII, 25; a. e.—Keth. 67<sup>b</sup> זוגי קלילי my provision (for the journey of death) is scanty. M. Kat. 28<sup>b</sup> זוגי whose outfit for death is completed, v. זוגי.—Ib. 27<sup>b</sup> זוגי צדיה זוגי prepare the burial outfit for another son. R. Hash. 17<sup>a</sup>; Ab. Zar. 17<sup>a</sup>, v. preced.; a. fr.—2) *bag, bundle*. Kidd. 12<sup>a</sup> זוגי (Ar. ed. Koh. זוגי, pl.) a bundle of tow cotton (being of small value).

**זוג**, Snh. 96<sup>b</sup>, part. f. זוגי, v. זוג ch.

**זוג**, **זוג** f. (זוג) 1) *froth; filth, decayed matter, evil smell*. Pes. 42<sup>b</sup> זוגי ארזי to carry off foul matter; Y. Ab. Zar. III, 41<sup>c</sup> top זוגי ארזי a substance which is used for &c.—Ber. 53<sup>a</sup> זוגי . . . שמן Y. ib. VI, 10<sup>d</sup> זוגי שמן oil used for perfuming the hands after the meal, v. זוגי.—2) *moral impurity, obscenity, voluptuousness*. Yalk. Lev. 525 זוגי דבר של זוגי (ed. Lemb. זוגי, v. זוגי. Yeb. 103<sup>b</sup> זוגי דבר זוגי he infected her with sensuality. Ib., a. e. זוגי דבר זוגי the serpent infected her (Eve, i.e. the human race) with lasciviousness. Ib. זוגי their sensual passions ceased (were checked through the influence of religion); a. fr.—3) *the sultry air produced by the passage of the sunrays through a cloudy atmosphere*. Yoma 28<sup>b</sup> זוגי רש' זוגי (Ar. a. Ms. L. זוגי, Ms. O. זוגי, v. Rabb. D. S. a. l. note) the sultry heat is more intense than that of direct sunlight. [Sabb. 123<sup>a</sup> זוגי זוגי, v. זוגי.]

**זוג** pr. n. m. *Zohamai*, by-name of a scholar. Ber. 53<sup>b</sup>, v. זוג.

**זוג**, v. זוגי. **זוג** m. (זוג) *reflected sun-light*. Yoma 28<sup>b</sup>, v. זוגי.

**זוג** I, **זוג** m. (זוג; cmp. זוג, fr. זוג) *pair, set; change of clothes; scissors* (corresp. to, and interchanging with זוגי). Meg. 16<sup>a</sup> זוגי לך לך Ms. M. I have no scissors; Meg. 16<sup>a</sup> זוגי לך לך Ms. M. I have no scissors; (ed. זוגי, a. entirely differ. vers.; Ar. זוגי). B. Mets. 116<sup>a</sup> bot. זוגי זוגי ed. (Ms. M. זוגי, Ms. F. זוגי; Ar. זוגי) scissors for shearing shaggy woolen stuff; B. Bath. 52<sup>a</sup>; Shebu. 46<sup>b</sup>; Ab. Zar. 75<sup>b</sup> זוגי (Ar. זוגי). Taan. 21<sup>b</sup> bot. זוגי זוגי ed. Pes. a. oth. (oth. ed. זוגי, oth. ed. זוגי, v. Rabb. D. S. a. l. note 100) a delegation of scholars. Meg. 7<sup>a</sup>; Succ. 4<sup>b</sup>; Sabb. 54<sup>b</sup> (an editorial gloss) in the entire Order of Moëd, wherever this combination of authorities appears, some take out R. Joh. and insert R. Jon.—Ber. 22<sup>b</sup> זוגי זוגי Ar. (ed. זוגי) one of the first combination of scholars, and one of the second combination.—*Pl.* זוגי. Keth. 71<sup>a</sup> זוגי קרני זוגי Ar. (ed. זוגי) they are arranged in couples (two scholars for the one opinion and two for the other). Pes. 111<sup>a</sup> זוגי עסיקן Ms. M. (ed. זוגי) these are of the couples engaged in sorcery. Erub. 97<sup>a</sup> זוגי צבחים זוגי (v. Rabb. D. S. a. l. note 90) *ts'vathim* (Mish. ib. X, 1) means bundles of one set (of *T'fillin*) each. Ib. 37<sup>a</sup> זוגי קרני זוגי ed. (Ms. M. זוגי, v. Rabb. D. S. a. l. note) Ula arranges the authorities quoted in couples (two on each side, v. supra). Sabb. 129<sup>b</sup> זוגי זוגי (Ms. M. זוגי, Ms. O. זוגי, Tosaf. to Erub. 56<sup>a</sup> זוגי) when the planet Mars rules at even-numbered hours of the day. Y. Ab. Zar. I, 39<sup>c</sup> bot. זוגי זוגי bathe in another suit of clothes.—Sabb. 19<sup>b</sup> זוגי זוגי (Ms. O. זוגי) *coupled* (hinged) mattings used for roof-like protections for goods; [Var. quoted in Rashi: זוגי meaning *ships*;] ib. 156<sup>b</sup> (where Rashi has *ships*).

זָרָא II pr. n. m. *Zava*, v. זָרָא II.

זָרָא, v. זָרָא.

זָרָא, זָרָא, זָרָא, v. זָרָא.

זָרָא m. pl. (v. זָרָא) *change of* (cmp. חֲלָקָה); prep. *instead, in place of*. Y. Taan. III, 66<sup>d</sup> bot. 'ז' דריוות וכו' (v. זָרָא) where it (the ground) used to grow vineyards &c.; Midr. Till. to Ps. CXXVI (corr. acc.).

\*זָרָא f. (v. זָרָא I; cmp. כָּרַךְ) *what is taken with food, relish*. Targ. Job VI, 7 Ms. (ed. זָרָא q. v.).

זָרָא, v. זָרָא.

זָרָא I, perf. a. part. זָרָא (reduplic. of זָרָא or זָרָא, v. זָרָא, cmp. זָרָא) *to move, go away, depart*. Keth. XII, 3 לָזַר, v. זָרָא.—Yeb. 30<sup>a</sup>, a. fr. זָרָא מִמְקוֹמָהּ but the Mishnah was not removed from its place, i.e. it was left in the collection as it was, though afterwards repealed or modified. Gitt. 58<sup>a</sup> אֵינִי זֶה מְבָאֵן וכו' I shall not leave this spot until &c. Tanh. Matt. 6; Num. R. s. 22, end, a.e. (play on זָרָא *coins*) וכו' שְׂוִיָּים וכו' they leave the one and are given to the other; a. v. fr.

Hif. זָרָא *to move, shake; to remove*. Ab. III, 17 אֵין זָרָא מִיָּדָא they cannot move it (the tree) from its place; Taan. 20<sup>a</sup> מִיָּדָא וכו'; Snh. 106<sup>a</sup>.—Ex. R. s. 45 אֵין אֶתָּה יָכוֹל אֵין אֶתָּה יָכוֹל thou canst not remove thy love from them. Koh. R. to I, 13 אֵין מִיָּדָא וכו' he will not give up studying &c.; a. fr.

Hithpalp. (with anorganic נ) זָרָא, v. זָרָא.

זָרָא ch. same. Targ. Y. Num. XIV, 44.

Af. זָרָא *to shake*. Hull. 38<sup>a</sup> אֵין אֵין the shaking of the ears (as a symptom of vitality).

זָרָא II m. (=זָרָא, v. זָרָא) [*the glittering*, cmp. זָרָא, זָרָא &c.] *Zuz*, 1) a silver coin, one fourth of a Shekel, =זָרָא. Keth. I, 5; a. fr.—Pl. זָרָא, Num. R. s. 22, end, a.e., v. זָרָא I; a. fr.—2) a weight. Ter. X, 8; Tosef. ib. IX, 1 (Var. זָרָא); Y. ib. X, 47<sup>b</sup> top זָרָא.—Pl. זָרָא. Tosef. l. c. ed. Zuck.; Y. l. c. זָרָא.

זָרָא I ch. same. Targ. I Sam. IX, 8 (h. text רִבְעָה).—Kidd. 12<sup>a</sup> כִּי בִי כִי בִי twenty four Isar went on a Zuz: when the Isar was reduced, 'ז' כִּי בִי thirty two Isar went &c.—Sabb. 66<sup>b</sup> זָרָא a new silver coin; Pes. 74<sup>b</sup>, v. זָרָא. Hag. 5<sup>a</sup> (prov.) 'ז' לֵעֵלֵלָא וכו' a Zuz for provision is not on hand, but for (saving from) hanging it is, i.e. charity often waits for the extremest distress. B. Kam. 11<sup>a</sup> (prov.) 'ז' כְּשׂוּרָא בְּמֵרָא בִי וכו' a joist in town costs a Zuz, a joist in the woods the same, i.e. the cost of transportation has no influence on the price; a. fr.—Pl. זָרָא, also in gen. *money*. Targ. II Esth. I, 8; a.e.—Hag. 9<sup>b</sup>. B. Mets. 63<sup>b</sup> וְכִי אִי הָיָה לִי if I had money. Ib. 65<sup>b</sup> דְּאֵינְשֵׁי וכו' people's money does the brokership for them (with cash in hand you need no broker); a. fr.—Ib. 65<sup>b</sup> זָרָא the money due to me.—Keth. 65<sup>b</sup>; 67<sup>a</sup> פְּשִׁיטָא (=מִדִּינָה) 'ז' *country Zuz*, one eighth of the town Zuz (or Tyrian) in value; (v. Zuckerman Münzen,

Jahresber. des Jüd. Theol. Seminars, Breslau 1862, p. 6; p. 24).

זָרָא II couple &c., v. זָרָא I.

זָרָא m. *zozin*, name of a jewel in the Highpriest's breast-plate. Targ. Y. Ex. XXVIII, 19 (h. text לֶשֶׁם).

זָרָא I (cmp. זָרָא, cmp. זָרָא P. Sm. 1092) *to be elated, cheerful*; (in an evil sense) *to be proud, overbearing*. Keth. 67<sup>b</sup> כְּרִי שְׂהוּתָא דְּעָרָא עָלָיָא in order that his mind be elevated (that he may not feel himself humiliated).—Ex. R. s. 37 זָרָא דְּעָרָא עָלָיָא he became overbearing. Snh. 38<sup>a</sup> אִם הָיָה דְּעָרָא עָלָיָא if he become overbearing; a. e.—[Y. Sabb. VIII, 11<sup>b</sup> bot. הוֹרִיחַ, v. next w.]

זָרָא ch. same. Y. Sabb. VIII, 11<sup>b</sup> bot. זָרָא הָא דְּלֵא זָרָא (not הוֹרִיחַ) this happened because I am not cheerful (I am too poor to collect my thoughts).—Snh. 96<sup>b</sup> קָא זָרָא (Rashi זָרָא) he became overbearing.

זָרָא II or זָרָא (b. h. זָרָא; cmp. זָרָא) *to be unsteady, move*.—Part. זָרָא *faint-hearted, distracted*. Keth. 69<sup>b</sup>; M. Kat. 28<sup>b</sup>; Yalk. Am. 545, v. זָרָא II.

Hif. זָרָא or זָרָא *to remove, to cause to move, to force one to yield to others' opinions*. Hull. 7<sup>a</sup> אֵין מִיָּדָא אֶתָּה (with ref. to זָרָא, Ex. XXVIII, 28) we do not make him give up his opinion; v. זָרָא.—Keth. 10<sup>b</sup> מִזְבֵּחַ מִיָּדָא (or מִיָּדָא) the altar removes (evil decrees).

זָרָא ch. 1) same. Targ. Y. Deut. XX, 3 (O. זָרָא; h. text זָרָא). Targ. Job VIII, 14.—\*2) (act. verb) *to remove, turn away*. Targ. Y. Num. IV, 19 (prob. to be read: זָרָא וְזָרָא Af.).

Af. זָרָא *to cause to tremble*. Targ. Jer. I, 23 (ed. Lag. זָרָא, v. זָרָא).

זָרָא, זָרָא m. (זָרָא) *creeper, worm*. Targ. Y. I Num. XXI, 35.—Tanh. Ki Thetsé 9, v. זָרָא.—Pl. זָרָא. Targ. Mic. VII, 17 (ed. Lag. a. oth. זָרָא); a. e. V. זָרָא.

זָרָא or זָרָא m. (זָרָא, cmp. זָרָא) 1) a catch, a bag-like receptacle for catch in the fisher's net; the solid web of the net-work. Kel. XXIII, 5 הָחָרִם טְמֵא מִפְּנֵי זָרָא the net is fit for levitical uncleanness on account of its bag (being a receptacle of solid web). Ib. XXVIII, 9... הָחָרִם.. הָחָרִם (ed. Dehr., Ar. ed. Koh. הָחָרִם) a garment made out of a net is clean, but one made out of its solid portion &c.—2) (cmp. זָרָא, שלל) *what the Sea throws out, deposits after the tide; the deposit or ore of a mine*. B. Mets. 21<sup>b</sup> דְּבִשְׁלִילָתָא וכו' things found among the deposits of the Sea or the alluvium of a river. Ib. 24<sup>a</sup>; Ab. Zar. 43<sup>a</sup>.—Cant. R. to IV, 8 מִזֶּה (not טִיבוֹ; Yalk. Cant. 988) as in the Hermon all good things are deposited in its mines &c.—Y. Ber. IV, 7<sup>b</sup> bot. (ref. to זָרָא, Is. XLIV, 27) that means Babylon which is the deposit of the world (the treasury of booty and commerce); Lam. R. introd. (R. Josh. 2) זָרָא (corr. acc.).

זָרָא c. (contract. of זָרָא, reduplic. of זָרָא, v. זָרָא, cmp. forms like זָרָא a. זָרָא) *slender, young; small*;



Targ. I Chr. XVIII, 17. Ib. XI, 22 **זוטא** ז' *short day*.—B. Bath. 36<sup>b</sup> **ז' פירא** small crop (as grass, aftermath &c.), opp. **רבא** פ' grains &c.—Keth. 66<sup>b</sup> **ז' שומא** the taxation on a small scale; a. fr.—Ib. 106<sup>a</sup>, v. **אַלְיָהוּ**. [Y. Yeb. IV, 5<sup>d</sup> top, read: **זִינָא**.—Lám. R. introd. (R. Josh. 2), v. preced.]—*Pl.* **זוטא**. Ab. Zar. 8<sup>a</sup> **ז' יומי** the short days of the Winter. Ib. 10<sup>b</sup> [read:] **ז' . . . מוֹרֵי מִיֵּרִי נִנְהוּ** (v. En Yak. a. l.) even the least among you can revive the dead.—**זוטא**, **זוטא** (as surname) *junior*. Keth. 69<sup>a</sup>; B. Bath. 66<sup>b</sup>.—Ib. 120<sup>a</sup>.

**זוטום** pr. n. m. (*Zōtos*; Jos. Ant. XX, 2, 1 *Ζῶτος*) *Zotos, Izates*, a prince of Adiabena. Gen. R. s. 46, v. **בּוֹנֵקֵז**.

**זומי** m. 1) *junior*, v. **זוטא**.—2) pr. n. m. *Zuti*, an Amora. Ned. 77<sup>a</sup>; Sabb. 157<sup>a</sup> **ז' דבי רב פפי** (ר. **זוטרי** . . פפי Ms. M.) **רב פפא** (ר. **זוטרי** . . פפי Ms. M.).

**זומן**, v. **זוט**.

**זומר** I (v. next w.) *to be small, young*. Hag. 5<sup>a</sup> **זומר** (Ms. M. 2 **אדיניק**) died young.

*Ithpe.* **זומר**, **אִיזומר** *to shrink; to appear small*. Ned. 50<sup>b</sup> **ז' רב פפי** **ז' רב פפי** until it is so reduced in size that you can swallow it.—Snh. 95<sup>a</sup> **ז' אר** (En Yak. **זומר**) it seemed to him a small enterprise.

**זומר**, II, **זומרא** I m. (a contract. of **זומר**; emp. **זומר**) *small, young, junior*. Targ. Ps. CXIX, 141; a. e.—Taan. 23<sup>b</sup> **ז' רב פפי** the younger child. Keth. 66<sup>b</sup> **ז' רב פפי** a small investment which brings a small profit, v. **זומר** III; a. fr.—*Pl.* **זומר**. B. Kam. 92<sup>b</sup>, v. **זומר**; a. e.—Fem. **זומר**, **זומר**. Ber. 33<sup>b</sup> **ז' מילרא** a trifle. Ab. Zar. 29<sup>a</sup>, v. **זומר** ch.—*Pl.* **זומר**. Targ. Ps. CIV, 25 Ms. (ed. **זומר**).—Zeb. 63<sup>a</sup> **ז' בו** Ar. (v. marginal note, ed. **זומר**) counting the little fingers (of which six go on a *Tefah*).

**זומר** II pr. n. m. *Zutra* (corresp. to **זומר**), 1) *Mar Z.*, name of several Amoraim. Ber. 43<sup>b</sup>; a. fr.—2) *Rab Z.* Ib.; a. v. fr. (v., however, Rabb. D. S. a. l. notes 5, 6, 7).—**זומר**, v. **זומר**.

**זומרתי**, **זומרתי** I, v. **זומר** II.

**זומרתי** II pr. n. *Zutarti*. Ber. 12<sup>b</sup> (Var. **זומרתי**, v. Rabb. D. S. a. l. note 9).

**זומר** to join, couple. Denom. **זומר**, &c.

**זומר** m. (h. text, emp. Syr. *tumuit*, P. Sm. 1092) [*breast*,] 1) *projection, bay-window*. Targ. I Kings VII, 4 (h. text **זומר**).—2) *a projection of a wall formed by abruptly reducing its thickness*, so as to give space for a balcony.—*Pl.* **זומר**. Targ. Ez. XLII, 3 (Levita **זומר**; h. text **זומר**).—Ib. 5 (ed. Lag. **זומר**).

**זומר**, Tosef. Bekh. V, 9, v. **זומר**.

**זומר** m.—**זומר**, *corner*. Lam. R. to I, 1 **זומר** (7) **זומר** in a corner (aside from the road). [v. **זומר**, v. **זומר**.]

**זומר**, v. **זומר**.

**זומר** f. (b. h.; v. **זומר**) *joint, angle, corner*. Ber. 31<sup>a</sup> **זומר** in one corner of the room, **זומר** in another corner; Pes. 10<sup>b</sup>.—M. Kat. 18<sup>a</sup> **זומר** from one corner

of the lips to the other (mustaches); a. fr.—**זומר** (*the horn of juncture*), *corner-piece, shelf*. Gitt. 13<sup>a</sup> **זומר** heaped up and ready on the shelf; Kidd. 66<sup>a</sup>; a. e.—*Pl.* **זומר**. Neg. XII, 3 **זומר** Mish. ed. (Talm. ed. sing.) on two adjoining walls; Sifra M'tsora, Neg., Par. 7, ch. V.

**זומר** ch. same. Targ. Ez. XLVI, 23; a. e.—Taan. 23<sup>b</sup>.—*Pl.* **זומר**, constr. **זומר**; **זומר**, **זומר**. Targ. Ex. XXV, 26; a. fr.

**זול** I (b. h., v. **זול**) *to be of slight value, to be cheap; to be despicable, mean*. Sabb. 55<sup>b</sup> (play on **זול**, Gen. XLIX, 4) **זול** (not **זול**, v. Rabb. D. S. a. l. note 300) thou wast rash, becomest guilty, degradedst thyself. Snh. 98<sup>a</sup> **זול** the despicable (Roman) government (Rashi: 'the slightest trace of tyranny').—2) (emp. **זול**) *to squander, be excessive in sensual enjoyments, be dissolute*. Num. R. s. 10 (ed. Amst. p. 240<sup>a</sup>) **זול** a company of dissolute men.—*Polel* **זול**, only as part. 1) *low, mean*. Midr. Prov. to II, 4 (ref. to Jer. XV, 19) **זול** . . . **זול** he who succeeds in making the words of the Law come forth from a low man (who educates an abandoned person).—Pesik. R. s. 21 **זול** the world became an object reduced in value.—2) *spendthrift, glutton*. Sifré Deut. 219 **זול** (Deut. XXI, 20) refers to excesses in eating meat (v. Snh. VIII, 2).

*Hif.* **זול** 1) *to become cheap, fall in price*. Y. Keth. XII, beg. 34<sup>d</sup> **זול** if provisions were dear and fell in price.—2) *to treat with contempt*. Treat. Der. Er. ch. II **זול** those who treat the public &c. [B. Bath. 25<sup>a</sup>, v. **זול**.]

*Hof.* **זול** *to fall in price*. B. Mets. V, 8 **זול** and (the wheat) fell. Ib. 75<sup>a</sup>; a. fr.

**זול** ch. same; perf. **זול**, Part. **זול** 1) *to disregard*. Targ. Y. II Gen. XVI, 5 (perh. fr. **זול**).—2) *to be worthless, cheap*. Targ. Y. Deut. XXVIII, 68 **זול** for a low price.—B. Mets. 77<sup>a</sup> **זול** (sub **זול**) labor has become cheaper. Ib. **זול** labor was originally cheap. Ib. **זול** Ms. M. (v. Rabb. D. S. a. l. note 40). Ber. 63<sup>a</sup> (prov.) **זול** Ms. M. (ed. **זול**) if a thing is cheap, be quick and buy it. B. Mets. 64<sup>a</sup> bot. **זול** whether it will rise or fall, it shall be in my possession (gain or loss shall be mine). Ab. Zar. 70<sup>a</sup> **זול** she is contemptible in their sight. B. Bath. 110<sup>a</sup> **זול** such occupation is beneath my dignity. Yeb. 63<sup>a</sup> **זול** in order not to be disgraced by poverty; (oth. explan., v. next w.).

*Af.* **זול** *to sell cheap, make easy terms*. B. Mets. 77<sup>a</sup> **זול** at the start they had agreed to work for one *zuz* less (than the market price of labor), and wages were generally reduced afterwards. Ib. **זול** he will lower the price and sell (some of his movable goods in order to raise money). Ib. 73<sup>a</sup> top **זול** they will be easier in selling them. Ib. bot. **זול** (better **זול**) **זול** (better **זול**) they are liberal towards you (paying more than the ordinary wages). Gen. R. s. 39 **זול**

vinegar cheapens wine, i. e. where bad wine is plentiful in the market, good wine sells cheaper; a. fr.

*Ithpe.* אֶתְּזִיל *to be degraded, disgraced.* Keth. 53<sup>b</sup> לֹא יִרְחַק לִיהָ דִּיהָרְחִיקָהּ he does not want her to be disgraced (by dependence on public charity).

*זִיל* II (cmp. אֶזֶל II) *to spin.* Yeb. 63<sup>a</sup> וְלֹא תִזְזִיל buy (ready-made cloth) and do not spin; (oth. opin., v. preced.); v. זִיל a. זִילָא.

*זִיל* m. (זִיל I) *low price.* Snh. 70<sup>a</sup> (ref. to זִילָל) עד שִׁיקָח זִילָל until he buys meat and wine at the lowest prices (in order to have large quantities). B. Mets. 73<sup>a</sup> מְקוֹם הַזֶּה the place where prices are low. Maas. Sh. IV, 2 at the lower (the wholesale) market price. Y. Keth. XII, beg. 34<sup>d</sup> וְכִי הָיוּ בָּהֶן if provision at the time was cheap and it rose. Ib. כִּי הָיוּ בָּהֶן he pays alimantation according to the lower prices; a. fr.

*זִילָא* ch. same. Y. Kil. IX, 32<sup>c</sup> top ד' חֲמֵן there everything is cheap. B. Mets. 64<sup>b</sup> ד' מִקְבֵּל עֲלֵיהָ he takes the risk of a reduction in prices.

*זִילָמָא*, v. זִילָמָא.

*זִילָל*, v. זִיל I h.

*זִילָלָא* or *זִילָלָא* m. (זִיל II) *skein.*—*Pl.* זִילָלָא. Hull. 60<sup>a</sup>, quoted in Tosaf. to Yeb. 63<sup>a</sup> for זִילָלָא, q. v.

*זִילָשְׁפָא*, v. זִילָשְׁפָא.

*זִילָשְׁפָא* (cmp. זִילָשְׁפָא) [*to glisten, to be fat, greasy, filthy.*—*Part.* *Polel* זִילָשְׁפָא. Sabb. 152<sup>b</sup> (where the souls of the righteous are compared to clean, and those of the wicked to filthy garments) וְשֵׁל רְשָׁעִים זִילָשְׁפָא וְרוּחָם זִילָשְׁפָא while the souls of the wicked are getting more and more greasy.

*זִילָא* m. (preced., cmp. זִילָא) *juice, brine.* Num. R. s. 7 וְשֵׁל הַזֶּה the juice (or brine) of meat.—Pes. III, 1, v. next w.

*זִילָמָא* I m. (preced.) same, *broth, pulp.* Pes. III, 1 (42<sup>b</sup>) וְשֵׁל צִבְעִים ז' Ms. M. 2 a. oth. (v. Rabb. D. S. a. l. note 1, Koh. Ar. s. v.; ed. זִילָמָא, v. preced.) the dyers' broth (made of bran, to make the dye adhesive). Y. ib. III, beg. 29<sup>d</sup> וְשֵׁל ז' (corr. acc.).—[Yalk. Lev. 525 וְשֵׁל ז' v. זִילָמָא. זִילָמָא.]

*זִילָמָא* II pr. n. m. *Zoma.*—בן ז', or ז' בן ז' (Simon) *ben Zoma*, a Tannai. Ab. IV, 1; a. fr.

*זִילָמָא*, v. זִילָמָא.

*זִילָמָא*, Y. Shebi. V, end, 36<sup>a</sup>, v. זִילָמָא.

*זִילָמָא*, v. זִילָמָא.

*זִילָמָא*, v. זִילָמָא.

*זִילָמָא* (variously corrupted) m. (ζωπάριον=ωπάριον) *soup-ladle*, with a spoon on one side and a fork on the other. Kel. XIII, 2; XXV, 3. זִילָמָא Ar. (ed. זִילָמָא, v. זִילָמָא, Var. in Ar. זִילָמָא). Tosef. ib. B. Bath. III, 6. זִילָמָא, Y. Sabb. XVII, beg. 16<sup>a</sup>

*זִילָמָא* (Var. זִילָמָא); Sabb. 123<sup>b</sup> *זִילָמָא*; Hor. 13<sup>b</sup> *זִילָמָא*.

*זִילָמָא* (cmp. זִילָמָא) *to provide, outfit; to sustain, esp. to feed.* Gitt. I, 6 וְכִי אֵין אֵין אֵין אֵין I will not support thee. Y. Keth. V, 29<sup>d</sup> וְכִי אֵין אֵין אֵין אֵין (for זִילָמָא) that she should provide for all his wants. Sabb. 104<sup>a</sup> וְכִי אֵין אֵין He supports and graces thee; a. fr.—Ber. 35<sup>b</sup>, a. e. כִּי אֵין אֵין I vow abstinence from whatever sustains the body.—*Transf.* *to feed the eye, to derive pleasure from a sight* (mostly of an illicit sight). Ohol. XIII, 4 one makes an opening in the wall לִזְנוּת אֵין אֵין for the sake of enjoying a view; Tosef. ib. XIV, 4. Pes. 26<sup>a</sup> וְכִי אֵין אֵין that the laborers might not look at the Holy of Holies. Lev. R. s. 20 וְכִי אֵין אֵין did not look at the Divine Majesty. Ib. s. 23, end וְכִי אֵין אֵין and does not allow his eye to rest on an obscenity; a. fr.

*Nif.* זִילָמָא *to be fed, sustained.* Gitt. 12<sup>b</sup> מִן הַצִּדְקָה must be supported from the public charity. Ib. (distinction betw. 'a. a. fr. זִילָמָא, v. זִילָמָא. Taan. 24<sup>b</sup>. Keth. XI, 1 נִזְנוּת must be supported from the estate &c.

*Hif.* זִילָמָא *to bless with plenty.* Keth. 10<sup>b</sup>, v. זִילָמָא.

*Pi.* זִילָמָא *to outfit, decorate; to gird, arm* (cmp. זִילָמָא I, a. P. Sm. 1102 sq.) Lev. R. s. 34 (ref. to זִילָמָא, Is. LVIII, 11) וְכִי אֵין אֵין it has the meanings of 'he will loosen', 'he will arm', 'he will rescue', 'he will give rest'.—*Part.* *pass.* זִילָמָא, B. Kam. 57<sup>a</sup> וְכִי אֵין אֵין a robber in arms; זִילָמָא he pleads that he has been robbed by &c. Ib. 58<sup>a</sup>; a. e.—*Pl.* זִילָמָא. Ex. R. s. 20 (expl. חֲמִשִּׁים, Ex. XXIII, 8) וְכִי אֵין אֵין they went out fully equipped; Mekh. B'shall., beg.; a. e.

*Hithpa.* זִילָמָא *to arm one's self, to fight.* Tanh. Ki Thabo 3 וְכִי אֵין אֵין He goes to war in defense of him &c.

*זִילָמָא* I ch. same, *to support, nourish.* Targ. Gen. XLVII, 12 (h. text כִּלְכֵּל); a. fr.—Bets. 32<sup>b</sup> וְכִי אֵין אֵין Ms. M. (ed. זִילָמָא Pa.) and they also refused to assist him (from the charities).—*Part.* זִילָמָא. Ber. 35<sup>b</sup> וְכִי אֵין אֵין oil nourishes, contrad. to כִּסְעִיר to satisfy. Num. R. s. 9 וְכִי אֵין אֵין this one feeds and supports (his wife). Yalk. Lev. 685 וְכִי אֵין אֵין (Lev. R. s. 34 מִפְּרִנִּס) and he supported them as long as they lived; a. fr.

*Pa.* זִילָמָא 1) same. Bets. 32<sup>b</sup>, v. supra. Y. Yeb. IV, 6<sup>b</sup> וְכִי אֵין אֵין אֵין אֵין I shall supply the wants of the household during my month (one month every year). Bab. ib. 65<sup>a</sup> וְכִי אֵין אֵין אֵין אֵין (some ed. למִי, read למִי) he has the means to support all of them; a. e.—2) *to equip, arm, decorate.* Targ. Y. Gen. XIV, 14 (O. זִילָמָא, h. text זִילָמָא).—*Part.* *pass.* זִילָמָא, Targ. Gen. XLIX, 19; a. e.

*Ithpe.* זִילָמָא *to be supported, managed.* Ib. XII, 40 (h. text זִילָמָא). Targ. Koh. III, 22.—Keth. IV, 11 (in a marriage deed) וְכִי אֵין אֵין and shall be supported.

*Ithpa.* זִילָמָא *to be equipped, armed.* Targ. Joel II, 9 (h. text זִילָמָא). Targ. Y. II Num. XXXI, 3.

*זִילָמָא* II (cmp. preced.) [*to gird, tie*], (cmp. זִילָמָא) *to detain.*—Denom. זִילָמָא, זִילָמָא.

**זָנָה** or **זִנָּה** m. (comp. זָנָה a. זִנָּה) *girdle, laborer's apron*. Kel. XXVI, 3. Cmp. זִנָּה—[זִנָּה, v. זִנָּה.]

**זִנָּה**, v. זִנָּה.

**זִנָּה**=הִזְנָה. Targ. Job XL, 17 Ms.

**זִנָּה**, v. זִנָּה.

**זִנָּה** f. (b. h.; זָנָה) [*degenerate, degraded*,] 1) (in marriage law) *one unfit to marry a priest* (v. זָנָה). Yeb. VI, 5 זִנָּה ד' דאמורה וכו' is the *zonah* meant in the Law (Lev. XXI, 7, as one not married for propagation). Ib. זִנָּה אִין ד' אלא וכו' a *zonah* (unfit to marry a priest) is none but a proselyte, a freed-woman and one who has had connection in forbidden grades of relationship. Ib. 61<sup>b</sup>, a. e. עשאה ז' . . . עשאה ז' if an unmarried man has had connection with an unmarried woman without the intention of marriage, he has made her a *zonah* (for priesthood). Ib. זִנָּה ד' ד' the Biblical *zonah* means what the name indicates (a faithless wife); ib. מופקרה זִנָּה *zonah* means a prostitute; a. fr.—2) *harlot*. Ber. 23<sup>a</sup>. Hag. 15<sup>a</sup> (in Chald. diction) זִנָּה אשכח ד' he met a prostitute. Snh. 82<sup>a</sup>; a. fr.—*Pl.* זִנָּה. Ab. Zar. 17<sup>b</sup>, a. e. קובה של ד' (Roman) house of prostitution. Snh. 95<sup>b</sup>; a. fr.

**זִנָּה** f. (ζώνη) *belt; cuirass, armour* (v. Sm. Ant. s. v.). Num. R. s. 4 end חגור כחניו בדינו (corr. acc.) he had a belt around his loins. Y'lamd. Vaethh., quot. in Ar. חגור זִנָּה untied his belt (removed from office).—*Pl.* זִנָּה (ζώνας, accus. pl.), זִנָּה, זִנָּה. Lev. R. s. 13, beg. חגור זִנָּה (Ar. s. v. זִנָּה: זִנָּה) untied their belts (made them weak). Cant. R. to IV, 4 [read:] זִנָּה and one angel girded him with his armour (outfit). What is meant by &c.? . . . *zonas* (belts of magistracy); Pesik. Nah., p. 124<sup>b</sup> (expl. זִנָּה, Ar. זִנָּה, read: זִנָּה or זִנָּה); Pesik. R. s. 21 (expl. זִנָּה, מוסר וזִנָּה, read: זִנָּה וזִנָּה); ib. s. 33 (expl. זִנָּה, v. זִנָּה); Tanh. T'savveh 11 זִנָּה (read: זִנָּה); Tanh. ed. Bub., Sh'lah, addit. 1 זִנָּה (read: זִנָּה); Yalk. Ps. 858 זִנָּה; Midr. Till. to Ps. CIII זִנָּה (corr. acc.).

**זִנָּה**, v. זִנָּה.

**זִנָּה**, v. זִנָּה. m. pl. ch.=next w. Gen. R. s. 28, end זִנָּה . . . . . מפקא ד' they sowed seeds and the earth produced rye-grass. Ib. זִנָּה ד' אילין ד' rye-grass is a growth dating from the generation of the flood.

**זִנָּה** I m. pl. (of זִנָּה; זִנָּה) [*degenerate wheat*,] *a weed growing among wheat, darnel or rye-grass* (Lolium perenne, v. Löw Pfl. p. 133). Kil. I, 1. Y. ib. 26<sup>d</sup> זִנָּה ד' they (zonin) are a kind of wheat, only that fruits degenerate, v. זִנָּה. Tosef. Ter. VI, 10 זִנָּה (Var. זִנָּה) the darnel in it; Y. ib. V, end, 43<sup>d</sup> זִנָּה (strike out זִנָּה as a gloss).

**זִנָּה** II *belt*, v. זִנָּה.

**זִנָּה** III, **זִנָּה** pr. n. m. *Zonin, Zonan*. Ab. Zar. V, 2 (65<sup>b</sup>) זִנָּה Ms. M. a. Y. ed. (v. Rabb. D. S. a. l.; ed. זִנָּה); Y. B. Mets. V, 10<sup>b</sup> top, v. זִנָּה. Sabb. 81<sup>a</sup>; a. fr.

**זִנָּה**, v. זִנָּה.

**זִנָּה** or **זִנָּה** f., pl. זִנָּה (v. זִנָּה) *outfit, armour*. Pesik. R. s. 33, v. זִנָּה.

**זִנָּה** I or **זִנָּה** f. ch. (v. preced.) *laborer's apron*. Pesik. Haomer, p. 72<sup>a</sup> אסר זִנָּה וכו' (Ar. זִנָּה, a corrupt. of זִנָּה) he tied his apron around him and went on &c.; Pesik. R. s. 18 זִנָּה. V. זִנָּה.

**זִנָּה** II f. ch.=h. זִנָּה, *harlot*. Lam. R. to I, 16.

**זִנָּה**, v. זִנָּה.

**זִנָּה**, v. זִנָּה.

**זִנָּה**, v. זִנָּה.

**זִנָּה** m. (ζώνη) *belt*. Targ. Prov. XXXI, 24 (ed. Wil. זִנָּה).—Y. Snh. X, 29<sup>a</sup> top hast thou any claim on us זִנָּה אלא חגור ד' וכו' except this belt and this cloak (insignia of office)?—*Pl.* זִנָּה. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. זִנָּה, Is. III, 22) זִנָּה בציירין girdles embroidered with figures.

**זִנָּה**, v. זִנָּה.

**זִנָּה** pr. n. f. (Ζωσιμα) *Zosime*. Y. Shebi. VIII, 38<sup>a</sup> top, v. זִנָּה II.

**זִנָּה** m. (ζώνη=ζώνη, in the sense of περιζώνη) *cook's apron*. Num. R. s. 4, end זִנָּה וזִנָּה (corr. acc.) puts on ragged garments and an apron. Y. Meg. I, 71<sup>b</sup> top זִנָּה זִנָּה (corr. acc.) an apron whose meshes are wide &c.; Y. Ned. IV, beg. 38<sup>c</sup> זִנָּה (corr. acc.).

**זִנָּה**, v. זִנָּה.

**זִנָּה** (b. h.) 1) *to drip*, v. *Hif.*—2) *to move, shake, tremble*. Pesik. R. s. 26 זִנָּה עלי (read with Yalk. Jer. 262: קרבי) my bowels within me trembled.

*Hif.* זִנָּה 1) *to perspire, drip*. Zeb. 18<sup>b</sup> (ref. to body where one perspires. Toh. IX, 1; Meil. 21<sup>a</sup> זִנָּה Ar. (ed. משׁוועה) from the time the olives begin to drip, v. זִנָּה. Sifra B'huck., Par. 2, ch. V זִנָּה the heavens perspire (vapors, rain); זִנָּה (read: זִנָּה) bronze sweats. Gen. R. s. 20 (ref. to Gen. III, 19) זִנָּה פניו his face began to drip (tears, v. Pes. 118<sup>a</sup>); a. e.—2) *to move*. Tosef. Shebi. III, 4 זִנָּה זִנָּה, v. זִנָּה. Koh. R. to I, 13, v. זִנָּה I.—3) *to be agitated*. Cant. R. to IV, 4 אפשר ד' וכו' is it possible that the sensual desire was not at all agitated?

**זִנָּה** ch. same *to move, tremble; hesitate*. Targ. O. a. Y. II Ex. XX, 15. Targ. O. ib. XIII, 17 (h. text זִנָּה); a. fr.—Ab. V, 22 זִנָּה לא תזיזי thou shalt not move (deviate) from it (the Law).—Part. זִנָּה. Targ. Jer. IV, 24; a. e.—Lev. R. s. 10 זִנָּה את ד' לית את ד' thou shalt never leave my palace.

*Pa.* זִנָּה 1) *to shake, frighten*. Targ. Y. Num. VI, 24 זִנָּה frightening demons.—2) *to sweat, drip*. Targ. Y.

Lev. XXVI, 19 (cmp. Sifra a.l., quot. in preced. w.); Targ. Y. Deut. XXVIII, 23 מְזִיז (Af.).

Af. מְזִיז 1) *to shake, frighten*. Targ. Jud. VIII, 12; a. fr.—Part. pass. מְזִיזָא, f. מְזִיזָא. Targ. Prov. XXV, 19 Ms. (ed. מויערדא).—2) *to sweat*; v. supra.

*Itlpe. מְזִיזָא to be frightened*. Part. מְזִיזָע. Targ. Prov. XVII, 12.

זֶעַא, זֶעַא f. (preced.) 1) *trembling, fear*. Targ. Y. Deut. II, 25 זֶעַא the fear of thee (v. זֶעַא).—2) *tempest* Targ. Job XXXVII, 9 Ms. (ed. זֶעַא).

זֶעַא f. (b. h.; preced.) *earth-quake*.—Pl. זֶעַא. Ber. IX, 1. Ib. 59<sup>a</sup>, v. גִּיחָא. Y. ib. IX, 13<sup>c</sup>; Tosef. B. Mets. XI, 7; a. e.

זֶעַא f. (זֶעַא) *fear*. Targ. O. Deut. II, 25 some ed. (ed. Berl. 1 זֶעַא, v. זֶעַא).

זֶעַר pr. n. pl. (=b. h. צֶעַר) *Zoar*, a Sodomitic place. Targ. Y. Gen. XIX, 22, sq.—Y. Yoma III, beg. 40<sup>b</sup> (Y. Ber. I, 2<sup>c</sup> צֶעַר).

זֶרֶךְ I (cmp. זֶרֶךְ) *to drip, be viscid*.—V. זֶרֶךְ I a. זֶרֶךְ. Pi. זֶרֶךְ 1) *to make thick, viscid; to adulterate*. Sot. 48<sup>b</sup> (expl. רִבֵּשׁ זֶרֶךְ a honey which is used for mixing with other substances in order to make them appear viscid (differ. in comment.).—2) *to be unctuous, false, treacherous*. Ib. (ref. to זֶרֶךְ, Ps. LIV, 2) בְּנֵי אָדָם אֲרֵי זֶרֶךְ Ar. (Rashi שמזיזין; ed. דבריהם) people who are unctuous (ed. who *make* their words *unctuous*, i. e. insinuate themselves). Sifré Deut. 26 מִשָּׁה בְּתוֹרָה it seems as if Moses was not sincere in writing the Law (smoothing over his own shortcomings).—3) *to falsify, forge; to prove the fallacy of, refute; to denounce as false, deny*. Y. Sot. VII, 21<sup>c</sup> זֶרֶךְ הוֹרָחֶם וְכִי ye (Samaritans) have falsified your Torah (adding שֶׁכֵּם to Deut. XI, 30) but to no purpose; Bab. ib. 33<sup>b</sup>.—Ib. זֶרֶךְ סִפְרֵי books of the Samaritans; Snh. 90<sup>b</sup>. Ib. זֶרֶךְ וְלֹא וְכִי Ms. M. (v. Rabb. D. S. a. l. note, ed. הוֹרָחֶם וְכִי ye disputed (our evidence from Deut. XXXI, 16), but it does not avail you (for the idea of resurrection is evident from Num. XV, 31).—Part. pass. מְזִיזָא, f. מְזִיזָא *false, informal, faulty* (of documents signed by disqualified witnesses). Gitt. 10<sup>b</sup> מִזְכֵּרוֹ וְכִי a document which has its rejection in itself (being signed by disqualified witnesses, although it would have been valid without the signature of witnesses) is illegal; B. Bath. 170<sup>a</sup>; a. e.—Ib. מְצִיזָא and their evidence (signature) is found out to be informal (because they are disqualified).

*Hithpa. מְזִיזָא to be falsified, forged*. Gitt. II, 4 מְפִיזָא because (on such writing material) forgery (erasing and writing over) is made easy. Ib. 19<sup>b</sup> מְפִיזָא a writing which cannot be forged (i. e. written on material dressed with gall-nut, v. אֶפֶץ). [*Hif. מְפִיזָא*, v. הוֹפִיזָא].

זֶרֶךְ ch. same.—Pa. זֶרֶךְ *to falsify, forge*. Targ. Jer. VIII, 8 מְפִיזָא ed. Lag. (ed. לִזְיָא).—Keth. 36<sup>b</sup> זֶרֶךְ לִי he practiced forge for me (erase &c.). Ib. זֶרֶךְ וְכִי he practiced

imitation of handwriting and then wrote himself. B. Bath. 163<sup>a</sup> זֶרֶךְ וְכִי he may imitate and insert (over the signatures) whatever he desires. Ib. מְפִיזָא כל דמזיז (not 'דמזיז', v. Ms. M.) whoever desires to forge will not go to the scribe; a. e.

זֶרֶךְ II (cmp. זֶרֶךְ) [*to be rough*,] *to be angry, threaten*. Targ. Is. XVII, 13. Targ. Zech. III, 2 זֶרֶךְ (ed. Lag. רִגְעָר). Targ. Mal. III, 11; a. e. [*Af. מְפִיזָא*, v. זֶרֶךְ].

זֶרֶךְ, v. זֶרֶךְ.

זֶרֶךְ, זֶרֶךְ, Pa. זֶרֶךְ (denom. of זֶרֶךְ II) *to blow up, fill with air*. Hull. 109<sup>b</sup> זֶרֶךְ לָהּ בִּלְבָד blow up for her an udder for roasting; (Rashi: *put . . . on the spud*, i. e. prepare a udder, v. P. Sm. 1147).

זֶרֶךְ m. (preced.) *blown up, swollen, afflicted with dropsy* (v. Syr. זֶרֶךְ, P. Sm. 1147).—Pl. זֶרֶךְ. Ab. Zar 31<sup>b</sup> (Ms. M. זֶרֶךְ; early ed. זֶרֶךְ).

זֶרֶךְ, v. preced.

זֶרֶךְ m. (זֶרֶךְ) *rising, elevation, pride*. Targ. Job XX, 6 (h. text זֶרֶךְ).

זֶרֶךְ, v. זֶרֶךְ.

זֶרֶךְ I (b. h.; cmp. דָּרַךְ) *to go around, with מִן or דִּמְיוֹן to turn away, be estranged; to deviate*. Yoma 72<sup>b</sup> זֶרֶךְ הַחֹמֶשׁ the Law departs from him (is forgotten); v. זֶרֶךְ. Midr. Till. to Ps. XC, 5 (play on זֶרֶךְ, ib.) זֶרֶךְ וְכִי they deviated (from the Law) &c.; זֶרֶךְ מִתּוֹרָתְךָ וְכִי; Yalk. Ps. 841.

זֶרֶךְ ch. same; 1) (with מִן) *to turn away*. Targ. Num. XVI, 26 (h. text סִרֵּךְ; a. e.—2) (with לֹא) [*to turn from the road to*,] *to enter as a guest, to lodge*. Targ. Gen. XIX, 2, sq.; a. fr.

Pa. 1) זֶרֶךְ *to turn, roll*.—Part. pass. מְזִיזָא. Bekh. 44<sup>a</sup> דְּמִזְזִיזָא Ar. (ed. דְּמִזְזִיזָא, Rashi עֵינָיו עֲלֵיהֶם, read: דְּמִזְזִיזָא one whose eyes are rolled about (ed. who rolls his eyes); v. זֶרֶךְ.—2) זֶרֶךְ (cmp. צָרַךְ, זָרַךְ) *to tie up, keep* (as a pledge); *to press*. B. Mets. 16<sup>b</sup> זֶרֶךְ . . . אֶפְשָׁרִי he keeps the document until the writer's fee is paid. V. זֶרֶךְ &c. זֶרֶךְ, מְזִיזָא, זֶרֶךְ.

זֶרֶךְ II m. (preced. v. זֶרֶךְ) *crown, wreath*; (bot.) *capsule*. Tosef. Maasr. III, 14 אֶחָד הַמְקִיחַ זֶרֶךְ אֶחָד לֹא אֵלָא זֶרֶךְ (ed. Zuck. זֶרֶךְ I) (a garlick plant) which has only one capsule of seeds crowning the stem; Y. ib. V, end, 52<sup>a</sup> זֶרֶךְ (corr. acc.).

זֶרֶךְ, v. זֶרֶךְ.

זֶרֶךְ, Tosef. Kil. III, 15, v. זֶרֶךְ II.

זֶרֶךְ, v. next w.

זֶרֶךְ m. pl. (זֶרֶךְ; cmp. זֶרֶךְ) *bunches*. Y. Maas. Sh. IV, 54<sup>d</sup> bot. מְסִיךְ לְזֶרֶךְ (ed. Zyt. זֶרֶךְ, v. זֶרֶךְ) when he takes up his bunches (the remnants of his stock), v. בָּלִי.

זֶרֶךְ, זֶרֶךְ m. (זֶרֶךְ, cmp. זֶרֶךְ) *wringing*, זֶרֶךְ *water flowing from flax when wrung out, flax-water*.

Pes. 107<sup>a</sup> אישתי מר זי' (Ms. O. 'זר'; Ms. M. זוראן, v. Rabb. D.S.a.l.) I will rather drink flax-water than &c. [Cmp. זורי, P. Sm. 1114.]

זורפניין, זרחן.

זור, v. זור.

זח m. *distracted*, v. זח.

זחחא, זחח, v. זחח.

זחח, זחח, v. זחח, זחח; also זחח II.

זחיל, זחיל m. (זחל) *worm*. Targ. Job XIII, 28; a.e.

זחל (b.h.) 1) *to creep*.—2) *to flow, run*. זחלין, זחליים *running waters*, opp. to נטפין dripping water (collected rain water &c.). Mikv. V, 5 כמעין זחל running waters are like a well (for levitical purposes). Ib. ז' נטפין שעשאן ז' collected rain water which was made running (by causing an overflow into a channel). Eduy. VII, 3, sq. Sabb. 65<sup>b</sup>; a.e.—Y. Shebi. IV, end, 35<sup>c</sup> משיזחלי מים when the berries are sufficiently developed to yield running drops when squeezed, v. זרע II. [Num. R. s. 13, beg. ויזחלו; Yalk. Cant. 988 וזחלו, read וזלח, v. זלח.]

Hif. זחיל *to let collected water run into a channel*. Mikv. V, 5 אין מ'זחילין בי' you must not use it for &c.

זחל I ch. same, 1) *to creep*. Targ. Jer. XLVI, 22; a.e.—2) *to flow*. Targ. Ps. CXLVII, 18 Ms. (ed. זלח, h. text יזלו). [Targ. II Esth. I, 2 וזחלין בוסמ' read וזחין, v. preced.]

Pa. זחל *to let run off, to empty* (by opening the spicket). Y. Ab. Zar IV, 44<sup>a</sup> bot. עד ד'זחלון גובה until ye shall have emptied the pit.

זחל II (emp. זחל, זחל) *to be bright, brighten up*. Y. Snh. XI, 30<sup>b</sup> top; Koh. R. to VIII, 1; Pesik. Par., p. 37<sup>b</sup> זחלין (corr. acc.); Yalk. Koh. 977 וזחלין (corr. acc.).

זחל m. (preced.) *zahal*, name of a species of *locusts* born without legs. Tosef. Hull. III (IV), 25. Hull. 65<sup>b</sup>, v. אסקקא.

זחלא, זחלא ch. 1) same. Targ. Am. IV, 9; a.fr.—Yalk. Deut. 988 (play on עמלק ז') a people of locusts, quick like the *zahla*; ib. Ex. 262; Pesik. Zakh., p. 26<sup>b</sup> דחלא (corr. acc.); Tanh. Ki Thetse 9 כזחל (corr. acc.).—Pl. זחליא. Targ. Is. XXXIII, 4 Ar. (ed. sing.).—2) (זחל I)=זחלא *worm, moth*. Targ. Job IV, 19. Targ. Y. Deut. XXVIII, 39. [Targ. Y. II Deut. XXXII, 24 וזחל עפרא, read: וזחלי creeping in the dust.

זחלל, v. preced.

זחרחית, Yalk. Gen. 116, v. נחרחא.

זחחין m. (זחח, formed like זחחין) *haughty*.—Pl. זחחין. Treat. Der. Er. ch. II, beg.

\*זמ, prob. an abbreviation of זמ זרירך טב *may thy sneezing be for good*. Y. Ber. VI, 10<sup>d</sup> top זמ אסור למימר ליה זמ

Ar. (explaining=ζήτω, live!); ed. יי סעדך=ירי the Lord help thee!

זפניט, v. זפניט.

זמחא, v. זמחא.

זמר, v. זמר.

\*זמרי pr. n. m. *Zatri* (v. זמרי). Pesik. Vatt. 133<sup>b</sup> (v., however, Bub. ib. note 70).

זימטוס, Yalk. Ps. 631, v. זימטוס.

זיאר, v. זיאר.

זיאר, v. זיאר.

זיבה I f. (זיב) *gonorrhœa, protracted menstruation, legal condition of one suffering from &c.*, v. זב. Zab. II, 2; Naz. IX, 4 מ'זנוקק לז' as soon as he is declared a *zab*. Y. Maas. Sh. II, end, 53<sup>d</sup>; a. fr.—Men. 64<sup>b</sup> לזיבתי I offer a sacrifice for my recovery from the condition of a *zabah* (v. זבה), or from a severe hemorrhage, v. זיב; Y. Shek. V, 48<sup>d</sup>, v. next w.—Pl. זיבתי. Ker. I, 7; a. fr.

זיבה II or זיבה f. (popular dialectical pronunciation for זאבה) *wolf*. Y. Shek. V, 48<sup>d</sup> a woman said לזיבתי (v. preced.) which was interpreted as possibly meaning a wolf had come near carrying off her son (and hence the thanks-offering); [differ. in Men. 64<sup>b</sup>, v. זיב].

זיבוח, זיבוח m. (זיב) *slaughtering of a sacrifice, festival*. Snh. 63<sup>a</sup>; 65<sup>a</sup>; a. fr.—Tanh. Vayesh. 9 זיבוחי של (3) זיבול, v. זיבול.

זיבול, זיבול m. (זיבול) *idolatrous sacrificing and merriment*. Pesik. R. s. 6 זיבול לז' it was the festival of Nilus, and all went out for the entertainment in honor of N.; v. זיבול (3).

זיבולא f. (v. זיבולא) *a shovelful, clod*. Ber. 8<sup>a</sup> (prov.) לזיבולא (זיבולא) אפי' עד ז' ברחיחא שלמא man ought to pray for peace even to the last clod of earth thrown on his grave.

זיבנא, זיבנא m. (זיב) *sale*. Targ. O. Lev. XXV, 42; a.e.

זיבורא m. (זיבורא; emp. h. זיבורא) *bee, wasp*. Targ. Y. Lev. XI, 20.—Gitt. 70<sup>a</sup> זי' וכ' זי' he who swallowed a wasp cannot live.—Midr. Till. to Ps. I, end אמרין לז' (not אומרין לז') people say to the wasp, we want neither thy sting nor thy honey. Ab. Zar. 28<sup>b</sup> bot. זי' וקריירי לז' and cold water is good for the sting of a wasp. Hag. 5<sup>a</sup> evils opposing each other כגון ז' ועקרבא as a bite of a wasp (requiring cold water) and one by a scorpion (requiring hot water); a.e.—Pl. זיבורי. Targ. Y. Lev. I. c.; a. e.—Snh. 109<sup>b</sup>; a. e.—Fem. זיבורתא. Ab. Zar. 17<sup>b</sup> Ms. M. (ed. זיבורתא). Meg. 14<sup>b</sup> זי' שמה ז' one was named wasp (Deborah).—Pl. זיבוריתא. Targ. Ps. CXVIII, 12 (ed. Wil. זיב).

זיבורית, זיב' f. (זיבורית, v. זיבורית) 1) *the lowest (worst) land of an estate* (classified into עדיית best, בינונית mean

and 7). Gitt. V, 1. Ib. 49<sup>a</sup> **כֹּהן בְּדִמְיוֹ** when the claimant's best land was only as good as the defendant's worst. B. Kam. 7<sup>b</sup> **אֵין לוֹ אֶלָּא .ד .** if one has only third class land; a. fr.—2) v. **בְּפִדְיוֹתָא**.

זִיבוֹת (זָבוֹת) f. (זִיב) *gonorrhea*. Lev. R. s. 18.

**זִבְחָן** m. ch.=h. זָבַח *sacrifice*. Tem. 31<sup>b</sup> זִבְחָן עֵקֶר וְזִבְחָן *sacrifice in its strictest sense, i. e. cattle dedicated for the altar.*

ⲙⲓ, *Pi.* ⲙⲓ, v. ⲙⲓ.

זָרִיר (v. זָרִיר 1) *to be clear, bright, transparent*.—Part. זָרִיר, זָרִיר. Pes. 74<sup>b</sup> וְזָרִיר רַב ed. (Ar. דוריר) it was as clear as &c., v. וְזָרִירָא, Sabb. 134<sup>a</sup> דָּר וְהִיכָא דָּר and where there is a transparent spot in the child's rump. Nidd. 25<sup>a</sup>. Hull. 76<sup>b</sup> כִּיּוֹן דְּזָרִירָא (Ar. דוריר) when they are transparent although not white. — 2) (cmp. Lat. vitrea bilis) *to be glass-like*. Keth. 61<sup>b</sup> לָהּ זָרִירָא she got a greenish bilious complexion (was swollen, Rashi).

נ"ז, Erub. 100<sup>b</sup> bot., v. נ"ז.

זִיגְגָד, זִיגְגֹד pr. n. m. *Ziggad, Ziggod* (cmp. זִיגְגָר).  
Pes. 113<sup>b</sup>; Macc. 11<sup>a</sup> (prov.) טוֹבִיָּא וְיָמָא וִי מִנְגֵר Tobias  
sinned and Z. was punished (because he was a single  
witness).

זִנְיָה, read זִנְיָהָ, v. זִנְיָהָ.

זִיד, זִיד (b. h.; cmp. *הידד*) to flow over, boil. Sot. 11<sup>a</sup>; Ex. R. s. 1, expl. זִיד (Ex. XVIII, 11), v. *בַּשֵּׁל*.

*Hif.* הָיָה 1) to boil, cook. Shh. 69<sup>a</sup> (ref. to יָרַד Ex. XXI, 14) אִישׁ מְיָרֵד וְכ' a man (adult) cooks (prepares semen virile) and begets; Y. ib. VIII, beg. 26<sup>a</sup> מְשַׁרְיָר from the time he prepares &c.; a. e.—2) to plan evil, to act with premeditation, in full consciousness of doing wrong. Sabb. 69<sup>a</sup> בָּרוּךְ וְכ' בָּרוּךְ זֶה הָיָה לוֹ if he acted in full consciousness of both (of its being a Sabbath day and of such a labor being forbidden on the Sabbath), that is the wilful sinner meant in the Law (punishable). Ib. וְדָן בְּמַלְאכָה וְדָן if he labored under a mistake as to the Sabbath day, but was aware of the sinful nature of the labor (if done on the Sabbath). Ex. R. s. 5, end; a. fr.—Part. מְיָרֵד, f. מְיָרֵדָה, v. supra. Y. Sot. V, beg. 20<sup>a</sup>; a. fr.—בִּלְבָּד if done wilfully, opp. בְּשִׁיגָה. Ker. 18<sup>a</sup>; a. fr.—Pl. מְיָרֵדִין. Bets. 30<sup>a</sup>, a. e. מִיטֵב וְרָע יִהְיֶה it is better that they be ignorant than that they know and transgress wilfully; a. fr.

יָד, יָד ch. same.—*Af.* יָדָה to plan &c. Targ. Y. Ex. XV, 21. Targ. O. ib. XXI, 14 ed. Berl. (ed. ירשש).

**יָדָד, יָדָד** f. (preced.) *premeditation, malice*. Targ. Ez. XXIV, 7.

**זִדְדָנָא, זִדְדוֹנָא** m. (preced.) 1) *wilful, violent; tyrant*. Targ. Prov. XXI, 24. Targ. Job XXXI, 3. Targ. Y. Deut. XVI, 22.—*Pl.* זִדְדִּין, זִדְדוֹנִין. Targ. Ps. LXXXVI, 14 (ed. Lag. זִדְדִּין).—2) *seething, boiling over; trnsf. passion*.—*Pl.* זִדְדָנָא, זִדְדִּין, זִדְדוֹנָא. Targ. Ps. CXXIV, 5 (Ms. זִדְדִּין).—*Ib.* XIX, 14 זִדְדִּין ed. Lag. (ed. Wil. זִדְדִּין). v. זִדְדִּין ch.

זֶרַח, v. זֶרַחֵל.

זִידְנוּתָא, v. זִידְנָא.

זִיָּה, v. זִיָּה.

**זִיּוּרָא** m. (זוּרָא, comp. זָיו) *reflected light, reflexion*. Yoma 28<sup>b</sup>, v. זִיּוּרָא. Ber. 58<sup>b</sup> זִיּוּרָא Ar. (some ed. זִיּוּרָא, incorr.; ed. זִיּוּרָא) its (the comet's) reflexion.

זִיחָרָא, v. זִיחָרָא.

**זִיחָם** m. (זָחַם) 1) *the covering of plants with rancid oil, or tying up with manure* (v. זָחַם). Ab. Zar. 50<sup>b</sup> ד' זִיחָם *ziham* is a means of preserving the tree, v. I ch.—2) *offensive, turbid substance*. Nidd. 65<sup>b</sup>, v. זָחַם.—3) *social disqualification, spot in the family record* (not subject to legal disqualification). Y. Web. X, 11<sup>a</sup> וְכִּי לֹא אֵלָּא מִשּׁוּם ד' כְּהוּנָה *there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c.*, v. זָחַם; ib. XIII, 13<sup>d</sup> bot. אֵין בָּהּ מִשּׁוּם יִיחוס כְּהוּנָה *there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c.*, v. זָחַם; ib. XIII, 13<sup>d</sup> bot. אֵין בָּהּ מִשּׁוּם יִיחוס כְּהוּנָה *there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c.*, v. זָחַם; ib. XIII, 13<sup>d</sup> bot. אֵין בָּהּ מִשּׁוּם יִיחוס כְּהוּנָה (corr. acc.).

**זִיחָמ** ch. same, as preced. 1).—*Pl.* זִיחָמִי. *Ab.* Zar. 50<sup>b</sup> אֵיכָּא רִירִי וְ אֵיכָּא זִיחָמִי *Ms. M.* (ed. זִיחָמִי) there are two different processes called *zihum*.

**יִתְּנָה** f. (preced.) *fat, filth, sediment*. Targ. Ez. XXIV, 6 (h. text **תִּלְנָה**).

**זִיָּהָרָא** m. (זָהָר) *what is worth guarding, possession, treasure*. Targ. Prov. IV, 23 (Bxt. 'זָהָר, h. text מִשְׁמֶרֶת). V. זִיָּהָרָא III.

**זִהְרָא** m. (זִהַר) *splendor, brightness*. Targ. Ez. VIII, 2 ed. Lag. (ed. זִהְרָא).—Targ. Ps. XVIII, 13 זִהְרִי Ms. M. (ed. זִהְרִי; Targ. II Sam. XXII, 13 זִהְרִי). Targ. O. Deut. XXXIII, 2. Targ. Ps. XIX, 5 זִהְרִיא Ms. (ed. Lag. זִהְרִיא, ed. Wil. זִהְרִיא, oth. זִהְרִיא).—*Pl.* זִהְרִיא. Targ. Ez. I, 13 (ed. Lag. sing.). [Ib. XXXII, 8 נִזְהִרִיא ed. Lag., ed. זִהְרִיא].

זיִדְדָא, v. זיִדְדָא.

וְיִהְיֶה אֵל, v. יִהְיֶה אֵל.

**יָהֳרָא** **יָהֳרָא** **יָהֳרָא** m. (זֶהָר) *moon, moon-light*. Targ. Y. Deut. IV, 19 (סִיְהָרָא). Ib. XVII, 3 אַר. (ed. סִיְהָרָא); a. e.—Kidd. 81<sup>b</sup> בַּיּוֹמָא נֶפֶל אַר. (ed. נֶהֱרָא) *moon-light* fall through the opening (impluvium). Y. Taan. IV, end, 69<sup>c</sup> אַר *full-moon arrived*.—V. זֶהָרָא.

**זֶהָרָא II (זֶהָרָא Ar.)** m. (זהר, cmp. זהו a. זהם) [a *glittering substance*,] 1) gall (cmp. Syr. זוהרא P. Sm. 1091, *acerbus*, ib. 1090); transf. *anger, injured pride*. Gitt. 45<sup>b</sup> ז' אִמְלִיא she was filled with gall (anger). Ber. 51<sup>b</sup>—2) *venom, a fatal substance discharged by animals of prey on attacking*. (Ab. Zar. 30<sup>b</sup> יִזְהִירָה חֲלִישׁ Ms. M. (ed. יזוהירא) the serpent's) poison grows weaker with old age. Hull. 53<sup>a</sup> שְׂדֵי יִזְהִירָה it discharges its venom. Ib. 52<sup>b</sup> יִזְהִירָה . . . ז' אֵיִר לִיה it issues a fluid but its discharge does not burn. Nidd. 55<sup>b</sup> נָהִי דָּר יִכ' Ar.

(ed. דזרחי, corr. acc.) though the poison is removed from the body (through the secretion of the nose), the fluid itself (put in the eye) is not removed.

**זִיחָרָא** III m. (זרחי) [*that which is guarded*, comp. a. זִיחָרָא a. זִיחָרָא] *landed estate* (comprising fields, gardens &c., to the exclusion of private dwellings, contrad. to נבסין). B. Bath. 61<sup>b</sup> bot. א"ל זִיחָרָא וכו' Ms. M. a. oth. (ed. א. . .) if he said (in the agreement), I sell thee my landed estate, the sale includes even orchards &c.

**זִיחָרָא**, **זִיחָרָא**, **זִיחָרָא** m. (preced.) *owner of large estates, rich landlord*.—Pl. זִיחָרָא &c. B. Bath. 55<sup>a</sup> דברני ארעיהו. הנחו ז' דובין ארעא . . . . . זבינהו זבירי (Ms. O. ארעיהו. הנחו ז' דובין ארעא, v. Rabb. D. S. a l. note) as to those landlords, whoever sells land to them for the taxes, the sale is valid. [Ar: *land-tax collectors*—whosoever buys from 'them' &c.]

**זִיחָרָא** **זִיחָרָא** *glare*, v. זִיחָרָא.

**זִיחָרָא**, v. זִיחָרָא.

**זִיחָרָא** m. (b. h.;=זרחי; זרחי) 1) *splendor, glory, countenance*. Sot. IX, 15 (49<sup>a</sup>) ה' החכמה ה' the glory of learning, ה' ה' priestlyhood. Ber. 64<sup>a</sup> השכינה ה' Divine Glory; a. fr.—אִיקוּיָא v. אִיקוּיָא.—2) *good looks, bloom of health*. Koh. R. to III, 11 לא בא זיחי וכו' my son's former good look has not come back yet; Cant. R. to II, 5 לא בא בני ביומי הנשונה וכו' my son has not yet recovered his bright looks which changed &c. Koh. R. l. c. של זיחין וכו' Cant. R. l. c. (corr. acc.); Yalk. Ex. 272.—3) *bloom, forth-coming vegetation*. Y. R. Hash. I, 56<sup>d</sup> bot. 'the month of Ziv' (I Kings VI, 1) של עולם because in it the world appears in bloom. Cant. R. to VI, 11 זיחין של ירק (read זיחי) the beauty of a vegetable garden.—4) (b. h. זיחי) *Ziv*, name of the *Spring-month*. R. Hash. 11<sup>a</sup>, a. e., v. supra. Pesik. Bahod., p. 106<sup>b</sup>; a. e.

**זִיחָרָא** I ch. same. Targ. Y. Ex. XXXIII, 11; a. fr.—Targ. I Kings VI, 1; 37 ניצניא זיח, v. preced.—R. Hash. 11<sup>a</sup> לאילני בה זיח for in that month (Ziv) there is the bloom of trees. Y. Yeb. XVI, 15<sup>c</sup> bot.; Lev. R. s. 18 זיחוהו דאפוי his features.—Snh. 31<sup>b</sup>, v. פתחה; a. e.

**זִיחָרָא** II, v. זיחא I.

**זִיחָרָא** pr. n. m. *Zivay*, son-in-law of R. Meir. Ber. 53<sup>b</sup> (v. Rabb. D. S. a l. note). Yalk. Koh. 989 זיחא של ר' (ed. Lemb. ז' omitted); Sabb. 153<sup>a</sup> זיחא Ms. M. (Ms. O. זיחא, ed. omitted, v. Rabb. D. S. a l. note).

**זִיחָרָא**, Tosef. Bekh. V, 9, v. זיחא.

**זִיחָרָא**, v. זיחא.

**זִיחָרָא** m. (זיחא) *coupling, matching, marital destiny*. Gen. R. s. 68, beg. זיחא של ר' man's conjugal destiny is decreed by the Lord; (Yalk. Jud. 70 זיחא or זיחא, v. זיחא). Ib. יש שדוהא דולך אצל זיחא וכו' (Yalk. זיחא, v. זיחא). Ib. one must travel to meet her who is designated for him, to another she travels to meet him. Midr. Till. to Ps.

LIX the Lord has His special name connected with marriage (Gen. XXIV, 50; Jud. XIV, 4; Prov. XIX, 14); a. fr.—Trnsf. *a corresponding case, solace offered by pointing to a similar case* (v. זיחא). Pesik. R. s. 30 מרבקשים ז' לירושלים וכו' were looking out for a similar bereavement as a solace to Jerusalem and could not find any (ref. to Lam. II, 13). Ib. the Lord said זיחא I will be thy partner in misery (ref. to Is. XLIII, 14).—Pl. זיחא, זיחא, זיחא. Gen. R. l. c.; Lev. R. s. 8, beg.; a. e.

**זִיחָרָא**, v. זיחא.

**זִיחָרָא** m. (זיחא) *trembling*. Targ. Nah. II, 11 ed. Lag. (ed. Wil. זיחא, oth. ed. זיחא).

**זִיחָרָא**, v. זיחא.

**זִיחָרָא**, v. זיחא.

**זִיחָרָא**, Tosef. Bekh. V, 9, v. זיחא.

**זִיחָרָא** m. (זיחא) 1) *putting on armour, going to war*. Num. R. s. 14 (p. 257<sup>a</sup> ed. Amst.) (ref. to נשק, Ps. CXL, 8) ביום זיחא on the day when the thirty and one kings went to war against Joshua.—2) *the decoration of letters with crownlets*.—Pl. זיחא. Men. 29<sup>b</sup> seven letters (in the Torah-scrolls) require שלשה זיחא each three crownlets (flourishes).

**זִיחָרָא** I, **זִיחָרָא** m. (זיחא) 1) *food, alimentation*. Targ. O. Ex. XXI, 10.—Ber. 44<sup>a</sup> זיחא food, contrad. to מזינא satisfactory meal.

**זִיחָרָא** II m. ch.=h. זיחא (2) זיחא.—Pl. זיחא. Sabb. 105<sup>a</sup> דבעי זיחא when the letters (he has written) want crownlets for finishing touches.

**זִיחָרָא** III m. (זיחא) 1) *management, expenses and risks of business*. Keth. 66<sup>b</sup> זיחא דזכא דזכא a small capital the management of which is easy.

**זִיחָרָא** m. (זיחא) 2) *prison*, v. בִּיחָרָא I.

**זִיחָרָא**, v. זיחא.

**זִיחָרָא** m. (זיחא, Pi.) *informality, fault*. Y. Gitt. II, 44<sup>a</sup> bot. זיחא דזיחא דזיחא such a document (written in day-time and signed by night) would be defective on account of a condition not perceptible from the document itself, opp. מזיחא מזיחא, v. זיחא I.

**זִיחָרָא** (זיחא) m. (זיחא) *one whose eyes are unsteady*, v. זיחא ch.—Bekh. 44<sup>a</sup> Ar. (ed. זיחא, corr. acc.); Tosef. ib. V, 9 זיחא (corr. acc.).

**זִיחָרָא** m. (fr. זיחא, fem. form of זיחא, formed like זיחא) *bright, distinguished, noble*. Pl. זיחא, constr. זיחא. R. Hash. 11<sup>a</sup> (play on זיחא, I Kings VI, 1) שלם זיחא for in that month were created the nobles of the world (the patriarchs).

**זִיחָרָא** ch. same. Targ. Job XXXI, 26.—Targ. II Esth. X, 3 דמזרחא (missing in ed. Lag.). Targ.

Is. XIV, 12. Targ. Zech. X, 3 (ed. Wil. זִירָן).—Sabb. 156<sup>a</sup> זִירָן a distinguished (or handsome) man.—*Pl.* זִירָן. Targ. Cant. VI, 10 זִירָן ed. Lag. (ed. Amst. זִירָן).—Targ. Y. II Gen. XIV, 5 זִירָן (corr. acc.); Gen. R. s. 42 זִירָן (ed. Wil. . . ., corr. acc.) the brightest among them (h. text בהם זִירָן, v. זִירָן I).—Keth. 61<sup>a</sup> זִירָן handsome children.—Targ. Ps. OXLIV, 12 זִירָן (read זִירָן fem., Ms. זִירָן).

זִירָן I m. (זִירָן or זִירָן) 1) name of a mite in lentils.—*Pl.* זִירָן. Hull. 67<sup>b</sup>; Sifra Sh'mini Par. 10, ch. XII; Y. Ter. VIII, 45<sup>b</sup> bot.—2) spider.—*Pl.* as above. Y. Sabb. XIV, beg. 14<sup>b</sup> (differ. in Bab. ib. 106<sup>b</sup>, a. Tosef. ib. XII (XIII), 4).—[Tosef. Bekh. I, 8 דבש הזירן ed. Zuck. Var. דבש הזירן, v. דבש הזירן.—3) name of a fabulous bird (ref. to Ps. L, 11). Lev. R. s. 22, end. B. Bath. 73<sup>b</sup>.

זִירָן II m. (=זִירָן, v. זִירָן) an attachment, a projection from the door frame serving as a shed over the entrance, or a moulding projecting from a window-sill serving as a bracket. Ohol. XIV, 1 (difference betw. our w. a. גִּירָן, v. גִּירָן). Ib. 4 שְׂרָא סובב רב' a moulding which runs around the entire building (or room) and forms a part of the door frame. Erub. X, 4 שְׂרָא חלון רב' a bracket in front of a window. Yalk. Deut. 898 שְׂרָא and on the bracket (in front of the palace) are spread eatables, drinks &c.; a. v. fr.—*Pl.* זִירָן. Ohol. VIII, 2. B. Bath. III, 8; a. fr.

זִירָן I ch. same. Targ. I Kings VI, 5 (ed. Wil. a. oth. זִירָן). Targ. Ez. XLII, 6 (ed. Lag. *pl.*).—B. Mets. 83<sup>a</sup>; Yalk. Ex. 346 דְּמִחוּזָא (not 'ז') a Mahuza balcony or bay-window (cmp. זִירָן). B. Bath. 60<sup>a</sup>—*Pl.* זִירָן. Targ. I Kings VI, 6. Targ. Ez. XLII, 5; a. e., v. זִירָן. [B. Bath. l.c. זִירָן דְּמִחוּזָא, read with Ms. M. מִפִּיךָ . . . זִירָן.]

זִירָן II ch.=h. זִירָן I, 1. Targ. Y. Deut. XIV, 19.

זִירָן III, בֵּרֵךְ pr. n. m. *Bar-Ziza*. Y. B. Kam. VI, 5<sup>c</sup> bot.; Y. Shebu. VI, 37<sup>d</sup>.

זִירָן, זִירָן, זִירָן pr. n. pl. *Zizyon, Zizyan*. Tosef. Shebi. IV, 8 זִירָן ed. Zuck. (Var. זִירָן, ed. זִירָן); Y. Dem. II, 22<sup>d</sup> top זִירָן.

זִירָן, v. זִירָן.

זִירָא (זִירָא) the Greek letter *Zeta* (numerical value ζ' seven), used in phonetic play like ζήτω, *live!* Gen. R. s. 14, beg., a. e., v. זִירָא; Y. Yeb. IV, 5<sup>d</sup> top זִירָא (corr. acc.).

זִירָא, read:

זִירָא or זִירָא m. (ζήτω or ζήτω, sub. θάσει, cmp. Tobit I, 19, a. מבקש Taan. 29<sup>a</sup>) *one who is sought for to be put to death, a fugitive from justice, outlaw*. Gen. R. s. 32, beg.; s. 38, beg.; (Yalk. Ps. 631 עשה זִירָא, Var. זִירָא, Z'ir'at, Var. זִירָא declare him an outlaw, and he will be like (legally) dead &c.

זִירָא, זִירָא m. (ζήτω) *judicial inquiry*, דבר

זִירָא *something subject to investigation, charge, suspicion* (of heresy, cmp. Acta XVIII, 15; XXIII, 29, or of ill-loyalty). Num. R. s. 4 זִירָא Mus. (ed. זִירָא). Pesik. Aharé, p. 173<sup>b</sup> זִירָא Ar. s. v. זִירָא Var. (ed. זִירָא; Ar. זִירָא, read זִירָא=זִירָא); Lev. R. s. 20 זִירָא Ar. (ed. זִירָא; Yalk. Lev. 525 זִירָא, זִירָא).

זִירָא, v. זִירָא.

זִירָא, v. זִירָא.

זִירָא, זִירָא pr. n. m. *Zaydal*. Y. Ab. Zar. II, 41<sup>a</sup> top; Y. Ter. VIII, 45<sup>c</sup> top.

זִירָא, v. זִירָא.

זִירָא, v. זִירָא.

זִירָא, זִירָא m. (זִירָא) *armament, armor, weapon* (collect.), *steel*; *implements of war*. Tosef. Ab. Zar. II, 4 זִירָא אֵין.. לא כלי ד' you must not sell them either armor (steel) or implements &c. Snh. 104<sup>a</sup> זִירָא he showed them steel consuming steel, i. e. the manufacture of hardened steel (cmp. ib. 96<sup>b</sup>); Cant. R. to III, 4 זִירָא בולע ד' Tanh., ed. Bub., Lekh 23 זִירָא I will gird him with my (royal) armor. Cant. R. to IV, 4; Pesik. Nah., p. 124<sup>b</sup>, a. e., v. זִירָא. Ex. R. s. 45 (ref. to עֲרִי, Ex. XXXIII, 5), cmp. זִירָא; a. fr.—Ab. Zar. 25<sup>b</sup>; Yeb. 115<sup>a</sup> זִירָא אִשָּׁה כָּלִי זִירָא a woman has her armor with her, i. e. her physical weakness is her protection from murderous attacks. [Num. R. s. 4, end בִּדְרִי, v. זִירָא.]—*Pl.* זִירָא. Pirké d'R. El. ch. XLVII, beg.

זִירָא the letter *Zayin*.—*Pl.* זִירָא. Sabb. XII, 5. Ib. 103<sup>b</sup>.

זִירָא, זִירָא m. *weapon, ornament*, v. זִירָא.

זִירָא II m. (זִירָא) *restriction, loss* (cmp. זִירָא). Targ. Y. Num. XXI, 27 זִירָא, opp. זִירָא.—Men. 77<sup>a</sup> זִירָא Ar. (Ms. M. זִירָא, v. Rabb. D. S. a. l. note; ed. זִירָא; B. Bath. 90<sup>a</sup> זִירָא), opp. זִירָא.

זִירָא, v. זִירָא.

זִירָא, v. זִירָא.

זִירָא, v. זִירָא h. a. ch.

זִירָא, v. זִירָא.

זִירָא m. (זִירָא) *forgery, a forged document*. B. Bath. 32<sup>b</sup> זִירָא (Ms. H. זִירָא) the document is a forgery. Keth. 36<sup>b</sup> זִירָא דִּזְדָּא that it is a forged document.

זִירָא or זִירָא (v. preced.) *Z'yafi or Zayafi*, a fictitious name of one of the Sodomite judges. Snh. 109<sup>b</sup> (Rashi זִירָא).

זִירָא m. (preced. wds.) *forgery, deceiver*. Ab. Zar. 11<sup>b</sup>.

זִירָא f. (preced.) *forgery, deceit*. Ab. Zar. 11<sup>b</sup>.

זִירָא, זִירָא, זִירָא m. (זִירָא *Pa.*) *press, the perforated tub containing the object to be pressed or beaten*.



בד' ובמזורה Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>c</sup> bot. **בד' וזכ' as regards the handling on the Sabbath of a press-tub &c.** Ib. **זכ' די עצר ביה זכ' zayyara** is that in which an object is squeezed, *m'zarah* is that with which the beating is done. Ab. Zar. 60<sup>a</sup> **מעצרא וזירה** Ms. M. (ed. **מעצרא וזירה**, Rashi to Sabb. 123<sup>a</sup> **מעצרה וזירה**) the vat or the press-tub (used by a gentile for making wine).—*Pl.* **זירי** Sabb. 123<sup>a</sup> **זירי** (Ar. ed. Koh. **זירי**) the dyer's pins, tubs and beams.

**זירי**, pl. **זירין**, **זיריה**, v. **זירא** I, II.

**זירי** m. pl. (זיר, Pa.) *clearings*, i. e. *twigs, roots &c. collected for clearing the ground, rubbish*. M. Kat. 10<sup>b</sup>; B. Bath. 54<sup>a</sup> **זירי מאן דזכר ז' (Ar. זירא, Var. in Mss. &c. זירא, זיר, v. Rabb. D. S. a. l. note) he who clears away rubbish.**

**זירל** *to be worthless*, part. זירל, v. זירל.

**זירל** imperat. of זירל.

**זירל** 1) part. f. of זירל; 2) m.=**זירל** *low valuation*.—*Pl.* **זירל**. B. Mets. 52<sup>b</sup>, v. זירל.

**זירל** pr. n. m. *Zilay*. Ber. 53<sup>b</sup>.

**זירל** m. (זירל) *sprinkling* (with aromatic wine &c.). Pes. 20<sup>b</sup> **זירל** (Ms. O. through entire page **זירל**) fit for sprinkling. Ib. **זירל** may be used for &c.—Num. R. s. 13, beg. (ref. to זירל, Cant. IV, 16) **זירל** that means aromatic sprinkling. Succ. 40<sup>b</sup>; B. Kam. 102<sup>a</sup> **זירל** ולא לאכלה (Lev. XXV, 6) but not to be used for perfumes; v. זירל.

**זירל** f. (זירל) 1) *cheapness, low price*. Targ. II Chr. IX, 27. Targ. Job XXVIII, 17 Ms. a. Levita (ed. **זירל**).—2) *disregard, disgrace*. Targ. Lam. I, 8.—Yeb. 100<sup>a</sup> **זירל** because it is a disgrace (for a woman to stand waiting). Macc. 24<sup>a</sup> **זירל** he does not hear a scholar defamed and keeps silence. B. Kam. 102<sup>b</sup> bot. **זירל** I want neither your honor nor your insults; a. fr.

**זירל** m. (זירל) *disregard*. Ab. Zar. 35<sup>a</sup> **זירל**, read with early eds. **זירל**.

**זירל**, v. זירל.

**זירל** m., pl. **זירי** (v. **זירי**) *secretory vessels, nostrils, gils* (Syr. **זירי** P. Sm. 1101). B. Bath. 74<sup>a</sup> **זירי** (Var. **זירי**, v. Rashb. a. l.; Ms. O. **זירי**, Ms. H. **זירי**, a. oth. Var., v. Rabb. D. S. a. l. note).

**זירל** I f. (b. h.; **זירל** III) [*fillth* (cmp. **זירל**), *obscurity, libidinousness, carnality*. Sabb. 152<sup>a</sup> **זירל** excessive in carnal gratification. Snh. 106<sup>a</sup> **זירל** של **זירל** their (the Israelites') God hates libidinousness. B. Kam. 16<sup>b</sup> (play on **זירל**, II Chr. XVI, 14) **זירל** כל המריח **זירל** whoever smells them becomes lusty. Ab. II, 7 **זירל** increases unchastity; a. fr.—Ab. Zar. 17<sup>b</sup> (ref. to **זירל**, Prov. II, 11, v. next w.) **זירל**

she (the Torah) will guard thee from improper conduct.—2) (homilet.; cmp. **זירל** I, **זירל**, &c.) *suspicion, parental uncertainty*. Sifra K'dosh., Par. 3, ch. VII **זירל** he fills the world with bastards, as it says (Lev. XIX, 29) the land will be full of *zimmah*, 'what is this person?'; Yeb. 37<sup>b</sup> **זירל** R. El. b. Jacob means by *zimmah* doubts as to paternity.

**זירל** II f. (b. h.; **זירל** I) *thought, plan, counsel*; (in an evil sense) *cunning, evil plan*. Ab. Zar. 17<sup>b</sup> (ref. to **זירל**, Prov. II, 11, and reading **זירל**) what do you understand by *mizzimmah*? Do you mean the Law in which the word *zimmah* is used in the sense of *counsel* (in Lev. XVIII, 17) since it is translated (in Targ. O.) 'counsel of the wicked' &c.?—Then it ought to read *zimmah* (divine counsel shall guard thee).—(Ans.) **זירל** **זירל** v. preced. (v. Rabb. D. S. a. l. note 2).—Deut. R. s. 2 (ref. to Ez. XXII, 11) **זירל** what does this *b'zimmah* mean? With reasoning.

**זירל** m. (**זירל**) 1) *designation for a purpose*, v. **זירל**. Ned. 7<sup>a</sup> **זירל** has designation the same effect as virtual use (= **זירל**); Ber. 26<sup>a</sup> **זירל**; a. fr.—2) *summons to appear before court*; 3) *appointment for a common meal, the appeal to partakers to say grace after a common meal*. Snh. 8<sup>a</sup> **זירל** requires three persons, **זירל** what is meant by *zimmun*? Shall we say, it means the grace after meal &c.?—But we read **זירל** and the grace &c. require three persons consequently, *zimmun* (not qualified) means summons before court. Ber. VII, 5 **זירל** can be counted together for common grace. Ib. 45<sup>b</sup> **זירל** (not **זירל**) the appeal and answer to common grace must not take place between them. Ib. **זירל** the appointment for a meal and benediction in common cannot be made retroactive (it must be made before the meal commences); a. fr.—*Pl.* **זירל** *appointments, meeting places*. Pesik. R. s. 33 **זירל** how many meetings have I not appointed with you!; v. **זירל**.

**זירל** pr. n. m., v. **זירל**.

**זירל** m. (**זירל**) I *intention, planning; conspiracy*. Y. Hag. II, 78<sup>a</sup> top **זירל** even the planning of a breach of law may be punishable in extraordinary times.

**זירל**, v. **זירל**, I. **זירל**, B. Bath. 74<sup>a</sup> **זירל**, v. **זירל**.

**זירל** f. (**זירל**) *fine, penalty, esp. the oppressive penalties of the Roman government*. Tanh. Naso 10; Num. R. s. 11 **זירל** that no *zemla* may be decreed over the district.—*Pl.* **זירל**. Y'lamd. Aḥaré (quot. in Ar.); Yalk. Cant. 985.—**זירל**. Y. Ab. Zar. IV, 44<sup>b</sup>; Y. Shebi. IV, 35<sup>b</sup>; ib. V, end, 36<sup>a</sup> **זירל** (corr. acc.). Y. Peah I, 15<sup>b</sup> bot.; Yalk. Prov. 935 **זירל** (corr. acc.). Yalk. Jer. 312; Pesik. Bahod. p. 151<sup>a</sup> **זירל** (corr. acc.).—V. next w.

**זירל** m. (**זירל**=ch. **זירל** I; adapt. of **זירל**,

v. preced.) *penalty, tax*.—*Pl.* זִמְיוֹנָא. Gen. R. s. 1; (Y. Peah I, 15<sup>b</sup> bot. זִמְיוֹנָא). Y. Gitt. VI, end, 47<sup>c</sup> (Y. Shebi. IV, 35<sup>b</sup> זִמְיוֹנָא).

זִמְ, זִמְיוֹנָא m. (זִמְ II) *plan*.—*Pl.* זִמְיוֹנָא. Targ. Job XXI, 27; a. e.

זִמְיוֹן, v. זִמְיוֹנָא.

זִמְנָא pr. n. m., v. זִמְנָא.

זִמְנָא *time*, v. זִמְן II.

\*זִמְנָא f. (זִמְן) *summons for public labor*. Pesik. R. s. 23—24 זִמְנָא they issued a summons for millers; (Y. Peah I, 15<sup>c</sup> bot. זִמְנָא; Y. Kidd. I, 61<sup>b</sup> bot. זִמְנָא (מְצוּרָא)).

זִמְרָא, v. זִמְרָא (זִמְרָא).

זִין I *to outfit, provide*, v. זִין.

זִין II m. *Zin*, name of a weight, v. זִין.

זִין m. *armor &c.*, v. זִין.

זִין I *kind*, v. זִין.

זִין (זִין, זִינָא, זִין) m. ch.=h. זִין. Targ. O. Gen. XLI, 44. Targ. O. Deut. XXII, 5 זִין זִין man's outfit; a. fr.—B. Bath. 4<sup>a</sup> זִין זִין though thou art armed (like a free man), thy record is here (showing that thou art a slave).—*Pl.* זִין &c. Targ. Y. II Gen. XLIX, 19. Targ. Cant. IV, 4. Targ. Ps. VII, 14 זִין Ms. (ed. זִין); a. e.

זִינָא, v. זִין.

זִינָא, זִינָא m. pl. *Zingaë*, name of a Cushite tribe, prob. named from *Zeugis, Zeugitana Regio* in Africa Propria (emp. τῇ Ζιγγῇ or Ζιγγῇ in Numidia, Strabo XVII, 881). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (Var. in ed. Rahmer דִּינָא; h. text זִינָא).

זִינָא, Pesik. Aḥarē, p. 173<sup>b</sup>, v. זִינָא.

זִינָא, זִינָא, Targ. Y. Num. V, 21, a corrupt. of זִינָא or זִינָא.

זִינָא m. (זִינָא) *squirting, splash, water rushing through a spout*. Hull. 38<sup>a</sup>. Zeb. 25<sup>b</sup> זִינָא under the spout. Ib. זִינָא when receiving the blood of the sacrifice in the bowl, which cannot be done without splashing. Yalk. Deut. 962 (ref. to Deut. XXXIII, 22 זִינָא) as the jet comes from one place and divides itself in two directions.—*Pl.* זִינָא. Pesik. R. s. 43.

זִינָא, Ar. s. v. זִינָא, v. זִינָא.

זִינָא m. (זִינָא) *leap*. Sabb. 77<sup>b</sup>, v. זִינָא.

זִינָא m. (זִינָא) *trembling, agitation*. Lev. R. s. 11; s. 27; Sifra Sh'mini, Milluim, a. e. זִינָא in fear, trembling and commotion.

זִינָא, זִינָא, זִינָא f. ch. (preced.) 1) *earthquake*. Targ. Am. I, 1 (ed. Lag. זִינָא).—2) *tempest*. Targ. Job

XXXVII, 9, v. זִינָא.—3) *sweat*, v. זִינָא.—4) *trembling, commotion*. Targ. Is. XXI, 3 זִינָא ed. Lag. (ed. זִינָא). Targ. Ps. XLVIII, 7 Ms. זִינָא (ed. זִינָא, not זִינָא). Targ. Jer. XXII, 23 זִינָא (some ed. זִינָא).

זִינָא f. (b. h. זִינָא; זִינָא) 1) *moisture, dripping, sweat, vapor*. Makhsh. II, 1 זִינָא בְּרִיחַ the drippings of damp walls in houses &c. Toh. IX, 1, v. זִינָא. Ber. 57<sup>b</sup>; Gen. R. s. 20; a. fr.—V. next art.—2) *commotion, agitation*. Cant. R. to IV, 4, v. זִינָא.

זִינָא, v. זִינָא.

זִינָא, זִינָא, זִינָא f.=h. זִינָא 1) *sweat*. Targ. O. Gen. III, 19, v. זִינָא.—Y. Ab. Zar. II, 41<sup>a</sup> bot. זִינָא כל זִינָא רִיחַ every perspiration of man is poisonous &c.—Gen. R. s. 78, beg. זִינָא מִן זִינָא רִיחַ from the sweat of the Hayoth (Ez. I, 5).—Ber. 38<sup>a</sup> זִינָא בְּעֵלְמָא mere exudation (of the dates). Pes. 24<sup>b</sup> זִינָא בְּעֵלְמָא merely the juice pressed out (not manufactured drink).—2) *trembling, fear*. Targ. Jer. XXII, 23, v. זִינָא. Targ. O. Deut. II, 25 זִינָא Var., v. זִינָא. Targ. II Esth. IV, 2 (fr. Deut. XXVIII, 67).

זִינָא I, verb, v. זִינָא a. זִינָא.

זִינָא II m., pl. זִינָא, זִינָא, זִינָא I; b. h. זִינָא *thick honey*. Makhsh. V, 9 רִיחַ דְּהוֹרִי (R. S. רִיחַ דְּהוֹרִי, expl. Sot. 48<sup>b</sup>, v. זִינָא I.

זִינָא III (b. h.) pr. n. pl. *Zif*, in the territory of Judah.—Denom. זִינָא, pl. זִינָא, *inhabitants of Zif*. Sot. 48<sup>b</sup> (expl. רִיחַ דְּהוֹרִי, v. preced.) the honey of the Ziphites.—Ib. (ref. to Ps. LIV, 2) זִינָא means men of Zif (Josh. XV, 24).

זִינָא, זִינָא m. (v. זִינָא II), pl. זִינָא, זִינָא, 1) *bristles*. Y. Sabb. VII, 11<sup>b</sup> זִינָא דְּחִירִי bristles of a swine; Tosef. ib. IX (X), 2 זִינָא (Var. זִינָא).—2) *eye-brows*. Bekh. 44<sup>a</sup> זִינָא שְׂרָמִי (ed. זִינָא, incorr.) one whose eye-brows are gone.

זִינָא, זִינָא ch. 1) same, *eye-brow*. Pl. זִינָא. Bekh. 44<sup>a</sup> זִינָא דְּנִפְשִׁי whose eye-brows are extremely large.—\*2) *graving tool, chisel*. Targ. O. Ex. XXXII, 4 זִינָא ed. Berl. (ed. Amst. זִינָא); [oth. opin. *shaggy mat, cloth*, v. זִינָא] (h. text זִינָא).

זִינָא m. (זִינָא) *coating of pitch*. Y. Sabb. VII, 10<sup>b</sup> bot. זִינָא he who dissolves the pitch-lining, v. זִינָא.

זִינָא, v. זִינָא.

זִינָא, v. זִינָא.

זִינָא, v. זִינָא.

זִינָא, זִינָא, v. זִינָא.

זִינָא, v. זִינָא.

זִינָא m. (זִינָא), pl. זִינָא (b. h. זִינָא, זִינָא) *sparks, burning arrows* (b. h.); *meteors, shooting stars* [or comet]. Ber. IX, 1, expl. ib. 58<sup>b</sup> זִינָא.—2) *a blast of wind*, 50\*

[also imagined as *a spirit* (emp. ריגין)]. B. Mets. 107<sup>b</sup>.—(Mikv. IX, 5 Ar., v. זיקס.)

**זיקא** I ch. same, 1) *shooting star*, or *comet*. Y. Ber. IX, 13<sup>c</sup>.—*Pl.* זיקר, זיקר. Targ. Y. Ex. XX, 2, sq.—2) *blast*, *wind*, *draught* (*spirit*). Targ. Y. Lev. XVI, 22 ד רוח Targ. Job IV, 15; a. e.—Ab. Zar. 28<sup>b</sup> ויזדרה בד and let him beware of exposing his ear to a draught.—Ber. 40<sup>b</sup> ארכא dates blown down by the wind. Ned. 28<sup>b</sup> ארכא a strong wind is blowing (threatening to mow down the standing crop). Esth. R. to I, 12 וכ' וכ' blow a blast into his belly (arouse his anger). Taan. 24<sup>a</sup> נשב ז' (not נשא) a wind arose (gathering clouds); ib. 25<sup>b</sup>; B. Mets. 85<sup>b</sup>; a. e.—Sabb. 129<sup>a</sup> ד דכריך in a room where the air is turned around, i. e. in a draught.—Gen. R. s. 50, beg. (ref. to כמראה הבזק, Ez. I, 14) כרוחא לו' as the wind drives the sparks at a conflagration; [comment.: as the wind shakes the suspended leather-hose, v. next w.]; ib. לכננא כו' as the wind scatters the clouds. Ber. 59<sup>a</sup> דני כו' על פום דני like the rumbling sound produced by blowing into wine vessels; a. fr.

**זיקא** II c. (v. preced.) [*sprinkler*.] *hose*, *skin* for wine, water &c. (Syr. זוקרא uter). Targ. Ps. XXXIII, 7 (h. text זי); a. e.—Gen. R. s. 50, v. preced. Ab. Zar. 60<sup>a</sup> בין ז' ו' a tied up wine skin whether entirely filled &c. Y. ib. V, 45<sup>a</sup> top ז' אהן דנגד בד' וכ' if one drags a skin (to take possession) and it bursts; Y. Kidd. I, 60<sup>b</sup> בזקה ז'; a. fr.—*Pl.* זיקר, זיקא. Targ. Y. Ex. XV, 8 (h. text זי) Targ. Josh. IX, 4 (h. text נאדור) ז'; a. e.—Lev. R. s. 12 (quot. in Ar., not found in ed.) נפיוק אילין זיקריא בהדין (let us unload these bottles in this burial ground.

**זיקא** III m., pl. זיקין (זקס; emp. b. h. זקים) *fetters*, *chains*. Targ. II Sam. III, 34. Targ. Jer. XL, 1 זיקנא Levita (ed. זיקנא).—[זיקא] f. *obligation*, v. next w.]

**זיקא** f. (זקס; emp. בלל בילה fr. *tie*, *chain*,] 1) *obligation*, *duty*. Y. Ter. VI, end, 44<sup>b</sup> זיקא הוימה וכ' the obligation to pay *T'rumah* and tithes. Y. Maasr. II, 50<sup>a</sup> top ז' לא בא לו' it has not yet come under the obligation of tithes. Treat. S'mah. ch. XIII זיקא עלי ז' the duty of watching the corpse rests upon him. Yalk. Gen. 151 ז' חוץ לזיקא דין עומדין (corr. acc.) they are not pledged.—2) *legal restriction*. Snh. 50<sup>b</sup> זיקא הבעל marital ties, betrothal.—Esp. *zikah*, the interdependence of a childless widow and her late husband's brothers, the levirate relation. Yeb. 17<sup>b</sup>, a. fr. ז' יש the relation between a woman and her eventual *yabam* is a real connection, i. e. carries with it all legal consequences as regards the laws of incest and the right of interference with her vows, ז' אין the levirate relation is no marital connection as long as the levirate marriage is not consummated. Ib. III, 9, v. זקם. Y. ib. I, 2<sup>d</sup>; XIII, beg. 13<sup>b</sup> זיקא הומא ז' she may refuse the *yabam* so as to annul retrospectively the relation between herself and her deceased husband, v. זקא; a. fr.

**זיקן**, Tanh. Matt. 3, v. זיקר.

**זיקוק** m. (v. זיק) *dart*, *spark*.—*Pl.* זיקוקין. Deut.

R. s. 7 שני ד של אש two darts of fire (Tanh. Vayak. 7 (כיצובין).

**זיקוקא** I, **זקוקא** ch. same.—*Pl.* זיקוקין, זקוקין. Targ. Hab. III, 4. Targ. Y. Ex. XXIV, 17 זיקוקין אישא.—Y. Ber. V, 9<sup>a</sup> דגור ד רורין, v. preced.

**זיקוקא** II m. (dimin. of זיקא II) *bottle*.—*Pl.* זיקוקין. Y. Ab. Zar. II, 41<sup>c</sup> top זקוקין ד small bottles.

**זיקננה**, **זיקננה**, v. זק.

**זיקפא**, v. זקפא I, II.

**זיקפא** f. (collect. noun; denom. of זיקא I) *sharp-shooter*. B. Mets. 94<sup>a</sup> כך וכך ד פסיקא לו' Ms. M. (ed. זוקרא; Ar. כאן וכאן ד איכא בהון so many sharp-shooters are assigned to us for our protection. [זוקא *goad*, v. זקת.]

**זיר**, Pa. זיר, v. זור.

**זיר**, **זיר** m. (b. h. זור; זור) 1) *crown*, *wreath*, *rim*. Yoma 72<sup>b</sup> ז' (ו) משהו ז' what purpose serves the 'something' (over ten handbreadths)? It is the space for the rim. Ib. כתוב ז' וקרי זיר וכ' it is written (in the Bible) ז' (which allows the reading ז' and is read *zer*; if you are worthy, the Law is to you a crown, &c., v. זור; a. fr.—*Pl.* זירין. Ib. three crowns (of vessels of the sanctuary).—2) *crest*, *customary addition to dry measure*; v. זירוקין. Sifra K'dosh. Par. 3, ch. VIII 'in *m'surah*' (Lev. XIX, 35) ז' הגדול ז' that means the large crest.—3) (bot.) *capsule of seeds*, *seed-pot*.—*Pl.* as above. Maasr. IV, 5; Ab. Zar. 7<sup>b</sup> ז' זרע וירק ז' the dill-plant is subject to tithes when its seeds are collected, or when its leaves are used as vegetable, or when its pods are eaten. Y. Maasr. IV, 51<sup>b</sup> bot. ז' זרעה לו' if he planted it for the sake of the pods; Tosef. Shebi. II, 7 ז' זרעה (read ז' B. Kam. 81<sup>a</sup>.—4) (v. זור Pa., emp. זורה) *small bundle*, *bunch*, contrad. to זוקילה.—*Pl.* as above.—Y. Ter. X, 47<sup>b</sup> top; Y. Orl. III, 63<sup>a</sup> bot. ז' כ"ה א' *hābīlah* is twenty five bunches. Sabb. XXIV, 2, contrad. to פקיעין א. פקיעין; expl. ib. 155<sup>a</sup> ז' they are called *zirin* when tied with three bands; [Var. lect. זירין, זירין, v. זירין, v. Rabb. D. S. a. l. note 80, a. marginal note in Talm. ed.].

**זירא**, **זירא** ch. same, *wreath*, *crown*, *rim*. Targ. O. Ex. XXV, 11 ed. Berl., v. זיר I.

**זירא**, v. זירא.

**זירא** pr. n. m. (= זירא) *Zera* (*Little*), name of several Amoraim. Keth. 110<sup>b</sup>; a. fr.—Ib. 43<sup>b</sup>, a. fr.; v. זירא.

**זירא** f. (זיר) *circle*, esp. *wrestlers' ring*. Ex. R. s. 27 (play on ז' Prov. VI, 1) ו' ו' thou (by assuming an office) hast placed thyself in the arena &c. Ib. ז' ואנן ו' אנן we two stand in the arena (combating each other).

**זירנד** I m. (זר) *Pi.* *cutting shoots off*, *trimming*, *thinning*. Shebi. II, 3; Y. ib. 33<sup>d</sup> חמישיית של זירנד the

trimming as it is done in the fifth year of the year-Sabbath.

**זירוד** II pr. n. m. *Zerud*. Ab. Zar. 30<sup>a</sup> ז' זירוד (Ms. M. זכור, שמעון בן זכור, v. Rabb. D. S. a. 1.). Snh. 14<sup>a</sup> ז' שמעון בן ז' (Ms. M. זירוד, v. Rabb. D. S. a. 1. note).

**זירוד** m. (ז' *Pi.*) *quickenning, urging on, encouraging*. Sifrē Num. 1; Num. R. s. 7 ז' אלא . . . אלף the verb has everywhere the meaning of encouragement. Gen. R. s. 56, a. e. (the repetition of a call) לשון חיבה לשון ז' expresses endearment, encouragement. Kidd. 29<sup>a</sup>; a. e.—*Pl.* זירודין ז' vows intended for urging to buy or sell, vows uttered while bargaining. Ned. III, 1. Ib. 21<sup>a</sup> ז' is it a real vow or merely (a vow for) bargaining?—Y. ib. III, 38<sup>a</sup> top ז' שביעה ז'—[pr. n. m., v. preced.]

**זירוד**, v. ז'.

**זירודא** m. (ז' *v. זירודא*) *bundle, bunch*. Yeb. 101<sup>b</sup> ז' זירודא a bundle of reeds; Sabb. 8<sup>b</sup>.

**זירודא**, v. ז'.

**זירודא**, v. ז'.

**זירודא**, v. ז'.

**זירודא**, v. ז'.

**זירוד** m. (b. h.; ז' *v. זירוד*; emp. *זירוד*) 1) *outflow, run*. Men. 86<sup>a</sup> ז' זירוד 'olive-oil' (Ex. XXVII, 20) that means of that which flows of itself (before pressing). Ib. (VIII, 4) ז' the first run.—2) *olive*; (sub. ז' *olive tree*). Ib. ז' זירוד, v. ז' *זירוד*; a. v. fr.—3) the size of an olive; ז' half the size of &c. Bets. I, 1 ז' זירוד בכז' the legal size for both is that of &c. Zeb. III, 3. Kel. XVII, 8, v. ז' *זירוד*; a. v. fr.—*Pl.* זירוד, ז' *זירוד*. Ber. 57<sup>a</sup> ז' זירוד one who dreams of olives. B. Mets. VIII, 5 ז' זירוד ז' he who sells his olive trees for the use of the wood. T'bul Yom III, 6. Hall. III, 9 ז' זירוד, v. ז' *זירוד*; a. fr.—Tanh. ed. Bub. Ki Thetsé 10 ז' ז' in pieces of olive-sizes; Pesik. Zakh., p. 25<sup>b</sup> ז' ז' Pesik. R. s. 12.—Ukts. III, 6 ז' ז' the proud among the olives; expl. Tosef. ib. III, 6 ז' ז' such as come out uncrushed from under the press; B. Mets. 105<sup>a</sup> ז' ז' (yielding very little oil).

**זירודא** I ch. same. Targ. Hag. II, 19. Targ. Gen. VIII, 11; a. e.—Hull. 98<sup>a</sup> ז' ז' fat of the size of an olive. Ib. ז' ז' half the size of &c.; ז' ז' thirty times the size of half an olive. Y. Pes. VII, 35<sup>b</sup> (prov.) ז' ז' with an olive's size of the Passover meat (for each participant), the Hallel (sung on the roof) seems to burst the roof (i. e. joy in simplicity is the purest); Bab. ib. 85<sup>b</sup>; Cant. R. to II, 14 ז' ז' (read ז' ז').—*Pl.* זירודא, ז' ז'. Targ. Mic. VI, 15.—Targ. II Kings XXIII, 13 ז' ז' (h. text ז' ז'); Targ. II Sam. XV, 30 (h. text ז' ז').—B. Mets. 21<sup>b</sup>.

Ned. 68<sup>a</sup> ז' ז' two olives.—Y. Maas. Sh. IV, 56<sup>c</sup> top ז' ז' (read ז' ז').—Y. Taan. III, 66<sup>d</sup> bot. ז' ז'; a. fr.

**זירודא** II m. (v. ז' 1; emp. Syr. *זירודא* P. Sm. 933, 1163) *resin*, name of an *alkali* used for cleansing. Nidd. 62<sup>a</sup> (expl. *זירודא*) ז' Ar. s. v. ז' (ed. *זירודא*).—*Pl.* זירודא or ז' ז', v. next w. [R. Hai Gaon to Nidd. IX, 6 ז' ז' read ז' ז', v. Löw Pf. p. 42, sq.]

**זירודא** or **זירודא** m. (ζ5θoc, zythum, an adapt. of an Egyptian w.; emp. preced. w., a. *זירודא* sudor tritici, P. Sm. 933, sq.), *Egyptian beer*. Pes. IH, 1 (42<sup>a</sup>; readings vary betw. a. a. s. v. Rabb. D. S. a. 1. note 1); described ib. 42<sup>b</sup>; Y. ib. III, beg. 29<sup>d</sup> ז' ז' (corr. acc.), defined: ז' ז' (v. preced.) *decocts* (sudores tritici &c., v. supra).

**זירודא**, v. preced.

**ז'ר** m. (b. h.; ז' *v. ז'ר*) *clear, transparent; pure*. Men. VIII, 5 (86<sup>a</sup>). Ib. 86<sup>b</sup> ז' ז' *zakh* means pure.

**ז'ר**, v. ז'.

**ז'ר** f. h., v. ז'.

**ז'ר** m. a. f. ch. (preced., v. ז' *ז'ר*) *clear, innocent*. Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* ז'ר, v. ז' ch.

**ז'ר** f. (preced.) 1) *innocence*. Targ. Gen. XX, 5.—2) *justifying*. Targ. Job XXXII, 2 ז' ז' because he justified himself more &c.

**ז'ר** I m. (ז' *ז'ר*) 1) *clear, guiltless, righteous; deserving, worthy* (corresp. to b. h. ז' *ז'ר*, opp. ז' *ז'ר*. Sabb. 32<sup>a</sup>, a. e. ז' ז' a lucky day, anniversary of joyous events. Taan. 29<sup>a</sup>; a. e.—Snh. 11<sup>a</sup> ז' ז' his generation is not deserving it (Sot. 48<sup>b</sup> ז' ז', pl.); a. fr.—2) *acquitted, not guilty*. Snh. III, 6 ז' ז' if two vote, 'Not guilty'; a. fr.—3) *entitled to possession or disposal, having authority, a right* &c.; v. ז' *ז'ר*.—Keth. IV, 4 ז' ז' the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; ז' ז' and has the right of possession of what she finds . . . and of interference with her vows; a. fr.—*Pl.* ז'ר. Ab. I, 8 ז' ז' as if both (claimant and defendant) had been right. Sot. 48<sup>b</sup>, v. supra; a. fr.—Fem. ז'ר. Snh. 45<sup>a</sup> ז' . . . ז' she may be acquitted in court.

**ז'ר** ch. same, *righteous, innocent*. Targ. Gen. VI, 9; a. e.—*Pl.* ז'ר. Targ. Jer. XIX, 4; a. e.—V. ז'.

**ז'ר** II pr. n. m. (b. h. ז' *ז'ר*) *Zakkai*, 1) father of R. Johanan. Snh. 41<sup>b</sup> ז' ז' when he was a student, they called him Ben Z. &c. Ab. II, 8; a. fr.—2) *Ben (Bar) Z.* Hull. 52<sup>a</sup>—3) *R. Z.*, also ז' name of several Amoraim. Y. Sabb. VII, 9<sup>c</sup> top; Snh. 62<sup>a</sup> (Ms. M. ז' *ז'ר*); Y. Yeb. VIII, 9<sup>c</sup> (corr. acc.); a. e.—Y. Keth. IV, 28<sup>d</sup> top ז' ז' דאלכסנדריה ז' *ז'ר*; Y. Yeb. VII, 8<sup>b</sup> bot. ז'.

—ר' ד' דכבול (cor. acc); a. e.—Y. Meg. IV, 75<sup>b</sup> bot. זכר' אלכס' Ib. 74<sup>d</sup> bot. ז' טבחה Z., the butcher.

זכר, v. זכר.

זכר, v. זכר.

זכר' f. (b. h.; זכר, cmp. זגג'תא glass, crystal. Meg. 6<sup>a</sup> (ref. to Deut. XXXIII, 19) 'sand' alludes to white glass.—Sabb. 14<sup>b</sup> declared glass vessels subject to the laws of levitical purity. Ib. 15<sup>b</sup>; a. fr.—Pl. זכר'תא glass beads. Num. R. s. 21.—B. Kam. 30<sup>a</sup> זכר'תא his broken glass ware. Ib. זכר'תא (ib. III, 2 sing.).

זכר'תא ch. same. Targ. Job XXVIII, 17.

זכר I part. pass. of זכר.

זכר II m. (b. h.)=זכר male (mostly used in connection with pederasty). Snh. VII, 4. Ib. 54<sup>b</sup>; a. fr.—Snh. 65<sup>b</sup>, v. זכר'תא.—Pl. זכר'תא necromantic incantation, v. זכר'תא. Pesik. R. s. 23.

זכר'תא, pl. זכר'תא (v. preced.) necromantic apparitions. Targ. Y. II Deut. XVIII, 11.

זכר'תא f. (זכר'; cmp. Lat. fascinum=witchcraft a. membrum virile) necromantic incantation (by means of a membrum); necromantic apparition. Snh. 65<sup>b</sup> בז' המעלה בז' he who conjures up the dead by means of &c.; Gen. R. s. 11; Y. Snh. VII, 25<sup>c</sup>; Lev. R. s. 26.—Snh. l. c.; Yalk. Deut. 918 (interpret. בז' מעין, Deut. XVIII, 11, fr. error) המעבר (עין, זכר'תא, cler. error) שבעה מיני זכר'תא he who lets pass before one's eyes seven sorts of apparitions; (Sifra K'dosh. Par. 3, ch. VI; Sifré Deut. 171 מעבר על העין only).

זכר'תא ch. same. Targ. O. Lev. XIX, 31, a. e., v. זכר'תא. Targ. Y. ib. בז' מסיק ד' read: בז'.

זכר'תא f. (זכר') 1) acquittal, favorable judgment, plea in defence.—זכר'תא to plead in favor of the defendant. Snh. IV, 1 הכל מלמדין ד' all are permitted to plead for the defendant. Ib. פורחין לז' the opening argument must be for the defence. Ib. על פי אחר לז' a majority of one is sufficient for acquittal; a. fr.—Ab. I, 6 לז'.... judge every man with an inclination in his favor. Sabb. 32<sup>a</sup> bring pleaders in thy favor (good deeds) and be acquitted; a. fr.—2) doing good, blessing. Taan. 29<sup>a</sup>, a. fr. מגלגלין ד'—Y. Naz. VII, 56<sup>a</sup> bot. I had the intention of doing good; Treat. S'mah. IV, end. [Ib. רחל'תא זכר'תא, read: רשמישי;—3) the protecting influence of good conduct, merit. Y. Peah I, 16<sup>b</sup> top רש'תא good deeds have a capital and interests (reward the author and protect his offspring).—R. Hash. 11<sup>a</sup> בז' אב'תא for the sake of the Patriarchs; בז' אב'תא for the sake of the Mothers (Sarah &c.). Ber. 27<sup>b</sup> לז'תא has no distinguished ancestry to rely on. Gen. R. s. 44 זכר'תא thy guarding influence shall stand by them. Snh. 12<sup>a</sup> through Divine mercy and their own merits; a. fr.—4) advantage, privilege, benefit. B. Mets. 19<sup>a</sup> לז'תא liberty is a benefit to the slave. Tosef. Gitt. I, 5 זכר'תא ed. Zuck. (Var.

how dare we obtain a benefit for this slave?; a. fr.—Pl. זכר'תא. Yoma 86<sup>b</sup> זכר'תא wilful wrongs are accounted to him (who repents) as though they were merits. Taan. 20<sup>b</sup> זכר'תא it is deducted from the rewards for his good deeds. Ex. R. s. 38, end; a. fr.

זכר, זכר, זכר ch. same. Targ. Gen. XV, 6. Targ. Y. Deut. VI, 25. Targ. Y. Num. XX, 2; a. fr.—Lev. R. s. 30 זכר'תא, v. preced. a. זכר'תא II. Ber. 10<sup>a</sup> זכר'תא my merit and thine. Keth. 10<sup>b</sup> זכר'תא where is the benefit (that the word זכר'תא can be used)?; a. fr.—Pl. זכר'תא, זכר'תא, זכר'תא, v. זכר'תא. Targ. Deut. XXXIII, 21.—Sabb. 140<sup>a</sup> זכר'תא (Ms. O. בזכר'תא, v. Rabb. D. S. a. l.) it may be deducted from my reward in the world to come. Hag. 15<sup>a</sup> זכר'תא to record the merits of Israel; זכר'תא to wipe out the record of &c.; a. e.—Esp. (pl.) verdict in favor, title, claims. Keth. 85<sup>a</sup> זכר'תא give me in writing your decision in my favor, that they must pay &c. Ned. 27<sup>a</sup> זכר'תא whose papers were deposited in court; זכר'תא these my papers (claims) shall be void.

זכר, v. זכר.

זכר, זכר (b. h.; cmp. זך) [to be pure, clear.] 1) to be acquitted, be right. B. Mets. 107<sup>b</sup> זכר'תא he will be successful in his plea before court. Ber. 7<sup>b</sup> זכר'תא (v. Rabb. D. S. a. l. note) he will be found righteous in Divine judgment; a. fr.—2) to be found worthy of, to be privileged, to succeed. Ib. I, 5 זכר'תא I did not succeed (in proving) that &c. Ib. 5<sup>b</sup> זכר'תא every one is privileged to enjoy two tables (this world and the hereafter). Hag. 5<sup>b</sup> זכר'תא you will be privileged to receive &c. Pes. 19<sup>a</sup> זכר'תא it was a good thing for us that &c. Erub. 54<sup>a</sup> זכר'תא if one is favored, 'thou givest him the desire of his heart' (without prayer), if less favored &c. Yeb. 63<sup>a</sup>, v. זכר'תא; a. fr.—3) to take possession, have authority; to own (cmp. זכר'תא); to gain, obtain a privilege. B. Mets. I, 3 זכר'תא; I took possession of it for myself; בז' it is his. Ib. 4 בז' the one that took a hold of it, is the legitimate owner. Ib. זכר'תא my field (in which the object lies) has taken possession for me. Y. Kidd. I, 60<sup>a</sup> top זכר'תא עצמו זכר'תא he who is legally qualified to acquire ownership through his own act, can obtain ownership through another person.—Erub. VII, 11 (81<sup>b</sup>), a. fr. זכר'תא לזכר'תא שלא בפניו you may obtain a privilege in behalf of a person in his absence, but you cannot act in his behalf to his disadvantage; a. fr.—4) (v. Pi.) to benefit another person by one's own merit, to transfer blessing &c. Eduy. II, 9 זכר'תא a (good) father transmits to his son the benefits of beauty &c. Tosef. ib. I, 14 זכר'תא up to the age of majority the father's merit stands by him, after that he lives on his own merits.—5) to deserve well of, be of service to. Lev. R. s. 34 (ref. to Ps. XLI, 2) זכר'תא reflect well how to be of real service to him. Ib. זכר'תא לזכר'תא that they may deserve well of each other (the poor being the instrumentality of bliss to the giver); a. fr.



&c.; a. fr.—*Part. pass.* זָכַר, f. זְכוּרָה a) *reminded, remembering, mindful*.—זָכַר אֲנִי, contr. זָכוּרְנִי *I recollect*. Sabb. 115<sup>a</sup> בִּי אֲנִי ז' I recollect about &c.—Bets. 18<sup>a</sup> ז' היא she will remember. Snh. 52<sup>b</sup>; a. fr.—b) *thought of, remembered*. B. Mets. 11<sup>a</sup> ז' וּלְבַסּוּקָה שְׂכוּחָה if the sheaf had been thought of and was afterwards forgotten.—זָכַר לְשׁוּבָה (abbr. ז"ל) *remembered for blessing*. Gen. R. s. 16 end (abbr. ז"ל) *El. of blessed memory*, v. זָכוּרָן.—Sabb. 13<sup>b</sup>, a. e., v. בָּרַם; a. fr.—*Pl.* זְכוּרִים. Pesik. R. s. 13, end; a. e.

*Nif.* זָכַר *to be reminded, to remember* (with accus.). Pes. 66<sup>a</sup>; Snh. 82<sup>a</sup> ז' רָאָה מַעֲשֵׂה וְג' הַלְכָה he saw the practice and recalled the tradition. Yoma 38<sup>a</sup> זָכַרְתִּי אֲבוֹתַי I was thinking of the vanished glory of my ancestors. Ex. R. s. 45 זָכַר remember; a. fr.

*Hif.* הִזְכִּיר 1) *to cause to be remembered, to recall*. Ber. 55<sup>a</sup>, a. e. ז' דְּבָרִים מְזַכְרִים וְכ' three occasions cause the sins of man to be remembered; a. fr.—2) *to cite* (as an argument), *to take into account*. Ib. 60<sup>a</sup>; a. e. מִזְכִּירֵיךְ אֵין מִזְכִּירֵיךְ לִי שׁוֹב מִ"נ miracles must not be cited as evidence. Kidd. 40<sup>b</sup> מִזְכִּירֵיךְ אֵין מִזְכִּירֵיךְ לִי שׁוֹב מִ"נ his wickedness is not counted; a. fr.—3) *to recite* (in prayer), *quote*. Hor. 14<sup>a</sup> וְשִׁמוֹת מִזְכִּירֵיךְ אֵין מִזְכִּירֵיךְ לִי שׁוֹב מִ"נ whose names we do not quote (as authorities). Ber. I, 5 ז' מִזְכִּירֵיךְ ר' מִזְכִּירֵיךְ we must recite the going out from Egypt (Num. XV, 37 to 41) in night prayers; a. fr.

*Hof.* הִזְכִּיר *to be mentioned*. Kel. XVII, 5. Toh. VI, 6; a. e.—*Part.* מְזַכֵּר, f. מְזַכֵּרָה *clearly defined*. Kidd. 77<sup>a</sup>.

זָכָר m. (b. h.; preced.) [v. זָכַר,] 1) *male* (of man and animals), *male child*; opp. נִקְבָּה. Nidd. III, 7 רָשָׁב ז' she shall observe the laws as after the birth of a male child &c. (Lev. XII, 4). Ib. בְּרִייתָהּ הוּא the formation of the male embryo. Y. B. Bath. IX, 16<sup>d</sup> bot. ז' שִׂמְחָהּ the rejoicing over the birth of a boy; a. v. fr.—*Pl.* זָכָרִים. Nidd. 31<sup>b</sup>. Zeb. V, 3, a. fr. כְּדִינָה זָכָרִים the male members of the priestly tribe.—Gen. R. s. 13, a. e. הַמַּיִם הַעֲלִיּוֹנִים ז' the waters from above are the males (fructifiers), &c.—2) (v. רָחֵלִים II) (של רָחֵלִים) *the male of the flock, ram*. Bekh. V, 3; Yeb. 121<sup>b</sup>.—Shek. V, 3 ז' מִשְׁמֵשׁ עִם וְכ' that with the inscription 'male' was used only for libations connected with rams.—*Pl.* as above. R. Hash. III, 4, sq. בָּשָׁל ז' with horns of rams; a. fr.—3) *membrum* (of animals). Tosef. Bekh. IV, 6, v. זִזְבָּן.—4) (of inanimate objects) *the thinner, pointed side of a double tool*, v. זָכָרִית. Kel. XIII, 2 ז' the pointed side of the cosmetic tube, contrad. to כָּהּ the broad part.—5) *the marrow of horns, reeds* &c. Tosef. Kel. B. Mets. VII, 12. [Ib. Par. II (I), 2, v. זָכָרִית.]—6) (gramm.) *masculine gender*. Kidd. 2<sup>b</sup> אֲשֶׁכְּחֹן לְשׁוֹן ז' we find (in the Bible) *derekh* in the masculine gender. Mekh. B'shall., Shirah 1 בִּלְיָ in the masculine form (שִׁיר); Cant. R. to I, 5; a. e.

זָכָר, זִכְרָה m. (b. h.; זָכַר) *memorial, remembrance, symbol, mnemonical allusion*. Succ. III, 12 לְמַקְדָּשׁ ז' as a reminiscence of the Temple usages; Pes. 115<sup>a</sup>. Ib. 116<sup>a</sup> לְהַפּוֹחַ ז' typical of the apple tree (Cant. VIII, 5; v. Sot. 11<sup>b</sup>); לְטִישׁ ז' typical of the clay (which the Israelites had to tread). Ber. 2<sup>b</sup>; Tosef. Sabb. VII (VIII), 4, a. e. אֲלֹחֵינוּ שְׁאֵין שָׂאִין . . . ז' לְדַבֵּר although there is no proof for it (in the Bible), there is a mnemonical allusion to it; a. fr.

זָכָרָן m. (b. h.) same, *memory, memorial*. Kidd. 31<sup>b</sup>, a. e. זְכוּרָנוּ לְבִרְכָּה (abbr. ז"ל) of blessed memory, v. זָכַר. Y. Shek. II, 47<sup>a</sup> top דְּבָרֵיהֶן הֵן זָכוּרָנָן their words are their monument; Gen. R. s. 82 זְכוּרֵיהֶם (pl.). R. Hash. 27<sup>a</sup> ז' typical of the first day of creation; a. fr.—Esp. *a Biblical verse in which Divine remembrance is alluded to, citation of verses* &c. R. Hash. IV, 6 שֶׁל . . . ז' citation of remembrance . . . for evil. Ib. 32<sup>b</sup> ז' a verse treating of the remembrance by the Lord of an individual; a. fr.—*Pl.* זְכוּרֹנוֹת. Ber. 6<sup>a</sup> הוּא סֵפֶר הַזֵּכֶר the Divine records; a. fr.—Esp. *Zikhronoth, that portion of the Musaf of the New Year's Day which treats of Divine remembrance*. R. Hash. IV, 5, sq.; a. fr.—Constr. זְכוּרִיָּה, v. supra.

זְכוּרִית f. (denom. of זָכָר) 1) *male genitals; male sex*. Y. Snh. X, 28<sup>d</sup> bot.; Num. R. s. 20, end.—Ab. Zar. 44<sup>a</sup> (expl. מַפְלָצָה, II Chr. XV, 16) כְּמִין ז' a phallus. Men. 6<sup>a</sup> unblemished condition and male sex of sacrifices are required only of cattle. Y. Yeb. VIII, end, 9<sup>d</sup> ז' the male side of the hermaphrodite; זְכוּרִיתוֹ in as much as he is a male; a. fr.—2) *the thin and pointed side of a double tool*. Bets. 31<sup>b</sup> ז' the sharper side of a hatchet (used for splitting), opp. זְכוּרִיתוֹ the broader side. Cant. R. to I, 3 [read:] זְכוּרִיתוֹ כְּאֵדָם שֶׁמֶטְבֵּיל זְכוּרִיתוֹ as much as one takes up when dipping the point of the painting staff into the paint bottle.—3) *the fructifying principle, germ, bud, eye or strophiole* (in plants); *germinating spot* (in eggs) &c., v. next w.—Y. Sabb. VII, 9<sup>d</sup> bot.; XII, 13<sup>c</sup> bot. זְכוּרִיתָהּ שֶׁל כֶּרִי לִיטֵעַ deep enough to plant the wheat grain up to its eye (so that it can take root). Y. Ter. X, end, 47<sup>c</sup> ז' שֶׁל חֲלָמִין that part of the yolk where germination sets in; ib. ז' the germinating point in the white of the egg (the more substantial and cohesive part).—4) *the bony inside of an animal's horn or hoofs, the bony projection over which the horny substance grows*. R. Hash. 27<sup>b</sup>. Y. Erub. I, 19<sup>b</sup> bot. Bekh. 44<sup>a</sup> (Tosef. ib. II (I), 2 הַזָּכָר). [Zeb. 63<sup>a</sup> בּוֹכּוֹת, v. זִזְבָּן I.]

זְכוּרִיתָהּ ch. same, 1) *male genitals*. Y. Ab. Zar. II, 40<sup>d</sup> bot. זְכוּרִיתָהּ דְּדוּדִי; מִן זְכוּרִיתָהּ דְּדוּדִי; Y. Sabb. XIV, 14<sup>d</sup> bot. זְכוּרִיתָהּ דְּדוּדִי; read: זְכוּרִיתָהּ דְּדוּדִי or דְּדוּדִי; Tosaf. to Ab. Zar. 27<sup>b</sup> זְכוּרִיתָהּ דְּדוּדִי, read: מִן זְכוּרִיתָהּ דְּדוּדִי (v. זְכוּרִיתָהּ דְּדוּדִי) a medicinal drink prepared of the phallus of Dionysian revellers; [oth. opin. v. infra].—2) (cmp. preced. 3) *source, fountain-head, feeder*. Bekh. 55<sup>a</sup> ז' הַיַּרְדֵּן וְכ' the chief supply of the Jordan comes from the cave of Paneas. Ib. ז' הַיֶּמֶא וְכ' the liver is the fountain-head of the blood. Ib. ז' הַיֶּמֶא וְכ' (Yalk. Gen. 22 זְכוּרִיתָהּ, read זְכוּרִיתָהּ or זָכָר) the Euphrates is the supplier of water (for the world), cmp. אֲיִיתָהּ זְכוּרִיתָהּ.—[Y. Ab. Zar. l. c. דְּדוּדִי מִן ז' from the source of menstruation, v. supra.] [Zeb. 63<sup>a</sup>, v. זִזְבָּן I.]

זְכוּרִיתָהּ, זְכוּרִיתָהּ (b. h.) pr. n. m. *Zechariah*, 1) the prophet-priest slain in the Temple court (II Chr. XXIV, 20, sq.). Targ. Lam. II, 20.—Gitt. 57<sup>b</sup>; Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2; a. e.—2) *Zechariah*, the prophet. Erub. 21<sup>a</sup>. Macc. 24<sup>b</sup>. Snh. 99<sup>a</sup>; a. e.—3) Z. ben *K'butal*,





חֲלִיל ch. same, *to be of little value, disregarded*. Targ. Prov. III, 21 לא חֲלִיל בִּיעֵר (h. text רִלִיו). Ib. IV, 21 לא חֲלִיל בִּיעֵר Var. ed. Lag. a. oth. ed. (ed. Lag. בִּיעֵר, v. רִלִיו); h. text מֵ-זֶל.

*Palp.* וְזָלַז 1) to *disregard, despise*. Targ. Y. Deut. XXVII, 16. Targ. Y. Gen. XVI, 4 וְזָלַז (ed. pr. וְזָלַח) she disregarded.—Hull. 133<sup>a</sup> וְזָלַז קָא מְזַלְזֵל does he show that he treats religious observances with disrespect?, opp. חֻבֵּב.—Ab. Zar. 35<sup>a</sup> וְזָלַז אֶת הַבְּרִית Ms. M. (ed. וְזָלַח) and he may be induced to disregard it; a.e.—2) to *count the lowest price*. B. Mets. 52<sup>b</sup> מְזַלְזְלִין בְּמַעַשְׂר שְׁנִי in redeeming second tithes we are permitted to count closely. Ib. וְזָלַז תְּרֵי יוֹלֵי לֹא מִדְּ תֵּרֵי two lowerings of value must not be applied to it (to value closely and then to count a defective coin for full).

*Ithpalp.* אִתְּפָלֵץ; contr. אִתְּפָלֵץ *to be despised; to lower one's self.* Targ. Job XL, 4. Targ. Koh. IX, 16.—Targ. Y. Deut. XXVIII, 16.

**זָרַף** (emp. זָרַף, זָרַף) 1) *to pour, empty over*. M. Kat. II, 1, sq. זָרַף רַבִּי he may empty the contents of the vat into the press and finish the process &c. Y. ib. 81<sup>a</sup> bot. זָרַף רַבִּי they put his grapes for him into the press. Tohar. X, 7 הוֹזִיקוּ אֶת הַחֵבֶרֶת if one empties the wine or oil pit.— 2) *to sprinkle*. Par. VI, 2 זָרַף רַבִּי (R. S. זָרַף) if he used all the water for sprinkling. Ib. 3 יָרַף ed. (comm. זָרַף; Yoma 58<sup>a</sup> זָרַף וּדְרַקוּ) he may sprinkle &c. (Bart. a. Rashi to Yoma l. c. he may empty the water into bottles &c.). Ib. VII, 8 זָרַף (Maim.: he empties &c.); a. fr.

*Pi.* *וַיִּזְקַף* to drip, sprinkle. Par. VI, 2, sq., v. supra.—  
Y. Sabb. IX, 12<sup>a</sup> *מִן־הַמַּיִם* you may drip hot water on  
the wound; Tosef. ib. XV (XVI), 4. Sabb. XIX, 3; a. e.

*Hif.* הִזְלִיק *to flow, squirt* (neut. verb). Ab. Zar. 59<sup>b</sup>  
 מְזִלִּיק (Ms. M. מְזִלֵּק; Tosef. ib. VII (VIII), 5 מְנִיחֵהוּ).

חַיִּים ch. same. Targ. Job XXXVI, 27 חַיִּים Ms. (ed. *Pa.*).—Y. Ab. Zar. IV, 44<sup>b</sup> bot. Ib.<sup>a</sup> bot. חַיִּים and receive the wine at his hands.—Part. חַיִּים. Targ. Hab. II, 15.

*Pa. זָרַק to squirt, drip.* Targ. Job XXIX, 6.—Keth. 67<sup>b</sup> מְזַלְזֵל לִיהוֹבֵי זֵיט they sprinkled old wine before him as a perfume, v. זָלַח.

*Ithpe.* יִתְּפֶה *to flow out, to empty itself.* Targ. Job XX, 28. Ib. XXVIII, 4, v. יִתְּפֶה.

זלף m., v. זיפלף.

**זֶלֶתָא** f. (זלל; cmp. זֶלֶזַע *bucket, hod*. Yeb. 46<sup>a</sup> רִשְׁתָּא Ar. (ed. זֶלֶזַע, prob. corrupt. of זֶלֶזַע) a hod with clay. [Sabb. 55<sup>b</sup> זֶלֶתָא, v. זֶלֶזַע I h.]

זָמַר, v. זָמַר.

זבליגא v. זמבליגא

זִימָה, v. זָמָה.

**זְמוּרִים** m. (זָמַם II) *muzzle, bit*.—*Pl.* זְמוּמִים Gen. R. s. 60 (interpret. וַיִּפְתּוּהוּ Gen. XXIV, 32) הֵרָדוּ זְמוּמֵיהֶם he took their muzzles off; Yalk. Gen. 109 וַיִּמְחֶה זְמוּמֵיהֶם v. זָמַם II.

זימק, v. זמק.

**זְמוּרָא** c. (v. P. Sm. 1138; prob. from the color of peeled vine shoots, v. זְמוּרֵה) *bluish-black* or *bluish-gray*.—*Pl. f.* זְמוּרָן. Gen. R. s. 85 וְעֵינָיו הָיוּ זְמוּרָאִים his eyes were &c.

זְמוּרָה, v. אֶזְמוּרָה.

**זְמוֹרֶה** f. (b.h.; I 1) *vine-shoot, vine-rod*. Sabb. XVII, 6 **שָׂדֵיָא וּבִי** a rod which is tied to a pitcher (to let it down into the well); a.e.—Esp. *the rod as an officer's badge and punishing instrument*. Num. R. s. 18 **לִירֵךְ** and to give him the rod (appoint him an officer).—**וְהוּא** *carrier of the rod* (among the Romans *Centurio*, v. Sm. Ant. s. v.). Sabb. 145<sup>b</sup> **וּבְעֵל דְּ** Ms. M. (ed. ובעל) and *Centuriones*, v. **הַקָּמָן**. Y. Sot. IX, 24<sup>b</sup> top (rank of officers) **בֵּל דְּהוּ** cane-bearer, rod-bearer, strap-bearer; Tosef. ib. XV, 7 (variously corrupted, v. Var. in ed. Zuck.). Midr. Till. to Ps. LXXIII, end; Yalk. ib. 808. Ex. R. s. 21, end; a. fr.—**זְמוֹרוֹת**. Gen. R. s. 31, end **לְנִשְׂרִיעוֹת דְּ** vine-rods as food for elephants; **דְּ** shoots for future plantation.—2) *membrum virile, phallus*. Tanh. Ki Thetsé 10 the Israelites did not know **דְּ** the idolatrous function of the phallus (with ref. to Ez. VIII, 17). Ib. **דְּ** **אֵת דְּהוּ** Esau giggled and produced the phallus; Pesik. Zakhor, p. 27<sup>b</sup>. Num. R. s. 13. Pesik. R. s. 7 **וּבִי** **בְּחִירְיוֹ** with his (Amalek's) blasphemies and by throwing up the phallus (taken from the mutilated Israelitish bodies). Ib. **זְמוֹרָה** **וּבִי** the membra of Israelites; Num. R. s. 13 (**זְמוֹרָה**).

זְמִירָה f. (זִמְרָה II) *song*. Sabb. 106<sup>b</sup>, a. e., v. זְמִירָה.

**זִמְזִימָה** m. (infin. of זָמַם *tinnire*, P. Sm. 1132, v. זָמַם I) *playing on a tingling instrument*. Erub. 104<sup>a</sup> ר' כִּי קָלָא דר' as the sound of tingling; [Ms. M. רִמְן מְזוּמָה, Ms. Alf. כִּי זְמוּרָה; Asheri: כְּמוֹ זִמְזִימָה; Sefer ha-Ittim כְּמִזְמוּמָה].

**יָמַר** I, **יָמַרְא** (v. **יָמַר** II) *to bind over, to fine* (comp. **חֹב**, **חֹבֵה** &c.). Targ. Y. Deut. XXII, 19 (h. text **עֲנֵשׂ**).

*Af.* מִזְמִי same. Ruth R. to I, 1 לְחֹן יִזְמִי, read מִזְמִי  
 he (the Roman officer) fines them; Yalk. Prov. 959 מִזְמִי  
 לְחֹן (corr. מִזְ); Pesik. Shek., p. 11<sup>b</sup> וּמוֹמִיחָ לִיחָ, Ms. O.  
 לְחֹן; Yalk. Ex. 386 (corr. acc.).

*Itkpe*. רבני אֶתְּךָ *to be fined; to lose*. Lev. R. s. 34 (מחבטין מן מלכותא. Ar. (ed.) אחתיה מזממין ח' ש' ו') that his sister's son will be fined (or lose) seven hundred Denars. Ib. און מֵאֵרֵמֵיךְ (read: מֵאֵרֵמֵיךְ, *Itkpa*; Yalk. Lev. 665 (מזממין) or you will pay &c. Ib. דַּאֵן מִי? (Yalk. l. c. דַּאֵן מִי, corr. acc.) didst thou know that we are destined to lose &c.? Ib. דַּאֵינן מֵאֵרֵסוֹן (Yalk. l. c. דַּאֵינן מֵאֵרֵסוֹן, v. אַנֵּס).

חַמַּח II (cmp. חַמַּח I a. חַמַּח) *to think*. Denom. חַמַּח.

וְיָמֵי, v. זְמַנֵּי, זְמַנֵּי, זְמַנֵּי.

זָמִים, v. זָמַם I.

זָמַן, part. pass. of זָמַן.

**זָמִינָא** I m. (זָמֵן) *invited guest*. Ned. 24<sup>a</sup>.—**זְמִינָא**.  
Targ. I Sam. IX, 22 (ed. Wil. זָמֵן, corr. acc.).

**זמירא** II pr. n. m. *Z'mina* (interch. with זמירא). Y. Bicc. III, 65<sup>d</sup> top ד' ר'—Y. Kil. IX, 32<sup>d</sup> top זמירא בר זבירא; Y. Shek. V, beg. 48<sup>c</sup> זמ' Sabb. 112<sup>b</sup> זמירא בר זמירא ed. (Ms. M. זמירא); a. fr.

**זמיר**, v. זמיר I.

**זמירא** m.=זמירא, song. Esth. R. to III, 1 (Yalk. Esth. 1054 זמיר).

**זמירא** I f. (זמיר I) *pruning the vine*. Y. Kil. VIII, 31<sup>c</sup> top; Y. Sabb. VII, 10<sup>a</sup>; a. e.

**זמירא** II f. (b. h.; זמיר II), pl. זמירות songs. Cant. R. to II, 12. Sot. 35<sup>a</sup> ד' קרא לר' he called the words of the Law songs (an entertaining secular study); v. זמיר I.

**זמירא** (זמירא) f. (זמיר=זמיר; Syr. זמירא, P. Sm. 1134) [foam,] name of a brine. Ber. 36<sup>a</sup>; 40<sup>b</sup> (Ms. F. זמיר); Ned. 55<sup>b</sup> זמיר.

**זמם** I (b. h.; cmp. רמם, רמב, רמב) *to mumble; to meditate, plan* (mostly in an evil sense, cmp. רמב).—*Part.* זמם *planning evil*, esp. (with ref. to Deut. XIX, 19) a) *giving false testimony, amenable to the law of retaliation*; b) *rebutting witness*. Tosef. Macc. I, 1 ד' a witness convicted of false testimony; a. fr.—*Fem.* זממת (sub. עדות). Macc. I, 9 ד' נמצאה אחת מהן if one evidence (of one set of witnesses) has been disproved; a. e.—*Pl.* זממין, זממין. Ib. 4 ד' they do not come under the law of retaliation. Ib. 10 ד' זממין those witnesses on whose evidence they had been declared guilty of false testimony. Y. ib. I, beg. 31<sup>a</sup> זממין those who witnessed falsely against him. Tosef. Snh. VIII, 2 ד' זממין the original witnesses and their refuters, and the refuters of their refuters; a. fr.

*Hif.* זמם *to make a person a זמם, to refute witnesses by testifying to an alibi, to rebut*. Macc. I, 5 if other witnesses came again והינמם and rebutted them. Keth. 20<sup>a</sup>, v. קתש; a. fr. Macc. I, 4 (5<sup>a</sup>) שיזממו Bab. ed., read שיזממו, v. infra.

*Hof.* זמם, *Nif.* זמם *to be refuted, to be declared liable to the law of retaliation*. Snh. 10<sup>a</sup> והינמם . . . פלוגי if witnesses declared, This man did &c., and were declared guilty &c. Macc. 3<sup>a</sup> ד' זממנו we have been convicted &c. before that certain court, and made to pay. Ib. I, 4 ד' עזמן (Ar. שרומי, Bab. ed. שרומי corr. acc.) unless an alibi is established against their own persons (not an alibi of any of the alleged actors in the case). Ib. 5<sup>b</sup> ד' שרומי שניהם unless both of them are refuted; a. fr.

*Pi.* זמם *to rebut*. *Part.* זמם, pl. זממין, contr. זמרים. Y. ib. I, 31<sup>b</sup> top.—*Part. pass.* זמם *one accused by false witnesses*. Snh. VI, 2 ד' אם היה יודע שרומי מ' if he knew that he was innocent.

*Nithpa.* זמם 1) *to be refuted &c.*, v. *Hof.* Y. Macc. I, beg. 31<sup>a</sup> זמם=זמם. 2) *to be mumbled*. Gen. R. s. 81, beg. (ref. to Z'mira, Prov. XXX, 32) זמם אחרך (Yalk. Prov. 964 זמם *Nif.*) if thou hast been slandered, put thy hand to thy mouth; v. זמם II.—Denom. זמם I.

**זמם** I ch. same.

*Af.* זמם=preced. *Hif.* Targ. Y. Deut. XIX, 18 דמזמין רמזמין וזמזמין they reversed their statement of the case and also testified to an alibi as to time and place.

*Ithpa.* זמם, זמם *to be proven a false witness*. Ib. 73<sup>a</sup> זמם זמם זמם when they were proven false witnesses with reference to slaughtering; וזמזמין and they are considered as false witnesses also with reference to stealing. Ib. זמם זמם זמם as regards the testimony to slaughtering on which they were refuted, they are refuted; a. e.—*Ithpe.* זמם. Macc. 3<sup>b</sup> ד' זמם זמם זמם against one of them an alibi was proven.

**זמם** II (cmp. זמם) *to tie up, to muzzle* (b. h. זמם). Ber. 63<sup>b</sup> (ref. to Z'mira, Prov. XXX, 32, v. preced. w.) זמם ד' if he muzzles his mouth (is ashamed to ask his teacher), he will have to put his hand to the mouth (when he in turn is asked). Ter. IX, 3 זמם he does not muzzle his animal (complies with the law, Deut. XXV, 4); a. e.—*Part. pass.* זמם, f. זממה; pl. זממים. זמם *muzzled, prevented from grazing*. Gen. R. s. 41. Pesik. R. s. 3. Gen. R. s. 59, end; a. e.—Denom. זמם II.

**זמם** ch.=same, *to muzzle*. Targ. Y. II Gen. XIII, 7.

*Pa.* זמם same. Targ. Y. Deut. XXV, 4.

**זמם** III *to be filthy*, v. זמם.

\***זמם** III, *Ithpe.* זמם (cmp. זמם) *to be confounded*. Targ. Is. XXIX, 9 זמם זמם (ed. Wil. זמם זמם fr. זמם; absent in ed. Lag.; h. text דשחששני rendered by אשחששו a. our w., of which one is a gloss). [For ארד cmp. זמם s. v. זמם.]

**זמם** I or **זמם** m. (זמם I) *false testimony*. Macc. 2<sup>b</sup> זמם זמם זמם 'one is sold for theft' (Ex. XXII, 2), but not for false testimony (which might eventually have caused the sale of the alleged thief); Y. Sot. III, end, 19<sup>b</sup>; Tosef. Macc. I, 1 זמם זמם.

**זמם** II m. (זמם II) *muzzle* (v. זמם). Gen. R. s. 81 (play on זמם, Prov. XXX, 32, v. זמם I) נוח לך if thou hast planned to do a good deed . . . , it would have been better for thee to put a muzzle on thy mouth. Ib. s. 75 (ref. to זמם, Ps. CXL, 9) ד' זמם put a bit to Esaw (Rome); .. זמם and what is the bit (to check Rome's power) &c.; Meg. 6<sup>a</sup> bot. זמם 'do not loosen his bit' (Ps. l. c.), that means Germania &c.—*Pl.* זמם, v. זמם.

**זמם** *זמם* ch. same, also the camel's *ring* or *staff* *through the nose* and the *basket* fastened thereto. Targ. Is. XXXVII, 29. Targ. Ps. XXXII, 9; a. fr.—Sabb. 107<sup>a</sup>, v. איבו. Ib. 111<sup>b</sup>, sq. קשרא דקשרי בד' the loop which is made to fasten the camel's basket to the ring; קשרא ד' the (permanent) knot in the bit itself; v. איסטרקא.

**זמן** (b. h.; cmp. זמן) *to arrange, designate.*

*Pi.* זמן 1) *to invite, esp. to a meal.* B. Kam. 79<sup>b</sup>; a. v. fr.—*Part. pass.* מזומן, f. מזומנת; pl. מזומנים a) *invited.* Pesik. R. s. 41, end לסעודה מ' שדוא מ' he who is invited to the feast. Ib. (expl. מקראי Is. XLVIII, 12) מזומני My invited guest (Israel); a. e.—b) *designated, chosen.* Ber. 43<sup>a</sup> לברכה מ' הוא he is the one designated (by the host) to say grace. Ab. Zar. 17<sup>a</sup> מזומן לחרו' מ' chosen for the bliss of futurity.—Snh. 102<sup>a</sup> מזומן מ' ו' there is a time designated for &c. Ib. מזומן יום (not מזומן, v. Rabb. D. S. a. l. note 8); Yalk. Is. 330; ib. Jer. 287.—c) *ready at hand, in-one's possession.* B. Mets. 102<sup>a</sup>; Sifré Deut. 227, a. e. 'if it chance' (Deut. XXII, 6) this excludes that which is at thy disposal (in thy court yard); a. e.—2) *to appoint a meal in common, so as to say grace together; to preface the grace after meal by saying, Let us praise &c.; v. זימן.* Ber. VII, 1 לזמן דייבין לשלשה . . . דייבין לזמן if three dine together, they are bound to make an appointment for common grace. Ib. מזומן מזומן common grace may be appointed by making him one of the party (offering him something to eat). Ib. מזומן אין מ' עליהן you cannot count them in (to make up the requisite number). Ib. 2 כמה מזומין how much must one eat of the meal in order to be counted one of the company? Ib. 3 כיצד מ' כיצד how is the appeal for common grace made?; a. fr.

*Hif.* זמן 1) *to cause to prepare, to notify.* Dem. VII, 1 מזומן את חבריו ו' if one notifies his friend that he will dine with him (on the Sabbath).—2) *to designate for use; v. מזומן.* Ber. 28<sup>a</sup> מזומן ו' if he designated a building for &c.—3) *to summon, v. next w.*

*Nithpa.* זמן 1) *to meet, to come to hand* (providential-ly); *to join one's self to.* Snh. 96<sup>a</sup> מזומן לו ו' an angel who was commissioned to accompany Abraham. Ib. מזומן לו לי רגלי אהרן a footman was joined to him (to meet his challenge). Ab. Zar. 25<sup>b</sup> מזומן לו ו' (שנשפל Hull. 91<sup>a</sup>) an Israelite whom a gentile joins on the road. Shebi. VII, 4 מזומן להם ו' who accidentally caught unclean animals; a. fr.—2) *to make an appointment for meeting one another.* Pesik. R. s. 33, v. זימן.

**זמן** I ch. same.—*Part. pass.* זמן ready, prepared. Targ. Ex. XXXIV, 2 (Y. זמן, זמן, incorr.).—Ib. XIX, 11; 15 זמן (Y. II מזמן, v. infra).—V. זמן.

*Pa.* זמן 1) *to invite; to appoint; to summon; to prepare.* Targ. Mic. III, 5. Targ. Ex. XIX, 10; 14 (ed. Berl. זמן, v. Berl. Targ. O. II, p. 25); a. fr. [Ib. XXV, 22 זמן, ed. Berl. זמן, Y. זמן, Ithpe.].—M. Kat. 16<sup>a</sup> מזמן ליה ו' we summon him &c. Cant. R. to V, 13 ביומי דזמנין (not דזמנין) in those my days when we invited two parties of scholars (for discussions).—*Part. pass.* מזומן (hebraism: מזומן). Targ. Ps. LXXII, 17 (h. text ימן).—*Pl. constr.* מזומני. Targ. Y. Num. I, 16 (h. text מזומני). [Ib. XXVI, 9 מזומני Ar., read מזומני; ed. מזומני].—2) *to appoint a meal in common, to say grace in common.* Ber. 45<sup>b</sup> ונזמן ניהרר let us go back and agree (retro-spectively) to make our meal a common one.

*Af.* זמן same. Targ. Y. Gen. XXIV, 7. Targ. I Sam.

XVI, 3. Targ. Ex. XIX, 10 וזמן some ed. v. supra; a. fr.—Ber. 50<sup>b</sup> מזמן עליהו they counted them in for common grace, v. preced. *Pi.*—Snh. 48<sup>a</sup> מזמן ו' which one designated for &c.—B. Bath. 58<sup>a</sup> sq. מזמן ליה לדינא Ms. M. (ed. incorr.) if any unknown man will come and sue him; a. fr.

*Ithpa.* זמן 1) as preced. *Nithpa.* Targ. Job XXXIII, 23.—Targ. Y. II Gen. XIX, 31 לזמן ליה ו' to join us in wedlock (cmp. זמן).—Targ. Am. III, 3; a. e.—2) *to prepare one's self.* Targ. Josh. VII, 13; a. e. [Targ. Y. II Gen. XXII, 8 זמן, read זמן].—Contr. זמן, *Ithpe.* זמן, v. supra.

**זמן** m. (b. h.; preced.) 1) *appointed time, term, time.* Kidd. I, 7, a. fr. גרמא ו', v. גרמא.—B. Kam. 113<sup>a</sup> קובעים זמן ו' we appoint (in the summons to appear before court) a Monday, Thursday and Monday in succession. Gitt. 72<sup>a</sup>, a. fr. זמן של שטר the date of the document.—Taan. 14<sup>b</sup>, a. fr. בזמן הוה in our days (after the dissolution of the Jewish common-wealth). Ib. הכל לפי הזמן all depends on the season (whether it is advanced or retarded, v. Rabb. D. S. a. l. note 400). Ib. זמן של רביעה the rainy season; a. v. fr.—*Pl.* זמן Meg. 2<sup>a</sup> זמן various dates (for reading the Megillah).—*in the case of, when, if.* Erub. VI, 7 זמן ו' in what case (is this said)? When they carry &c. Ib. 6 זמן ו' they all agree that, if some of them &c.; a. v. fr.—*in its prescribed, due time; out of time, beyond its due time.* Zeb. I, 1. Ib. II, 3; a. v. fr.—2) *festive season (cmp. זמן, זמן; 'Z'man', that section of the benediction on the entrance of a Festival which refers to the return of the festive season (זמן והגיענו לזמן הוה) . . . Pes. 102<sup>b</sup> מזמן אמר since he did not mention the benediction of Z'man, v. זמן. Succ. 48<sup>a</sup> מזמן . . . is a festive season for itself, requiring the insertion of Z'man; a. fr.—Pl. as above. Y. Ab. Zar. I, 39<sup>c</sup> מזמן there are three festive seasons (idolatrous fairs) in Babylonia. Tosef. Ber. III, 18 מזמן . . . מזמן ברך you must close with 'Blessed be He . . . who sanctifies the Sabbath, Israel, and the Seasons.—[Snh. 101<sup>a</sup> מזמן ו' שלח מזמן he who cites a Biblical verse at a banquet out of its context (perverting its sense for lascivious purposes); Treat. Kallah beg.]*

**זמן** II, זמן, זמן, זמן ch. same. Targ. O. Gen. XVIII, 14 (Y. זמן, h. text מזמן). Ib. II, 23 זמן this time (h. text מזמן); a. fr.—Targ. Jer. XVIII, 7, 9 זמן . . . at one time . . . another time.—Hull. 105<sup>b</sup> זמן ו' לקבע לי מ' set me a term, and I shall pay. M. Kat. 16<sup>a</sup> זמן ו' that (in legal summons) a date is fixed for appearing in court. Ib. זמן ו' one term after the other (in case of failing to appear on the first summons). Hag. 4<sup>b</sup> זמן ו' dies before his destined time; a. v. fr.—B. Bath. 73<sup>b</sup>, a. fr. זמן ו' once upon a time (introducing a story).—*Pl.* זמן, זמן. Targ. Ex. XXIII, 17; a. e.—Zeb. 94<sup>b</sup>, a. fr. זמן ו' many times.—*at times . . . at other times.* Ber. 20<sup>b</sup>, a. fr.—*משפן זמן*=h. מזמן. Targ. Ex. XXVIII, 43; a. fr.—Targ. Ps. LXXIV, 4 זמן ו' לבייתו ל' to thy destined home (the sheath; h. text זמן).—[Targ. Ps. CXXI, 4 זמן]

Ms. (ed. ב'זמר בירת מ') at their appointed banquets, v. preced. wds.]

זִמְר I (b. h.) *to nip; to prune; to cut*. Sabb. 73<sup>b</sup> זִמְר if one trims a tree (on the Sabbath) for making use of the wood. Snh. 26<sup>a</sup> כֹּהֵן וְזִמְר (not זִמְר) a priest is he, and he prunes the vine (in the Sabbatical year)!; a. fr.

Nif. זִמְר *to be pruned*, transf. *to be checked, unnerved, defeated*. Cant. R. to II, 12 (ref. to זמיר ib.) זמיר הגיע זמנה the time for pruning the preputium (circumcision) has come (v. Ex. R. s. 19); שִׁנְזִמְרִי . . . שִׁנְזִמְרִי the time has come for the Egyptians to be checked; Pesik. Hahod., p. 50<sup>a</sup>; Pesik. R. s. 15.—Lev. R. s. 9, beg. Akhan is named Zimri (I Chr. II, 6, comp. with Josh. VII, 24) על ידיו because through him the Israelites were unnerved (Josh. VII, 5); a. e.

זִמְר ch., Af. זִמְר same. Y. Shebi. IV, 35<sup>a</sup> זִמְר חָזַק (not זִמְר) saw one prune &c. (in the Sabbatical year).

זִמְר II (b. h.; comp. זִמְר I) *to tingle, make music, sing*. V. זִמְר.

Pi. זִמְר 1) *to sing one's praise*. Cant. R. to II, 16 זִמְרָהּ (or זִמְרָהּ) He praised me, and I &c.—Gen. R. s. 91, end (expl. מזמרה, Gen. XLIII, 11) דברים שִׁנְזִמְרִין שִׁנְזִמְרִין things which men praise all over the world.—2) *to review a lesson in recitative chant* (v. זִמְרָה). Snh. 99<sup>b</sup> top זִמְר בכל יום chant every day; Tosef. Ohol. XVI, 8 זִמְרָה בִּי חַיִּים (the Law says) review me steadily &c.; ib. Par. IV (III), 7; comp. זִמְרָה.

זִמְר ch., Pa. זִמְר same, 1) *to sing*. Targ. Ps. XVIII, 50; a. e.—Sot. 48<sup>a</sup> זִמְרֵי גְבֵרִי וְכִי when men sing and women respond.—2) *to sing a satire, deride*. Targ. Lam. III, 14.

\*זִמְר III, Hif. זִמְרֵי (comp. זִמְרָה) *to look bluish*. Y'lamd. to Num. XXV, 14, quot. in Ar. (play on זִמְרֵי) זִמְרֵי עד שֶׁל בָּשָׂר כְּבִישָׁה מְוֹרָה until his flesh (through his lewdness) had the color of a smashed (rotten) egg; (comp. Tanh. Pinh. 2, Num. R. s. 21, beg., Snh. 82<sup>b</sup>—where our w. is omitted).

זִמְר I m. (זִמְר II) *music, song*; כְּלִי (or sub. כְּלִי) *musical instrument*. Sot. 48<sup>a</sup> זִמְרָה מִיֵּנִי to the music of four instruments. Y. ib. VII, 21<sup>c</sup> top גִּיטָה Greek is adapted for song; Y. Meg. I, 71<sup>b</sup> bot.—Snh. 101<sup>a</sup> יְעֹשֶׂה אֹרֶזֶם and treats it (a verse of Song of Songs) like a (secular) song; Yalk. Prov. 953; a. fr.

זִמְר II m. (זִמְר I; comp. זמרה, Gen. XLIII, 11) *fruits*, (grapes &c.), *dessert*. Y. Pes. X, 37<sup>d</sup> bot. (expl. אפיקומין) various dessert fruits (Bab. ib. 119<sup>b</sup> זִמְרֵי, Tosef. ib. X, 11 זִמְרֵי).

זִמְר m. (זִמְר I) *musician, singer*. Kel. XVI, 7 מְרַבֵּחַ, v. יָבֹחַ. Yalk. Lam. 1001.

זִמְרָה ch. same.—Pl. זִמְרָה. Targ. Koh. II, 8.—Fem. pl. זִמְרָה. Ib.

זִמְרָה ch.=זִמְר I.—זִמְרָה זִמְרָה (זִמְרָה) *musical instruments*. Dan. III, 5; a. e.—Targ. Koh. II, 8.—Targ. Ez. XXXIII, 32 זִמְרָה אֲבִיבִין flute-music.—Pl. זִמְרָה. Targ.

Lam. V, 14.—Ib. III, 63 זִמְרָהּ object of their derisive songs, v. זִמְר II.

זִמְרָה, זִמְרָה I m. same, *song, music*. Gitt. 7<sup>a</sup> זִמְרָה לֵךְ how is it proved that music (at banquets, after the destruction of the Temple) is forbidden? Ib. זִמְרָה instrumental music, זִמְרָה vocal music. Sot. 48<sup>a</sup> זִמְרָה music in the house—destruction at the threshold. Ib. זִמְרָה prohibited musical entertainments.—Sabb. 118<sup>b</sup> זִמְרָה verses of praise (Ps. CXLVIII a. CL; v. Rabb. D. S. a. l. note 200).—Pl. זִמְרָה, זִמְרָה. Y. Meg. III, 74<sup>a</sup> bot. זִמְרָה used to go to bed and rise with music.—V. זִמְרָה.

זִמְרָה, זִמְרָה II pr. n. m. *Zimra*, father of R. Yosé, v. יוֹסֵף. Keth. 96<sup>a</sup>; a. fr.

זִמְרָה, זִמְרָה (זִמְרָה, זִמְרָה) m. (σμάραγδος) *smaragd, emerald, colored crystal* (v. Sm. Ant. s. v.). Targ. Prov. XXV, 12; a. fr. (in the sense of a precious stone [v. next w.], and as crystal or spar of copper mine).—Pl. h. זִמְרָה. Lev. R. s. 2 (precious stones).

זִמְרָה, זִמְרָה m. (σμαράγδινος) *emerald, a precious stone*. Targ. Y. II Ex. XXVIII, 19, v. זִמְרָה.

זִמְרָה, v. זִמְרָה.

זִמְרָה, זִמְרָה f. (זִמְרָה II) *chant on reciting Talmudic lessons*. Meg. 32<sup>a</sup> (some ed. זִמְרָה); Treat. Sof'rim III, 10.

זִמְרָה (b. h.) pr. n. m. *Zimri*, slain by Phinehas (Num. XXV, 14). Snh. 82<sup>b</sup>, a. e., v. זִמְרָה III. Y. Taan. III, 68<sup>c</sup> bot. זִמְרֵי כַּמָּה how many Zimris (lewd men) are in our days!; a. fr.

זִמְרָה, pl. זִמְרָה, v. זִמְרָה.

זִמְרָה, זִמְרָה nom. gent. pl. (denom. of זִמְרָה) *Zimhané* (schemers). Targ. Y. Deut. II, 20 (Targ. O. זִמְרָה; h. text זִמְרָה).

זִמְרָה, זִמְרָה (b. h. זִמְרָה; Syr. זִמְרָה qualitas, modus, P. Sm. 1138, sq.; comp. זִמְרָה a. זִמְרָה a. *quality, nature; kind, species*. Targ. Gen. I, 11 לְזִמְרָה after its kind. Targ. Lev. XI, 14 לְזִמְרָה; a. v. fr.—Ber. 32<sup>a</sup> (prov.) זִמְרָה filled stomachs are a bad sort (plenty is tempting).—Pl. זִמְרָה, זִמְרָה. Targ. Gen. I, 21; a. fr.—Dan. II, 5, v. זִמְרָה.—B. Kam. 16<sup>b</sup> (expl. זִמְרָה, II Chr. XVI, 14) זִמְרָה various species.

זִמְרָה II *to go astray*, v. זִמְרָה.

זִמְרָה m. (זִמְרָה) *adulterer; voluptuous*. Sabb. 156<sup>a</sup>.—Pl. זִמְרָה. Targ. Jer. IX, 1; a. e.—Targ. Ez. XXIII, 45 (h. text זִמְרָה).

זִכָּב m. (b. h.) *attachment, tail*. Bekh. VI, 9 זִכָּב the tail of a kid; a. fr.—Yoma 41<sup>b</sup> לְשֹׁן זִכָּב the tail-end (fringes) of the band. Erub. 18<sup>a</sup> (ref. to זִכָּב, Gen. II, 22) זִכָּב it means the tail (with which Adam was originally created). Kil. IV, 6 זִכָּב וְאֶחָד יִצְאָהּ and one vine projects like a tail. Ukts. I, 3 זִכָּב אֲשֶׁכּוֹל the skeleton of the cluster of grapes (the thin branches), opp. to יָד, the

stem; a. fr.—Trnsf. *the last, least*. Ab. IV, 15, v. אָרִי.—Euphem. *membrum virile*. Tanh. Ki Thetsé 10 (expl. Deut. XXV, 18) אָמֶלֶק חָבַה אוֹתָם בַּחֲרֵץ Amalek mutilated them by cutting off &c.; Pesik. Zakh., p. 27<sup>a</sup>; Pesik. R. s. 12; Num. R. s. 13; v. זְמִירָה.—Denom.

**זָבַב** *Pi.* (b. h.) 1) (v. Ukts. I, 3 quot. in preced. w.) *to cut off the extreme branches of the vine, to trim*. Shebi. IV, 6 חֲזַנְזָבִב בַּגִּפְנִים he who trims grape-vines.—Trnsf. אָבִיחָא [to thin the clusters,] *to diminish the scholars* by persecution (v. אֲשָׁכּוּל). Gen. R. s. 42; Lev. R. s. 11; a. e.—2) *to attack, force a passage*. Gen. R. s. 74 בִּקֵּשׁ יוֹאָב Joab wanted to force his passage through their territory; Yalk. Sam. 147.

**זִנְבָא**, v. זִנְבָא.

**זִנְבִיָּה** pr. n. f. *Zenobia*, queen of Palmyra. Y. Ter. VIII, 46<sup>b</sup> bot. מַלְכִּיחָא ז' (not מַלְכִּיחָא).

**זִנְבָאִי**, v. זִנְבָא.

**זִנְבִילָא**, Targ. Cant. III, 9, read: זִנְבִילָא=זִנְבִילָא.

**זִנְבִילָא** f. (ζινγίβερις, zingiber) an Arabian *spice plant*, prob. *ginger*. Yoma 81<sup>b</sup>; Ber. 36<sup>b</sup> (v. Ms. M. in Rabb. D. S. a. l.), v. דִּימְבִילָא.

**זִנְדִּיקָא** m. (Syr. זנדיקא, P. Sm. 1141;=reduplic. of זנד, cmp. זנדִּיקָא III; for inserted נ cmp מוֹדִנְדִּיקָא s. v. זנדִּיקָא, Taan. 22<sup>a</sup> אָנָּה ז' Ar. (ed., a. Ar. ed. Koh. זנדִּיקָא, v. Rabb. D. S. a. l. note 50; Ms. M. זנדִּיקָא) I am a jailer.

**זִנְחָא**, v. זנִי.

**זִנְחָא**, v. זִנְחָא.

**זִנְחָא** pr. n. pl. *Z'noha* (b. h. זִנְחָא, Josh. XV, 34; 56) in Judaea. Men. VIII, 1 (83<sup>b</sup>) Ar. a. Rashi (ed. זִנְחָא, Ms. M. זִנְחָא, Mish. ed. מוֹזִנְחָא, Mish. Nap. זִנְחָא, v. Rabb. D. S. a. l. note); Tosef. ib. IX, 2 לִחָה ז' (corr. acc.).

**זִנְחָאִים** m. pl. (b. h.; זִנְחָא) 1) *prostitution*; בני ז' *children begotten in prostitution*. Pes. 87<sup>a</sup> bot. ז' ib.<sup>b</sup> ז' Ms. M. (ed. ז' בנים ז', ובניך בני ז' *sen-suality*. Ib. 111<sup>a</sup> רֹוֹחַ ז' . . . sexual passion will seize him (her).

**זִנְחָאִי**, v. זִנְחָא.

**זִנְחָא** f. (b. h.; זִנְחָא) *prostitution, unchastity, voluptuousness*. Sot. IX, 15 (49<sup>b</sup>) בֵּית הַזֵּנִי יִהְיֶה לָּהּ (=לְבֵיתָא) the scholars' meeting house shall become a place of licentiousness (where low people assemble). Num. R. s. 13 עַל דָּרַךְ ז' for seducing his sister. Ab. Zar. 36<sup>b</sup> אִישׁוֹתֵי עַל הַכֹּל . . . Gen. R. s. 26 אִישׁוֹתֵי except debauchery. Keth. 3<sup>a</sup>, v. זִנְחָא; a. v. fr.

**זִנְחָא** ch. same. Targ. Y. Gen. XXXIII, 2. Targ. Hos. IV, 11; a. fr.—Targ. Job XXXVI, 14 מְרִי ז' keepers of brothels.—Sot. 3<sup>b</sup> בְּבִירָא ז' faithlessness in the house is like a worm in poppy-plants.

**זִנְחָא** (b. h.) *to glisten* (cmp. דִּנְחָא *to be fat; to be greasy, foul* (cmp. meanings of דִּנְחָא, צִדְקָא, v. Ges. Thes. s. v. דִּנְחָא); 1) (act. verb) *to loathe*. Midr. Till. to Ps. LX; Yalk. Ps. 777

did I loathe you? You loathed me.—2) *to be loth*. Pesik. R. s. 41 (ref. to יוֹנָה, Ps. LXXIII, 27) שְׂרָחֲקוּ וַיִּזְנְחוּ חֲרִיבָא because they removed themselves from and were loth of Thee.

*Hif.* הִזְנִיחָא 1) *to declare rejectable, unclean*; (cmp. דִּחָא *to reject*; (cmp. דִּחָא, סִבָּא) *to remove*. Hull. 7<sup>a</sup> אֵין מִזְנִיחֵין אִירֵי we must not detest him (remove him from college). Pesik. R. l. c. מִזְנִיחֵין עֲצָמָם חֲרִיבָא they (through their sins) remove themselves from thee.—2) *to polish, cleanse*. Lev. R. s. 1, beg. (ref. to זִנְחָא I Chr. IV, 18) that is Moses שְׂרָחֲקוּ אֶבְרָהָם מִזְנִיחֵין for he was the father of the cleaners, for he cleansed them from idolatry; Yalk. ib. 428.

*Pi.* זִנְחָא *to make glistening, to stroke, dress*. Num. R. s. 20; Tanh. Balak 12 זִנְחִיחָא . . . בִּארִי I had come to kill her, and now I had to polish her up; (Tanh. ed. Bab. ib. 20 זִנְחִיחָא; Yalk. Num. 768, Matt. K. to Num. R. l. c. quotes in Tanh. l. c. דִּכְרִיחָא).

**זִנְחָא**, Targ. Ps. XV, 5 יִזְנֶה ed. Lag., read יִזְנֶה or יִזְנֶה.

**זִנְחָא** (b. h.) 1) [*to run to and fro, wander*;] (with אֲחֵר) *to run after*, (with מֵאֲחֵר) *to run away from*; esp. *to run about as a prostitute, to be faithless, be unchaste* (cmp. ch. זִנְחָא for נִפְקָא בְּרָא, a. זִנְחָא for our w.). Sabb. 55<sup>b</sup> (play on פִּסְעָה . . . זִנְחָא זִנְחָא thou hast trespassed upon religion, sinned, been unchaste (v. דִּנְחָא).—Snh. 100<sup>b</sup> הִזְנִיחָא שְׂמָא lest she may go astray (be seduced); a. v. fr.—2) *to commit an offense*. Gitt. 6<sup>b</sup> explain. Jud. XIX, 2, cmp. Targ. a. l.

*Pi.* זִנְחָא same, also *to invite faithlessness, to excite the senses*. Sabb. 88<sup>b</sup> עֲלִיבָה כֹּלָה מִזְנָה בְּרוּךְ הַיּוֹפֵתָהּ (v. Rabb. D. S. a. l.) bold is the bride who thinks of faithlessness while getting married; Gitt. 36<sup>b</sup> שְׂתִינְחָא בִּקְרִיב וְכ' Sot. 10<sup>a</sup> מִזְנָה . . . כֹּל הַמִּזְנָה if a man is lewd, his wife will think of faithlessness against him; Yalk. Job 918 מִזְנָה רַחַב Rahab suggested impure thoughts by her name (*Rahab hazzonah*), Jael with her call (Jud. IV, 18) &c., v. זִנְחָא; a. fr.—Trnsf. (of plants) *to degenerate*. Gen. R. s. 28, end וִינְחָא זִנְחָא the earth, too, became degenerated in her produces; v. זִנְחָא. Y. Kil. I, beg. 26<sup>d</sup> הַפִּירִיחַ מִזְנִין הַפִּירִיחַ the produces may degenerate (ref. to Lev. XIX, 29).

**זִנְחָא** same. Targ. Y. Gen. XXXVIII, 24 זִנְחָא (זִנְחָא); a. e.

*Pa.* זִנְחָא same. Targ. O. Deut. XXII, 21 לִזְנָא ed. Berl. (ed. Amst. לִזְנָא); a. e.—Keth. 81<sup>a</sup> וְכ' זִנְחָא there is a doubt, did she or did she not commit adultery?—\*Denom. אִירִינָא f. *a runner (after men)*. Snh. 106<sup>a</sup> bot. (prov.) אַחֲרֵי מַלְכֵי דְבָרָא אַחֲרֵי מַלְכֵי דְבָרָא after (living with) princes and governors she became a runner after ship draggers (or carpenters). [Our w. is absent in Yalk. Num. 785 as well as in Ms. M., the latter having a marginal version דִּירָא]

**זִנְחָאִי**, Ms. זִנְחָא, Targ. Prov. XXIX, 3, read: זִנְחָאִי, v. next w.

**זִנְחָא** (זִנְחָא) f. ch.=h. זִנְחָא. Targ. Joel IV, 3 (ed. Wil. זִנְחָא). Targ. Prov. VII, 10. Ib. VI, 26;

a. e.—Pesik. R. s. 21 ברא ד' the son of the whore (heretic).—*Pl.* זְעִירָא, זְעִירָא, זְעִירָא. Targ. Hos. IV, 14. Targ. Prov. XXIX, 3, v. preced. Y. Taan. I, 64<sup>b</sup> bot. ז' hiring out prostitutes.

זָנָן (sec. r. of זָנָה) *to be faithless, suspected of faithlessness.*—*Part. pass.* זָנָן, pl. זְנָנִים *of spurious paternity.* Pes. 87<sup>a</sup> bot. ז' בנים לך בנים and she will bear thee spurious sons; ib. <sup>b</sup> ובניך ז' v. זְנָנִים.

*Pi.* זָנָן *to think of faithlessness.* Sot. 10<sup>a</sup>, v. זָנָה.

זָנָק, *Pi.* זָנָק (b. h.) 1) *to squirt, sputter, eject with force.* Nidd. 59<sup>b</sup> בזנקה it means a woman discharging urin in a gush. Hull. 38<sup>a</sup> זנקה the animal's blood sputtered (when its jugular arteries were cut). Y. Yoma I, 39<sup>a</sup> bot. זנקה his nose discharging worms.—2) [*to make a persons' mouth water,*] *to make a person sick by withholding from him a desired dish.* Ex. R. s. 16, end אדם זנקה ye made my children sick by withholding from them meat, when ye ate &c.

*Hif.* זָנָק *to drop, to pour.* Y. Sabb. VIII, 11<sup>b</sup> bot. זנקה the Mishnah means when one uses pitch or sulphur in a liquid state.

זָע, v. זָע a. זָע.

זָעָא, Targ. Prov. XII, 21 some ed., v. זָעָא.

זָעָא, v. זָעָא, a. next w.

זָעָא m. pl. (זָעָא)=h. זָעָא, *youth, youthful days.* Targ. I Sam. XII, 2 (ed. Wil. זָעָא). Targ. II Sam. XIX, 8 זָעָא (sing.); a. e.

זָעָא m. (זָעָא) *shock, fright.* Targ. Y. Gen. XXVII, 33.

זָעָא, זָעָא (Pilp. of זָעָא) *to move, shake, agitate, trouble.* Ex. R. s. 15, end ז' את הימים וז' He stirred the seas up and showed to him (Moses) &c. Y. Ber. IX, 13<sup>c</sup> bot. ז' אני יזעקנה I will make my world quake. Orl. I, 3 ז' זעקנה the ploughshare loosened it (the roots of the tree); ז' זעקנה he (the husbandman) lifted the tree and placed it in soft earth (v. comment.).

*Hithpalp.* זָעָא, *Nithpa.* 1) *to be shaken, frightened.* Shebu. 39<sup>a</sup>. Y. Ber. IV, 7<sup>b</sup> נזעקנה החומה the wall was removed from its place; B. Kam. 82<sup>b</sup> א"י נזעקנה Palestine quaked. Cant. R. to III, 7 ז' מחרירין ומזעקין וז' were frightened and shaken; a. fr.—2) *to rise in rebellion.* Yalk. Num. 763 שנועזו בני המדינה against whom the inhabitants of the country rebelled; a. fr.—Contracted part. זָעָא, or זָעָא (=מזעקין). Hull. 48<sup>a</sup> מורדו ed. (Ar. מורדו) the students oppose it.—3) *to cause to quake.* Midr. Till. to Ps. XVIII, 8 אזהר זעקנה . . . thou hast made thy limbs tremble . . . , so will I make my world quake, v. supra.

זָעָא ch. same, Targ. Ps. LX, 4; a. fr.

*Hithpalp.* זָעָא *to be frightened.* Targ. Y. Gen. XXVII, 33; a. fr.

זָעָא (זָעָא, זָעָא) m. (redupl. of זָעָא, v. זָעָא) *young man, youth, student.*—*Pl.* זָעָא, constr. זָעָא (a Variant of זָעָא, Ex. XXIV, 5, because זָעָא admits of the meaning of *servants, slaves*, Greek παῖδες).

Sifré Deut. 356 (v. זָעָא a. זָעָא) and one manuscript existed in the Temple which was named זָעָא the Book of זָעָא (containing זָעָא for זָעָא); Treat. Sof'rim VI, 4 זָעָא; Y. Taan. IV, 68<sup>a</sup> bot. זָעָא.—Meg. 9<sup>a</sup> (reported as one of the changes in the Greek translation of the Pentateuch, and ref. to זָעָא l. c., and to זָעָא Ex. XXIV, 11) זָעָא ed. (Ms. Par. זָעָא, oth. mss. a. Yalk. Gen. 3 זָעָא) 'the youths' (זָעָא, in place of זָעָא, v. LXX Ex. I c.).

זָעָא, pl. זָעָא ch. same. Targ. Y. Ex. XXIV, 11 Lev. (ed. זָעָא). Targ. Cant. VI, 5.

זָעָא (v. זָעָא I) *to be small, diminished.* Targ. Prov. X, 27 זָעָא Ms. a. Var. ed. Lag. (ed. Lag. a. oth. זָעָא).

זָעָא, v. זָעָא.

זָעָא f. pl. (v. זָעָא) *small.* Targ. Prov. VII, 6 Lev. a. Buxt. (ed. Lag. זָעָא, Var. זָעָא).

זָעָא, v. זָעָא.

זָעָא I, זָעָא, fut. זָעָא, (cmp. זָעָא; b. h. זָעָא) 1) *to be slender, small; to be reduced, diminished.* Targ. Prov. X, 27, v. זָעָא. Targ. Jer. XXIX, 6; a. fr.—Y. Sabb. VIII, 11<sup>a</sup> bot. ז' זָעָא it (the measure) was reduced, but was not made as small as it had been before; v. *Ithpe.*—2) (cmp. זָעָא) *to get sick.* Gen. R. s. 33 ז' וזָעָא and he may get sick.—3) *to restrain.* Targ. II Sam. XVIII, 16 ed. Lag. a. Ar. (ed. מנע; h. text זָעָא).

*Af.* זָעָא 1) *to reduce, do little.* Targ. Ex. XVI, 17; 18 (h. text זָעָא). Targ. Lev. XXV, 16; a. fr.—Targ. Y. Num. XXII, 6 לזָעָא to reduce (defeat) him (h. text זָעָא).—2) *to be small.* Targ. O. Ex. XII, 4; a. e.

*Ithpe.* זָעָא *to be made smaller.* Targ. Y. Gen. I, 16.—Y. Shek. III, 47<sup>c</sup> top [read:] ז' וזָעָא it was reduced, but not made as small &c., v. supra.

זָעָא II, זָעָא m., זָעָא f. (preced.) *small, young, tender; lesser; a little.* Targ. Gen. I, 16. Targ. O. ib. XLIV, 25.—Targ. Gen. XIX, 31; a. fr.—Y. Ber. II, 4<sup>b</sup> ז' לא .. דרבה the inferior does not greet the superior; Y. Shek. II, 47<sup>a</sup> top ד' (ר' ז')—Y. Snh. III, 21<sup>a</sup> bot. ז' משיב דזעיר in behalf of one his junior. Y. Keth. V, beg. 29<sup>c</sup> ז' וזר and said something small (insignificant). Ib. ז' וזר is this something small?; a. fr.—זָעָא, זָעָא. Targ. Y. Ex. XII, 4. Targ. Ps. CXV, 13; a. fr.—Y. M. Kat. III, 82<sup>d</sup> top ז' וזר שאל לז' and he asked the inferior (scholars)?—Fem. זָעָא, זָעָא. Targ. O. Gen. XXXII, 10.—Targ. Ps. CIV, 25 (Ms. זָעָא).

זָעָא III pr. n. m. *Z'er (Little)*, an Amora. Y. Ter. VIII, 46<sup>b</sup> bot. ז' בר הינא ז' Y. Ber. V, end, 8<sup>d</sup> ז' a. e.

זָעָא I, v. זָעָא II.

זָעָא II pr. n. m. *Z'era*, [also: זָעָא, name of several Amoraim. Y. Ter. XI, 47<sup>d</sup> bot.; a. fr. (in Bab. זָעָא).—Y. Ber. VI, 10<sup>d</sup> top; a. e.—Ib. I, 3<sup>a</sup> top ז' וזר—Y. Sabb. I, 3<sup>d</sup> ז' בר אבינא V. Fr. M'bo p. 77<sup>b</sup>, sq.

**זְעִירוּתָא** *f.* (זעיר) *smallness, small number.* Targ. Lev. XXV, 16; *a. e.*

**זְעִירוּתָא**, *v.* זְעִיר II. .

**זַעַם** (b. h.) *to be excited, angry.—Part. pass.* זָעָם; *f.* זְעִימָה; *pl.* זְעִימוֹת. Num. R. s. 11 פנים morose countenance, opp. מאֲדוּת; *cmp.* זָעָה.

**זַעַם** *m.* (b. h.; preced.) *anger, displeasure.* Num. R. s. 11 פנים של ד' and ויברלוֹ Kidd. 66<sup>a</sup> בוֹ Israel's scholars parted under (the king's) displeasure.

**זַעַע**, *v.* זָעַע, *a.* זָעַע.

**זָעָה** (b. h.; *cmp.* זָעָם) *to be excited, troubled, serious.—Part. act.* זֹעֵה; *f.* זֹעֶפֶת, *pl.* זֹעֶפּוֹת, *part. pass.* זְעִיָה; *f.* זְעִיָה; *pl.* זְעִיפּוֹת. Pesik. R. s. 21 פנים זֹעִי (a. זֹעִי) serious (commanding) countenance. Pesik. Baḥod. p. 110<sup>a</sup>; Yalk. Ex. 286 פנים זֹעִי, *contrad.* to ביניניו indifferent, *inviting, kind countenance.*

**זָעָה** *ch.* same, *to rage, threaten, storm.* Targ. Ps. L, 3 (h. text נשערה). Ib. X, 5 (h. text רפיוח).—Gen. R. s. 63 Rabbi wanted him (R. S.) to threaten him; Yalk. ib. 110 דִּיזְעָה (Y. Ter. VIII, end, 46<sup>c</sup> למינה).

**זָעָה** *m.* (b. h.; preced. wds.) *stormwind, vehemence; anger.* Taan. III, 8 בוֹ the rain began to come down with vehemence. Pesik. R. s. 15, v. אַגְרִיאוֹן. Treat. S'mah. III, 9 מיתה של ד' a sudden death (by the anger of the Lord); *cmp.* M. Kat. 28<sup>a</sup>, s. v. דָּחָה.

**זַעַפָא** *ch.* same, *stormwind, hurricane.* Targ. Job I, 19 (ed. Wil. זַעַפָא); *a. e.*—Ber. 59<sup>a</sup> (expl. חרודות Mish. ib. IX, 2).

**זַעַפְרָנָא** *m.* (Arab. a. Pers. zafrān) *saffron.* Targ. Y. Lev. XV, 19 (ed. Amst. זַעַפְרָנָא).

**זָעַק** (b. h.) *to cry.* Ex. R. s. 1 (ref. to Ex. II, 23) אין זָעַק 'they cried' has the meaning of lamenting. *Hif.* זָעַקָה *to cause to cry.* Gen. R. s. 67, v. זָעַקָה.

**זָעַק** *ch.* same. Targ. Ex. II, 23; *a. e.*

**זַעַקָה** *f.* (b. h.; preced. wds.) *cry, prayer.* Yalk. Deut. 811; Yalk. Sam. 157 (as one of the expressions for prayer; Deut. R. s. 2 זַעַקָה). Gen. R. s. 67 וְאֵתָּה וְכ' Jacob caused Esau to utter one cry.

**זַעַקְפִי**, Gen. R. s. 98, v. זַעַקְפִי.

**זַעַרְתָא**, *v.* זְעִיר II.

**זַפָּה, זַפְתָא, זַפְתָא** *f.* *ch.* 1)=*h.* זַפָּה *pitch.* Targ. Is. XXXIV, 9. Targ. Ex. II, 3.—2)=זַפְתָּה *pitch-coating.* Y. M. Kat. II, 81<sup>b</sup> top [read:] דִּיזַפְתָּה, *v.* דִּיזַפְתָּה.

**(זַפְרִין, זַפִּי, זַפְרִין, זַפְרִין)** *pr. n.* *pl.* (Ζεφύριον) *Z'firin, Zifirin &c., prob. the headland of Cyprus* (v. Sm. Class. Dict. s. v. Zephyrium a. Neub. Géogr. p. 391), a place mentioned in connection with R. Akiba's travels. Y. B. Kam. IX, end, 7<sup>a</sup> זַפִּי; Sifré Num. s. 4 זַפִּי; Num. R. s. 8 זַפִּי; B. Kam. 113<sup>a</sup> זַפִּי (v. Rabb. D. S. a. l. note); Yalk. Num. 701 כּוּפְרִי.

**זַפִּי, זַפִּין** *c. pl.* (Syr. זַפִּין, P. Sm. 1146; פִּלָּא, *v.* פִּלָּן, with preform. ז') *a certain number, so and so many.* Targ. II Esth. I, 8.

**זַפָּה** (v. זַפָּה a. זַפָּה), *Pi.* זַפָּה *to line vessels with pitch.—Part. pass.* *Kal* זַפָּה, *Part. Pual* מְזַפָּה. Tosef. Ab. Zar. IV (V), 10 זַפָּה; Ab. Zar. 33<sup>a</sup> מְזַפָּה; B. Mets. 40<sup>b</sup> זַפָּה when the oil vessels are lined. V. זַפָּה.

**זַפִּק** *m.* (זַפִּק, *cmp.* סַפִּק, שַׁפִּק; *cmp.* אִיסְפָּקָא) *bird's crop.* Hull. III, 4. Ib. 6 (one of the signs of clean birds). Lam. R. to IV, 15 חֲרִנְגוּלָה, *v.* זַפִּק.

**זַפִּקָא, זַפִּק** *ch.* same. Targ. O. Lev. I, 16.—Targ. Y. Deut. XIV, 11 זַפִּק; ib. Lev. XI, 13 זַפִּקָא. V. זַפִּקָא.

**זַפִּקָא** *f.*, *v.* preced.

**זַפְרִין, זַפְרוּנָה**, *v.* זַפְרִין.

**זַקָּה**, *v.* זַקָּה II.

**זַקָּה** *m.* (זַקָּה. *cmp.* אַסְקִיפָא) *lintel; trnsf. upper lip.* Targ. Ps. CXLII, 3 (h. text זַקָּה, *cmp.* זַקָּה),

**זַקָּה**, *v.* זַקָּה.

**זַקָּה, זַקָּה, זַקָּה**, *v.* זַקָּה.

**זַקָּה, זַקָּה** *f.* (a. Hebraism, v. זַקָּה) *erect stature, pride.* Targ. Hos. XI, 7. Targ. Y. Lev. XXVI, 13. [זַקָּה, *v.* זַקָּה.]

**זַקָּה** *m. ch.* (זַקָּה) *strainer.* Y. Sabb. II, 5<sup>a</sup> top, v. זַקָּה.

**זַקָּה**, *v.* זַקָּה II.

**זַקָּה** *to erect,* *v.* זַקָּה.

**זַקָּה, זַקָּה** I *m.* (preced.) 1) *erect, upright.* Pes. 40<sup>a</sup> זַקָּה if it (the pot) stands upright (so that the moisture cannot run out), the grain is forbidden. [Ms. M. זַקָּה as a noun, *an upright standing vessel.*]—2) *elevated, projecting.* Targ. Y. Lev. XIII, 2 שׁוּמָא (h. text שׁוּמָא; some ed. זַקָּה).—*Pl.* זַקָּה. Targ. Y. Ex. XXVII, 2.

**זַקָּה II (זַקָּה)** *m.* (preced.) 1) *pole, scaffolding, gallows.* Targ. II Esth. II, 7; *a. e.*—Targ. I Chr. X, 10 זַקָּה.—Meg. 16<sup>b</sup> לְמִימְחָה כֹּד' (Asheri זַקָּה; ed. בוֹ incorr.; v. Rabb. D. S. a. l. note 6) you must extend the *Vav* of ויזחא (Esth. IX, 9) as long as a pole; כִּלְהִי בוֹדָא זַקָּה (ed. זַקָּה, Ms. H. 2 בוֹדָא; Asheri זַקָּה) they were all hanged on one pole (at the same execution, v. infra).—B. Mets. 83<sup>b</sup> זַקָּה under the gallows. Ab. Zar. 18<sup>b</sup> אַסְקִיָּה לֹד' they took him out for execution.—2) (part. pass. of זַקָּה) *hanged, culprit.* B. Mets. 59<sup>b</sup>, v. זַקָּה.—3) (fem.) *execution,* *v.* supra.

**זַקָּה** *m.* (preced.) *raising, lifting up.* Targ. Y. Gen. XV, 12. [Targ. Y. Lev. XVIII, 2, v. זַקָּה I.]

**זַקָּה** *f.* (זַקָּה) *putting up, erection.* Ab. Zar. 46<sup>a</sup> זַקָּה דְּמִינְכָּרָא the erection of which is noticeable.

Succ. 43<sup>b</sup> perhaps the proper ceremony consists in posting it (by the side of the altar).—M. Kat. 24<sup>a</sup>, a. e. זקופת המטה the putting up of the couch (on the Sabbath during mourning), opp. קפירה.

**זקופין, זקופין** m. pl. (זקה) *officers for restoring the line of battle, guards against desertions*. Sot. VIII, 6 (44<sup>a</sup> זקרי; Y. ed. זקופים, Rashi זקפין). Gen. R. s. 98 (זקפין or זקפין read זקפין מלחמה).

**זקופתא** m. (זקה) *rising up*. Targ. Lam. III, 63. [Ab. Zar. 46<sup>a</sup> זקופתא, read זקופתא, v. זקופתא.]

**זקירה** m. (זקה) *leap*. B. Kam. 22<sup>a</sup> top (Rashi: זקירה h. fem.).

**זקירה** f. (preced.) *leap*, v. preced.—R. Hash. 18<sup>a</sup> Ar., v. זקיר a. זקיר.

**זקירא** f. (זקק) [*the transparent one*, cmp. זבונגא, *chamæleon* (v. Sm. Ant. s. v.). Snh. 108<sup>b</sup> ed. (Ms. M. זקירא, Ms. F. רקירה); Yalk. Gen. 59 (some ed. רקירה). [Mus. derives our w. fr. זיקא, cmp. זקאנא, the chamæleon being believed to live on air.]

**זקן** I (b. h.) [*to be thin, shrunk, hard*], *to be old*. Gen. R. s. 48 (ref. to Gen. XVIII, 13) זקני מלעשות ואני זקן am I (the Lord) too old to do wonders?

*Hif.* זקין 1) *to grow old*. Snh. 100<sup>b</sup> זקין שמה וכו' when she arrives at old age, he is afraid lest &c. Erub. 56<sup>a</sup> זקין בחצי וכו' they age in the middle of their days (prematurely). Sabb. 152<sup>a</sup> זקין זמן שמזקין כל זמן שמזקין כל זמן שמזקין older they grow; a. fr.—2) *to make old, consider old (feeble)*. Gen. R. s. 48 זקין חביריכם אתם . . . you consider each himself young, and each his partner old (Yalk. ib. 82 זקין ומזקין חביריכם and believe your Lord too old [to do wonders]); v. supra.

*Nif.* זקין, *Nithpa.* זקין 1) *to become old, weak, frail*. Y. Ber. IX, end 14<sup>c</sup> (ref. to prov. XXIII, 22) זקין אם נזקקת אם נזקקת if thy nation is decaying (in faith), stand up and fence her in (prevent her being trodden upon); Yalk. Prov. 960.—2) (cmp. דקק) *to be maturely considered, be clear* (beyond doubt);—3) (cmp. קשיש) *to be hard, difficult*. Tosef. Snh. VII, 7 (the presiding judge declares) זקין (ניזקין) ed. Zuck. (Var. נזקק, נזקק); discussed in Snh. 42<sup>a</sup> זקין נזקק what does *mizdakken* mean? Does it mean קש דין the case is hard (difficult, so as to demand a reconsideration)? . . . It means דין חכם the case is clear; Y. Snh. V, end, 23<sup>a</sup>.

**זקן** ch. same.

*Af.* זקן 1) *to make old, weaken*. Erub. 56<sup>a</sup> זקין אבות . . . those ascents . . . made us (me) old, v. זקין. —2) *to grow old*. Nidd. 47<sup>a</sup> זקנה לא (some ed. זקנה, Asheri זקנה) this would be a sign that she has entered old age (passed the change of life).

**זקן** II m. (b. h.; preced.) 1) *old man*. Gen. R. s. 39, opp. בחור. Y. Bicc. III, 65<sup>c</sup> bot. זקן עמידה (Yalk. Lev. 670 זקן מצוה) the duty of standing up before an old man. Hag. 14<sup>a</sup>; a. fr.—2) *elder, judge, scholar*. Ib. (ref. to Is.

III, 2) זקן זה שראוי וכו' *zaken* means one fit to sit in college sessions. Ber. 8<sup>b</sup> זקן ששכח וכו' a scholar who forgot what he had learned, &c., v. אוזן. Kidd. 32<sup>b</sup> זקן אלא וכו' under *zaken* (Lev. XIX, 32) a scholar is meant; Sifra K'dosh. Par. 3, ch. VII חכמה וכו' זקן אלא זה שזקנה חכמה וכו' a *zaken* is he who has acquired wisdom (through study).—Yoma 28<sup>b</sup> זקן ויושב בשיבה וכו' a scholar and member of college. Y. M. Kat. III, beg. 81<sup>c</sup> איני מכירך וכו' I shall not recognize thee as (give thee the diploma of) a *zaken*; a. fr.—*Pl.* זקנים. Snh. I, 3, v. קמירה. Num. R. s. 14 זקני מצות דוד rabbinical law. Ber. 11<sup>a</sup> זקני ב"ש the graduates of the Shammai school; a. v. fr.—3) *grandfather, ancestor*. Ex. R. s. 1 זקנך הנהגה the conduct of their ancestor (Abraham). Pesik. Zakh., p. 27<sup>b</sup>; a. fr.—Fem. זקנה, זקנה. 1) *old woman*. Gen. R. s. 39.—Nidd. 9<sup>a</sup> זקנה וכו' one who is past the change of life. Ib. <sup>b</sup>; a. fr.—2) *grandmother, ancestress*. Kidd. 31<sup>b</sup> זקנה אמה וכו' had a grandmother. Gen. R. s. 93 זקנה של זה this man's (my) ancestress (Sarah); a. e.—3) (sub. זקנה) *old plantation*. Tosef. Shebi. I, 2; a. e., opp. נעירה young plantation.—*Pl.* זקנה. Y. ib. I, 33<sup>b</sup> bot.; a. e.

**זקן** m. (b. h.; cmp. זקן) *beard, hair-covered spot*. Ber. 11<sup>a</sup> זקן וכו' thy beard is &c., v. זקל. Snh. VIII, 1 (68<sup>b</sup>) זקן וכו' until he grows a beard, by which is meant the hair of the genitals &c.; a. fr.—*Pl.* זקנים. Lev. R. s. 3.

**זקנה** f. (b. h.; זקן) *old age; frailty*. Ber. 39<sup>a</sup> אין זקנה is there not (the claim of) old age here?—Sabb. 152<sup>a</sup> זקנה וכו' frailty of old age will overtake him (prematurely). B. Bath. 120<sup>a</sup> זקנה במלך extremely old. Snh. 17<sup>a</sup>, a. e. זקנה men commanding respect for their age. B. Mets. 87<sup>a</sup>; Snh. 107<sup>b</sup> זקנה לא הואי וכו' (v. Rabb. D. S. a. l. note 1) up to Abraham's days, there was no distinction in appearance of old age (v. Gen. XXIV, 1); a. fr.

**זקנהו** f. same. Kidd. 82<sup>b</sup> זקנהו (interch. with זקנהו). Y. Bets. I, 60<sup>c</sup> bot. זקנהו כחי I save my strength for my old age; a. fr.

**זקנהא, זקנהא** ch. same. Targ. Ps. LXXI, 18 (Ms. זקנה).

**זקף** (b. h.) 1) *to join, put together, put up, erect, restore* (to proper position). Bets. II, 6 זקף וכו' you must not set up (put together the links of) a lamp on a Holy Day (v. ib. 22<sup>a</sup>). M. Kat. 27<sup>a</sup> זקף וכו' from what time on the eve of the Sabbath are the mourners' couches put up again? Ab. Zar. 46<sup>a</sup> זקף וכו' if one put a brick up to worship it, v. זקפה; a. fr.—Part. pass. זקפה, f. זקפה. M. Kat. III, 7 זקפה וכו' a put-up couch, opp. זקפה, f. זקפה. M. Kat. III, 7 זקפה וכו' an upset couch whereon mourners are seated; a. fr.—2) (cmp. זקף a. Lat. nexus) *to establish a loan, to obligate, enjoin upon* (with על). B. Mets. 72<sup>a</sup> זקף עליה and the creditor settles the interests on the debt-or as a loan (the note stating the combined amount of principle and interest as principle). Gitt. 18<sup>a</sup> זקף עד שרפוגם until she accepts partial payment (of her widowhood) and settles the balance as a loan (by



taking a note &c.). Ib. זקפה ולא פגמה if she allows her widowhood to be entered as a loan without taking a partial payment. Ib. שזקפן במלוח . . . indemnity for outrage, fines . . . which were settled in the way of a loan; a. e.—3) (neut. verb) *to stand upright, to be restored again*. B. Mets. 59<sup>b</sup> זקפו ולא נפלו . . . the bent walls did not fall, nor did they assume their straight position. Ber. 11<sup>a</sup> ר' רשמי R. Y. remained upright, opp. נשטה. Ib. אהרז זקפתי . . . כשאני when I bowed, thou didst remain upright. Y. ib. IV, beg. 7<sup>a</sup> זקף he erects himself (from his bowed position).—Part. pass. זקופה, f. זקופה *upright, erect*. Ber. l. c.—קומה זקופה erect stature, *proud carriage*. Ib. 43<sup>b</sup>; a. fr.

*Nif.* זקף 1) *to be put up, to erect one's self*. Tosef. ib. I, 6; Sifré Deut. 34; a. e.—2) *to be converted into a loan*. Gitt. l. c. במלוה מן הקצבים from what time are fines &c. considered as converted loans (so as to be subject to limitation)?

זקף, זקנה ch. same, 1) *to put up, rear, erect, raise* (arms, head &c.). Targ. Gen. XXXI, 45. Targ. Y. Ex. XVII, 11 זקנה; a. fr.—Bets. 22<sup>a</sup> לה לשרגא he put the lamp up. M. Kat. 25<sup>a</sup> זקפיה לארונה he set his coffin upright.—Part. pass. זקף q. v.—2) *to stand erect*. Targ. Job XXIX, 8. Ib. XXIV, 24 זקופי Ms. (ed. אוריכו) stand undiscouraged (wait).—3) *to hang up*. Targ. I Chr. X, 10; a. e.—Part. pass. זקף *hanged*. B. Mets. 59<sup>b</sup>, v. זקפה.

*Af.* זקף *to elevate*, Targ. Ps. XXX, 2 (Regia Pe.; h. text רלה).

*Ithpa.* זקף, *Ithpe.* זקף 1) *to be erect, to rise*. Targ. Gen. XXXVII, 7. Targ. Ps. XXI, 14; a. e.—2) *to be hanged*. Meg. 16<sup>b</sup> זקף, v. זקפה II.

זקפה f. (preced.) *raising, lifting up*. Targ. Ps. CXLI, 2.

זקן (b. h.; cmp. זקן a. זקן [to make thin, fine, clear,] 1) *to distil, smelt*, v. *Pi.*—2) (cmp. זקן) *to rivet, forge; to chain, to join; to bind, obligate*.—Part. pass. זקן, f. זקנה; pl. זקנים, f. זקנות, with ל *chained to, connected with, dependent on*. Men. 27<sup>a</sup> זקן ז' ז' וב' the fruit-bearing species of the festive wreath shall be combined with those which bear no fruits. Y. Ber. VI, 10<sup>a</sup> bot. זקן כשהיו כולן ז' וב' when they were, all of them, dependent on one loaf (for saying grace). Pesik. R. s. 43 זקן (זקוקין) כנגד שלש . . . זקוקות לזן corresponding to the three laws for which, our Rabbis taught, women are made responsible (Sabb. II, 6). Y. Ab. Zar. II, 41<sup>a</sup> top זקן in constant intercourse with the government.—Num. R. s. 9 זקנה היא זקנה she is responsible to two (her husband and the Lord).—Shebu. VI, 3 . . . נכסים זקן movable chattel binds the immovable with reference to the obligation of making oath, i. e. the two claims preferred in one suit are considered as one lawsuit, and the oath must refer to both; Y. Keth. XII, 36<sup>a</sup> bot. [read:] לזקקן לשביעה to combine the two (as one lawsuit) with regard to the oath. Yeb. II, 5 זקן אר' ז' he holds his brother's wife tied to the levitical marriage, i. e. she cannot marry otherwise until released from him; a. fr. V. זקן.

*Nif.* זקן (cmp. זקן *Nithpa.*) 1) *to join, meet; to be engaged in*. Gen. R. s. 20 זקן לא נ' וב' the Lord never engaged in communication with woman. Ib. s. 42; Pesik. R. s. 5; a. e. זקן המלך וב' the king was attached to, took an interest in the affairs of the country. Sabb. 12<sup>b</sup> זקן לא נ' וב' the angels do not attend to his prayers.—[2] (in a hostile sense) *to attack*. Gen. R. l. c. זקן לא נ' וב' (Pesik. R. l. c.; Ruth R. introd., a. e. זקן לא נ' וב' Barbarians came to attack him.)—3) *to live with; to be coupled*. Ruth R. to IV, 3 זקן לא נ' וב' with the condition that I will not live with her. Gen. R. s. 20 זקן לא נ' וב' I shall never again live with &c.—Pesik. R. s. 15; Pesik. Hahod., p. 43<sup>b</sup> זקן לביתו ארם in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

*Hif.* זקן *to oblige*. Succ. 28<sup>a</sup> זקן לא נ' וב' will you force me to say &c.?

*Hof.* זקן *to be made dependent on, to obligate one's self, to be obliged to regard*. B. Bath. 170<sup>a</sup> זקן לא נ' וב' (אם כחוב בו הוזהבנו) if they (the parties to the deed) bound themselves to depend on the signatures of witnesses, &c. (ed. if it was written in the document, we obligate ourselves &c.).

*Nithpa.* זקן 1) *to be engaged in, to care*. Tanh. Korah 6 זקן לא נ' וב' (Yalk. Num. 750 זקן לא נ' וב' they did not care to answer him.—2) *to attach one's self to, to make love to*. Num. R. s. 9.—3) (in an evil sense) *to get at, to harm*. Ib. s. 5 זקן לא נ' וב' wanted to harm them.

*Pi.* זקן (b. h.) *to smelt, refine, distil*. Lev. R. s. 31 זקן עד שזקן until he has refined the gold.—Part. pass. זקן, f. זקנה. Pesik. R. s. 14 זקן ומז' the Torah is clarified and distilled in forty nine ways.—2) *to chain, tie, connect*.—Part. pass. as ab. Y. Hag. III, beg. 78<sup>d</sup> זקן it treats of an object which is tied (has been made subject) to the law regulating sacred matter, i. e. treated as if it were sacred matter, v. זקנה.

זקן ch. same, 1) *to refine*.—Part. pass. זקן. Targ. Ps. XII, 7. Targ. Cant. I, 11; a. e.—2) *to chain*. Part. pass. as above. Targ. Is. LX, 11 זקן led in chains (h. text נחוגים).—3) *to obligate*. Part. pass. as ab. Y. Ber. I, 3<sup>c</sup> bot. זקן למברכה we are bound to say the blessing. Y. B. Mets. X, beg. 12<sup>c</sup> זקן אר' ז' thou art bound to carry me (the lower story must be kept in repair at the expense of its owner). Ib. דאנין זקין (read: זקן).

*Pa.* זקן 1) *to refine*.—Part. pass. זקן (Hebraism). Targ. Cant. I, 11.—2) *to obligate, tie*. Yeb. 22<sup>b</sup> top זקן נמי זקן Rashi (ed. זקן) he (the bastard brother) also ties her (prevents her from remarrying).

*Ithpa.* זקן, contr. זקן *to be cleared*. Targ. Y. II Num. V, 19 זקן (h. text זקן).

*Ithpe.* זקן as preced. *Nif.* Ned. 77<sup>a</sup> זקן ליה רבן וב' the Rabbis attended to (the absolution from vows of) the son &c. Ib., sq. זקן ליה רב וב' Rab attended to Rabbah's vows in a private room of the school-house &c.—Y. Keth. II, 26<sup>c</sup> bot. זקן לא נ' וב' to sleep with &c.

זקן m. (denom. of זקן II; cmp. זקן II) *maker of and dealer in leather bags*.—Pl. זקן. Mikv. IX, 5 ז' זקן saddles used by the dealers in hose (Ar.: זקן: saddles on which hose is carried).

**זָקַר** (comp. Syr. זָקַר P. Sm. 1151) 1) *to thrust, fling*. Yoma 67<sup>b</sup> זָקַרְתָּ בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ אֲרָאָה מִסְּמִינָהּ אֲרָאָה מִסְּמִינָהּ אֲרָאָה מִסְּמִינָהּ (ed. זָקַר, v. Rabb. D. S. a. l. note), v. II. —2) *to cast lots; to decide*.

*Nif.* זָקַרְתָּ, *Nithpa.* זָקַרְתָּ 1) *to be thrown; to leap, to stagger*. Ib. 38<sup>b</sup>, v. II. —2) *to be decided upon, to be decreed upon*. Erub. 52<sup>b</sup> לְמַקְוֵהוּ הָיָה נִזְקָר (Var. נִזְקָר) he is judged to belong to where the larger portion of his body is.—R. Hash. 18<sup>a</sup> בִּקְרִיָּה אֲחֵיהֶם אֲרָאָה (Var. Ar., a. ed. בִּסְקִירָה . . . נִסְקִירָה) the fate of all of them is decided in one decree.—Ber. 46<sup>a</sup> אֵל זָקַרְתָּ וְכָל (Alf. a. oth. יִזְקֶשֶׁק, v. זָקַק, v. Rabb. D. S. a. l. note 40) may there not occur to him (our host) or to us anything that suggests sin &c.

**זָקַרְתָּ** ch. same, *Ithpa.* זָקַרְתָּ *to leap forth, to leap with joy; to stagger, reel*. Gitt. 57<sup>a</sup> זָקַרְתָּ וְכָל זָקַרְתָּ they leaped and ate and drank. Nidd. 17<sup>b</sup> זָקַרְתָּ she staggered, jumped backward; ib. 57<sup>b</sup>.—Lev. R. s. 5 (ref. to Is. XXII, 17, v. גָּבַר) כְּהֵנָּה חֲרִיגְלָא Ar. (in ed. a. Yalk. Is. 291 our w. omitted) like a (slaughtered) cock that rolls from place to place in spasmodic thrusts.

**זָקָה**, **זָקָהּ**, **זָקָהּ** m. (זָקָה *to sting*, P. Sm. 1151; comp. זָקָה, *goad*. Targ. I Sam. XIII, 21 (h. text זָקָה). Targ. Prov. XIV, 3 (some ed. זָקָה, corr. acc.).—*Pl.* זָקָהּ. Targ. Koh. XII, 11. [B. Mets. 94<sup>a</sup>, v. זָקָהּ.]

**זָרָה**, v. זָרָה.

**זָרָה** m. (b. h.; v. זָרָה 1) *stranger; (in Talm. mostly) non-priest, layman*. Zeb. II, 1. Ib. 14<sup>a</sup>; Yoma 49<sup>a</sup>; a. fr.—Fem. זָרָה. Yeb. 85<sup>b</sup> וְכִי זָרָה הָיְתָה זָרָה granted that she is not of a priestly family;—is not a lay-woman permitted &c.?—2) *oppressor, enemy*. Y. Ned. IX, beg. 41<sup>b</sup> (ref. to זָרָה, Ps. LXXXI, 10) וְכִי זָרָה שֶׁבְּקִרְבְּךָ וְכִי do not make the enemy within thyself thy king; Sabb. 105<sup>b</sup> אֵל זָרָה וְכִי which is the tyrannical power within thee?—Ex. R. s. 34 (play on זָרָה a. זָרָה, v. זָרָה) if one is worthy זָרָה זָרָה נִעֲשִׂים לִי זָרָה they are to him a crown, if not—an enemy; Tanh. Vayakh. 8.—Fem. זָרָה. Yoma 72<sup>b</sup> זָרָה Ms. O. (Ms. M. she becomes estranged from him, v. זָרָה).—3) *outcast; shunned, loathsome* (v. זָרָה). Num. R. s. 7 (play on זָרָה, Num. XI, 20) וְכִי זָרָה וְכִי זָרָה and how does he become an outcast? Leprosy overcomes him.—*Pl.* זָרָה. Ib. זָרָה מִן הַקְּהָל זָרָה excluded from the congregation.—Zeb. III, 1; a. fr.

**זָרָה** ch. same. Targ. Ps. XLIV, 19, v. זָרָה.—Sabb. 82<sup>b</sup>, v. זָרָה.

**זָרָה** m. (b. h.; v. preced. a. next w.) *nausea, loathing*. Num. R. s. 7; Lévi. R. s. 18, v. זָרָה III, זָרָה.

**זָרָה**, v. זָרָה ch.

**זָרָה** m. (v. next w.) *rim, lining, trimming*. Kil. IX, 7 זָרָה מִנְעוּלָה Ms. M. a. oth. (v. Rabb. D. S. a. l. note; ed. זָרָה) a cloth-lined shoe; Y. ib. 32<sup>d</sup> top.

**זָרָה** *to surround, line, trim*. Y. Kil. IX, 32<sup>d</sup> top (ref. אֵיזָה אֲחֵרִין דְּזָרָה עִמָּהּ וְכִי, v. preced.) מִנְעוּלָה שֶׁל זָרָה

(not עִמָּהּ) there are places where they put wool around the shoe from inside.

*Ithpe.* זָרָה (denom. of preced.) *to be made to flow over the rim, to be upset*. Yoma 78<sup>a</sup> מִשּׁוֹם דְּמִזְרִיב ed. (Ar. מִשּׁוֹם דְּמִזְרִיב, Ms. O. מִשּׁוֹם דְּמִזְרִיב, v. Rabb. D. S. a. l. note 70) because the silver vessel (being smooth) may be upset and liquid flow over. V. זָרָה.

**זָרָה** f. (v. זָרָה) *a tray or saucer* fastened to the bottom of a drinking vessel for the reception of drip-pings; in gen. *saucer, dish, disk*. Pesik. R. s. 35 שְׂרָמָה (ed. Fr. זָרָה, corr. acc.) whose face appeared (over the camp) like a small disk of fire; Yalk. Dan. 1062 כְּבִיבִית (corr. acc., or כְּבִיבִית).—*Pl.* זָרָה. Lev. R. s. 5; Num. R. s. 10 (expl. מִזְרִיב, Am. VI, 6) כִּסּוֹת שֵׁשׁ שָׁאִין בָּהֶם זָרָה וְכִיבִית Yalk. Am. 545 שָׁאִין בָּהֶם זָרָה (corr. acc.).

**זָרָה**, v. זָרָה.

**זָרָה** m. (v. זָרָה a. denom. P. Sm. 1154) *zargon*, name of a plant, prob. a species of *beet*. Y. Kil. I, 27<sup>a</sup> bot. זָרָה z. crossed with carrot. [It is evident that our w. cannot mean a vine-shoot, as Fl. to Levy Talm. Dict. I, 564, a. Löw Pl. p. 87 suggest.—R. S. to Kil. I, 4 reads זָרָה or זָרָה.]

**זָרָה** m. *zargunah*, name of a tree or shrub with copious twigs, but bare beneath. Y. Succ. III, beg. 53<sup>c</sup>.

**זָרָה** m. (v. זָרָה 1) *strength, alertness, valor*. Yoma 47<sup>a</sup> (a metaphor in imitation of Prov. XXXI, 29) כָּל הַנְּשִׁים (ed. זָרָה זָרָה זָרָה Ar. (read זָרָה; ed. זָרָה זָרָה זָרָה Ms. M. insert 'זָרָה; Ms. M. 2 זָרָה זָרָה זָרָה; v. Rabb. D. S. a. l. note) all women have done valiantly, but the valor of my mother excelled them all (a metaphor of careful maternity).—2) (v. next w.) *shoots, greens*. Tosef. Sabb. IX (X), 16; Sabb. 103<sup>a</sup> וְכִי הַזָּרָה he who cuts greens, if for human food &c. Ib. XVIII, 2 (126<sup>b</sup>) זָרָה bundles of greens (young reeds &c., available for fodder); ib. 128<sup>a</sup>; Tosef. ib. XIV (XV), 10 זָרָה ed. Zuck. (read זָרָה, Var. זָרָה).—Esp. זָרָה the young sprouts of the service-tree, the interior of which is eaten as a relish. Shebi. VII, 5. Tosef. Sabb. VIII (IX), 9 זָרָה (corr. acc.); Tosef. Maas. Sh. I, 13; Tosef. Ukts. III, 9; Ukts. III, 4.—3) pr. n. (b. h.) *Zered*, name of a brook, זָרָה. Targ. O. Num. XXI, 12; a. e.—Tosef. Shebi. IV, 11; Y. ib. VI, 36<sup>c</sup>; Sifrē Deut. 51 דְּדוֹרָה Yalk. Deut. 874 נִזְלָה דוֹרָה (corr. acc.); v. Hildesh. Beitr. p. 66.

**זָרָה** (denom. of preced.) זָרָה זָרָה (= עֲשֵׂה דִיל) *to do valiantly*. Yoma 47<sup>a</sup>, v. preced.

*Pl.* זָרָה [to strengthen, accelerate growth; comp. זָרָה *Af.*] *to trim, nip shoots off*. Sabb. XII, 2 וְכִי זָרָה he who cuts off dry twigs, or young shoots. Ib. 103<sup>a</sup>, v. preced. Ab. Zar. III, 10 (49<sup>b</sup>). Tosef. Sabb. IX (X), 16 זָרָה ed. Zuck. (Var. זָרָה).

**זָרָה** m. (זָרָה) *coat of mail, armour* (v. P. Sm. 1154, sq. s. vv. זָרָה, זָרָה, זָרָה). Sabb. 62<sup>a</sup>, expl. שְׂרָמָה.

**זָרָה**, Tosef. Sabb. XIV (XV), 10, v. זָרָה pl.

**זְרָהָה** (זְרָהָה) f. (זרד) *bushes of sorb, or service-tree, growing in unhealthy marshes* (v. Löw. Pfl. p. 289) Pes. 111<sup>b</sup> שירי ז' דבי ז' (v. Rabb. D. S. a. l. note 400) the spirits of the sorb-bushes are named *shiddē* (demons). Ib. 'ז' סמיכא למרא וז' a sorb-bush near a town has no less than sixty *shiddē*; [Ms. M. זְרָהָה, זְרָהָה, זְרָהָה; v. Rabb. D. S. a. l. notes].—Kidd. 73<sup>b</sup> 'ז' רש בו וז' a child exposed in a sorb-bush near a town (where it is likely to die) is considered a foundling (אָסִיפֵר). Keth. 79<sup>a</sup> 'ז' וז' אבא ז' וז' a forest (of timber), a sorb plantation and a fish-pond.

**זְרָהָה**, fem. of זר q. v.

**זְרָהָה** I, II, v. זרי I, II.

\***מִלַּח דִּין, זְרָהָה**\* pr. n. pl. *Melah d'Zarvai*, a border place on the east side of the Jordan. Tosef. Shebi. IV, 11 'ז' מלח דין Var. (ed. Zuck. (מלי חזוראי); Y. Shebi. VI, 36<sup>c</sup> מלח דורכאי (read 'זר'=**זְרָהָה**, v. Hildesh. Beitr. p. 61, sq.); Sifré Deut. s. 51 עליה זירוא; Yalk. ib. 874 מיליה וירואי [Hildesh. l. c. a. Neub. Géogr. p. 20 emend מלִיָּא or מלִיָּא (מליחא) for מלח] or מלִיָּא]

**זְרָהָה**, pl. זְרָהָה, v. זריה.

**זְרָהָה** f. (b. h.) *arm; (with animals) fore-leg, shoulder; strength, force*. Ber. 17<sup>b</sup> receive their sustenance from the Lord by dint of their strength (virtue), opp. בצדקה by divine grace. Y. Taan. IV, 69<sup>a</sup> top זרען של כל ישראל the arm (defence, protection) of all Israel. Sabb. 56<sup>a</sup> 'ז' נטלו בו' they took by force. Lev. R. s. 2 כבא בו' like one coming against his neighbor with force (confident of victory).—Hull. X, 1 'ז' the law concerning the shoulder as the priest's share (Deut. XVIII, 3). Ib. 98<sup>a</sup> בשלח ז', v. בָּשָׁל. a. fr.—*Pl.* זְרָהָה, constr. זְרָהָה. Sot. 49<sup>b</sup>; Tosef. ib. XIV, 3 'ז' רורה the supports of the Law.—violent men. B. Mets. 118<sup>a</sup>; a. e.

**זְרָהָה**, זְרָהָה m. (=b. h. זְרָהָה; זרע) *sowing; seed*. Targ. O. Lev. XI, 37.—*Pl.* זְרָהָה, זְרָהָה. Targ. Is. LXI, 11 זְרָהָה (ed. Lag. זְרָהָה sing.). [Y. Sabb. IX, 12<sup>a</sup> top; Y. Kil. III, beg. 28<sup>c</sup> (ref. to Is. l. c.) זְרָהָה מליא *zerûha* is spelt *plene* (with ו); v. יאנא.]

**זְרָהָה** pr. n., נהר ז', v. זוק.

**זְרָהָה** pr. n. pl. *Z'rukinyā*, in Babylonia. Hull. 111<sup>a</sup>.

**זְרָהָה**, v. זְרָהָה.

**זְרָהָה**, Cant. R. to II, 9, v. זרי I.

**זְרָהָה** f. (denom. of זר) *the legal status of the non-priest, the laws concerning non-priests*. Y. Ter. V, 43<sup>c</sup> 'ז' איסור the prohibition as far as it concerns the T'rumah to be eaten by non-priests. Y. Bicc. II, 65<sup>a</sup> 'ז' דיחור inasmuch as they are permitted to non-priests. Y. Orl. II, end, 62<sup>c</sup> 'ז' משום for violating the law forbidding non-priests &c.—Yeb. 68<sup>b</sup>, a. e. (ref. to זר Lev. XXII, 10) 'ז' אמרתי לך וז' the Law treats of non-priests, but not of the mourners; a. e.

**זְרָהָה** (reduplic. of זר, v. זרי; emp. **זְרָהָה**) *to be strong, vigorous, quick*, v. זְרָהָה.—Part. pass. זְרָהָה, v. זְרָהָה.

*Pi.* זְרָהָה 1) *to strengthen, to make active and ready, to instigate*. Pes. 89<sup>a</sup> קאמר כרי לזרזן he said so in order to awaken their emulation in religious acts. Nidd. 31<sup>a</sup>; Yoma 47<sup>a</sup> זְרָהָה I.—Part. pass. זְרָהָה a) *strong, vigorous*. Nidd. l. c.; Snh. 70<sup>b</sup>; a. e., v. זְרָהָה II.—b) *active, zealous to do good, valiant*. Macc. 23<sup>a</sup> זְרָהָה אלא אין זְרָהָה Ar. (ed. מזורז; some ed. מזורז, corr. acc.) only the strong-minded it is worth encouraging; Yalk. Deut. 937; Sifré Num. 1 לזְרָהָה; a. e.—2) (with ב) *to admonish, be severe*. Tanh. Korah 6 זְרָהָה בוקן (Num. R. s. 18 (לדבר להם) he began to speak to them earnestly.

*Hithpa.* זְרָהָה, *Nithpa.* זְרָהָה 1) *to be alert, zealous, conscientious*. Pesik. R. s. 6 (ref. to מזורז, Prov. XXII, 29) thou hast been zealous (conscientious) in thy own occupation. Tanh. P'kudé 11; a. fr.—V. זְרָהָה.—3) *to be armed*. Yalk. Num. 785, v. next w.

**זְרָהָה** I, *Pa.* זְרָהָה same; 1) *to be quick, to hurry*. Targ. Y. II Gen. XXIV, 20 (h. text, מזורז).—Targ. Ps. LXX, 2 זְרָהָה ed. (Ms. ז'; h. text, רוש); a. e.—Part. *Pe.* זְרָהָה, *Pa.* זְרָהָה; pl. זְרָהָה, זְרָהָה, זְרָהָה, זְרָהָה; pl. זְרָהָה, זְרָהָה, opp. מזורז; v. also זְרָהָה.—2) *to quicken, strengthen*. Yeb. 102<sup>b</sup> (expl. רחליק, Is. LVIII, 11) זְרָהָה גרמי it means quickening the bones. Cant. R. to II, 10 זְרָהָה גרמיך (not זורזי) make thyself ready; Pesik. R. s. 15 זְרָהָה.—3) (emp. זְרָהָה, זְרָהָה) *to tie around, gird, arm; to harness, saddle*. Targ. O. Gen. XIV, 14. Targ. Job XXXVIII, 3 זְרָהָה Ms. (ed. זְרָהָה, זְרָהָה). Targ. O. Ex. XXIX, 9; a. fr.—Part. pass. זְרָהָה, זְרָהָה, זְרָהָה, opp. מזורז; pl. זְרָהָה, זְרָהָה, opp. מזורז; v. also זְרָהָה.—Targ. Is. XV, 4; a. fr.—Yeb. l. c. (ref. to רחלצה, Deut. XXV, 9) זְרָהָה ואימא זְרָהָה may I not say, it means *tying on?*

*Ithpa.* זְרָהָה, *Ithpe.* זְרָהָה 1) *to strengthen one's self* (so as not to give way to emotion). Targ. Y. Gen. XLIII, 31. Targ. Esth. V, 10.—2) *to gird one's self, be armed*. Targ. Num. XXXII, 17; 20; a. e.—Targ. Prov. XXX, 31, v. זְרָהָה.—Sifré Num. s. 157 זְרָהָה אלא זְרָהָה זְרָהָה *heh'altsu* (Num. XXXI, 3) means, be armed; Yalk. ib. 785 זְרָהָה (Hebr.).

**זְרָהָה** (זְרָהָה) m. (preced.) 1) *strength, valor*, v. זְרָהָה.—2) *belt, belt-saddle*. Kel. XXIII, 2 זְרָהָה האשקלוני Ar. a. ed. Dehr. (ed. זריז) the Ashkelonian saddle; Sifra M'tsora, Zabim, Par. 2, ch. III; Yalk. Lev. 568 זְרָהָה האשקלוני (corr. acc.).—*Pl.* זְרָהָה, constr. זְרָהָה. Erub. 18<sup>b</sup> זְרָהָה רגליהם of fig-leaves (v. next w.).

**זְרָהָה** II, **זְרָהָה**, **זְרָהָה** ch. same. Targ. I Sam. XVIII, 4; a. fr.—Targ. Is. V, 27 זְרָהָה (constr., ed. Lag. זריז).—*Pl.* זְרָהָה, זְרָהָה *garments, equipment*. Targ. O. Gen. III, 7 (h. text זְרָהָה). Targ. Jud. XIV, 19 זְרָהָה ed. Lag. (ed. Wil. זְרָהָה, h. text זְרָהָה).—Targ. Ps. LXXXIII, 15 זְרָהָה the *crests* of mountains (emp. זְרָהָה; Ms. זְרָהָה, v. זְרָהָה I).

**זְרָהָה**, **זְרָהָה** (redupl. of זרה, v. זרב) *to flow over*. Cant. R. to I, 3 זְרָהָה בשאר . . . זְרָהָה בשאר (not בשאר) as oil on top of another liquid, when the cup is full, does not flow over with other liquids, so will the words of the Law not flow over (the lips) in connection with words of frivolity.

**זְרִיפָּא** m., pl. **זְרִיפִּי** (preced.) *squirtings from a vessel poured out from a height*. Yoma 87<sup>a</sup> ז' דמיא זְרִיפָּא (Var. זְרִיפָּא f., pl. זְרִיפָּא, v. Rabb. D.S. a. l. note 6). [Cmp. b. h. זְרִיבָּה.]

**זְרִיר** I, **זְרִיר** m. (v. זְרִירָה) *wrestler, antagonist, gladiator*. Y.R. Hash. I, 57<sup>a</sup> bot. ז' לנצח זְרִיריו וכ' each is anxious to defeat his antagonist.—*Pl.* זְרִירין, זְרִירין. Lam. R. to V, 1, כובש וכ' . . . שני זרורין . . . אם (not כבוש) if a man trains two gladiators in his house, he will restrain the stronger one &c. [Bib. Hebr. זְרִיר *quick*, or *armed*, v. זריר.]

**זְרִיר** II m. (Syr. זרירא P. Sm. 1156, Ar. *zurzur*; prob. fr. *to circle*) *starling*, also (collect.) *flock of starlings*. Hull. 62<sup>a</sup> להביא את חו' (Sifra Sh'mini, Par. 3, ch. V זרירין, Ar. רין . . .) to include the starling (in the genus raven). Hull. l. c.; B. Kam. 92<sup>b</sup> (prov.) לא לזנום not without cause does the starling follow the raven &c.; Gen. R. s. 65, beg. Ib. אלה ז' אחד וכ' a flock of starlings came to Palestine.—*Pl.* זְרִירין, זְרִירין. Ib. s. 75 ז' וכ' two flocks of starlings cannot sleep on one board (two nations cannot rule at the same time). Tosef. Hull. III (IV), 23.

זְרִירָה, v. זְרִירָה.

**זְרִיר** I, pl. **זְרִירין**, v. זְרִירָה.

**זָרַח** (b. h.; cmp. next w.) [*to spread*,] *to shine, sparkle, rise* (cmp. זָרַח). Hull. 91<sup>b</sup> זָרַח . . . וכי שמש . . . did the sun rise for him (Jacob) alone? Y. Snh. VIII, end, 26<sup>c</sup> . . . וכי שמש זָרַח does the sun shine on him (the thief) alone? a. fr.—Tanh. Tsav 13, a. fr. צרעת צרעה זרחה וכ' leprosy broke out on &c.

*Hif.* זָרַח 1) *to make shine*. Gen. R. s. 22 הצרעת לו זָרַח the Lord made leprosy glisten on his face. Ib. חמה . . . he caused the globe of the sun to shine bright for him (a sign of pardon). Lev. R. s. 28, beg. מִזְרַח מִזְרַח it is reward enough for them that the Lord lets the sun rise &c. Macc. 10<sup>a</sup> (ref. to מזרחו, Deut. IV, 41) זָרַח let the sun shine on unwilling manslaughterers (give them safety). Ib. 'הָזַחְתָּהּ thou (Moses) hast &c.—2) (neut. verb) *to glisten*. Shebi. IV, 7 משִׁזְרִיחוֹ (Ms. M. מִשְׁזָּחִין) when the young figs begin to glisten.—3) (denom. of מִזְרַח) *to go east*. Gen. R. s. 61, end (ref. to Gen. XXV, 6) go as far east as you can.

**זָרַח** I (b. h.) *to scatter, to winnow*. Sabb. VII, 2 היינו הזרחה he who winnows (on the Sabbath).—Ib. 73<sup>b</sup> זָרַח is not winnowing the same process as sifting &c.—Ab. Zar. III, 3 שוחק זרחה לריוח he must grind it and cast it to the wind; a. fr.—Euphem. *to emit semen*. Gen. R. s. 85, v. דגש.

*Pl.* זָרַח same, also *to sift, select*. Pesik. R. s. 10 שיחקו זָרַח the ground and scattered it &c.—Nidd. 31<sup>a</sup>; Yoma 47<sup>a</sup> (ref. to זרירי II Sam. XXII, 40, a. זרירי Ps. XVIII, 40) thou didst sift me (select the best semen for embryonic formation, cmp. זָרַח) and make me healthy.

**זָרַח** ch. same, *to scatter*. Targ. O. Ex. XXXII, 20 (Var. זָרַח).

**זָרַח** II (sec. r. of זָרַח) *to deviate, to do wrong*. Midr. Till. to Ps. LVIII, 4 (ref. to זָרַח ib.) זָרַחם while in the womb you were wrong-doers; Yalk. Ps. 776. Midr. Till. to Ps. XC, 5, v. זָרַח I.

**זָרִיבָּה** f. (זָרַב) *flowing over, boiling over, scalding*. Lev. R. s. 7, end (ref. to Job VI, 17, applied to the deluge) זָרִיבָּהם לחלוטין וכ' their scalding (destruction by hot water) was final (there is no resurrection for them); Gen. R. s. 28, end; Y. Snh. X, 29<sup>b</sup> bot. (cmp. זָרִיבָּה a. זָרִיבָּה).

**זָרִיד** m. (זָרַד) 1) = זָרַד.—2) (from its strengthening effect) *a broth or porridge of broken grain*. Ber. 37<sup>a</sup> ז' זָרִיד Ms. M. (ed. זָרִיד); expl. (in Ms. M. a. Ar., v. Rabb. D.S. a. l. note 30) זָרִיד ארבע ארבע the dish is called *zarid*, when the grain is broken into four pieces (v. Sm. Ant. s. v. Alica; v. M. Kat. 13<sup>b</sup>). Y. Ned. VI, 39<sup>c</sup> bot. [Bekh. 44<sup>a</sup>, v. זָרִיד.]

**זָרִידָה** f. (זָרַד II) *deviation*, (cmp. זָרַד) *lewdness*. Midr. Till. to Ps. XC, 5 (ref. to זָרַחם ib., v. זָרַח I) זָרִידָהם their debauchery was only for a while; Yalk. Ps. 841 זָרִידָהם.

זָרִידָה, v. זָרִידָה.

**זָרִיר** m. (זָרַר) 1) = זָרַר.—2) = זָרַר.—3) (adj.) *strong, quick; scrupulous; industrious*. Snh. 70<sup>b</sup> בן ז' a healthy child; Num. R. s. 10 זָרִיר.—Tosef. Bekh. VI, 10 זָרִיר בן ז' if his son is a bright student; Kidd. 29<sup>b</sup>. Pes. 50<sup>b</sup> ז' one is industrious and will be rewarded &c.; Tosef. Yeb. IV, 8, opp. זָרִיר lazy; a. fr.—*Pl.* זָרִירין, fem. זָרִירָה. Pes. 4<sup>a</sup>, a. e. מקדימין למצות ז' the zealous do their religious duty as early as possible. Sabb. 20<sup>a</sup>, a. fr. זָרִיר priests are presumed to be scrupulous.—Pes. 89<sup>a</sup>, a. e. זָרִירָה the daughters proved to be zealous &c.; a. fr.

**זָרִיר** ch. same. Targ. Prov. XXIV, 5 (some ed. זָרִיר, corr. acc.). Targ. Y. Lev. XXIV, 12, opp. זָרִיר; a. fr.—Hull. 107<sup>b</sup> ז' because he is scrupulous, contrad. to זָרִיר.—*Pl.* זָרִירין, fem. זָרִירָה. Targ. Esth. III, 15; a. e.—Targ. Y. Ex. I, 19 (not זָרִיר . . .).

**זָרִיר** m. *belt*, v. זָרִיר II.

**זָרִירָה** f. (זָרִיר) *strength, quickness, zeal, industry*. Ab. Zar. 20<sup>b</sup>, v. זָרִירָה. Sot. 12<sup>b</sup> כעלמה ב' quick like a girl. Lev. R. s. 11, end (ref. to עלמות, Ps. XLVIII, 15) זָרִירָה with *almuth*, that is with alertness. Sifra Sh'mini, beg. ב' זָרִירָה; a. fr.

**זָרִירָה** ch. same. Targ. Y. Lev. IX, 8, v. preced.—Hull. 16<sup>a</sup> זָרִירָה the Bible verse quoted intimates only Abraham's zeal.

**זָרִירָה** f. (זָרַח) *rise, brightness*. Y. Erub. V, 22<sup>c</sup> זָרִירָה sunrise, East. Gen. R. s. 68 בִּזְרִירָתָה in its rise. Pes. 2<sup>a</sup> כן ז' שמש וכ' Ms. M. (ed. כִּעִין) so will be the sunshine for the righteous &c.; a. fr.

זָרִירָה, v. זָרִירָה.

**זָרַע**, v. זָרַע I.

**זָרַעַתָּה** f. (זָרַע) *sowing, seed*. Ber. 35<sup>b</sup> ז' בשעת ז' at seed-time. Sabb. 91<sup>a</sup> לז' to use it for seed; a. fr.

**זָרַקְתָּהּ** f. (זָרַק) 1) *sprinkling* the blood on the altar. Zeb. 25<sup>b</sup>. Y. Pes. VII, 34<sup>b</sup> bot.; a. v. fr.—2) *thrusting*. Sabb. 96<sup>b</sup> ז' תולדה ז' thrusting (on the Sabbath from one area, רשוח, to another) is forbidden as a subspecies of carrying (v. הוצאה). Y. Erub. IV, beg. 21<sup>d</sup> ז' ע"י by means of thrusting from place to place; a. fr.

**זָרִיקָא, זָרִיקָא** f. (זִרְק) *that which is thrown off, pickings in the woods*, used as fuel. Targ. Is. XXXIII, 4 'זִרְק' ed. Lag. (oth. ed. 'זִרְק', 'זִרְק'; h. text גִּבִּים, comp. אִרְי; v. נִבְבָּה).

**זָרִיקָא** m., pl. **זָרִיקָין** (זִרְר) comp. זָרַי; comp. Lat. sternuo) *sputtering, sneezing*. Targ. Job XLI, 10 זָרִיקָי (Var. זָרִיקָא) (זָרִיקָי).

**זָרִיקָתָהּ**, v. זָרִיקָא.

**זָרִיקָא**, v. זָרִיקָא.

**זָרִיקָא**, *Ithpa*. **זָרִיקָא** (orig. *Ithpa*. of זָרַק, fr. זָרַךְ, comp. אֶתְרַקֵּל P. Sm. 952; v. ib. 1157 s. v. זָרַק a. sq.) *to walk proudly*. Targ. Prov. XXX, 31 מִיִּזְרִיקָא ed. Lag. (ed. Wil. מִיִּזְרִיקָא, v. מִיִּזְרִיקָא, v. מִיִּזְרִיקָא).

**זָרִיקָתָהּ** f. ch. (=b. h. זָרַם; comp. זָרַי) *skower, storm*. Targ. Is. IV, 6 Ib. XXVIII, 2; a. e.

**זָרִיקָא** m. (זִרְר, comp. זָרִיקָא) *vomiting, nausea*. Lev. R. s. 18, end (expl. זָרַק, Num. XI, 20); (Num. R. s. 7 לָזָרָא; Ar. s. v. בִּזְעָא: בִּזְעָא).

**זָרִיקָא** m. (*Parel* of זָרַק, comp. זָרִיקָא II) *leather bag, hose*. Targ. Ps. CXIX, 83 (h. text זָרַק).—B. Mets. 103<sup>b</sup> 'זָרִיקָא buckets and hose (for irrigation). B. Bath. 58<sup>a</sup> ז' אמרה לז' (comment. זָרִיקָא, Ms. O. זָרִיקָא, corr. acc.) she means a hose (which had been made of the hide of the animal stolen from her). Ib. 167<sup>a</sup> קם אז' (some ed. זָרִיקָא, v. Rabb. D. S. a. l. note) he wrote standing on a hose (to imitate a trembling hand-writing).—*Pl.* זָרִיקָא. Targ. Job XXXII, 19 Ar. (ed. לגינין, insert זָרִיקָא).

**זָרִיקָא** m. (v. P. Sm. 1158) *arsenic, orpiment* (v. Sm. Ant. s. v. Arsenicon). Hull. 88<sup>b</sup> bot.

**זָרַע** (b. h.; comp. זָרַי) *to strew, sow*. Kil. I, 9. Ib. II, 3 &c. זָרַע, v. אָפַךְ; a. fr.—Part. pass. זָרִיעַ, f. זָרִיעָה; pl. זָרִיעִים &c. Ib. חטים ז' sown with wheat; a. fr.—Y. Sot. I, 17<sup>b</sup> top 'כשם . . . כשם ז' as well as their vineyards are sown with mixed seeds, so are their daughters &c. (faithless wives).

*Nif.* זָרַע *to be sown, to be stocked with seed*. Gen. R. s. 83, end, a. e. 'זָרַע ז' בשבילי the field has been sown for my sake. Shebi. IV, 2 תִּזְרַע may be sown; a. fr.

*Hif.* זָרַע *to emit semen* (also used of women emitting a secretion at coition). Ber. 60<sup>a</sup>, a. e. אִישׁ מִזְרִיעַ הַחֵלָה when the male is the first to emit semen; אִשָּׁה מִזְרִיעַ when the female is the first &c.; a. fr.

**זָרַע** I ch. same. Targ. Jud. VI, 3; a. fr.—Part. זָרַע, (זָרַע). Targ. Prov. XI, 18; a. fr.—Targ. Is. XXVIII, 25 זָרַעִי. Ib. XXXII, 20 זָרַעִין.—R. Hash. 16<sup>a</sup> זָרַעִי let him sow early seed (barley &c.). Y. Peah VII, 20<sup>b</sup> top 'זָרַעִי חֵלָה ז' planted carrots on his field; a. fr.

*Ithpa.* זָרַעִי, *Ithpe.* זָרַעִי as preced. *Nif.* Targ. O. Deut. XXIX, 22; a. e.—Y. Peah l. c. זָרַעִין they have been planted.

*Af.* זָרַע as preced. *Hif.* Y. Kil. I, 27<sup>a</sup> bot. זָרַעִין and they copulated.

**זָרַע** m. (b. h.; preced.) *seed; animalic semen* (mostly זָרַעִי). Gen. R. s. 73 ז' וְכ' the water in their bellies turned into semen. Y. Kil. I, 27<sup>a</sup> bot. ז' he may take seed thereof. Shebi. II, 8 ז' שִׁדְּרָא which he planted for the sake of obtaining seed, opp. לִירָק for using it as vegetable; a. fr.—Transf. *issue, descent*. Gen. R. s. 23; s. 51 ז' שִׁדְּרָא ז' אִתָּהּ that issue which was to come from a foreign place (Moab). Ber. 31<sup>b</sup> ז' שְׂמוֹשָׁה ז' a descendant who will anoint two men; a. fr.—*Pl.* זָרַעִים. Peah II, 3 ז' חֶלֶק מִפְּסִיק לז' all of them form a partition with regard to seeds (making each field separately subject to Peah), opp. to trees. Kil. III, 2 ז' כָּל מִין ז' all kinds of seeds (small vegetable), opp. יִרְקוֹת large beans &c.; a. fr.—Y. Shebi. II, 34<sup>a</sup> top שִׁשׁ זָרַעִין שָׁשָׁה six *sowing seasons* during a Sabbatical period.—*Order of Seeds, Z'raim*, the first of the six orders of the Mishnah a. Tosefta. Sabb. 31<sup>a</sup>. Esth. R. to I, 2.

**זָרַע II, זָרַעָא** ch. same. Targ. O. Gen. I, 11; a. fr. ז' that which is fit for propagation, *seed-capsule*, v. בָּרָא. Targ. Prov. XI, 21; a. fr.—Targ. Ps. XXXVII, 26 Ms. (ed. זָרַעִי, v. זָרַעִי II).—Y. Snh. VII, end, 25<sup>d</sup> ז' רִבְיָה ז' flax-seed.

**זָרַעִין** m. (b. h.; preced. wds.) *rows of plants in one bed*, also (=זָרַעִים) *seeds*. Kil. II, 2 ז' גִּנְהָא זָרַעִין גִּנְהָא ז' garden seeds which are not used for food, i. e. seeds of vegetables; Tosef. Maasr. III, 14; Sabb. IX, 7. Tosef. l. c. זָרַעִי ז' field seeds (e.g. vetch &c.). Kil. III, 1 ז' חֲמֵשָׁה ז' five rows of different seeds; a. fr.

**זָרַעִי**, Snh. 37<sup>a</sup>, v. זָרַעִי.

**זָרַעִי** f., v. זָרַעִי.

**זָרַעִי** f. (preced. wds.) *descendants, family*.—*Pl.* זָרַעִי. Snh. IV, 5 (37<sup>a</sup>) זָרַעִי ז' Mish. a. Y. ed. (Bab. ed. זָרַעִי, v. Rabb. D. S. a. l. note 10) his own (the murdered man's) blood and that of his eventual descendants; Gen. R. s. 22; Yalk. Gen. 38.

**זָרַעִי, זָרַעִיָא, זָרַעִי** ch. same. Targ. O. Deut. XXIX, 17. Targ. Josh. VII, 14; a. e.—Y. Kil. IX, 32<sup>c</sup> top ז' פְּסִיקָה לֹא זָרַעִיָא his race shall never cease; Y. Keth. XII, 35<sup>b</sup> top זָרַעִיָא (corr. acc.). Koh. R. to IV, 9 זָרַעִי ז' ז' here is the third generation of that family &c.—*Pl.* זָרַעִי, זָרַעִיָא; constr. זָרַעִי. Targ. O. Gen. IV, 10 (comp. Snh. IV, 5 quot. in preced.; ed. Berl. זָרַעִי). Targ. Zech. XII, 12, 14 (not זָרַעִי). Targ. O. Ex. VI, 14 (ed. Berl. זָרַעִי); a. fr.—Kidd. 70<sup>b</sup> ז' אִיכָא ז' there are two families in N. &c.











**חַבִּיל** **יָמָא** **חַבִּיל** (v. **יָמָא** II) pr. n. *Häbel Yamma* (district of the sea), a Babylonian district (v. Berl. Geogr. p. 34, sq.; Neub. Géogr. p. 327). Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top (not חביל); Gen. R. s. 37 **חַבִּיל**.

**חַבִּילָא** I f. (חבל) *injury, loss*. M. Kat. 28<sup>b</sup> ויירי לאזלא **חַבִּילָא** (Ms. M. **חַבִּילָא**) woe for him that is gone, woe for the loss!—Bekh. 8<sup>b</sup> מנא דלא שויר **חַבִּילָא** (Rashi חבליה) a utensil which is not worth the damage which it causes.

**חַבִּילָא** II (v. next w.) *bundle*.—*Pl.* **חַבִּילָא**. Lev. R. s. 14 (prov.) חַבִּילָא אשהו תרין חַבִּילָא if one rope is untied, two bundles are loosened. [Ar. ed. Koh., a. ed. Wil. **חַבִּילָא**.]

**חַבִּילָה** f. (חבל) 1) *connection, whatever is in a connected state*. Kel. XVIII, 9 וכל חַבִּילָה מִיִּטְמָא דְּוִי וכל חַבִּילָה מִיִּטְמָא דְּוִי gets unclean only when combined, and can become clean again &c., opp. **אִיבָרִים**; Succ. 16<sup>a</sup>.—2) *bundle, load, baggage, luggage*. Y. Ter. X, 47<sup>b</sup> top, v. **חַבִּילָה**. B. Mets. 72<sup>b</sup> וכל חַבִּילָה if one carries a load (as a messenger) from one place to another (where prices are higher). Kidd. 65<sup>b</sup> וכל חַבִּילָה and have luggage with them. B. Mets. 78<sup>a</sup> וכל חַבִּילָה when the working man has left a bundle (of tools) with him (as a pledge that he will come to work); a. fr.—*Pl.* **חַבִּילָה**, **חַבִּילָה**, constr. (mostly) **חַבִּילָה**. Sabb. XVIII, 2 קש וכל חַבִּילָה bundles of straw &c.—Y. Ber. VII, beg. 11<sup>a</sup> חַבִּילָה from three different bundles (of hyssop). B. Kam. 10<sup>a</sup> bot. **חַבִּילָה** Ms. M. (ed. sing.) one adding bundles (of dry twigs) to the fire.—Ber. 49<sup>a</sup>, a. e. חַבִּילָה אֵין חַבִּילָה we must not perform religious duties bundle-wise (but pay attention to each singly). Erub. 54<sup>b</sup> (ref. to Prov. XIII, 11) חַבִּילָה חַבִּילָה if one studies bundle-wise (too many subjects at a time), his learning will decrease (ed. many subjects he will become poorer in learning). B. Mets. 84<sup>b</sup> וכל חַבִּילָה thou hast surrounded us with bundles of arguments which contain no substance; a. fr.—3) *band, bandage*. Ab. Zar. 10<sup>b</sup>, sq. חַבִּילָה the bond (of friendship between the two nations) is severed.—*Pl.* **חַבִּילָה**. Lev. R. s. 14; Yalk. Job 905 חַבִּילָה consists of cells, convolutions and bands (muscles).—4) *pledge*, v. **חַבִּילָה**.

**חַבִּין**, Tosef. Kil. III, 15, v. **חַבִּין**.

**חַבִּינָא**, v. **חַבִּינָא**.

**חַבִּינָא**, v. **חַבִּינָא**.

**חַבִּינָא** f. (חבן, denom. of **חַבִּין**, v. **חַבִּין**, P. Sm. 1181, *to fold hands in the bosom idleness*. Targ. Prov. XXXI, 27 וכל חַבִּינָא ed. Lag. (Var. **חַבִּינָא**, ed. Wil. **חַבִּינָא**, corr. acc.). Ib. XXII, 13 **חַבִּינָא** ed. Lag. (Var. a. ed. Wil. **חַבִּינָא**, corr. acc.).

**חַבִּין**, Y. Peah I, 16<sup>a</sup> בר דחַבִּין, v. **חַבִּין**.

**חַבִּין** m. (חבין) *a dish of flour, honey and oil beaten into a pulp*; חַבִּין a **חַבִּין** boiled in a pot. Ber. 36<sup>b</sup>, v. **חַבִּין**.—Gen. R. s. 48.

**חַבִּיצָא** ch. 1) same. Ber. 37<sup>b</sup>; Men. 75<sup>b</sup> **חַבִּיצָא** (fem.; Ms. M. **חַבִּיצָא**, v. Rabb. D. S. a. l. note). Y. Ned. VI, beg. 39<sup>c</sup>.—2) *a cake of pressed dates*. B. Mets. 99<sup>b</sup> (Ar. **חַבִּיצָא**, Ms. H. **חַבִּיצָא**).

**חַבִּיר**, v. **חַבִּיר**.

**חַבִּירָא**, v. **חַבִּירָא**.

**חַבִּירָא**, **חַבִּירָא**, **חַבִּירָא**, v. **חַבִּיר**, a. **חַבִּירָא**.

**חַבִּישָׁה** f. (חבש) *imprisonment*. Snh. 78<sup>b</sup> מִנָּה לָן חַבִּישָׁה whence do we derive the right of committing to prison (to await the result of wounds afflicted)?—Y. Yeb. XII, 12<sup>d</sup> bot. חַבִּישָׁה בית חַבִּישָׁה the prison where R. Akiba was confined.

**חַבִּית** f. (חבב, as **חַבִּית** fr. גוז, v. Fl. to Levy Talm. Dict. II, 2021) *an arched, pouched vessel, (earthen) wine jug*. B. Kam. III, 1 (27<sup>a</sup>, identical with **חַבִּית**); a. fr.—Kel. II, 3 חַבִּית של שוֹמְרֵי הַיָּם the swimmers' bottle (used for practicing).—*Pl.* **חַבִּית**. Ib. 2 לודיות חַבִּית Lyddian jugs, smaller than Bethlehem bottles. Nidd. 6<sup>b</sup>, v. **חַבִּית** I h.; a. fr.

**חַבִּיתָא** ch. same. B. Kam. 27<sup>a</sup>. Sabb. 74<sup>b</sup> דעביר דחַבִּיתָא who makes an earthen jug (on the Sabbath); a. e.—*Pl.* **חַבִּיתָא**. Ib. 110<sup>a</sup> חַבִּיתָא Ms. M. (ed. **חַבִּיתָא**) on two jugs.

**חַבִּיתָין** f. pl. (b. h. **חַבִּיתָין**; חבב, comp. **חַבִּיתָין**) a sort of *cakes* (comp. **חַבִּיתָין**). Y. Yoma I, beg. 38<sup>a</sup> חַבִּיתָין נאמר המיד בחַבִּיתָין the word *tamid* is used in connection with *ḥabittin* (Lev. VI, 13). Ib. חַבִּיתָין מעבד (sub. **חַבִּיתָין**) the offering of the cakes at the Highpriest's inauguration is no indispensable requirement. Men. XI, 3 חַבִּיתָין חַבִּיתָין the cakes at the Highpriest's inauguration.

**חַבִּל** (b. h.; comp. **חַבִּל**) 1) *to seize, to take a pledge*. Mekh. B'shall., Vayassa, s. 1, a. e., v. **חַבִּלָה**.—B. Mets. IX, 13 (115<sup>a</sup>) חַבִּיל את הדיחין he who seizes millstones (for his debt); a. fr.—2) *to twist (v. **חַבִּל**); to do violence, unshape; to inflict a wound, to hurt* (followed by ב of the object). B. Kam. VIII, 1 חַבִּיל בחבירו he who injures his neighbor. Sabb. XIV, 1. Ib. 106<sup>a</sup> חַבִּיל לכלב one who wounds (an animal on the Sabbath is guilty) when he needs the blood for his dog. Ib. חַבִּיל בעלמא one who wounds generally (not for a purpose); a. fr.—3) *to writhe, travail*, v. **חַבִּיל**.

**חַבִּיל** 1) *to be seized*. Yalk. Ex. 351 חַבִּיל שנירין **חַבִּיל** (B. Mets. 114<sup>b</sup> **חַבִּיל**) which may be seized as a pledge in day time.—2) *to be injured*. Tosef. B. Kam. IX, 29 מִן חַבִּיל וכל חַבִּיל although the injurer does not ask the injured (to pray for him), the injured must pray &c.; a. fr.

**חַבִּיל** 1) *to injure, wound; to unshape, ruin, spoil*. Ber. 51<sup>a</sup> לִחַבִּיל יֵשׁ לִי I have permission to injure (kill). B. Kam. 91<sup>b</sup> לִחַבִּיל בְּעַצְמוֹ to mutilate one's self.—Kel. XIV, 2 מִשְׁחַבִּיל from the moment he batters (the tube, for fitting it into the top of the staff); Tosef. ib. B. Mets. IV, 5 מִשְׁחַבִּיל, v. **חַבִּיר**. Num. R. s. 10 (play on **חַבִּיל**, Prov. XXIII, 34) שְׁחַבִּילָהּ יַעֲלֶה whom Jael mutilated on his

head. Yalk. Ex. 301 מְחַבְּלֶיךָ מַעֲשֵׂיכֶם you have ruined (turned to evil) your deeds. Snh. 24<sup>a</sup> וְכִי לֹוֹחַ זֶה וְכִי לֹוֹחַ זֶה (Ms. K. (זֶה אֶחָד זֶה אֶחָד) would each other's feelings in discussions; a. fr.—2) *to travail*. Taan. 8<sup>a</sup> בֹּת. וְאִינָהּ יוֹלֶדֶת מְחַבְּלָתָא וְאִינָהּ יוֹלֶדֶת (Rashi: הוֹבֵלָתָא) travails but cannot give birth.—*Pass. pass.* מְחַבְּלָתָא *ruined*. Ex. R. s. 30.

*Hithpa.* מְחַבְּלָתָא *to be spoiled, ruined*. Mekh. B'shall., Vayassa, s. 1 נִרְחַץ דְּבַר הַמִּתְחַבֵּל לְרוּחַ דְּבַר הַמִּתְחַבֵּל he puts a thing which spoils (the taste) into a thing which is spoiled.

**חָבַל** I, **חָבִיל**, fut. יִחַבֵּל same, *to wrong, be violent*. Targ. Job XXXIV, 31.

*Pa.* יִחַבֵּיל 1) *to injure; to ruin, destroy* &c. (corresp. to b. h. הִשְׁחָתִיתָ). Targ. O. Lev. XIX, 27. Targ. Gen. VI, 12; a. fr.—*Part. pass.* מְחַבֵּל *mulatated, blemished*. Targ. O. Deut. XXIII, 2. Targ. Mal. I, 14.—B. Kam. 87<sup>a</sup> אִי בְעִי מְחַבֵּל בָּהּ לֹא מְחַבֵּל בָּהּ לֹא מְחַבֵּל Ms. M. (ed. מוֹחָח, incorr.) if he desired to wound her (his daughter), he dared not.—2) *to travail*. Denom. מְחַבְּלָתָא.

*Ithpa.* אִתְחַבֵּל *to be corrupted, destroyed*. Targ. Gen. VI, 11, sq. Targ. Job XVII, 1; a. e. [Targ. Ps. LXII, 11, v. הָבַל].—*Ithpe.* אִתְחַבֵּל *to get sick*. B. Mets. 97<sup>a</sup> וְיָמִית וְיָמִית Ms. H. (ed. חָבִיל).

**חָבַל** II m. (preced.) 1) *injury*, v. חָבַלָא I.—2) *woe!*, *Oh!* (cmp. חָבִיל II). Targ. Job X, 15 (Var. חָבִיל II); a. e.—[Also in Hebr. diction] Ned. 74<sup>b</sup> וְכִי עָלִיךָ וְכִי וְכִי woe unto thee! (a pity) that &c. Snh. 111<sup>a</sup>; Ex. R. s. 6, a. e. וְכִי עָלִיךָ וְכִי Oh, for those who are gone and cannot be replaced! Ib. s. 26; Mekh. B'shall., Vayassa, s. 6 (prov.) וְכִי עָלִיךָ וְכִי (not אָבַל) when the house falls, woe to the windows!; a. fr.—3) (adv.) *to ruin*. Pes. 20<sup>b</sup> וְכִי עָלִיךָ וְכִי (v. Rabb. D. S. a. l. note 9) it must be poured out (and go) to ruin; B. Kam. 116<sup>a</sup> (ed. חָבַל, corr. acc., v. Rabb. D. S. a. l. note 30), opp. to חָבֵשׁ וְכִי, v. חָבֵשׁ.

**חָבַל**, v. חָבִיל.

**חָבַל** m. (b. h.; חָבַל) 1) *rope, a measure of dimensions, rope's length*. Gen. R. s. 93 בָּהּ חָבַל חָבַל חָבַל tied rope to rope, v. חָבֵשׁ; Cant. R. to I, 1. Erub. V, 4 בָּהּ חָבַל חָבַל חָבַל Sabbath distances must be measured with a rope of fifty cubits' length. Ib. 58<sup>a</sup>, v. אֶפְסָקִינָא. B. Bath. VII, 2 (103<sup>b</sup>) בָּהּ חָבַל חָבַל חָבַל measured with the rope (exact dimensions). Peah IV, 5 עַל חָבַל in a straight line, v. חָבֵשׁ; a. fr.—*Pl.* חָבֵשׁ. Erub. I. c. חָבַל חָבַל חָבַל there are three kinds of ropes (used for legal purposes).—Trnsf. *share, possession*. Sifré Deut. 312 חָבַל חָבַל חָבַל means lot; a. e.

**חָבַל** m. (b. h.; חָבַל) 1) *writhing, throes of birth, agony*. Snh. 98<sup>b</sup>, a. e. חָבַל חָבַל חָבַל the sufferings which are to precede the advent of the Messiah.—*Pl.* חָבֵשׁ, constr. חָבֵשׁ. Nidd. 31<sup>a</sup> חָבַל חָבַל חָבַל the pains at giving birth to a female. Ib. חָבַל חָבַל חָבַל (read: חָבֵשׁ). Ib. חָבַל חָבַל חָבַל and this is the cause of woman's throes.—2) *damage, injury*. Mekh. Mishp., N'zikin, s. 8 חָבַל חָבַל חָבַל the damages for a wife's injury belong to her husband.

**חָבַל**, **חָבִיל**, **חָבִיל** ch. same.—*Pl.* חָבֵשׁ, חָבֵשׁ, חָבֵשׁ. Targ. Is. XIII, 8. Ib. XXI, 3; a. e.

**חָבַל** I, **חָבַלָא** m. (preced.) *injury, ruin*. [Dan. III, 25 חָבַל. Ezra IV, 22 חָבַלָא].—Constr. חָבַל. Targ. Job V, 21. Ib. 22 (ed. Wil. חָבַל). Targ. Y. II Gen. XXII, 10 חָבַלָא (=ח. שָׁחַח). Targ. Jon. II, 7; a. e.—B. Kam. 89<sup>b</sup> חָבַלָא for the injury he sustained. Bekh. 8<sup>b</sup> חָבַלָא Rashi, v. חָבֵשׁ. Snh. 100<sup>b</sup> לִיזוּל לִיזוּל go to ruin.

**חָבַל**, **חָבַלָא** f.=h. חָבַלָא, *destruction*. Targ. Y. I Ex. IV, 25 מְחַבְּלָא (II מְחַבְּלָא). Targ. Y. I Gen. XXII, 10 (II some ed. חָבַלָא), v. preced.

**חָבַל** II, **חָבַלָא** ch.=h. חָבַל, 1) *rope, measure*. Targ. II Sam. VIII, 2.—Y. Šot. VIII, end, 23<sup>a</sup> חָבַל חָבַל חָבַל called the ending point of a rope measure its head. Lev. R. s. 14, v. חָבֵשׁ II.—Koh. R. to IX, 10 חָבַל חָבַל חָבַל get a rope and tie it &c. Gen. R. s. 49 חָבַל חָבַל חָבַל thou seizest the rope by both ends (demanding justice and mercy); Lev. R. s. 10, beg.; a. fr.—*Pl.* חָבֵשׁ. Targ. II Sam. I. c. חָבַל חָבַל חָבַל. Targ. Prov. V, 22; a. e.—Y. Sabb. VII, 10<sup>c</sup> top, v. חָבֵשׁ. Y. Meg. IV, 74<sup>d</sup> bot. חָבַל חָבַל חָבַל make ropes and catch deers.—2) *district*. Constr. חָבַל, v. חָבֵשׁ.

**חָבַלָא**, v. preced.

**חָבַלָא** f. (חָבַל) *injury, mayhem; damages for mayhem*. B. Kam. 87<sup>a</sup> חָבַלָא חָבַלָא חָבַלָא to whom belong the damages? Ib. 91<sup>a</sup> bot. חָבַלָא חָבַלָא חָבַלָא we disallow payment in instalments only for the injury, because he caused a loss of money (to the wounded person); a. fr.—*Pl.* חָבַלָא. Ib. Snh. I, 1, v. חָבֵשׁ; a. fr.

**חָבַלָא** f. (preced.) *destruction*. חָבַלָא חָבַלָא חָבַלָא angels of destruction, *demons*. Kidd. 72<sup>a</sup>; a. fr. [Chald. חָבַלָא or חָבַלָא, v. חָבַלָא.]

**חָבַלָא** f. (preced.) *act of destroying*. Targ. Y. Ex. XII, 27.

**חָבַלָא**, **חָבַלָא**, v. חָבֵשׁ.

**חָבַלָא**, v. חָבֵשׁ.

**חָבַלָא**, v. חָבֵשׁ.

**חָבַלָא** (cmp. חָבַשׁ) *to crush, press down*. B. Mets. 80<sup>b</sup> Ar., v. חָבַשׁ.

*Nif.* חָבַשׁ *to be crushed*. Hull. 42<sup>b</sup> חָבַשׁ חָבַשׁ חָבַשׁ the larger portion of which is crushed.

**חָבַשׁ** m. (preced.) *crush through pressure*. B. Mets. 116<sup>b</sup>, v. חָבַשׁ.

**חָבַשׁ**, *Pi.* חָבַשׁ (cmp. חָבַשׁ) *to beat milk* &c. into a pulp, *to make a pulp, to scramble*. Sabb. 95<sup>a</sup>; Tosef. ib. IX (X), 13 חָבַשׁ חָבַשׁ חָבַשׁ he who makes thick milk (on the Sabbath, oth. opin. in Rashi: *who presses thick milk* in a bag to let the fluid run out). Ib. XII (XIII), 14 חָבַשׁ חָבַשׁ חָבַשׁ (Var. חָבַשׁ, v. ed. Zuck. note) provided, he does not beat it into a pulp. T'bul Yom II, 4 חָבַשׁ חָבַשׁ חָבַשׁ if the unclean person stirred (the jelly with the oil on top).

Y. Maasr. II, 50<sup>a</sup> top; a. e. [Y. Orl. I, 61<sup>b</sup> top תבצלת, read: תבצלת.]

**תבצלת** f. (b. h.; prob. a comp. of תב, v. חוב II, a. בצל; v. Ges. H. Dict.<sup>10</sup> s. v.) *young lily*, before its leaves are unfolded. Cant. R. to II, 1 קורא אותה כ"ז שדורא קטנה קורא אותה כ"ז as long as the lily is small, it is named *h*, when it is full-grown it is named *shoshannah*; v. תבא.

**תבק** (b. h.; cmp. אבק.חבב. to embrace, press, fasten. Part. pass. תבוק, pl. תבוקין *clinging to, creeping* (of vines). Y. Kil. VI, beg., 30<sup>b</sup> לכותל ד' creeping up the wall.

**Pi.** תבק to embrace. Pesik. R. s. 3 באין ומתבקין וכ' they shall come and embrace Rachel's grave; a. fr.

**Hithpa.** תבק to embrace one another, make love. Y. Bets. II, 61<sup>e</sup> ותבק עמי making love to thy wife; Y. Sabb. II, 6<sup>d</sup> bot. מתבק.

**תבק**, Pa. תבק 1) same. Targ. Prov. IV, 8 תבקיה embrace her (Wisdom). Ib. V, 20; a. e.—Pes. 111<sup>b</sup> תבקיה לדיקלא (Ms. M. ונתקיה, v. Rabb. D. S. a. l. note, Rashi נפלא אדקלא, Rashb. נפלא אד' he threw his arms around the tree.—2) to fold hands, cmp. תבקינתא. Targ. Prov. VI, 10 (h. text תבק).

**תבק** m. (preced. wds.) *junction*; 1) *loop of ribands on the shoe, ankle loop*. Nidd. 58<sup>a</sup> ד' מקום ד' the part of the leg to the place where the loop sits (is called the inside of the leg); וד' עצמו and (if blood is found) on the ankle itself. [Oth. opin.: 'the place where the leg meets the thigh in a squatting position', Ar.—'the knee-hole with its sinews', Rashi.]—2) *riband around the neck*.—Pl. תבקין. Sabb. 57<sup>a</sup>—3) *a band with which the saddle or housing of an animal is fastened around its belly*; [Oth. opin.: *the housing itself*]. Kel. XIX, 3. Sifra Sh'mini, Sh'rats., Par. 6, ch. VIII; Sabb. 64<sup>a</sup>. B. Bath. 78<sup>a</sup>, v. תבקין.

**תבר** (b. h.) 1) *to join, befriend, assist*. Y. Ab. Zar. I, 39<sup>b</sup> top (ref. to Ps. LVIII, 6) [read:] הוא כל מי שדורא חובקו הוא (in his political ambition), him he befriended. —Esp. תבר, pl. תברין, having a share in the ownership of a sacrifice, v. תבירה. Men. IX, 9 (93<sup>b</sup> bot.) אחד מניה לכל החו' Ms. M. (ed. תברין) one of the company does the waving in behalf of all of them. Ib. 94<sup>a</sup> נחמנח בחו' is reduced in numbers as regards the participants (only one of them being required to act). Tem. 2<sup>a</sup>; Arakh. 2<sup>a</sup> בעלי ד' (sub. קרבן) partners of a sacrifice (also בעלי קרבן).—2) with על (cmp. תוג) to join against, protest. B. Bath. 11<sup>a</sup> ותברו עליו וכ' his brothers &c. combined to protest against his actions.—3) to tie, fascinate, charm. Lam. R. to I, 5 ותברין וכ' they procure a charmer and charm the serpent. Sifra Deut. 172 ד' גרול ד' he who charms large objects; Ker. 3<sup>b</sup> גרול ד' תבר גרול ד' Ker. l. c. תבר ד' הוא but what kind of charmer (Deut. XVIII, 11) is he that is liable only to lashes (v. תלאו)? a. fr.—[4] (cmp. תבל) to unshape, wound. Denom. תבירה.]

**Pi.** תבר 1) to join, fasten. Yalk. Job 927 (ref. to Job XL, 30) שד' עצמו במצות מי שד' whoever befriended himself with good deeds; Tanh. Nitsab. 4 (corr. acc.). Kel. XIV, 2

והתבר (or ותבר) and he fastened the tube to it (the staff). Ib. משתבר from the moment he attaches it, opp. כל דמ' וכ' Part. pass. מתבר. Ib. XII, 2 משיחבל, v. תבל.—Part. pass. מתבר. Ib. XII, 2 whatever is fastened (belonging) to an object fit to become unclean &c.—[לקרקע] faced, immovable, opp. תלוש. B. Mets. 89<sup>a</sup> במ' אוכל may eat of what is standing in the field (Deut. XXIII, 25, sq.). Peah IV, 1, v. תלית. Y. ib. 18<sup>a</sup> בדלית וברקל and when the Mishnah says 'of that which is attached to the vine and tree'; וד' וכ' if you say, it means that which is attached, then the Mishnah means to say that the owner must designate the *Peah* while it is up (on the tree) &c.—Ib. II, beg. 16<sup>d</sup> (in a passage misplaced and corrupted) ד' גר' מ' ואינו מ' this 'fence' (Mish. ib. II, 3) is to be considered as something attached to the ground (like a growth) and (in other respects) as not attached.—2) to charm. Lam. R., introd. (R. Josh. 2) תבר ד' החויל מתבר (not מחבר בידים) he began to consult charmers (with ref. to Ez. XXI, 26). Snh. 65<sup>a</sup> לקטר תבר he burns incense for charming purposes (to exorcise the demons); a. fr.

**Nif.** תבר to be joined, gathered. Gen. R. s. 80 (ref. to Hos. VI, 9) as the priests תברין על וכ' are grouped around &c.; Macc. 10<sup>a</sup> ותברין וכ'.

**Hithpa.** תבר, Nithpa. תבר 1) same; v. supra.—2) to associate, make friends with. Ab. I, 7.—Num. R. s. 20, beg. תברי מואב וכ' Moab and Midian formed an alliance; Tanh. Balak 3.—3) to be charmed, spellbound. Ib. B'shall. 18 מיר נחור' וכ' at once the bird is spellbound (by the snake looking at its shadow) and falls to pieces; Yalk. Ex. 255 מר (read מרדובר); Mekh. B'shall., Vayassa, s. 1 (ומיר אל) (not מתבר) it remains spell-bound over its own shadow.

**תבר**, Pa. תבר ch. same, 1) to fasten, join. Targ. Ps. CXIX, 69 (Ms. תבר Pe; h. text תפלי).—2) to combine against. Targ. Job XVI, 4 (h. text תברירא).—3) to charm. Targ. Y. I Deut. XVIII, 11.—4) to wound, v. infra. [Y. Maas. Sh. V, 56<sup>b</sup> bot., v. תבר.]

**Hithpa.** תבר, תבר 1) to associate. Targ. Hos. IV, 17; a. e.—2) to be wounded. Keth. 5<sup>b</sup> תבר או תבר פקד' ד' מפקד פקד' או תבר ד' is the blood (in the womb) stored up, or is it the result of a wound?; ib. 6<sup>a</sup> תבר ד' חבורי מתבר.

**תבר** m. (b. h.; preced. wds.) (with suff. תבר) 1) *associate, friend, partner* (in sacrifices); *colleague, fellow-student; fellow-being; of the same kind* (also of things). Ab. II, 9 טוב ד' a true friend; רע ד' a false friend. Ib. 10 ב' טוב ד' thy neighbor's honor. Sabb. 63<sup>a</sup> top טוב ד' with a good friend (an obscene disguise for a fair woman, v. תבריל); a. v. fr.—(in Babli) ד' תבר colleague and pupil, a title of distinction for a student, *fellow*. Y. Shek. III, beg. 47<sup>b</sup>; Y. B. Bath. IX, end, 17<sup>b</sup>, a. e. ד' ד' was a fellow under R. Ak.; Bab. ib. 158<sup>b</sup>. Ber. 27<sup>b</sup> ד' ד' who was a fellow (under Rab).—2) *Haber, Fellow*, a scholar's title, less than תביר or תביר. Kidd. 33<sup>b</sup> (in Chald. phras.) ד' תבר ye are *hakkime* (doctors), and I merely a fellow. Snh. 8<sup>b</sup>, a. e. תברין ד' תבראח; a. fr.—Gen. R. s. 84 (play on תברין) ד' תבר הנאה וכ' that worthy scholar buried &c.—3) *Haber*,

*member of a religious or charitable association, esp. member of the order for the observance of levitical laws in daily intercourse.* Dem. II, 3. Tosef. ib. II, 2 מקבלין ד' is accepted as a member of the order; a. v. fr.—*Pl.* חֶבְרִים, חֶבְרִי, Ber. 28<sup>b</sup> וְכִּי יִשְׁעֻלוּ חֶבְרֵי וְכִי that my colleagues (in court) may not fail in a decision of the law. Ib. חֶבְרֵי בְּכֹבֵד חֶבְרֵי take heed of your fellow-students' honor. Bekh. 30<sup>b</sup> חֶבְרֵי in the presence of three members of the order. Pesik. R. s. 11 חֶבְרֵי the members of societies among them are engaged in charitable work. Ib. חֶבְרֵי and their neighbors (the fruits in the same bag) are not affected; a. v. fr.—*Fem.* חֶבְרִיָּה, חֶבְרִיָּה, חֶבְרִיָּה, חֶבְרִיָּה. Snh. 8<sup>b</sup> אִשָּׁה חֶבְרִיָּה a scholarly woman (acquainted with the law). Ber. 48<sup>b</sup>, a. fr. אֵין מַלְכוּת טוֹגַעַת בְּחֶבְרִיָּה one term of office does not touch upon its successor even at a hair's breadth (duration of power is preordained). Deut. R. s. 7 טִיפָה מִתְעַרְבֶת בַּחֲבֵרָתָהּ one rain-drop does not mix itself with the other; a. fr.—*Pl.* חֶבְרִיָּה. Sabb. 129<sup>a</sup> חֶבְרִיָּה, v. חֶבְרִיָּה; a. fr.

**חֶבֶר** m. (b. h.; preced. wds.) 1) *association*.—חֶבֶר *a town organization, congregation* (for divine services, study, charities). Ber. IV, 7. R. Hash. 34<sup>b</sup>. Meg. 27<sup>b</sup> top (Rashi: חֶבֶר עִיר a scholar maintained by the town, v. preced. w.).—2) *charm*. Snh. 65<sup>a</sup>; Ker. 3<sup>b</sup>, v. חֶבֶר.—*Pl.* חֶבְרִים. Lam. R. introd. (R. Josh. 2), v. חֶבֶר, *Pi.*—3) *a load of sacks tied across an animal's back, to unload which you must lift them before untying, contrad. to אֶבֶר a load kept in balance by equal weight on both sides, to unload which you need only untie the knot on the animal's back.* Sabb. 154<sup>b</sup> מֵאֵי לֹא ed. (Ms. M. באֶבֶר גִּזְלִי or גִּזְלִי) do you not think (when it says, ib. XXIV, 1, 'he unties the ropes and the sacks drop of themselves') a *heber* is meant which must be lifted along the sides of the animal?; לֹא באֶבֶר Rashi Ms. a. Ar. (ed. באֶבֶר אֶגְלוֹקִי Ms. M. בגִּזְלִי מִפִּיִּיחֵי no, a balanced load is meant &c.; v. Ar. Compl. ed. Koh. s. v. חֶבֶר. Omp. אֶבְרִיָּה.

**חֶבֶר** m. (b. h. *associate*; Talm.=חֶבֶר, v. חֶבֶר) 1) *charmer*. Snh. 65<sup>a</sup>, v. חֶבֶר. Deut. R. s. 7; a. e.—2) *magus* (v. אֶמְנוּשָׁא), *Parsee priest, guebre* in gen. *Parsee government*. Sabb. 11<sup>a</sup> חֶבֶר וְלֹא חֶבֶר (v. Rabb. D. S. a. l. note 80) rather under heathen (Roman) government, than under a Parsee.—*Pl.* חֶבְרִים, חֶבְרִי. Kidd. 72<sup>a</sup> חֶבְרִי let me see (give me a description of) the Parsees (as opposed to Persians). Pes. 113<sup>b</sup>. Yeb. 63<sup>b</sup> (ref. to Deut. XXXII, 21 נָבַל חֶבֶר) this means the Parsees.

**חֶבְרָא** ch. same, 1) *charmer*, v. חֶבְרָא II.—Lev. R. s. 22; Yalk. Koh. 972 חֶבֶר חֶבֶר (Gen. R. s. 10; Koh. R. to V, 8 גִּבֹר, corr. acc.) a charmer (of snakes) came; Tanh. Huck 1.—*Pl.* חֶבְרָא. Snh. 65<sup>b</sup> חֶבְרָא thou art a creation of the charmers.—2) *Parsee*. Gitt. 16<sup>b</sup>, sq. חֶבְרָא a Parsee came and took the lamp from them.—*Pl.* חֶבְרִי. Sabb. 45<sup>a</sup> חֶבְרִי from fear of the Parsees (that they might see the lights). Yeb. 63<sup>b</sup> חֶבְרִי the Parsees have entered the Jewish colonies

of Babylonia. Bets. 6<sup>a</sup> but nowadays חֶבְרִי when there are Parsees (forcing to public labors).

**חֶבְרָא** m.=h. חֶבֶר 1) *friend, neighbor, fellow-being* &c. Targ. Prov. X, 24 (h. text חֶבֶר); a. fr. [Targ. Hos. III, 1 חֶבְרָא, v. חֶבְרָא I.]—B. Bath. 28<sup>b</sup>, a. fr. חֶבְרָא חֶבְרָא thy friend has a friend, and thy friend's friend has a friend (you cannot claim ignorance). Sabb. 31<sup>a</sup> חֶבְרָא חֶבְרָא do not unto thy neighbor what would be hateful to thee; a. v. fr.—*Pl.* חֶבְרִי, חֶבְרִי. Targ. Jud. XIV, 11; a. fr.—B. Bath. 16<sup>b</sup> חֶבְרָא חֶבְרָא either a friend like those of Job, or death; a. e.—Esp. *Haber*, a) *scholar* (v. preced.), *fellow-student*; b) *member of an order*. Bets. 25<sup>a</sup> חֶבְרִי our fellow-student (Rab Hida); חֶבְרָא חֶבְרָא the son of &c. (Rab Huna).—Y. Taan. I, 64<sup>c</sup> חֶבְרָא חֶבְרָא R. H. the 'Fellow of the Rabbis'.—*Pl.* חֶבְרִי, חֶבְרִי. Targ. Job XII, 2. Ib. XL, 30 Ms. (ed. חֶבְרִי). Nidd. 6<sup>b</sup> חֶבְרִי חֶבְרִי the *Häberim* observe &c., v. חֶבְרִי. Hull. 12<sup>b</sup> חֶבְרִי חֶבְרִי O. junior, of the *Haberim* (Tosaf.: of *Habaria*, pr. n. pl.); Taan. 24<sup>a</sup>. Gen. R. s. 13, end חֶבְרִי חֶבְרִי A., one of the *H.*, visited a sick person, v. חֶבְרִיָּה.—*Fem.* חֶבְרִיָּה. Targ. Ps. CX, 1 (v. Ber. 48<sup>b</sup> quot. s. v. חֶבְרִי fem.). Targ. O. Ex. XI, 2; a. e.—Yeb. 63<sup>b</sup> (prov.) חֶבְרִי חֶבְרִי correcting a bad wife by giving her a rival will be more effective than thorns; a. fr.—*Pl.* חֶבְרִיָּה, חֶבְרִיָּה. Targ. Jud. XI, 37, sq. [בִּיחֻרָהּ, בִּיחֻרָהּ, v. בִּיחֻרָהּ.]

**חֶבְרָא** (denom. of חֶבְרָא) *to darken*. Targ. Ps. CXXXIX, 11 חֶבְרָא חֶבְרָא (ed. Wil. חֶבְרָא).

**חֶבְרָא** m. (v. preced.) [*hiding in the dark*,] *hābar-bar*, a species of lizard. Sifra Sh'mini, Sh'rats., ch. VI, Par. 5 (a subspecies of חֶבֶר; Hull. 127<sup>a</sup> חֶבְרָא). Gen. R. s. 82, end חֶבְרָא חֶבְרָא (not חֶבְרָא; Hull. l. c. חֶבְרָא; Y. Ber. VIII, 12<sup>b</sup>, v. חֶבְרָא. Ib. V, 9<sup>a</sup> bot. (Bab. ib. 33<sup>a</sup>, Tosef. ib. III, 20 חֶבְרָא).—Y. Yoma VIII, 45<sup>b</sup> top חֶבְרָא חֶבְרָא).

**חֶבְרָא** ch. same. Y. Ber. V, 9<sup>a</sup> bot. חֶבְרָא (not חֶבְרָא).

**חֶבְרָא** m. pl. (preced. wds.) *groping in the dark, temporary loss of direction*. Targ. Y. II Gen. XIX, 11 Var. (ed. חֶבְרָא, read חֶבְרָא); v. חֶבְרָא.

**חֶבְרָא**, pl. חֶבְרֹת, v. חֶבֶר.

**חֶבְרָא** (b. h.) pr. n. pl. *Hebron*, in Judea. Macc. 9<sup>b</sup>. Gen. R. s. 84 (ref. to Gen. XXXVII, 14) חֶבְרָא חֶבְרָא is not H. situated on a mountain? Yoma III, 1 חֶבְרָא up to the horizon over H.; a. fr.

**חֶבְרָא** m. (reduplic. of חֶבֶר) *companionship, association*. Keth. 65<sup>a</sup> חֶבְרָא חֶבְרָא for thine own sake, and for the sake of thy friend and thy association (social standing). [Yalk. Is. 292, ed. Salon, fr. Pes. 118<sup>b</sup> חֶבְרָא חֶבְרָא, v. Rabb. D. S. a. l. note 300.]

**חֶבְרָא** f. (חֶבֶר) 1) *the condition of a Haber* with reference to levitical pureness; *the Order of Häberim*. Bekh. 30<sup>b</sup> חֶבְרָא חֶבְרָא he who comes before scholars to take upon himself the obligations of a *haber*. Tosef. Dem. III, 4 חֶבְרָא חֶבְרָא ed. Zuck. (Var.



Hull. 63<sup>b</sup> species of locusts. Pes. III, 5 (spreading apart) ח' בקרני ח' like the proboscides of locusts. Sabb. 106<sup>b</sup>; Tosef. ib. XII (XIII), 5. Gen. R. s. 38 the palm-trees appeared to them ח' כאילו as though they were locusts (v. ח' ח' ח').—2) (metaph.) *pudenda*. Sabb. 152<sup>a</sup>, v. ח' ח'. V. also ח' ח'.

ח' ח' ch. same. Targ. O. Lev. XI, 22 ed. Berl. (oth. ed. ח' ח'; Y. ח' ח').

ח' ח' (b. h.; cmp. ח' ח') [*to turn*,] (denom. of ח' ח') *to celebrate an anniversary, to observe a festival, to make a periodical pilgrimage*. Num. R. s. 20 ח' ח' ח' a nation that celebrates three pilgrims' festivals.—Esp. *to offer the pilgrim's festive sacrifice* (ח' ח' ח'). Hag. I, 6 ח' ח' ח' he who failed to offer on the first day . . . , may do so during the entire festive season. Pes. 70<sup>b</sup> ח' ח' ח' you have offered &c.; a. fr.

ח' ח' ch. same, 1) *to turn, draw a circle*. Targ. Prov. VIII, 27 (Ms. ח' ח').—2) *to celebrate a festival; to feast*. Targ. O. Deut. XVI, 15 ח' ח' (Y. ח' ח'). Targ. I Sam. XXX, 16.—Hag. 10<sup>b</sup> ח' ח' v. ח' ח' I.

ח' ח' m., pl. constr. ח' ח' (b. h. constr. ח' ח'; ח' ח', cmp. ח' ח') *rugged places, clefts*. Targ. Cant. II, 14.

ח' ח', v. ח' ח'.

ח' ח' m. (b. h.) *girdle, outfit*, v. next w.

ח' ח' f. (b. h.; ח' ח') 1) *girding, wearing apparel for travelling, outfit*.—Pl. ח' ח', constr. ח' ח'. Gen. R. s. 19 (ref. to Gen. III, 7) ח' ח' ח' . . . אלא ח' ח' ח' . . . אלא ח' ח' ח' (a girdle) but *hāgoroth* which means sets of outfits; [Ar. ח' ח' ח']; v. ח' ח' ח'—2) *an enclosure, rope-fence*, contrad. to ח' ח' ח' a. ח' ח'. Erub. II, 4 (Ar. ח' ח').

ח' ח' m., pl. ח' ח' (cmp. ח' ח') a species of *wild bees*, or locusts. Sabb. 106<sup>b</sup> ח' ח' Ms. O. (Alf. ed. Const. ח' ח', Rashi ח' ח', ed. ג' ח', v. Rabb. D. S. a. l. note 200) if one catches (on the Sabbath) locusts, *hāgazim* &c.; Y. ib. XIV, beg. 14<sup>b</sup> ח' ח' ח', read ח' ח' ח', read ח' ח' ח' (= ח' ח'), cmp. ח' ח' ח'—Bekh. 7<sup>b</sup> ח' ח' ח' (omitted) the honey of &c. Makhsh. VI, 4 ח' ח' ח'.

\*ח' ח' ch. same.—Pl. ח' ח' or ח' ח'. Y. R. Hash. II, 58<sup>a</sup> top the palm-trees of Babylon appeared to us ח' ח' ח' (corr. acc. or ח' ח' ח'; v. Gen. R. s. 38, quot. s. v. ח' ח').

ח' ח' (b. h.) pr. n. m. 1) *Haggai*, the Prophet. Naz. 53<sup>a</sup>. Yeb. 16<sup>a</sup>; a. fr.—2) also ח' ח', name of several Amoraim. Y. Ber. II, 5<sup>b</sup> top.—Y. Dem. III, 23<sup>b</sup> bot. B. Kam. 42<sup>a</sup>, v. ח' ח' II. V. Fr. M'bo, p. 79<sup>b</sup>, sq.

ח' ח' f. (ח' ח') 1) *celebration*, esp. *pilgrimage to Jerusalem for the festivals*. Ber. 33<sup>b</sup> ח' ח' ח' the pilgrimage of the festive season. Lam. R. to I, 17, v. ח' ח' ח'—2) *the festive offering of the visitors of the Temple on the festivals* (Ex. XXIII, 14, a. e.). Hag. I, 2. Y. ib. 76<sup>a</sup> bot.

ח' ח' his festal sacrifice; a. fr.—Pl. ח' ח' ח'. Hag. I, 8 *the laws concerning festive sacrifices*; Tosef. Ib. I, 9.—3) *Hāgigah*, a treatise of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

ח' ח', v. ח' ח'.

ח' ח', v. ח' ח'.

ח' ח', Y. R. Hash. II, 58<sup>a</sup> top, v. ח' ח'.

ח' ח', ח' ח', ח' ח' m. (=h. ח' ח') *lame, halting*. Targ. Lev. XXI, 18. Targ. Job XXIX, 15; a. e.—Pl. ח' ח' ח'. Targ. Is. XXXIII, 23.

ח' ח' f.; v. ח' ח' (2 ח' ח').—pr. n. *Beth-Hāgirah*, name of a family. Y. Meg. I, 71<sup>d</sup> bot. ח' ח' (ed. Krot. ח' ח') those of the family of &c.

ח' ח' (cmp. ח' ח') 1) *to draw a circle*. Targ. Prov. VIII, 27 Ms., v. ח' ח'.—2) *to go around*, v. infra.

Pa. ח' ח' *to go around* (visiting, peddling, begging; cmp. P. Sm. 1191). Y. Sot. III, 19<sup>a</sup> bot. (expl. ח' ח') [read:] ח' ח' ח' she goes about visiting and gets a bad reputation. [Gen. R. s. 17 ח' ח' ח' Ar. ed. Koh.; Yalk. Is. 352 ח' ח' ח' and she (his wife) went around begging, leading him.]

ח' ח' m. (cmp. ח' ח') *rabbit*, or *cony*.—Pl. ח' ח'. Targ. Prov. XXX, 26 (Ar. s. v. ח' ח'; some ed. ח' ח', corr. acc.).

ח' ח' I (b. h.) *to encircle; to gird*. Sabb. 63<sup>a</sup> ח' ח' ח' . . . if a scholar be even revengeful . . . like a serpent, bind him around thy loins (be not afraid of him). Midd. III, 1 ח' ח' ח' . . . וח' ח' and a red line went around it.—Gen. R. s. 71 ח' ח' ח' did he not gird his loins (in bold prayer) in her presence (Gen. XXV, 21)? Ex. R. s. 43, beg. ח' ח' ח' (sub. ח' ח') he began to pray boldly. Taan. 14<sup>b</sup> ח' ח' ח' to put on sackcloth (for prayer); a. fr.

ח' ח' ch. same. Y. Ned. III, beg. 37<sup>d</sup> ח' ח' ח' tied a rope around it, i. e. made the law more stringent. Bab. ib. 49<sup>b</sup> ח' ח' ח' (Rashi: ח' ח' ח', Ar. ח' ח') and I had my forehead tied up.

ח' ח' II (v. ח' ח') *to halt, to limp; to hesitate*. Hull. 18<sup>a</sup> ח' ח' ח' a notch deep enough for the nail to halt on passing over the edge; Bekh. 37<sup>b</sup>; Tosef. ib. IV, 1 ח' ח' ח' and it (the finger nail) is caught.

Hif. ח' ח' same. Y. Pes. VII, 35<sup>b</sup> top ח' ח' ח' enough for the finger to be caught. Zab. III, 1 ח' ח' ח' they halt (do not stand firm).

Nithpa. ח' ח' *to become lame*. Tosef. Eduy. I, 14.

ח' ח' ch. same, *to be lame*. Targ. II Sam. IV, 4.

Af. ח' ח' same. Targ. II Esth. I, 2. Targ. II Sam. XIX, 27 ח' ח' ed. Ven. (ed. Lag. ח' ח', oth. ed. ח' ח'). [ח' ח' constr. of ח' ח' q. v.]

ח' ח', ח' ח' m. (ח' ח'; cmp. ח' ח') [*tied*,] *limping, lame*. Hag. I, 1. Snh. 91<sup>b</sup>; a. fr.—Pl. ח' ח' ח', ח' ח' ח'.

Ib. VIII, 4. Mekh. Yithro, Bahod., s. 9; a. e.—Fem. תגרי, תגרי. B. Kam. 78<sup>b</sup>; Tosef. ib. VII, 15 תגרי a lame animal. [Y. Shebi. VII, 37<sup>c</sup> top תגרי, read: תגרי.]

תגרי pr. n. *Hagar* (*Petra*), a district, emp. next w. Gitt. I, 1 וכן תגרי and from the district of H., v. next w.

תגרי I, תגרי ch., pr. n. *Hagra*, 1) a town and province in the desert of Shur. Targ. O. Gen. XVI, 14 (h. text ברר). Ib. 7 (h. text שור). Targ. Gen. XX, 1.—Targ. O. Gen. XXV, 18 (v. תגרי).—2) *Petra*. Tosef. Shebi. IV, 11 רקם ed. Zuck. (Var. ורכה דווגרא, corrupt.); Sifrē Deut. 51 תגרי; Yalk. ib. 874 רגם דה. V. Hildesh. Geogr. p. 51, sq. [Yeb. 116<sup>a</sup> Anan b. Hiya מ'ה, v. תגרי.]

תגרי II pr. n. m. *Hagra*. Y. Meg. I, 71<sup>c</sup> bot.—Y. Peah IV, end, 18<sup>c</sup> (Tosef. Kil. I, 12, a. e. תגרי q. v.).

תגרי m. ch.=h. תגרי 1) *lame*. Targ. Job XXIX, 15 Var.—Sabb. 32<sup>a</sup> (prov.) ו' the shepherd lame, and the sheep running (i. e. in critical moments man's sins come home to him).—2) constr. תגרי *hesitating in speech*. Targ. Y. I Ex. IV, 10 (Y. II תגרי). Ib. VI, 12; 30 Ar. (ed. קשר).

תגרי, v. תגרי I.

\*תגרי, תגרי f. (v. תגרי) *lameness, frailty*. Gen. R. s. 23; Tanh. Bresh. 11 תגרי אסי תגרי (Yalk. ib. 38 תגרי) physician, cure thy own infirmity.

תגרי f. (v. תגרי) *pilgrims' festive season*. Ab. Zar. 11<sup>b</sup> תגרי the travelling merchants' season (Arabic fair).

תגרי I m. (b. h.; תגרי) 1) *pointed, sharp*. Hull. 64<sup>a</sup> ראשה תגרי if one side of the egg is pointed, the other rounded (פד); ib. (Chald.) רישיה תגרי.—Pl. תגרי. Ib.—Fem. תגרי. Snh. 94<sup>a</sup>. Ber. 10<sup>a</sup> תגרי חרב ד' וכ' even if a sharpened sword is laid on one's throat, one must not despair of praying for divine mercy. Gen. R. s. 16 (play on תגרי, Gen. II, 14) שויה קלה ויהיה וכ' (Greece) who was rash and sharp in her decrees.—2) *swift*. Pl. as ab. Ber. 59<sup>b</sup> (play on תגרי) its waters וקלין are swift and light.—V. תגרי.

תגרי II m., תגרי c.=h. תגרי, *one, singular, particular*. Targ. Gen. I, 5; a. v. fr.—בשבא תגרי first day in the week. Targ. II Esth. III, 7.—Targ. Ps. XXVII, 4. Targ. Ez. XVIII, 10 (some ed. תגרי); a. fr.—Y. Ab. Zar. I, 39<sup>b</sup> bot. תגרי one authority . . . , another authority &c. Ber. 28<sup>a</sup> תגרי is this a unique subject to thee (the only thing learned from R. Joh.) or a novel (strange) thing?—Gitt. 44<sup>a</sup>; Bekh. 3<sup>a</sup> תגרי one time more (eleven times the value of the sold object); a. v. fr.—[Sabb. 67<sup>a</sup> bot. תגרי, v. תגרי.—]תגרי [like one,] together, simultaneously. Targ. Ps. II, 2; a. fr.—תגרי *singularly, very much, too much*. Targ. Gen. I, 31. Targ. Ps. CXIX, 8; a. fr.

תגרי I, v. preced.

תגרי II to be glad, v. תגרי.

תגרי, Tosef. Sabb. VI (VII), 11, Var., v. תגרי II.

תגרי m. (v. תגרי) *merry*. Targ. Is. XXII, 2.

תגרי, Pesik. Vayhi, p. 63<sup>b</sup>, v. תגריאופוליס.

תגרי (b. h.) [to cut, point,] to be sharp, pointed.

*Pi.* תגרי to sharpen, whet, point. Y. Bets. V, 63<sup>b</sup> top 'וכ' they differ as to pointing the top of the spit (on the Holy Day).—Transl. to whet the mind, to try somebody's acumen, to puzzle. Taan. 7<sup>a</sup> (ref. to Prov. XXVII, 17) 'וכ' so do two scholars whet each other's mind &c. Naz. 59<sup>b</sup>, a. e. תגרי . . . לא אמר R. J. said it only in order to encourage the students in raising points; a. e.—Part. pass. תגרי sharpened, well discussed, clear and ready. Kidd. 30<sup>a</sup> (ref. to ישננרם, Deut. VI, 7) שירדו ד' תגרי that the words of the Law be ever ready in thy mouth (Sifrē Deut. 34 תגרי), v. תגרי.

*Hithpa.* תגרי to be whetted. Gen. R. s. 69 סכין אין תגרי a knife is whetted on the broad side of another, 'וכ' כך אין תגרי so is a student's mind whetted by a fellow-student, v. supra.

תגרי ch. same. Targ. Job XLII, 22. [Targ. Y. I Deut. I, 44 תגרי which sting; some ed. תגרי, v. תגרי.]

*Pa.* תגרי 1) as preced. *Pi.* Sabb. 32<sup>a</sup> (prov.) תגרי when the ox is thrown down, sharpen the knife (in critical moments man's sins are visited, v. תגרי). Hull. 43<sup>b</sup>, a. fr. תגרי to try Abbayis' acumen.—Part. pass. תגרי ready in answering questions, well-versed, quick (v. preced.). Erub. 13<sup>b</sup> (מחברי) תגרי Ms. M. (ed. מחברי) the reason that I am readier than my fellow-students. Yeb. 14<sup>a</sup> ב'ש תגרי those of the school of Sh. were more acute. Nidd. 14<sup>b</sup> (מחברי) שמעתייה (read: תגרי, v. infra.—2) to cheer up, entertain. Gitt. 68<sup>b</sup>, v. תגרי.

*Ithpa.* תגרי to be well studied, ready at hand. Keth. 62<sup>b</sup> [read:] תגרי (Rashi: מחברי) he recited his lessons (traditions) well.

תגרי f. 1) fem. of תגרי I; 2) *sharp side, edge*. Y. Ber. I, 2<sup>b</sup> bot. [תגרי, Tosef. Sabb. VI (VII), 11 Var., v. תגרי II.]

תגרי, תגרי f. (תגרי) *joy*. Targ. Is. XXXII, 14.—Cant. R. to I, 4, v. תגרי. Ber. 55<sup>a</sup> תגרי, v. תגרי.

תגרי, תגרי, תגרי f. 1) same. Targ. O. Gen. XXXI, 27 תגרי ed. Berl. (Y. תגרי; some ed. תגרי pl.). Targ. Is. XXXII, 14; a. e.—2) (an exclamation of joy) *aha!* (h. תגרי). Targ. Ps. XXXV, 21 (Var. תגרי). Ib. 25 Ms. (ed. תגרי, v. תגרי).—Pl. תגרי, v. supra; תגרי, v. תגרי.—3) *enigma, allegory*; Pl. תגרי, v. תגרי.

תגרי, v. תגרי.

תגרי, בית ח', תגרי, v. תגרי.

תגרי, Targ. Y. Deut. XVIII, 10; 14 some ed., v. תגרי.



**תְּרִיחַ** f. (b. h.; תְּרִיחַ) *joy, rejoicing*. Bets. 15<sup>b</sup> (ref. to Neh. VIII, 10) וְקִרְיָמוּ מִצִּוְתָּהּ Ar. (missing in ed.) and fulfill the law of festive rejoicing. Keth. 8<sup>a</sup> (in the wedding benediction).—V. תְּרִיחָא 2).

**תְּרִיחָא**, **תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא** m. pl. (emp. תְּרִיחָא, a. Syr. תְּרִיחָא P.Sm.1200) *subterranean stores*. Tosef. Toh. VIII, 1; 6 (Var. תְּרִיחָא ed. Zuck., R. S. to Toh. VII, 1 תְּרִיחָא; to ib. 6 תְּרִיחָא).

**תְּרִיחָא**, v. sub תְּרִיחָא.

**תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא**, **תְּרִיחָא** ch.=h. תְּרִיחָא. Targ. Ps. IV, 8. Targ. Y. Deut. XVI, 10 תְּרִיחָא; a. fr.—Cant. R. to I, 4 (נגילתה) תְּרִיחָא this is a complete rejoicing, joy upon joy. Lev. R. s. 20; Koh. R. to II, 2, v. תְּרִיחָא. Gen. R. s. 27 תְּרִיחָא (Yalk. ib. 47 תְּרִיחָא Hebr.), v. תְּרִיחָא.—Pl. תְּרִיחָא. Targ. Ps. XVI, 11; a. e. [תְּרִיחָא, תְּרִיחָא, pl. of תְּרִיחָא II.]

**תְּרִיחָא**, **תְּרִיחָא** f. (preced., emp. תְּרִיחָא 1) *dancer, reveller*. Kidd. 81<sup>b</sup> תְּרִיחָא מִיּוֹמָא אֲנָא Ar. (ed. תְּרִיחָא, corr. acc.) I am a reveller returning from a day (of carousing).—2) *a wedding party*. Gitt. 68<sup>b</sup> תְּרִיחָא לֹהֶן a wedding party whom people entertained with riddles &c. [Y. Ber. VI, 10<sup>a</sup> top תְּרִיחָא (ed. Lehm. prob. to be read תְּרִיחָא to a wedding.)]

**תְּרִיחָא**, **תְּרִיחָא** (b. h. תְּרִיחָא, emp. תְּרִיחָא) *to be bright, glad; to rejoice*. Targ. O. Deut. XXVIII, 63 ed. Berl. (oth. ed. a. Y. תְּרִיחָא, incorr.). Targ. Ps. CXXII, 1; a. fr.—Pes. 68<sup>b</sup> תְּרִיחָא (Ms. M. נפש, v. Rabb. D. S. a. l.) be glad, my soul.—Snh. 39<sup>b</sup>; Meg. 10<sup>b</sup> מִי דְּתְּרִיחָא וְכִי (v. Rabb. D. S. a. l.) does the Lord rejoice in the downfall &c.?<sup>?</sup>; a. e. [Y. Snh. VI, 23<sup>c</sup> bot.; Y. Hag. II, 78<sup>a</sup> top, v. next w.]

*Af. תְּרִיחָא to gladden*. Targ. Ps. XXX, 2; a. fr.—[Targ. O. Ex. XXVIII, 28 תְּרִיחָא, fr. תְּרִיחָא.—Y. Snh. l. c., v. infra.

*Pa. תְּרִיחָא 1) same*. Targ. Ps. XXI, 7; a. e.—Y. Hag. l. c. תְּרִיחָא who will entertain you (Y. Snh. l. c. תְּרִיחָא).—2) *to observe a festival*, v. תְּרִיחָא. Y. M. Kat. II, 81<sup>b</sup> top תְּרִיחָא אֲתָּה מִיּוֹמָא אֲתָּה wouldst thou enjoy the festival? Drink &c.

**תְּרִיחָא**, **תְּרִיחָא** I, **תְּרִיחָא** ch. 1) *bright, clean, glossy*.—Pl. תְּרִיחָא, f. תְּרִיחָא. Targ. Prov. XVII, 24 (Var. תְּרִיחָא, incorr.).—Y. Snh. IV, 23<sup>c</sup> bot. תְּרִיחָא לְבוּשֵׁי מְאִינִין נְקִיִּים תְּרִיחָא (read: תְּרִיחָא dressed in clean and glossy garments (in spite of the rain, v. Rashi to Snh. 44<sup>b</sup>); Y. Hag. II, 78<sup>a</sup> top תְּרִיחָא עֲמֻכּוֹן תְּרִיחָא (corr. acc.).—2) *merry, noisy*.—Fem. תְּרִיחָא. Yalk. Is. 289 (transl. עלִיזָה, Is. XXII, 2), v. תְּרִיחָא. a. תְּרִיחָא.—Pl. תְּרִיחָא (abstr. noun) *joy*. Targ. II Esth. I, 2 (3), opp. תְּרִיחָא.

**תְּרִיחָא**, **תְּרִיחָא** II m.=h. תְּרִיחָא, *breast, chest, bosom*. Targ. Ex. XXIX, 26, sq.; a. e.—Targ. Prov. XXIV, 33.—Kidd. 70<sup>b</sup> תְּרִיחָא מִבֵּי תְּרִיחָא out of his bosom. Sabb. 13<sup>a</sup> תְּרִיחָא אֲבִי on their bosoms.—Pl. (fem.) תְּרִיחָא, תְּרִיחָא. Targ. Lev. IX, 20.

**תְּרִיחָא** (b. h.) pr. n. pl. *Hadid*, near Ono. Arakh. IX, 6 (32<sup>a</sup>, sq.); Y. Meg. I, 70<sup>a</sup> bot. (not תְּרִיחָא).

**תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא** pr. n. pl. *Hadiath*, in Assyria. Targ. Y. Gen. X, 11, sq. (Var. תְּרִיחָא, Y. I, verse 11, פְּרִיחָא, h. text תְּרִיחָא). V. Schr. KAT<sup>2</sup>, p. 98.

**תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא** (b. h.) [*to be cut off*], *to cease, to omit*. Gen. R. s. 48 (expl. תְּרִיחָא, Gen. XVIII, 1, by ref. to Deut. XXIII, 23 and Num. IX, 13) פֶּסֶק.

**תְּרִיחָא** f. (preced.) *omission, use of the root* תְּרִיחָא. Ned. 22<sup>a</sup>.

**תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא**, Targ. Y. Deut. XXV, 9, v. תְּרִיחָא.

**תְּרִיחָא** m., **תְּרִיחָא** f. (= עֶסֶר) *eleven, eleventh*. Targ. Y. I Deut. I, 2. Ib. 3 יָרֵחַ דְּיָרֵחַ eleventh month. Targ. Y. Ex. XXVI, 7; a. e.—R. Hash. 21<sup>a</sup> top וְכִי on the eleventh of Tishri. Arakh. 12<sup>a</sup> תְּרִיחָא (some ed. תְּרִיחָא). Taan. 18<sup>b</sup> תְּרִיחָא (Ms. M. תְּרִיחָא) the eleventh (of Adar).

**תְּרִיחָא**, **תְּרִיחָא** m. (preced.) *the eleventh*. Targ. I Chr. XXIV, 12 (ed. Lag. two words). Targ. Y. Num. XXV, 8 (ed. Amst. תְּרִיחָא).

**תְּרִיחָא**, v. תְּרִיחָא.

**תְּרִיחָא**, **תְּרִיחָא** *to cut into, prick*.—*Part. pass.* תְּרִיחָא, fem. תְּרִיחָא, pl. תְּרִיחָא. Hull. 59<sup>b</sup> תְּרִיחָא Ar. the horns must be prickly (rough); ed. תְּרִיחָא, v. תְּרִיחָא.

*Pi. תְּרִיחָא to squeeze into, drive in*. Erub. 101<sup>a</sup> (play on תְּרִיחָא, Mic. VII, 4, a. תְּרִיחָא, ib. IV, 13) שְׂמִתְרִיחָא אֵיחָא those who force the nations into Gehenna; Yalk. Mic. 556. Y. Sabb. X, end, 12<sup>d</sup> וְכִי לְתִיחָא to close with it (to stuff it into) defective bags.

*Hithpa. תְּרִיחָא to be driven into, to stick to*. Tanh. Ki Thissa 1; Pesik. R. s. 10, beg. (ref. to Prov. XV, 19) as the thorn תְּרִיחָא בְּגָדֵי וְכִי sticks to the garments &c.

**תְּרִיחָא** ch. same. *Part. תְּרִיחָא pricking, injuring* (by being forced into). Sabb. 78<sup>b</sup> תְּרִיחָא Ms. M. because a rope injures a vessel by being forced into a hole (ed. תְּרִיחָא, v. תְּרִיחָא).

*Pa. תְּרִיחָא to force into, to fill a gap*. Yoma 72<sup>a</sup> תְּרִיחָא fasten them by forcing the chords through the rings. Sabb. 125<sup>b</sup> תְּרִיחָא Ms. M. (ed. תְּרִיחָא) since he squeezed the stone in (made it immovable).

**תְּרִיחָא** (b. h.), **תְּרִיחָא** m. (preced.) 1) *thorn*. Erub. 101<sup>a</sup> it is written about you (Jews) תְּרִיחָא (Mic. VII, 4) the best among them is like a thorn.—2) *anything used for filling a gap, stop-gap*.—Pl. תְּרִיחָא, תְּרִיחָא. Ib. כֶּשֶׁם.

שח' וכו' (Ms. O. שח') as the stop-gaps protect the breach &c.—Ib. X, 8 (101<sup>a</sup>) וד' שבפריצה (Bab. ed. חוֹדְקִים, Ms. M. חוֹדְקִין, Var. חוֹדְקִין, חוֹדְקִין, v. Rabb. D. S. a. l. note) and the stop-gaps in a breach.

**חֲדָקָא** I ch. same, 1) *thorn*. Targ. Mic. VII, 4. —Pl. חֲדָקָא, חֲדָקָא. Y. Taan. II, 65<sup>b</sup> top (ref. to Mic. I. c., v. preced.).—2) חֲדָקָא *parts* or *limbs* of a candlestick fastened in their places, opp. חוֹלִיּוֹת movable limbs. Sabb. 46<sup>a</sup> ed. a. Ms. M. (Ar. חֲדָקִי).

**חֲדָקָא** II ח' pr. n. m. *Hidka*, a Tannai, disciple of R. Akiba. Sabb. 117<sup>b</sup>; Keth. 64<sup>b</sup>. B. Bath. 119<sup>a</sup>.

**חֲדָקָא** m. (derisive denominative of חֲדָקָא I) *descendant of a thorny race*. Erub. 101<sup>a</sup>; Yalk. Mic. 556 (with ref. to Mic. VII, 4, v. חֲדָקָא; our w. absent in Ms. M., v. Rabb. D. S. a. l. note).

**חֲדָקָל** (b. h.) pr. n. *Hiddekel, Tigris*. Gen. R. s. 16; Ber. 59<sup>a</sup>, v. חֲדָל.

**חֲדָר** (b. h.) [to cut off,] to surround, enclose. Part. pass. חֲדָרָה *rounded*, v. חֲדָר.

**חֲדָר** ch. same, to swarm around. Targ. Y. I Deut. I, 44 חֲדָר חֲדָרָה וְחֲדָרָהּ (some ed. חֲדָרָה, v. חֲדָר) as the wasps swarm around (man) and hie away (cmp. חוֹר in Targ. Ps. CXVIII, 11, sq.).

**חֲדָר** m. (b. h.; preced. wds.) *enclosure, chamber, secret compartment*. B. Bath. IV, 1 חֲדָר חֲדָר the special enclosure for storage inside of the building; a. fr.—Trnsf. *the inner part of the female genitals, the upper end of the vagina or uterus*. Nidd. II, 5. Ib. 17<sup>b</sup>; Y. ib. II, 50<sup>a</sup> top.—Pl. חֲדָרִים ח' in the remotest recesses, in strict secrecy. Bets. 9<sup>a</sup>, a. fr., v. חֲדָרִית. Cant. R. to I, 4 (חֲדָרִית) חֲדָרִית חֲדָרִית the mysteries of Behemoth &c.; חֲדָרִית, v. חֲדָרִית; Yalk. Cant. 982.

**חֲדָרִית**, v. חֲדָרִית.

**חֲדָרָה** (b. h.) pr. n. pl. *Hadrakh*. Sifré Deut. 1; Cant. R. to VII, 5 (ref. to Zech. IX, 1) I am from Damascus חֲדָרָה שָׁם מְקוֹם וְשָׁמוֹ ח' and there is a place there named H.; Yalk. Zech. 575. Ib. (play on the word) חֲדָרָה חֲדָרָה severe . . . and mild. Cant. R. l. c. חֲדָרָה חֲדָרָה he (the Messiah) will lead the entire world &c.

**חֲדָשׁ** (b. h.) [to be bright,] to be new.

**חֲדָשׁ** 1) *renew, renovate, polish*. Lev. R. s. 29 (ref. to Ps. LXXXI, 4) חֲדָשׁ חֲדָשׁ ye shall polish (cleanse) your doings. Gen. R. s. 78, beg. (ref. to Lam. III, 23) חֲדָשׁ חֲדָשׁ thou renewest our lives every morning; חֲדָשׁ חֲדָשׁ thou inspirest us with new life in the morning (rise to power) &c., v. חֲדָשׁ; a. fr.—2) *to commence anew, do again*. R. Hash. 7<sup>a</sup>, a. e. (ref. to Num. XXVIII, 14) חֲדָשׁ חֲדָשׁ commence a new account and offer T'rumah of the new produces.—3) *to promulgate a new law, to establish a new interpretation of a Biblical law; to find a new point*. Sabb. 104<sup>a</sup>, a. fr.

(ref. to Lev. XXVI, 46) חֲדָשׁ חֲדָשׁ (v. Rabb. D. S. a. l.) since the promulgation of *these* laws no prophet has a right to issue a new law. Y. Erub. V, 22<sup>c</sup> bot. it is called the New Gate, because there חֲדָשׁ חֲדָשׁ (not חֲדָשׁ) the Sofrim instituted the interpretation (*Hal-lakhah*); a. fr.

**חֲדָשׁ** 1) *to be renewed, to be established as a new interpretation* (cmp. Lat. novellae); *to be offered as a new point* (רִבְרָה חֲדָשׁ). Y. Yeb. VIII, 9<sup>c</sup> top (ref. to I Chr. VIII, 9) חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ at her instance the new interpretation (of the law Deut. XXIII, 4) was established; Midr. Sam. ch. XXII; Ruth R. to II, 5 חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ the law has been interpreted long before. Sot. 3<sup>b</sup>, a. fr. חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ the section is repeated for the sake of a new point added.—2) *to change turns*. Yoma 26<sup>a</sup> חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ the Temple attendants are relieved.

**חֲדָשׁ** m. (b. h.; preced.) *new, fresh, additional*. Ber. IX, 3. Sifra introd. חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ in order to be defined by a new point (not included in the general law); a. fr.—Esp. חֲדָשׁ חֲדָשׁ or חֲדָשׁ חֲדָשׁ *the new produces of the field* not permitted for use before the Omer day (Lev. XXIII, 10—14). Kidd. I, 9 (37<sup>a</sup>) חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ also with the exception of the new produces (the law concerning which applies even to foreign countries). Ib. 39<sup>a</sup> חֲדָשׁ חֲדָשׁ read 'the new fruit' (leaving out 'also'). Dem. IV, 7 חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ mine is new fruit (not yet permitted); a. fr.—Pl. חֲדָשִׁים. Yoma II, 4 חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים new men for offering incense (such as never before have performed that function), come and &c. Ib. חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים new men and also old ones (who have officiated before this). Lev. R. s. 2, end (ref. to Cant. VII, 14) חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים the later leaders, opp. to חֲדָשִׁים חֲדָשִׁים the patriarchs; a. fr.—Fem. חֲדָשָׁה. Ib. s. 13 חֲדָשָׁה חֲדָשָׁה a new law, expl. חֲדָשָׁה חֲדָשָׁה a novel interpretation of the law (concerning slaughtering). Pesik. Bahod., p. 102<sup>a</sup> חֲדָשָׁה חֲדָשָׁה a recent decree; a. fr.

**חֲדָשׁ** m. (b. h.; preced.) 1) *new moon, i. e. the first appearance of the crescent*. R. Hash. I, 9, a. e. חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ he who sees the new moon (when it was his duty to travel to the place of the Supreme Court to testify). Ib. חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ they travel for the purpose of testifying to the sight of the new moon; a. fr.—2) *month*. Snh. V, 1 חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ in what month?; חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ on what day of the month?; a. v. fr.—חֲדָשׁ חֲדָשׁ (abbr. חֲדָשׁ) *the first day of the month, the festival of New Moon*. Meg. 21<sup>b</sup> חֲדָשׁ חֲדָשׁ חֲדָשׁ חֲדָשׁ the section of the Law read on the New Moon Day (Num. XXVIII, 1—15); a. fr.—Pl. חֲדָשִׁים. Ib. III, 4 חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים on New Moon Days. R. Hash. I, 3 חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים for the proclamation of six New Moon Days messengers are sent abroad. Keth. 60<sup>a</sup> חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים at an age of three months; a. fr. [Pesik. Bahod., p. 154<sup>b</sup> חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים חֲדָשִׁים, read חֲדָשִׁים חֲדָשִׁים, v. חֲדָשִׁים חֲדָשִׁים, read חֲדָשִׁים חֲדָשִׁים, v. חֲדָשִׁים חֲדָשִׁים.]

**חֲדָשָׁה** I f. 1) fem. of חֲדָשׁ.—2) *dedication of a new building*. Sifré Deut. 229 (ref. to חֲדָשׁ, Deut. XXII, 8) חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה חֲדָשָׁה (Yalk. ib. 930 חֲדָשָׁה חֲדָשָׁה) you must make a battlement as soon as you dedicate it (not delay).

**חֲדָשָׁה** II (b. h.), pr. n. pl. *Ir Hādashah*, in Judæa. Erub. V, 6 (v., however, Y. ib. 23<sup>a</sup> top).

**חֲדָשָׁה**, **חֲדָשָׁה** m., **חֲדָשָׁה** f. ch.=h. חֲדָשׁ. Targ. Num. VI, 3. Targ. Ex. I, 8 (Y. ed. Amst. חֲדָשׁ); a. e.—Targ. Deut. XXIV, 5 (ed. Berl. חֲדָשָׁה); a. e.—Targ. Jer. XXXI, 21 חֲדָשָׁה a new event.—Ber. 28<sup>a</sup>, v. חֲדָשׁ II.—Yoma 19<sup>b</sup> (expl. אחֲדָה, ib. I, 7) חֲדָשׁ על דָּוָה for (showing) something novel.—*Pl.* חֲדָשִׁין; fem. חֲדָשִׁין, חֲדָשִׁין. Targ. Is. LXV, 17. Ib. XLVIII, 6; a. e.—Shek. VI, 5 חֲדָשִׁין new Shekels (of this year's contributions). Y. Gitt. V, 47<sup>a</sup> חֲדָשִׁין מִדָּה חֲדָשָׁה (read: חֲדָשִׁין) what were the novel things to-day (at college)?; Y. Yoma III, 40<sup>c</sup> bot. חֲדָשִׁין (corr. acc.); Y. B. Kam. IX, 6<sup>d</sup> bot. חֲדָשִׁין.—Men. 35<sup>a</sup>, sq. חֲדָשָׁה new *T'fillin*.—Denom.:

**חֲדָשָׁה**, **חֲדָשָׁה**=h. חֲדָשׁ 1) *to renew, restore*. Targ. I Sam. XI, 14; a. fr.—[Targ. O. Deut. XXXII, 12, v. infra.]—2) *to add something new, to change; to make an exception*. Targ. Y. Lev. XXVII, 34 (v. חֲדָשׁ, Pi. 3); a. e.—Keth. 45<sup>a</sup> חֲדָשָׁה the biblical text states an exceptional law.

*Itkpa.* חֲדָשָׁה *to be renewed* &c. (v. חֲדָשׁ). Targ. O. Deut. XXXII, 12 חֲדָשָׁה ed. Berl. (oth. ed. חֲדָשָׁה, חֲדָשָׁה which He will renew).—Targ. I Chr. VIII, 9 (v. חֲדָשָׁה ch.). Targ. Y. Deut. XXXII, 1.

**חֲדָשָׁה**, **חֲדָשָׁה**, v. חֲדָשׁ.

**חֲדָשָׁה**, v. חֲדָשׁ.

**חֲדָשָׁה** f. (preced. wds.) *new condition*. Targ. O. Lev. XIII, 55 (h. text חֲדָשָׁה q. v.).

**חֲדָשָׁה** m. (preced. wds.) *a new-fangled (deity)*.—*Pl.* חֲדָשִׁין. Targ. Y. II Deut. XXXII, 17.

**חֲדָשָׁה**, Y. Sabb. I, 3<sup>b</sup> חֲדָשָׁה, v. חֲדָשׁ.

**חֲדָשָׁה**, constr. חֲדָשָׁה, v. חֲדָשׁ.

**חֲדָשָׁה**, v. חֲדָשׁ.

**חֲדָשָׁה** (b. h.), perf. חֲדָשׁ, part. חֲדָשִׁין [to be bound over, seized,] 1) *to be declared guilty, be sentenced; to be punishable; to be (legally, morally or religiously) bound, to be responsible*. B. Kam. I, 1 חֲדָשִׁין חֲדָשִׁין he who caused the damage must pay. Ib. 6<sup>b</sup> חֲדָשִׁין חֲדָשִׁין the Mishnah says *hab*, ought it not rather to read *hayab* (part.)?—[Answ.: they are the words of a Jerusalem Tanna.]—Ib. I, 2 חֲדָשִׁין חֲדָשִׁין for whatever I am legally bound to guard, I am legally answerable in case of injury. Sabb. I, 1 חֲדָשִׁין חֲדָשִׁין the recipient (the person standing outside) is guilty (of transgressing the Sabbath law).—Y. Ned. I, 36<sup>d</sup> top חֲדָשִׁין חֲדָשִׁין he is punishable for each separately.—Ber. IX, 5 חֲדָשִׁין חֲדָשִׁין man must praise the Lord &c. Hag. 4<sup>a</sup>, a. e. חֲדָשִׁין חֲדָשִׁין whatever religious act is obligatory on woman, is also obligatory &c.—Ib. חֲדָשִׁין חֲדָשִׁין as there (Deut. XXXI, 12) women are included in the obligation; a. v. fr.—2) *to act in behalf of a person to the latter's disadvantage*. Erub. VII, 11 חֲדָשִׁין חֲדָשִׁין, ואין חֲדָשִׁין חֲדָשִׁין

v. חֲדָשׁ. Y. B. Kam. IV, 4<sup>b</sup> bot. חֲדָשִׁין חֲדָשִׁין originally guardians are not assigned to minors that they may eventually act to their disadvantage &c.; but if they have done so, their action is legal (and they cannot be held responsible); Y. Gitt. V, 47<sup>a</sup> top.—Y. Keth. XI, 34<sup>b</sup> bot. חֲדָשִׁין חֲדָשִׁין then you would cause a disadvantage to the relics; a. fr.—Ber. I, 3 חֲדָשִׁין חֲדָשִׁין *to be alone answerable* for one's loss. Ber. I, 3 חֲדָשִׁין חֲדָשִׁין thou wouldst have deserved to be made answerable &c., i. e. if you had met with an accident you would have had none but yourself to blame.—3) *to owe, be indebted*. Shebu. VII, 5; a. fr.—חֲדָשִׁין חֲדָשִׁין *to be bound to bring a sin-offering; to be subject to death penalty*. Sabb. VII, 1. Ib. XI, 6 חֲדָשִׁין חֲדָשִׁין all those eventually bound to bring &c., are not bound, unless &c. Shh. 58<sup>b</sup>; a. fr.

*Pi.* חֲדָשִׁין *to declare guilty, to convict, sentence* (opp. חֲדָשִׁין, חֲדָשִׁין). Shh. 6<sup>a</sup> חֲדָשִׁין חֲדָשִׁין if a judge (by an illegal decision) convicted one who ought to have been acquitted. Ib. III, 6 חֲדָשִׁין חֲדָשִׁין and one votes for acquittal. Shebu. IV, 13 חֲדָשִׁין חֲדָשִׁין R. M. says, he is guilty (of blasphemy); a. v. fr.—Ex. R. s. 32, beg. חֲדָשִׁין חֲדָשִׁין you have given judgment against yourselves. B. Mets. 3<sup>b</sup> חֲדָשִׁין חֲדָשִׁין the defendant's own statement cannot cause a judgment against him to pay a penalty, but causes the imposition of an oath. Yoma 35<sup>b</sup> חֲדָשִׁין חֲדָשִׁין, חֲדָשִׁין חֲדָשִׁין, *sentenced, bound*. Y. Keth. III, 27<sup>b</sup> חֲדָשִׁין חֲדָשִׁין those sentenced to death, חֲדָשִׁין חֲדָשִׁין, חֲדָשִׁין חֲדָשִׁין, a. fr. חֲדָשִׁין חֲדָשִׁין sentenced to lashes.—Ber. 20<sup>b</sup>, a. fr. חֲדָשִׁין חֲדָשִׁין whatever is not obligatory upon a person himself, cannot be done by him as a representative of the community, v. חֲדָשִׁין; a. fr.

*Hithpa.* חֲדָשִׁין, *Nithpa.* חֲדָשִׁין 1) *to be convicted, amenable to law*. Keth. 30<sup>b</sup> חֲדָשִׁין חֲדָשִׁין he who (under Jewish jurisdiction) would have been sentenced to death through stoning. Ib. חֲדָשִׁין חֲדָשִׁין he was amenable to punishment for theft, before he transgressed &c. Ib. חֲדָשִׁין חֲדָשִׁין but guilty of a deadly sin he was not until he ate it; a. fr.—2) *to be responsible*. Ab. III, 4, a. fr. חֲדָשִׁין חֲדָשִׁין he is responsible for his life, would have himself to blame, if any accident should befall him (v. Ber. 3 quoted above).—3) *to be doomed, to have the misfortune to*. Tosef. Shebu. III, 4 חֲדָשִׁין חֲדָשִׁין one has not the misfortune to hear (a curse &c.), unless he sinned himself (ref. to Lev. V, 1). Ib. חֲדָשִׁין חֲדָשִׁין if one sees people sin, (we say) he had the misfortune to see, opp. חֲדָשִׁין.

**חֲדָשָׁה** ch., perf. a. part. חֲדָשׁ, same, esp. *to incur guilt, to sin*. Targ. Ex. XXXII, 31. Targ. Lev. IV, 22; a. fr.—Targ. O. Num. XV, 28 חֲדָשִׁין חֲדָשִׁין ed. Berl. (oth. ed. חֲדָשִׁין, חֲדָשִׁין).

*Pa.* חֲדָשִׁין 1) as preced. *Pi.* Targ. Job XXXIV, 17; a. fr.—Lam. R. to II, 1 (expl. חֲדָשִׁין, ib.) חֲדָשִׁין how did the Lord . . . condemn &c.; there are places חֲדָשִׁין where *hayaba* (the guilty) is pronounced *ayaba*, v. חֲדָשִׁין.—B. Kam. 68<sup>b</sup> חֲדָשִׁין חֲדָשִׁין (omitted in Ms. F.) do not condemn him (to pay a fine). Ber. 20<sup>b</sup> חֲדָשִׁין חֲדָשִׁין we might just as well by rabbinical ordinance

declare them subject to all positive religious duties; a. fr.—*Part. pass.* מִיִּזְחִיב (interch. with מִיִּזְחִיב, v. infra).—2) *to induce to sin.* Targ. II Kings XXI, 16; a. e.

*Ithpa.* אִיִּזְחִיב, אִיִּזְחִיב 1) *to become guilty, to be induced to sin.* Targ. I Sam. XIX, 5 (ed. Lag. מִיִּזְחִיב). Targ. Y. Lev. V, 19; a. e.—2) *to be convicted, sentenced &c.; to be amenable to law, be bound.* Targ. Ps. XXXIV, 23; a. e.—Keth. 85<sup>a</sup> אִיִּזְחִיב שְׂבוּעָה וְכִי a woman was declared bound to make oath in the court of &c. R. Hash. 29<sup>a</sup> מִיִּזְחִיבֵי are bound (subject to the law about Shofar). Ib. אִיִּזְחִיב I might have thought they ought not to be bound. B. Kam. 72<sup>b</sup> כִּי קָא מִיִּזְחִיב (v. supra) when does he become responsible; a. v. fr.

**חוב** I m. (b. h.; preced. wds.) *debt, indebtedness.*—וְהֵנִיחַ . . . וְכִי וְכִי *creditor.* Keth. IX, 2 וְכִי וְכִי and left a widow, a creditor (claiming a debt) and heirs. Ib. 3 וְכִי וְכִי יוֹרֵר עַל חוֹבוֹ and the creditor (seized) more than his debt amounted to. Ib. 69<sup>a</sup> הָיִיתָ אִם בַּת בַּעַל הָאִשָּׁה הָיִיתָ a daughter (of a deceased father) has the privileges of a creditor, contrad. יוֹרֵשֶׁת, heiress; a. fr.—*note of indebtedness.* Ib. XIII, 8 וְכִי וְכִי if one produces a note against &c.; a. fr.—*Pl.* חוֹבֵיִן Ned. 47<sup>b</sup> בעלי חוֹבֵיִן creditors.

**חוב** II m. (b. h. חֹב; חֹבב; 1) *bosom, trnsf. the full ramification of a tree, opp. וְדִד the point, the body of the tree reaching above the main branches.* B. Kam. 81<sup>a</sup> bot. חוֹבֵיִן של אֵילֵן Ar., Ms. H. a. F. (Rashi version: חוֹבֵיִן; ed. חוֹבֵיִן, v. חוֹבֵיִן).—2) *seam, rim.*—*Pl.* חוֹבֵיִן. Ib. 119<sup>b</sup> top חוֹבֵיִן he must not use (of the cloth for stretching and hackling) more than three widths of a seam; [Tosef. ib. XI, 13 ed. Zuck. חוֹבֵיִן, also some Mss. B. Kam. l. c., Ms. F. a. R. חוֹבֵיִן, v. Rabb. D. S. a. L., note; v. חוֹבֵיִן].

**חובת, חובת** ch.=h. חוב I 1) *debt.* Targ. Y. Deut. XIX, 15 חוֹב מִמֶּיךָ. Targ. Is. III, 12 חוֹבֵיִן מִמֶּיךָ (h. text חוֹבֵיִן מִמֶּיךָ).—2) *sin, guilt.* Targ. Gen. XX, 9 (O. ed. Amst. חוֹבֵיִן; a. fr.—Y. Hag. II, 77<sup>d</sup> bot. חוֹבֵיִן דִּין עֲבֵרָה חוֹבֵיִן this one committed one sin and died in it; Y. Snh. VI, 23<sup>e</sup> חוֹבֵיִן and what was the sin he committed?—*Pl.* חוֹבֵיִן, חוֹבֵיִן, חוֹבֵיִן. Targ. Koh. X, 4. Targ. I Sam. XIII, 1; a. e.—Lam. R. to I, 2 חוֹבֵיִן (not חוֹבֵיִן) bad debts have you contracted &c.

**חובת** *storage, v. חֹבֵיִן.*

**חובת** I ch.=h. חוב II, *lap, bosom.* Targ. Prov. VI, 27; a. e. (ed. Lag. חוֹבֵיִן, v. חוֹבֵיִן; h. text חוֹבֵיִן). Targ. Y. Ex. IV, 6.

**חובת** II, **חובת** I *hubba*, name of a bird. Hull. 62<sup>b</sup>.

**חובת** f., v. חוֹבֵיִן.

**חובת** II pr. n. f. *Hubbah*, wife of R. Huna. B. Kam. 80<sup>a</sup> (Ms. M. חוֹבֵיִן); Naz. 57<sup>b</sup>.

**חובת** *storage, v. חֹבֵיִן.*

**חובת** f. *obligation, duty; (sub. קרִיבֵי) obligatory sacrifice, opp. נִזְחִיב.* Naz. II, 8 I am a Nazir by obligation (because the condition of my vow was fulfilled), opp. נִזְחִיב a voluntary nazirite with-

out a conditional vow. Ib. חוֹבֵיִן in that case my first nazariteship was obligatory. Kinnim I, 1 חוֹבֵיִן the obligatory sacrifices, opp. נִזְחִיבֵיִן. Ber. 27<sup>b</sup> חוֹבֵיִן is the evening prayer elective or obligatory? Zeb. I, 1 לֹא עָלֵינוּ . . . לֹא עָלֵינוּ they are not accounted to those who offered them as a compliance with the obligation under which they are. Ber. 8<sup>b</sup>, a. fr. יָדִי יָדִי has paid his obligation (of reading the Sh'ma). Ib. 20<sup>b</sup>, a. fr. יָדִי חוֹבֵיִן . . . יָדִי חוֹבֵיִן cannot be the medium through which others pay their obligation (v. חוֹבֵיִן); a. fr. חוֹבֵיִן, v. חוֹבֵיִן, v. חוֹבֵיִן, v. חוֹבֵיִן. Y. Ber. IX, 14<sup>b</sup> bot. חוֹבֵיִן a Pharisee of the class (of those who say), 'I want to know my obligation, and I will pay it', expl. חוֹבֵיִן חוֹבֵיִן what wrong have I done that I may do a good act to make up for it.—*Pl.* חוֹבֵיִן. Succ. 56<sup>a</sup>, v. חוֹבֵיִן; a. e.—2) *condemnation, doom.*—*Pl.* as ab. Midr. Till. to Ps. IV, 8 חוֹבֵיִן begin with predictions of doom, opp. נִזְחִיב. Ch., v. חוֹבֵיִן.]

**חובת**, **חובת**, pl. חוֹבֵיִן, v. חוֹבֵיִן.

**חובת** m. (חֹבֵיִן) [*hash*,] *giblets.* Lam. R. to I, 1 חוֹבֵיִן נִסְכֵי חוֹבֵיִן וְיָמֵי חוֹבֵיִן (חֹבֵיִן) Ar. (ed. Koh. חוֹבֵיִן, Var. חוֹבֵיִן; ed. חוֹבֵיִן) he took the giblets with the entrails.

**חובת** m. (חֹבֵיִן) *a wasteful, reckless person.* Treat. S'mah. IX, end חוֹבֵיִן חוֹבֵיִן (Var. חוֹבֵיִן) not to be reckless by throwing garments upon the dead to be buried with them.

**חובת** f. (v. preced.) *a court which does not spare human lives, tyrannical.* Macc. I, 10 (Y. ed. a. Bab. חוֹבֵיִן).

**חובת** pr. n. m. *Bar-Hubbats.* Y. Peah I, 16<sup>a</sup>, v. next w. Ib. חוֹבֵיִן (corr. acc.).

**חובת** m. (חֹבֵיִן) 1) *soft cheese.* Y. Pes. I, 33<sup>c</sup>.—Lam. R. to I, 1 חוֹבֵיִן (4 חוֹבֵיִן) cheese from a white goat.—*Pl.* חוֹבֵיִן. Ib. Y. Peah I, 16<sup>a</sup> חוֹבֵיִן said one, Let us have cheese (indirectly denouncing one Bar-Hubbats who had absented himself from a meeting, v. preced.).—2) *a mash of pressed dates.* Keth. 80<sup>a</sup> (differ. fr. חוֹבֵיִן; Ar. חוֹבֵיִן, v. חוֹבֵיִן).

**חובת** m. (חֹבֵיִן) 1) (b. h.) *charmer, v. חוֹבֵיִן.*—2) *assistant, partner, v. חוֹבֵיִן.*

**חובת**, v. חוֹבֵיִן.

**חובת** m. pl. *quinces, v. חוֹבֵיִן.*

**חובת, חובת** f. ch.=h. חוב I 1) *debt.* Targ. Ez. XVIII, 7 (ed. Wil. חוֹבֵיִן, pl.). Targ. II Kings IV, 7.—2) *obligation, duty.* Targ. Koh. VII, 18 חוֹבֵיִן חוֹבֵיִן 3) *guilt, sin, sin-offering.* Targ. Lev. V, 6, sq.—Targ. Ps. CIX, 7; a. e.—Y. Sot. V, 20<sup>e</sup> bot. חוֹבֵיִן 4) *dis-advantage; condemning evidence.* B. Mets. 28<sup>b</sup> חוֹבֵיִן חוֹבֵיִן one is not supposed to offer evidence against himself.—*Pl.* חוֹבֵיִן, v. supra.—Targ. Lam. IV, 22 חוֹבֵיִן (h. form).

**חֲגִיגָה** v. חָגַג, חֲגִיגָה. **חֲגִיגָה** (חֲגִיגָה) m., pl. **חֲגִיגִים** (=b.h. חֲגִיגָה, v. חָגַג a. חֲגִיגָה) *clefts, precipices*. Midr. Till. to Ps. XLII, 5 (ref. to חֲגִיגָה, ib.) לשון חֲגִיגָה היא ד' של מים (ed. חֲגִיגָה, Yalk. Ps. 742 חֲגִיגָה) it is a Greek phrase 'precipices of water' (αταρράκτες); cmp. חֲגִיגָה.

**חֲגִיגָה** f. (חֲגִיגָה) *circle, limit*. Targ. Prov. VIII, 27. **חֲגִיגָה** (v. חֲגִיגָה) 1) *to connect, finish an arch* by inserting the keystone. Y. Ab. Zar. I, 40<sup>a</sup> bot. חֲגִיגָה חֲגִיגָה כל רב' for he finishes the entire arch (cmp. Bab. ib. 19<sup>b</sup> מכוש, v. אחרון, v. חֲגִיגָה II).—2) (cmp. Syr. claudere enigma, P. Sm. 116) *to bring to a point, to compose an enigma, allegory* &c. Targ. Jud. XIV, 12, sq. Targ. Ez. XVII, 2. [Af. חֲגִיגָה *to connect*. Targ. Is. XLIV, 13 מִחֲגִיגָה (מִחֲגִיגָה, fr. חֲגִיגָה).]

**חֲגִיגָה** m. (חֲגִיגָה) *point, thin part*. Cant. R. to V, 2 חֲגִיגָה as the point of a needle. B. Kam. 81<sup>a</sup> bot., v. חֲגִיגָה II. Zeb. 53<sup>a</sup> קרן חֲגִיגָה the point of the horn of the altar. [Tosef. Kel. B. Mets. III, 9, v. חֲגִיגָה I.] V. חֲגִיגָה.

**חֲגִיגָה** ch. v. חֲגִיגָה. **חֲגִיגָה**=ח. חֲגִיגָה. Hull. 18<sup>b</sup> חֲגִיגָה חֲגִיגָה the projecting point of the Adam's apple.

**חֲגִיגָה** m. (חֲגִיגָה) *enigma*.—Pl. חֲגִיגָה. Targ. I Kings X, 1 (ed. Lag. מתלין).

**חֲגִיגָה**, **חֲגִיגָה**, **חֲגִיגָה** same, also *allegory*. Targ. Jud. XIV, 12; 13; 16.—Targ. Y. Num. XXI, 27 (some ed. חֲגִיגָה, corr. acc.).—Pl. חֲגִיגָה, חֲגִיגָה, חֲגִיגָה. Targ. O. Num. XII, 8 חֲגִיגָה ed. Berl. (ed. Amst. חֲגִיגָה). Targ. Ps. LXXVIII, 2. Targ. II Chr. IX, 1 חֲגִיגָה ed. Lag., v. preced. w.

**חֲגִיגָה**, pl. **חֲגִיגָה**, v. חֲגִיגָה. **חֲגִיגָה**, v. חֲגִיגָה. **חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה** (b. h.) pr. n. f. *Havvah, Eve*, Adam's wife. Gen. R. s. 22 חֲגִיגָה חֲגִיגָה the original Eve. Sabb. 95<sup>a</sup>; a. fr.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה** f. (חֲגִיגָה) *instruction, law*. Targ. Y. II Lev. VII, 7 (h. text חֲגִיגָה).

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה** or **חֲגִיגָה** m. (חֲגִיגָה) *bundle of a ladder*.—Pl. חֲגִיגָה or חֲגִיגָה. B. Bath. 59<sup>a</sup>. Lev. R. s. 29 חֲגִיגָה Ar. (ed. חֲגִיגָה).

**חֲגִיגָה**, **חֲגִיגָה**, **חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה a. next w. **חֲגִיגָה** m. pl. (cmp. חֲגִיגָה) *thistles*, used for bitter herb (חֲגִיגָה); cmp. חֲגִיגָה. Pes. 39<sup>a</sup> Ar. (ed. חֲגִיגָה, Ms. M. חֲגִיגָה, Ms. M. 2 חֲגִיגָה, Ms. O. חֲגִיגָה, v. Rabb. D. S. a. l. note); Tosef. ib. I (II), 33 חֲגִיגָה ed. Zuck. (Var. חֲגִיגָה, prob. corrupt., for חֲגִיגָה).

**חֲגִיגָה**, v. חֲגִיגָה. **חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה** pr. n. pl. (b. h. חֲגִיגָה, v. Wetzst. to Delitzsch Job p. 597, cmp. חֲגִיגָה) *Havran, Auran*, a signal station, for proclaiming the New-Moon, in the country east of the Jordan named Auranitis. R. Hash. II, 4 (22<sup>b</sup>) (Mish. Pes. חֲגִיגָה, Mish. Nap. חֲגִיגָה; Ms. O. חֲגִיגָה); Tosef. ib. II (I), 2 (Var. חֲגִיגָה).—*Beth (Brath)-Havran*, prob. the same place. Y. Shek. I, 46<sup>a</sup>; Y. M. Kat. I, 80<sup>b</sup> bot., a. e. חֲגִיגָה חֲגִיגָה חֲגִיגָה; Bab. ib. 3<sup>b</sup> חֲגִיגָה חֲגִיגָה חֲגִיגָה (Ms. M. חֲגִיגָה); Succ. 34<sup>a</sup> Ms. M. (missing in ed.). Erub. 11<sup>a</sup> חֲגִיגָה חֲגִיגָה Ms. M. (ed. חֲגִיגָה).

**חֲגִיגָה**, Y. Ab. Zar. II, 42<sup>a</sup> top, read: חֲגִיגָה; cmp. Bets. 16<sup>a</sup>; Ab. Zar. 38<sup>a</sup>.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה** I m. (חֲגִיגָה) *a visionary, fiction-teller*. Pes. 105<sup>b</sup> לא חֲגִיגָה לא חֲגִיגָה לא חֲגִיגָה Ms. M. (ed. חֲגִיגָה) I am neither a poet (inventing a story) nor a speculator. [Rashi explains: חֲגִיגָה.]

**חֲגִיגָה** II, v. next w.

**חֲגִיגָה** pr. n. *Be-Hozaë*, a district, on the caravan road, along the Tigris and its canals. M. Kat. 20<sup>a</sup> (Ms. M. 2 חֲגִיגָה). Sabb. 51<sup>b</sup> sent money to (the merchants in) Be-H. to buy him a Lybian ass (v. Neub. Géogr. p. 380). Taan. 21<sup>b</sup> חֲגִיגָה חֲגִיגָה there is an epidemic in B. H.—Keth. 85<sup>a</sup> חֲגִיגָה חֲגִיגָה men of B. H. had a claim against him.—Denom. חֲגִיגָה. Ab. Zar. 41<sup>b</sup> חֲגִיגָה חֲגִיגָה; Sabb. 130<sup>b</sup>; a. fr.

**חֲגִיגָה** m. (b. h. חֲגִיגָה; formed like חֲגִיגָה) *seer*. Gen. R. s. 90; Yalk. ib. 148 (interpret. חֲגִיגָה of חֲגִיגָה, Gen. XLI, 45).—Pl. חֲגִיגָה. Lam. R. introd. (R. Joh. 1).

**חֲגִיגָה** m. (חֲגִיגָה; formed like חֲגִיגָה) *aspect, nature*. Tosef. Ohol. XV, 12 חֲגִיגָה חֲגִיגָה I do not know the nature of the case, but (I do know) that &c.

**חֲגִיגָה** m., pl. **חֲגִיגָה** *surroundings*. Targ. Y. Gen. XXXV, 5. Ib. XLI, 48.

**חֲגִיגָה** f. (collect. noun) same. Targ. Y. Deut. XIII, 8. V. חֲגִיגָה.

**חֲגִיגָה**, v. חֲגִיגָה.

**חֲגִיגָה** m. (b. h.;=חֲגִיגָה, v. חֲגִיגָה) *thorn*. B. Kam. 16<sup>a</sup>, v. next w.

**חֹרְחָא** ch. same. Targ. II Kings XIV, 9.—Y. Sabb. I, 3<sup>b</sup> (read:) קמושא מהעביר ח' דאפר ח' דאפר מהעביר שר (not חורב וכ' חורב) the *kimmosh* (v. קימוש) changes into a thorn of the meadow (to distinguish fr. ח' *plum-tree*), the thorn . . changes into a demon; v. B. Kam. 16<sup>a</sup>.—*Pl.* חורחי, חורחין. Targ. Is. XXXIV, 13. Gitt. 70<sup>a</sup>, v. פִּרְדָּא. [Syr. חורחא, *plum-tree*, v. אֲחֻרְיָא.]

**חֹרֵט**, pl. **חֹרְטִין** f. (חטט) *incisors*. Bekh. VI, 4 (39<sup>a</sup>) ח' (Mish. ed. חֹרְטִין, read ח' ח' the central two incisors, ח' (Bab. ed. ח' ח' (דפנימיה) the one each to the right and left of the central incisors. Ib. 35<sup>a</sup>; 37<sup>a</sup>.

**חֹרֵט** (v. חטט) *to dig, perforate*.—*Pol.* חֹרֵט, *Hith-pol.* חֹרְטֵט, v. חטט.

**חֹרֵט** ch., *Pa.* חֹרֵט same. Targ. Y. Ex. XXI, 6.—B. Bath. 58<sup>a</sup>, v. חֹרֵט.

**חֹרֵט** III *to fasten*, esp. (denom. of חֹרֵט) *to provide a shoe with straps*. Y. Kil. IX, 32<sup>d</sup> top ליה מסאניה לא יחוט ליה מסאניה לא יחוט ליה (woolen) shoes straps of flax but leather thongs. Ib. מדי מיהוט מסאניה בכיתין. Ib. (not רב) is it permitted to put flax straps on &c.?

*Pa.* חֹרֵט, 1) same, *to fasten, strap*. Targ. Y. Deut. XXV, 9.—2) *to sew*. Targ. Job XVI, 15; a. e.—Men. 37<sup>b</sup> ח' הוא מאן דחייט ליה ח' he who sewed the trail of his cloak up. Y. Shebi. IV, 35<sup>a</sup> bot. ח' ח' was doing tailor's work at &c.; a. fr.—3) *to mend, patch*. Lam. R. to I, 1 רבוי ח' (1 ח' ח' he patched it in one place &c.; a. e.—4) *to form a net of straps, plait*. Ab. Zar. 75<sup>a</sup> ח' ח' (ed. ח' ח') which they plait with chords &c.

**חֹרֵט** m. ch.=h. חֹרֵט I, *shoe-thong*. Y. Kil. IX, 32<sup>d</sup> top, v. חֹרֵט II.

**חֹרֵט** III m. (b. h.; preced. wds.) 1) *thread, chord, strap; sinew*. Kel. XXIX, 3 ח' ח' chord of the plumb-line; ib. 4 ח' ח' of the balances.—Yeb. 121<sup>b</sup>, a. fr. ח' ח' a single hair, v. חֹרֵט.—Hull. III, 1, a. fr. ח' ח' the spinal chord.—Hag. 12<sup>b</sup> ח' ח' . . . ח' ח' the Lord strings around him a chord of grace (protection). Meg. 13<sup>a</sup> ח' ח' a chord of (divine) grace was strung &c. Men. 39<sup>a</sup> ח' ח' the twining thread of the show-fringes is broken at the top. Ib. ח' ח' של כרך ח' ח' the thread used for twining; a. fr.—Y. Sabb. VI, 8<sup>b</sup> bot. ח' ח' a band (of hair) resembling her own hair.—*Pl.* חֹרֵט, חֹרְטִין. Snh. 52<sup>a</sup>, a. e. ח' ח' two threads (lines) of fire. Lev. R. s. 14, v. חֹרֵט.—Men. 39<sup>b</sup> ח' ח' woolen threads (as show-fringes). Sabb. VI, 5 ח' ח' bands made of hair. Ib. 6 ח' ח' with threads . . . in their ears (in place of earrings). Hull. 93<sup>a</sup> ח' ח' the veins of the fore-foot; a. fr.—2) (Geogr.) *air-line*. Tosef. Ter. II, 12. Ib. 13 ח' ח' what is inside (East) of the line is considered as belonging to the land of Israel.—[Tosef. Kel. B. Bath. V, 14 ח' ח' ח' ח', v. חֹרֵט II.]

**חֹרֵט** ch. same, 1) *thread* &c. Targ. Gen. XIV, 23 (omp. חֹרֵט); a. fr.—B. Bath. 91<sup>b</sup> ח' ח' a continuous

flow of honey; a. fr.—2) *border-line* (v. preced. 2). Y. Shebi. VI, 36<sup>c</sup> bot. ח' ח' the border-line of Naveh (separating the territory occupied by Jews from the neighboring heathen colony for levitical purposes).—*Pl.* חֹרֵט, חֹרְטִין, חֹרְטִין. Targ. O. Ex. XXXIX, 3; a. fr.—Hull. 93<sup>a</sup> ח' ח' there are five veins or sinews which must be removed; a. fr.—Esp. *the show-fringes* (חֹרֵט). Ib. 110<sup>a</sup> ח' ח' had no show-fringes put on his garment; a. fr.

**חֹרְטִין** m. (חטט) 1) *embroidery, design*.—*Pl.* חֹרְטִין. Ned. 49<sup>b</sup> ח' ח' (Rashi a. Tosaf. ח' ח', Ar. ח' ח') an embroidered cloak.—2) (v. חֹרְטִין) *chiselling; trans. design, plot*. Targ. Ps. LXXIII, 7 ח' ח' (Lev. ח' ח').

**חֹרְטִין** m. (חטט, v. חטט) [seal, mark,] 1) *the distinctive feature of the face, nose, nostril*. Yeb. XVI, 3 (120<sup>a</sup>) identification of a corpse can be established only ח' ח' on seeing the face with the nose on. Y. Sot. IX, 23<sup>c</sup> bot., v. חֹרְטִין. Lev. R. s. 18, beg. ח' ח' 'the moon' (Koh. XII, 2) is a metaphorical expression for the nose; Sabb. 151<sup>b</sup>; a. fr.—Taan. 29<sup>a</sup> ח' ח' a disguise for the well-known man, v. חֹרְטִין. [Y. Sabb. VI, 8<sup>b</sup> bot. ח' ח' the oblate part of a spheric body. Nidd. 47<sup>a</sup>; Tosef. ib. VI, 4 ח' ח' the top (central circle) of the oblate part of a female breast. Succ. 35<sup>b</sup> bot. ח' ח' the oblate top of the Ethrog; Y. ib. III, 53<sup>d</sup>; a. fr.—*Pl.* חֹרְטִין. Tosef. Nidd. IV, 10 ח' ח' the indications of the two nostrils of the embryo; Nidd. 25<sup>a</sup> ח' ח' (read חֹרְטִין); Lev. R. s. 14 (Y. Nidd. III, 50<sup>d</sup> חֹרְטִין). Bekh. 39<sup>a</sup> ח' ח' if the partitions of the nostrils are perforated into one another.—Transf. 3) *snout*. *Pl.* as ab. Midd. III, 2 (Mish. some ed. חֹרְטִין, incorr.). Succ. IV, 9 (48<sup>b</sup>) ח' ח' the two bowls had cavities (outlets) like two slender snouts, v. חֹרְטִין (v. Rashi a. l.).—4) *the knotted strappings of a shoe*. Tosef. Sabb. XII (XIII), 14 (omp. חֹרְטִין).

**חֹרְטִין** ch. same, *nose*. Targ. Y. Lev. XXI, 18.

**חֹרְטִין** I c. (=b. h. חֹרְטִין, v. חֹרְטִין; emp. חֹרְטִין I) *staff, scepter*. Targ. Num. XVII, 17. Targ. Ps. XLV, 7; a. fr. [Also חֹרְטִין, חֹרְטִין, constr. חֹרְטִין].—Gen. R. s. 53, v. חֹרְטִין. Yeb. 65<sup>b</sup>; Keth. 64<sup>a</sup>, v. חֹרְטִין II.—Lev. R. s. 18 ח' ח' the (old man's) staff and two feet. Sabb. 109<sup>b</sup> ח' ח' Ms. M. (ed. חֹרְטִין) the Shepherd's Staff (the Lonely Staff), name of a plant, v. חֹרְטִין.—Y. Kidd. I, 60<sup>b</sup> top, a. e., v. חֹרְטִין; a. fr.—*Pl.* חֹרְטִין, חֹרְטִין. Targ. Gen. XXX, 37; a. fr.

**חֹרְטִין** II, **חֹרְטִין** m. (v. חֹרְטִין, emp. חֹרְטִין II) *fold, enclosure*. Targ. Mic. II, 12.—Sabb. 32<sup>a</sup> (prov.) ח' ח' at the gate of the fold, there are words (bargaining), but in the stalls (where the sheep are delivered), strict account (in critical moments a woman's sins are visited, v. חֹרְטִין).—*Pl.* חֹרְטִין, חֹרְטִין. Targ. O. Num. XXXII, 16 ח' ח' ed. Berl. (ed. Lisb. חֹרְטִין). Targ. I Sam. XXIV, 4 ח' ח' ed. Lag. (oth. ed. חֹרְטִין).

**חֹרְטִין** III, **חֹרְטִין** pr. n. pl. *Hutra, Hutraya*, near Nehardea. Y. Sabb. I, 4<sup>a</sup> bot. Ib. V, end, 7<sup>c</sup> R. Idi ח' ח'; Y. Bets. II, end, 61<sup>d</sup> ח' ח'.

**חִטְרָנָא** m. (חִטְרָנָא I) *striped like a staff* (v. Gen. XXX, 37). Sabb. 110<sup>b</sup> ד' דבר אחר ד' a striped (checkered) swine. [Oth. opin. in Ar.: *hump-backed*, v. next w., a. P. Sm. 1250.]

**חִטְרָנָא** f.=חִטְרָנָא, *camel's hunch*. Sabb. 54<sup>a</sup> ובזוֹטְרָתוֹ (בְּחִטְרָנָתוֹ Alf.) and tied to is hunch.

**חִי, חִיָּה, חִיָּה**, *Pi*, חִיָּה (b. h.) 1) *to point*. Meg. 16<sup>a</sup> 'חִיָּה הִיָּה מְחִיָּה וְכ' she was pointing at Ahasver.—2) *to show, teach, tell*. Gen. R. s. 20 (play on חִיָּה וְכ' Adam told her &c.

**חִי, חִיָּה** ch., *Pa*, חִיָּה same, *to show; to tell*. Targ. Y. II Deut. XXXIV, 1. Targ. Jud. IV, 12; a. fr.—Y. Kil. VII, 31<sup>a</sup> top וְכ' סלעא וְכ' (not סלעא) showed a Sela to R. E. (for examination).

*Af.* חִיָּה same. Targ. Y. Deut. I. c.; a. e.—B. Kam. 100<sup>a</sup> 'חִיָּה דִנְרָא וְכ' showed a Denar to R. E. (v. supra). Ib. 116<sup>b</sup> 'חִיָּה דִנְרָא וְכ' (not דִנְרָא) he pointed the field out (to the officials for confiscation). Ib. 'חִיָּה אֲרֵצִיָּה (not אֲרֵצִיָּה, v. Rabb. D. S. a. l. note 70) and the officials said to him show (us) his field. Snh. 107<sup>b</sup> Mss. a. old eds. (omitted in later ed.) 'חִיָּה בִרְיָה he made a sign to him with his hand; a. fr.—Y. Yeb. XII, 12<sup>c</sup> top .. 'ר' R. Z. told R. Ba that &c. [Targ. II Esth. II, 21 'חִיָּה, read with ed. Lag. וְיִשְׁמְחִי, v. מִתָּא II.]

*Ithpa.* חִיָּה *to be announced; to be told*. Targ. Gen. XXVII, 42. Targ. Ps. LXXXVIII, 12 (not חִיָּה).

**חִי, חִיָּה, חִיָּה**, v. חִיָּה.

**חִיָּה**, v. חִיָּה II.

**חִיָּה** *to rub, scratch*, v. חִיָּה.

**חִיָּה** I ch. same. Sabb. 54<sup>b</sup> דלא דבר חִיָּה ביה that the animal might not turn to scratch (and make the wound sore again).

**חִיָּה** II (onomatop., v. preced.) [*to hawk*,] *to laugh*, (=חִיָּה) *to jest with, caress; to laugh at*. Part. חִיָּה. Targ. Y. Gen. XXVI, 8. Targ. Prov. XXIX, 9 חִיָּה, ed. Lag. חִיָּה (Lev. חִיָּה *Af.*).—Gitt. 55<sup>b</sup> לא חִיָּה Ms. M. (ed. חִיָּה) I do not laugh at thee; a. fr.

*Pa.* חִיָּה same, 1) *to hawk*. Gen. R. s. 67, v. חִיָּה. —2) *to laugh*. Targ. Jud. XVI, 25. Targ. O. Gen. XXI, 9 חִיָּה (Ms. חִיָּה). Ib. XVIII, 12; a. fr.—Pesik. B'shall. p. 90<sup>a</sup> . . . חִיָּה בְּחִיָּה (Ms. O. חִיָּה) I will go and make sport of &c. (v. חִיָּה). Snh. 26<sup>b</sup> חִיָּה does thou make sport of us?—M. Kat. 17<sup>a</sup> חִיָּה ed. (Ms. M. חִיָּה). Ib. חִיָּה, v. supra.

*Af.* חִיָּה same. Targ. O. Gen. XXI, 9; a. e., v. supra.—Ber. 18<sup>b</sup> חִיָּה (Ms. M. חִיָּה) why didst thou laugh (with joy)? Ib. 19<sup>b</sup> חִיָּה do not laugh at it (v. supra).—Ned. 51<sup>a</sup> חִיָּה (not חִיָּה); a. fr.—V. חִיָּה.

**חִיָּה** I m. *scab*, v. חִיָּה.

**חִיָּה, חִיָּה** m. (חִיָּה II) *laughter, gladness*,

*object of derision*. Targ. O. Gen. XXXVIII, 23. Targ. Jud. XVI, 27; a. fr.—Targ. Job XII, 4 חִיָּה (ed. Lag. חִיָּה).—Ber. 9<sup>b</sup> חִיָּה לא פסק חִיָּה laughter did not vanish from his lips (he felt happy) &c. Shebu. 34<sup>b</sup> חִיָּה what is the cause of the laughter?—Erub. 68<sup>b</sup>, v. חִיָּה; a. e.

**חִיָּה, חִיָּה** f. (חִיָּה) 1) *wisdom, learning*. Targ. Ex. XXVIII, 3; a. fr.—Sabb. 90<sup>b</sup> חִיָּה for acquiring wisdom. Ib. 30<sup>a</sup> חִיָּה where is thy wisdom? M. Kat. 28<sup>a</sup> חִיָּה; a. e.—2) *subtlety*. Targ. Gen. XXVII, 35.

**חִיָּה** m. *farmer*, v. חִיָּה.

**חִיָּה** (b. h.; emp. חִיָּה) [*to turn around, circle*,] 1) *to dance*. Part. חִיָּה, חִיָּה, perf. חִיָּה. Taan. IV, 8 חִיָּה וְחִיָּה used to go out and dance in the vineyards; Lam. R. introd. חִיָּה (ed. Wil. חִיָּה). Koh. R. to I, 11 חִיָּה dance before Him, v. חִיָּה. Gen. R. s. 74 חִיָּה; Cant. R. to VII, 1; a. e.—2) (emp. חִיָּה) *to come in turn, to occur*. Meg. I, 1 חִיָּה if the fourteenth fell on a Monday. R. Hash. IV, 1; a. v. fr.—3) (with על) *to hover around one's head, to rest upon one as a duty; to take effect* (as a law). Shebu. 25<sup>a</sup> חִיָּה על וְכ' vows are binding even if referring to a religious obligation. Ib. חִיָּה שְׂבוּעָה חִיָּה oaths are binding &c.; Ned. 15<sup>a</sup>. Ib. 17<sup>a</sup> חִיָּה חִיָּה one vow of naziritism does not take effect &c.; Hull. 101<sup>a</sup> חִיָּה חִיָּה, v. חִיָּה. Y. Sabb. VII, 9<sup>a</sup> top; a. v. fr.

*Hof.* חִיָּה [*to be made to circle, to be commenced, established*. Ber. 31<sup>a</sup> חִיָּה it (prayer at fixed times) was instituted.

**חִיָּה** ch. same, 1) *to dance*. Part. חִיָּה. Targ. Y. Ex. XV, 20 חִיָּה (read חִיָּה)—2) *to take effect*. Yoma 14<sup>a</sup> חִיָּה the observation of mourning rests upon him. Ned. 17<sup>a</sup> חִיָּה, v. preced. Shebu. 24<sup>b</sup> חִיָּה חִיָּה takes effect with reference to figs. Hull. 103<sup>a</sup> חִיָּה ... חִיָּה comes and takes effect in addition to &c. Ib. ... חִיָּה and they differ as to whether or not the prohibition of . . . comes to take effect &c.; a. fr.—3) *to hover over one's head, be impending*. Targ. Jer. VII, 20; a. e.

*Ithpa.* חִיָּה *to turn in a circle, dance*. Targ. Ps. XLII, 5 (h. text אֲדָרָם).

**חִיָּה** II (חִיָּה) *to be smooth, quiet*, v. infra.

*Hithpol.* חִיָּה *to be quieted*. Ber. 30<sup>b</sup> חִיָּה שְׁחִיָּה until his mind is quieted (collected for prayer).

**חִיָּה** ch. same, *to be smooth, lax; to be forgiving, renounce; to be sweet*. Targ. O. Gen. IV, 26 חִיָּה men became lax in worshipping.—Keth. 86<sup>a</sup> top חִיָּה (ed. חִיָּה, Asheri חִיָּה) let her go and renounce her mother's widowhood in favor of her father.—Gitt. 47<sup>a</sup> חִיָּה that he (the gladiator) may be in a forgiving mood for his life (which he is forced to risk); [oth. opin. חִיָּה חִיָּה that his blood may be *sweet*, Ar. s. v. אֲדָרָם].

*Pa. to sweeten* (by adding good wine), *to improve*. B. Mets. 60<sup>a</sup> וְכִי יִלְכֵּם טַפֵּי וּמִתְחַיֵּי לֵב וְכִי יִלְכֵּם טַפֵּי וּמִתְחַיֵּי לֵב lest he may add un-mixed wine and improve it, and then sell it (for pure wine).

*Ap. to be liberal, to forgive*. Ber. 12<sup>b</sup> אֲחֵילֵי לֵב הֵם אֲחֵילֵי לֵב they in heaven forgave him. Sabb. 30<sup>a</sup> וְכִי יִלְכֵּם טַפֵּי וּמִתְחַיֵּי לֵב He pardoned them for the violation of the Day of Atonement; M. Kat. 6<sup>a</sup>. Keth. I. c. אֲחֵילֵי לֵב she renounced it, v. supra.—B. Mets. 73<sup>a</sup> מִתְחַיֵּי לֵב . . . אֲחֵילֵי לֵב Ms. R. (ed. מוֹדֵל . . . מוֹדֵל I ch.) they were liberal towards you. B. Bath. 144<sup>a</sup> אֲחֵילֵי לֵב she resigned her claim. [M. Kat. 17<sup>a</sup> מִתְחַיֵּי לֵב=מִתְחַיֵּי לֵב, v. חֵלֶל.] V. חֵלֶל.

**חול I** (b. h.; חול I or חלל; cmp. גל, גלל) *sand, sand-region*, esp. *the sand used for glass-making*. Sabb. VIII, 5 חול ד' fine sand (marl used for manure); חול ד' coarse sand (for cementing). Meg. 6<sup>a</sup>, v. חול ד'. [Sabb. 90<sup>a</sup> חול ד' בורית זה ח'—Pl. חולית *sandy region, sea-shore, desert*. Sabb. 31<sup>a</sup> חול ד' on an oasis surrounded with sand-land. Meg. 6<sup>a</sup> Caesarea חול ד' which was situated between the sea-places, v. חולית.—Lev. R. s. 5 אנטוכיא ח', v. חולית.—Y. B. Kam. I, 2<sup>c</sup> top בחופר בה' if one digs a pit in sandy ground. Sifré Deut. 39 ברת חול, v. חולית.

**חול II** m. *Hol*, name of a fabulous bird (Phoenix). Gen. R. s. 19 (ref. to Job XXIX, 18); Midr. Sam. ch. XII; Yalk. Job 917. Cmp. חֲזִינָא.

**חול III** (b. h.; חולל) [*outside of the sanctuary, foreign*], *profane, common*, opp. קודש; *week-day*, opp. שבת. Pes. 104<sup>a</sup>; Hull. 26<sup>b</sup> חולל בין קודש לח' between what is sacred and what is secular. Shebu. 35<sup>b</sup> חולל מזה . . . שמות ח' all names of lordship (*Adonay*) . . . are sacred, except the following which is secular (referring to persons).—חולל של מועד, or חולל המועד the half-festive days intervening between the first and the last days of Passover or of Succoth. Meg. 22<sup>b</sup>; a. fr.—Maas. Sh. III, 8 חולל having an entrance on secular ground; ib. חולל their inside is secular ground. B. Mets. 84<sup>b</sup> . . . כלל חולל shall the vessel once used for sacred things, be used for secular purposes (shall R. Eleazar's widow marry Rabbi)?; a. v. fr.—Pl. חולל *profane things, animals &c. not consecrated, ordinary objects*. Hull. 2<sup>b</sup>, a. e. חולל ordinary food (not T'rumah) prepared with the precautions required for the levitical cleanness of consecrated food.—Pes. 22<sup>a</sup>, a. fr. חולל בעזרה ח' animals not consecrated for sacrifices which were slaughtered in the Temple court. Ib., a. fr. חולל . . . ח' the law forbidding the use of ordinary animals slaughtered &c., is not Biblical. Gitt. 62<sup>a</sup> חולל עיסתו ח' his ordinary dough; חולל זיתו ח' (not ים . . .), v. חולל. Hag. I, 3 חולל are procured from secular funds, opp. to proceeds from second tithes; a. fr.—Ber. 32<sup>a</sup> (play on חולל, Ex. XXXII, 11) חולל it is too foreign to thy nature to do such a thing; Yalk. Gen. 83, v. חולל.—*Hullin* (=חולל), name of a treatise of the Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim, containing the laws concerning ordinary meat.

**חולָה** (חולָה) ch. same. Targ. Lev. X, 10; a. fr.—Pl. חולָה (חולָה). Targ. Y. Ex. XXII, 30 בדכורא ח' ברכורא ח' חולין שנעשו על טהרה חקדש (=Targ. Y. Lev. VI, 21.—Targ. Y. Gen. XVIII, 25 ח' חולָה, v. preced.).

**חולָה I** *vinegar*, v. חָלָה III.

**חולָה II** f. (cmp. חיל) *a fortified place, castle*. Yalk. Num. 743 חולָה קנה חולָה וי' who does not own his castle (named after him; Sifré Deut. s. 37 חולָה).—Pl. חולָה. Ib. (Sifré I. c. Var. חולָה, v. ed. Fr. note; ib. חולָה, corr. acc.).

**חולָה** ch.=next w. Targ. O. Lev. XI, 29 (h. text חולָה; Y. כרכשהא).

**חולָה** f. (חולָה; cmp. b. h. חולָה 1) *mole*. Y. Hag. I, 80<sup>c</sup>, v. חולָה.—Kel. XV, 6.—2) *weasel*. Pes. I, 2. Ib. 118<sup>b</sup>. Taan. 8<sup>a</sup> ובור מוח' from the story about weasel and well (v. comment.). Y. Sabb. XIV, 14<sup>c</sup> top; a. fr.—חולָה *the porcupine*, v. חולָה. Kil. VIII, 5. Tosef. B. Kam. VIII, 17.—Pl. חולָה. Lev. R. s. 6, beg.—B. Kam. 80<sup>a</sup> חולָה חסנאין Ms. H. (ed. חסנאין).

**חולָה II** f. (v. preced.; cmp. חולָה) *a back-gate*. חולָה *the mule-drivers' gate*, entrance for loads. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, end, 75<sup>c</sup>.—Midd. I, 3 שני חולָה two Temple-Mount gates formed like a *huldah*; Cant. R. to II, 9 שער ח'.

**חולָה III** (b. h. חולָה) pr. n. f. *Huldah*, the prophetess. Meg. 14<sup>b</sup> (transl. חולָה). Y. Naz. IX, 57<sup>d</sup> bot. חולָה the graves of the sons of H.; Treat. S'mah. ch. XIV חולָה; a. e.

**חולָה** m. (b. h. חולָה; חולָה) *sick; a patient*. Ber. 10<sup>a</sup> חולָה מ' go and visit the sick (King). Ib. 54<sup>b</sup> חולָה מ' he who has been sick and recovered. Ib. bot. חולָה ח' a sick person, a bridegroom &c.; a. v. fr.—Pl. חולָה ח' suffering from oppression. Cant. R. to II, 5 חולָה ח' the majority of the sick recover again. Ib. 61<sup>a</sup> חולָה ח' you are bound to visit the sick of the gentile community alike with &c.; a. fr.—חולָה ח', v. חולָה ח'. Fem. חולָה ח' that she was sick.—Midr. Till. to Ps. XLVIII, 14 (play on חולָה, ib.) חולָה ח' (pay attention) to that sick (nation), for she is destined to be sick (suffering). Cant. R. I. c.; a. fr.

**חולָה I** f. (v. preced.) *evil, bad*. Koh. R. to V, 12 חולָה ח' וי' יש רעה ח' is there a bad evil and a good evil?

**חולָה II** f. (חולָה;=b. h. חולָה) *chorus of singers and dancers*. Y. Meg. II, 73<sup>b</sup> (ref. to חולָה, Ps. XLVIII, 14) חולָה ח' the Lord will be chosen the leader of the chorus (choragus) &c.; Cant. R. to I, 3; VII, 1 [read:] חולָה ח'; Lev. R. s. 11, end חולָה ח'; Yalk. Is. 294 חולָה ח'; Koh. R. to I, 11 חולָה ח'; ib. חולָה ח' like the chorus which was arranged for us &c.



חִילֹנָא v. חֹלֹנָא

חולות, v. חול I, a. חולת. [V. also חיל I h.]

**חִילָזָא** m. (חלזו), pl. חִילָזִין *loins*. Targ. II Esth. VI, 11  
חלזו, v. חלזו, חלזו.

חול־חור, read חוֹל־חוּר.

חֲלָחֹלִית, v. חוֹלְחֹלִית, pl. חוֹלְחֹלִיּוֹת.

**חֲלוּנִי, חוּלְחֻלָּא, חוּלְחֻלָּא** f. ch.=h.  
 חֲלוּנִי, *intrigues, trickery*. Targ. Koh. II, 12 חֲלוּנִי ed.  
 Lag. (Var. חֲלוּנִי, v. חוּלְחֻלָּא); VII, 25; X, 13.

חולחלית, v. חולחליות, pl. חולחלית.

הַלְטָהּ v. חוֹלְטִיהָ

חֲלֻטָּה v. חֲלֻטָּה.

חֹדֶר, חוֹדֶר *sweet*, v. חָדַר.

**חֹלִי** *disease*, v. **יָחַל**.

**חֻלְיָה**, חֻלְיָת, חֻלְיָא f. (b. h. חֻלְיָה, emp., חֻלְיָה III; emp. חֻלְיָה) [loose part, something movable,] limb, link; *vertebra of the spinal column.* Bekh. VI, 5 בִּין ל' (Talm. ed. 39<sup>b</sup> מַד ל' ) between two vertebrae.—Hull. 52<sup>a</sup> if a rib is displaced **וְרֵי עֲמֹד** and a vertebra with it. Ib. 42<sup>b</sup>; a. fr.—Y. Succ. I, 51<sup>d</sup> עֲמֹד ד' של *a segment of a column.* Men. 38<sup>b</sup> ד' א' *a joint of the plaited show-threads.*—Pl. חֻלְיֹת, חֻלְיָת. Kel. XI, 8 א' שֶׁלֹּה שֶׁל חֻלְיֹת וְכ' the links of which are of metal strung on &c. Ib. חֻלְיֹת וְכ' links consisting of jewels, pearls &c. Gen. R. s. 79, v. הַקִּיקָיִתִּים עֲשָׂרָה ד' eighteen vertebrae.—Bets. 22<sup>a</sup> מְנוּרָה שֶׁל חֻלְיֹת a candlestick which can be taken apart. Sabb. 46<sup>a</sup>, v. תִּקְרָא. Kel. V, 8; 10 חֻלְיֹת if he cut the burned clay of an oven into tiles; a. fr.—Esp. *a segment of earth cut out in digging a pit and piled up on its borders; (collect.) the entrenchment around a well (increasing its capacity).* Ber. 3<sup>b</sup>; 59<sup>a</sup> (prov.) חֻלְיָת חֹבֵר מִתְמַלֵּא אֵין חֹבֵר a pit cannot be filled up with its own earth, i. e. a community cannot live on its own resources. Sabb. XI, 2(99<sup>a</sup>) חֻלְיָת חֹבֵר (חֻלְיָת), Mish. חֻלְיָת, pl.) the entrenchment of a well. Erub. 78<sup>a</sup>; Sabb. 99<sup>a</sup> וְכ' בֹּר חֻלְיָתָהּ (חֻלְיָת) the depth of the well and its entrenchment are counted together to make up ten handbreadths. Ib.<sup>b</sup> ד' בֹּר תִּשְׁעָה ... ד' if the pit was nine handbreadths deep, and he took out of the bottom one segment (which had been cut before this). Ib. וַיִּנָּח לְרוּחוֹ ד' and threw a segment in. B. Kam. 51<sup>a</sup> וְכ' עֲקָרֵי שִׁירָם both of them took the last segment out together, so as to complete the legal depth &c. Yoma 84<sup>b</sup> עֲקָרֵי break loose one segment of the entrenchment; a. fr.

**חולייא II, חוליא** m. ch. (v. תלי) *something sweet, sweetness.* Targ. Jud. XIV, 14. Ib. IX, 11.—Meg. 7<sup>b</sup> אַנאּ שְׁדֵרִי יָחֵב I sent him something sweet. Pes. 115<sup>b</sup> אַנאּ שְׁדֵרִי רַבִּי. *Rashb.* (ed.) חולייא רהבנין, read: חוליא, v. Rabb. D. S. a. l. note 60) on account of the sweetness in it &c.

חֹלִייתָ, חֹלִיִּיאַ, חֹלִיִּיתָ, v. preced. wds.

**חֹזֶלֶת** m. (חֶזֶל) *chisel* (h. גְּרוֹז). Targ. Is. X, 15.—  
*Pl. חֹזֶלֶתִין*. Targ. I Kings VI, 7 (Var. חֹזֶלֶת, חֹזֶלֶת).

III. חול v. חוליק.

חֹרֶץ, חֹרֶץ m. (חֹרֶץ) *tongs*. Tosef. Kel. B. Mets.  
IV, 5 [read:] הַמְּסַמְרִים שֶׁל הַנָּגֵר the carpenter's tongs  
with which he pulls nails.

חולית, v. חולת.

\*חולית, Targ. Esth. VIII, 15 חולית, a corruption, prob. to be read: חילחולית f. (חלל) (the hollow) *sheath* of a sword.

חֹלֵל m. (b. h.; חוּל I) *dancer*. Pl. חוֹלְלִים. Yalk.  
Ps. 729, v. חוֹלֵל.

חֹלֵלָא, v. חֹלֵלָא.

**חֹקֶסֶת** f. (denom. of חֹל I) *sand-field, ground from which sand for glass-making is dug.* [Cmp. Gr. ὄλαος, ὕλαος.] B. Bath. 67<sup>a</sup> (Ms. מִחֹקֶסֶת, v. Rabb. D. S. a. l. note); Arakh. 32<sup>b</sup>; Meg. 6<sup>b</sup> (missing in censored editions) וְיִצְוֶנָה (Ms. מ. חֹרֶסֶת, v. Rabb. D. S. a. l.), v. מִצְוֶנָה.—Sifrē Deut. 39 Var. בֵּית הַחֹל glass-sand soil, v. חֹל I.—Pl. חֹקֶסֶת אֶת־הַחֹל glass-shop on sandy soil. B. Bath. 1. c. (Ms. f. חֹקֶסֶת אֶת־הַחֹל, Ms. H. וְבֵית הַחֹקֶסֶת אֶת־הַחֹל, v. Rabb. D. S. a. l. note 60).

חולף m. (חלף) *slaughtering knife*. Tosef. Kel. B. Bath. VII, 3 ושל ח' and the handle of &c. Ib. בן ח' (not בין, v. R. S. to Kel. XXIX, 8) a small slaughtering knife.

חֹלֶה, constr. of חִלְפָא, v. חִלַּף II.

חול־פֶּת or חול־פֶּת, pl. חול־פִּתוֹת *shoots*, v. חָלַף a.  
חליפה.

**חִירְפָּנָא** m., constr. חִירְפָּן (חִירָא) *value received in exchange* (h. מְחִיר). Targ. O. Deut. XXIII, 19.

חולפניתא, Vers. in Ar. for חולפניתא.

חולֵּץ, v. חוֹלֵץ.

**חִינְקָא**, **חִינְקָא** m. ch.=חֶלֶק, *portion, share*. Targ. Deut. XIV, 27. Targ. Gen. XLVIII, 22; a. fr.—Y. Yeb. VII, 8<sup>b</sup> top נִסְבָּה ד' ד'ר' she is entitled to a share with her sisters. B. Bath. 142<sup>b</sup> אִיר ד' כְּלִיָּא אִיר ד' the young man (to whom a share equal to that of the eventual future issue from a second wife was promised as a donation) entitled to that share besides the inheritance with the other children, or not?—*Pl.* **חִינְקָא**, **חִינְקָא**. Targ. Gen. XLVII, 24 (Y. **חִינְקָא**). Targ. Ez. XLVIII, 21 (ed. Lag. **חֶלֶקָא**); a. e. V. **חֶלֶקָא**.

**חִילְשָׁא (חִילְשָׁא)** m. (חלש) *faintness, weariness*.  
 Targ. Is. XL, 23.—B. Mets. 80<sup>b</sup>. Yoma 56<sup>b</sup> מְשֹׁם דְּרַבְהִי' עַל רַ' on account of the faintness of the Highpriest (under the excitement of the services of the Day of Atonement) he may not take notice of it. Sabb. 87<sup>a</sup> ה' דַּאֲרִיחָא ה' weariness from travelling. Ber. 40<sup>a</sup> דְּלִבָּא ה' indigestion.

**חולית** f. (חול I) 1) *sand-plain, sterile shore-land*. Arakh. III, 2 (14<sup>a</sup>) חולת המדבר the sand-plain of the Mahoz (district of Samaria), opp. to pleasure gardens of Sebaste; Tosef. ib. II, 8 חולית של מדבר. Ib. חולית יבנה, opp. to pleasure gardens of Jericho. [Comment. take our w. fr. חול III: *the surroundings of a town, promenade*.]—2) *pr.n.pl. the Harbor [Suburb] of Antiochia*. Y. Hor. III, 48<sup>a</sup> bot.; Deut. R. s. 4 'א' חולתא של א' (ed. Wil. חולתא); Yalk. Prov. 956; Lev. R. s. 5 'א' חולתא.

**חולתא** (ח' . . . תת, ח' . . .) (preced.) pr. n. pl. 1) 'ח' *Sea or Lake of Hultha*, prob. the navigable portion of the Orontes up to Antiochia. Y. Kil. IX, end, 32<sup>c</sup>; B. Bath. 74<sup>b</sup> חולתא של ח' (ed. Wil. חולתא); Yalk. Ps. 697 (עכו).

**חולתא** pr. n. f. *Hultha* (the Week-Day-Servant). Targ. Esth. II, 9 (attendant on the first day of the week, v. גנניקתא).

**חום** (v. חם) *to be warm*. Part. חָרִים; חָרִים. Hull. 8<sup>b</sup> when it (the knife) gets warm; v. infra.

**חום** *to warm; to affect* (hearers). M. Kat. 12<sup>b</sup> מ'א' חום water which a gentile cook had warmed.—Sabb. 153<sup>a</sup> 'א' חום . . . דאנא . . . מ'א' ed. (Ms. דאנא . . . מ'א' O. li. O. li. arouse the feelings of the people when delivering my funeral address, for I (my soul) shall be present. Ib. חום חום Ms. M. (Rashi Ms. חום; ed. חום, v. Rabb. D. S. a. l. note) in the one case (that of the righteous man) they speak warmly of him, and one becomes warm &c.—Ib. 'חום' חום (Ms. M. חום, corr. acc.) who will arouse mourning for thee?

**חום** m. (b. h. חום; חום) *summer, heat*. B. Mets. 106<sup>b</sup>; Gen. R. s. 34. Ib. s. 48 'חום' חום . . . ארבע שעות after sunrise there is heat only where the sun shines; a. e.

**חומא, חומא** I m. same. Targ. Gen. VIII, 22; a. e., v. חומא.—Gen. R. s. 87 (in Hebr. dict.) חום in his full heat (of youth).

**חומא** II pr. n. f. *Homa*, wife of Abbayi. Keth. 65<sup>a</sup>; Yeb. 64<sup>b</sup> חומא.

**חומה** f. (b. h.; חמה *to surround, protect*, v. Ges. H. Dict. s. v. חמה) *wall, esp. fortification*. Yeb. 62<sup>b</sup> (ref. to Jer. XXXI, 21) 'ח' חום lives without (moral) protection. Meg. 5<sup>b</sup> חומה שיהיה חומה whose lake is her fortification. Ib. I, 1 חומה fortified all around; a. fr.—Pl. חומה. Cant. R. to V, 7 חומה של חום the walls of; a. e.

**חוממא** I f. (חום) *darkness*. Targ. Y. Gen. XV, 17; comp. חוממא.

**חוממא** II m. (v. preced.; prob. from its gray-blackish color) *a lizard (chameleon)*. Targ. O. Lev. XI, 30 (h. text חום).

**חומטון** m. (חום, comp. חום, *to be salty, bitter*, v. Fl. to Levy Talm. Dict. II, p. 205<sup>b</sup>) *humton*, a sandy soil containing salty substances and used for the preservation

of wheat. Sabb. 31<sup>a</sup> קב ח' (Ms. M. חום) a Kab of *h* powder.—'ח' חום pr. n. *Land of H.*, a district of northern Palestine. Ib. 54<sup>a</sup> ח' ח' the district presented to Hiram was the Land of H.

**חומטון** m. pl. *humton powder*, v. preced.

**חומטוריא** f. (a popular corrupt. of εὐπατόριον, ἡπατόριον, v. Sm. Ant. s. v.; v. P. Sm. 80; 83, 995) *Eupatorium, a drink made of liver-wort*. Sabb. 109<sup>b</sup>, v. אביב.—V. חמטוריא.

**ח' סובני, חומס** m. (a corruption of ἡμισάβανον) *a half-size sabanum, linen cloth*. Gitt. 59<sup>a</sup> (sent to Rabbi) Ar. (ed. 'ח' סובני only) a full-size sabanum and a half-size, which were compressed to the respective sizes of a nut and half a nut.

**חומס, חומס**, v. חום.

**חומסא** m. (חום) *a violent man*. Pl. חום. Targ. Y. II Gen. VI, 12.

**חומסן**, v. חום.

**חומעא** m. (חום) *vinegar*. Targ. Prov. X, 26 Ms. (ed. חום).

**חומץ** m. (b. h. חום; חום) *vinegar*. Pes. III, 1 'ח' Edomite (Roman) vinegar (wine fermented with barley). Ib. 42<sup>b</sup> (when the wine of Judaea could only be soured by an admixture of barley) חום חום they called it plain *vinegar*, and now . . . they call it *Edomite* (Roman, Cæsarean) *vinegar* (to distinguish it from pure vine vinegar). Dem. I, 1 חום חום the vinegar made in Judaea, v. supra. Y. Sabb. XIV, 14<sup>c</sup> bot. חום חום fruit-vinegar; a. fr.—B. Mets. 83<sup>b</sup> חום חום vinegar son of wine (bad son of a good father).

**חומץ** m. (b. h.) *violent man*, v. חום.

**חומצא** I, v. חום.

**חומצא** II, v. חום.

**חומצא** m. pl., v. חום end.

**חומצין** m., pl. *dishes prepared with vinegar* (חום), *salads* (for cooling). Ruth R. to II, 14 חום; Yalk. ib. 603 חום; Lev. R. s. 34 חום.

**חומר** I m. (חומר II) [*weight, load*,] *ritual restriction; great importance*. Hag. III, 1, sq. חומר חומר there are restrictions in the law regarding Temple sanctuaries which do not apply to T'rumah. Ib. 4 חומר חומר (sub. חומר חומר we subject it to both restrictions (by classifying it with domestic animals and with beasts of the field). Y. Erub. IX, end, 25<sup>d</sup> חומר חומר double restrictions are imposed. Y. Snh. XI, 30<sup>a</sup> bot.; a. fr.—חומר חומר restrictions adopted by the Hillelites. Hull. 44<sup>a</sup>. Ib. חומר חומר either you follow the Shammaites in their easier and their stricter practices, or &c. Ib. 18<sup>b</sup> חומר חומר the restrictive usages of the

place &c.; a. fr.—*Kal Vahomer, a conclusion a minori ad majus*. Sifra introd. (ref. to Num. XII, 14, sq., a. Gen. XLIV, 8). Pes. 66<sup>a</sup> 'ק"ח הוא מה חמירי וב' we conclude (that the Passover sacrifice must be offered on a Sabbath day) by the syllogism &c.: if the daily sacrifice &c., v. דין; a. fr.—Gen. R. s. 23 חשך של חשך an absurd syllogism.—*Pl.* קלים וחמירים (fr. חמיר). Ib. s. 92, end 'וח' וב' one of the ten conclusions a minori in the Bible; Yalk. Sam. 132.

**חומֶר II (חומר) Ar.** m. (חמר I; v. P. Sm. 1310 s. v. חומר) [*whatever joins or is joined*], bead, little ball (bulla) hung around the neck; *jewel, clasp, seal*; trnsf. 'ח' like a jewel, i. e. a precious ethical principle (cmp. Prov. I, 9, a. מרגליתא, a symbol. Kidd. 22<sup>b</sup> היה דורש 'ח' interpreted this in a symbolical way (giving the practical Biblical law about perforating the slave's ear an ethical signification); Mekh. Mishp, N'zik, s. 2 חומר (Var. אימר, corr. acc.). Sot. 15<sup>a</sup> 'ח' ארשנה כמין 'ח' I shall interpret it symbolically.—*Pl.* חמירות (fr. חמיר, cmp. חמירותא). Hull. 134<sup>b</sup> 'ח' דורשי 'ח' (Ar. חמירות) symbolizing interpreters.

**חומֶר I m.** = חומר I. Snh. 49<sup>b</sup> 'ח' a mere restrictive measure (which does not allow a conclusion as to the rank of the successive functions of the High-priest). Ib. bot. 'ח' ובאר' wherein consists the greater import (the greater gravity of the crime)? Pes. 11<sup>a</sup> משוב 'ח' on account of the great import of the Sabbath (the grave penalty for its desecration) people are careful &c.—Hull. 9<sup>b</sup> 'ח' ספק סכנתא ל'ח' where there is a doubt about a prohibition based on danger to health the stricter practice is preferred; ib. 'ח' איסורא נמי ל'ח' the same is the case with a doubt about a ritual prohibition. Bets. 3<sup>b</sup>; a. fr.—[Targ. II Esth. III, 3, v. חמירא.]

**חומֶר II m.** (v. חומר II) *joint, knot, bead, amulet*. Kidd. 73<sup>b</sup> 'ח' וב' חל' 'ח' (רמי חמירי Ar. (ed. חמירי) if the child is found with an amulet (beads, by which the mother intimated the hope of future identification) . . . it is not considered a foundling (v. אספרי).—*Pl.* חמירי. Ib. 9<sup>a</sup> top פרכייתא 'ח' glass-beads. Sabb. 147<sup>b</sup> bot. שדרא 'ח' the vertebrae (v. חולצא I). Gitt. 69<sup>a</sup> top 'ח' עקרבא דשב 'ח' a scorpion with seven joints (Rashi: seven shades of color; stripes); v. חמירא.

**חומֶר III m.** (v. preced.) *accumulated sum, result of calculation*. Ab. Zar. 9<sup>a</sup> 'ח' ומשכח ליה לחמירא (Ar. חמירא) and he will find the sum he wants.

**חומֶר m.** (חמר) *weight for holding the tent, socket*. Targ. Y. Ex. XXXVIII, 27 (h. text אין).—*Pl.* חמירין, חמירא, constr. חמירי. Ib.; a. fr.

**חומֶר f.** (v. preced. wds.) 1) a ball (bulla), bead, charm. Sabb. 57<sup>b</sup> (expl. שופטא) 'ח' דקטריפתא (שופטא) a charm containing balsam. Ib. 62<sup>a</sup> (expl. כוכלח) Gitt. 69<sup>b</sup> 'ח' דפילין a charm containing phyllon. M. Kat. 12<sup>b</sup>; Erub. 69<sup>a</sup> 'ח' רמיושא (Ms. O. 'מר) a bulla containing a jewel for sealing (differ. opin. v. Rashi to Erub. l. c.).—2) bud, (ball). Gitt. 69<sup>a</sup> bot. דכשווא 'ח' the bud of cuscuta.—3) *weight-stone, lever*. B. Bath. 67<sup>b</sup> (expl. גלגל) 'ח' the weight used for

hoisting the beams of the press. Zeb. 21<sup>b</sup> בחמירא with its wheel work.—4) *smoothing weight* in the laundry. Keth. 10<sup>b</sup> top.—5) *stone or sand in the bladder*. Gitt. 69<sup>b</sup> bot. דנפקא מיניה 'ח' the stony substance which he passes.

**חומֶשׁ m.** (b. h. חמש; חמש) 1) *one fifth*, esp. one fifth of the value to be added as *fine* on restoring misappropriated property or redeeming dedicated property (Lev. V, 16; 24; XXVII, 27). B. Kam. IX, 6. B. Mets. 54<sup>a</sup> חומש'ו the fifth part of the principal (assessed value), i. e. one plus one fifth, v. next w.; a. fr.—2) *Homeshe, one of the five books of Moses*, also *one of the five books of Psalms*. Sot. 36<sup>b</sup> חומש'ו the Book of Numbers; חומש'ו the Book of Exodus; a. fr.—*Pl.* חומשים, חומשין, חומשיה. B. Mets. IV, 8 ח' ח' there are five things to which the law ordaining the addition of one fifth applies.—Hag. 14<sup>a</sup> חמשה חומשי תורה the five books of the Law. Y. Meg. III, 74<sup>a</sup> top 'ח' single parts of the Pentateuch. Kidd. 33<sup>a</sup> 'ח' שני two books of the Psalms.

**חומֶשׁ ch.** same. Targ. Lev. V, 24. Targ. Y. Gen. XLVII, 26; a. e.—B. Mets. 53<sup>b</sup> 'ח' מלגיו the one fifth is included in the amount, i. e. the addition is one fifth of the principal (v. preced. w.); a. fr.—2) *Homeshe, one fifth is excluded*, i. e. the addition must form one fifth of the principal plus the addition (25 percent), v. I ch.—Ib. 54<sup>b</sup> 'ח' ד' a fine of one fifth for misappropriating the addition of one fifth; a. fr.—*Pl.* חומשי. B. Kam. 108<sup>a</sup>.

**חומֶמָה f.** = חוממה, *heat*. Targ. Y. Ex. XII, 39 (ed. Amst. חוממה). Targ. Cant. I, 7 (ed. Amst. חוממה, pl.).—[Targ. Prov. XXIX, 11, v. חוממה.]

**חומֶמָה ch.** = h. חוממה; constr. חוממה. Lam. R. to II, 2.

**חומֶמָה f.** (חמם; corresp. to Gr. πύρεσος) name of a plant, *pellitory* (Parietaria). Gitt. 69<sup>a</sup> bot. 'ח' כ' ממרו וב' (Ar. incorr. 'ח' וב' pellitory leaves are in such a case as good as Mamru, but the root of p. &c.

**חון v.** חון.  
**חונא pr. n. m., v.** חונא.  
**חוני pr. n. m.** (abbrev. of חונתא) *Honi, Onias*, 1) *H.* surnamed *M'aggel* (circle-drawer). Taan. III, 8; Ber. 19<sup>a</sup>. —2) his grandson. Y. Taan. III, 66<sup>d</sup> bot.; Midr. Till. to Ps. CXXVI.—Tosef. R. Hash. IV (II), 11 חקנן 'ח'.

**חוניא, חונתא, חונתא pr. n. m.** (preced.) *Honia*, name of several Amoraim. Y. Sabb. XIV, 14<sup>e</sup> bot. R. H. Jacob of Ephrataim. Y. Shek. I, 46<sup>a</sup>; Y. M. Kat. I, 80<sup>b</sup> bot.; a. e. v. חוניא.—V. חוניא.

**חוניא (חוניא) pr. n. m.** (preced.) *Onias*, the founder of the Onias Temple, 'ח' ב' in Egypt. Men. XIII, 10. Ib. 109<sup>b</sup>; a. e.—V. חוניא.

**חוניא, חונתא, חוניא v.** חוניא.

**חוס (b. h.) 1)** [*to bend over, have affection for* (v. Jon. IV, 10),] *to protect, spare, have consideration for* (with על). Neg. XII, 5 אם כך חסה חוריה וב' if the Law

has such consideration for man's property of small value &c. Sot. 14<sup>a</sup> וכ' אם ככה ח' if the Law made such considerate provision for those transgressing &c. Y. Keth. IV, end, 29<sup>b</sup> וכ' cared more for their honour than &c.; a. v. fr.—[2] *to be connected, related*.—Denom. חייס.]

**חוס** ch. same. Targ. Ex. XII, 27 (h. text פסח). Targ. II Chr. XXXVI, 15 חואיס ed. Lag. (oth. ed. חס); a. fr.—Taan. 24<sup>a</sup> חוס עלי ידידי חייבי חייס ... will a man that has no consideration for his son . . . , care for my concerns? Pes. 39<sup>a</sup> חוס דחוס וכ' what typical meaning has *hasa* (חוס)? The Lord spared us (in Egypt, v. Targ. Ex. I. c.); a. e.

**חוס** *Pa.* to commiserate, grace, favor (h. חסן). Targ. Ps. XXXVII, 21; a. fr.

**חוס** *Af.* חוס, חוס to have affection for. Targ. Mal. III, 17 (ed. Lag. חוס; h. text חוס).—[Targ. Is. XXX, 14 חוס some ed., read חוס.]

**חוס** m. (חוס) *rubbing off, reduction by wear and tear*. B. Mets. 70<sup>a</sup>; cmp. חוס II.

**חוס**, v. חוס.

**חוס**, pl. חוס, v. חוס.

**חוס** m. (חוס I; cmp. b. h. חוס) 1) *strength*. Ex. R. s. 30 (ref. to Dan. IV, 27) חוס the strength is Mine.—2) *tow, oakum*. Sabb. II, 1, expl. ib. 20<sup>b</sup> 'flax pounded but not carded'; Y. ib. II, beg. 4<sup>c</sup>.

**חוס** m. (v. preced.) 1) *fort, castle*. Targ. Ps. XXXI, 3 (h. text חוס).—2) *strength, dominion*. Targ. Cant. V, 16.—3) *store-house*, v. חוס.

**חוס**, v. חוס.

**חוס** m. (b. h. חוס; חוס) *want, scarcity of provision*. Gen. R. s. 34, v. חוס.

**חוס** ch. same, *need, want; loss*. Targ. Deut. XV, 8 (Var. חוס). Targ. Jud. XVIII, 10 (ed. Wil. חוס). Targ. Prov. XXI, 5; a. e.

**חוס** I h. *to rub, cleanse*, v. חוס II.

**חוס** ch. same. Gitt. 68<sup>a</sup> bot. חוס he scratched himself against it. Snh. 95<sup>a</sup> חוס רישיה חוס he cleansed his head. Ib. 107<sup>a</sup> חוס (חוס) she &c. Nidd. 66<sup>b</sup> חוס (חוס) to wash her hair.

**חוס** II *to bend over*, v. חוס I.

**חוס** m. (חוס I) *rim, fellow*.—Pl. חוס, constr. חוס. Targ. I Kings VII, 33 (h. text חוס).

**חוס** m. (חוס) 1) *cover, roofing*. Targ. Ex. XXVI, 14; a. fr.—Targ. Ez. XXVII, 6 חוס a house (theatre) with awnings.—2) *coating, plate*. Targ. O. Num. XVII, 3, sq. (ed. Berl. חוס), v. חוס.

**חוס** f. (b. h. חוס; חוס I) 1) *covering, canopy*, esp. *bridal chamber*; also (= חוס) *the entrance of the bride*

*into the bridal chamber; wedding*. Kidd. 5<sup>a</sup>, a. fr. חוס the introduction into the bridal chamber constitutes possession (legitimate marriage). Ib. 3<sup>a</sup> חוס to exclude, as a form of marriage, the delivery by her father to take her into the bridal chamber. Gen. R. s. 94 חוס was not present at my wedding. Snh. 108<sup>a</sup> חוס arranged a bridal room for his son. Ab. V, 21 חוס at eighteen years one is fit for marriage. Y. Succ. II, 53<sup>a</sup> top; Bab. ib. 25<sup>b</sup> חוס wedding party; a. fr.—Pl. חוס. Lam. R. to III, 19 חוס so many state rooms will I arrange &c. Y. Sot. IX, end, 24<sup>c</sup>; Tosef. ib. XV, 9 חוס these are the bridal canopies (which were interdicted after the destruction of the Temple); (Bab. ib. 49<sup>b</sup> חוס sing.). Lev. R. s. 25, beg.; a. fr.—2) *seat of the Divine Majesty, sanctuary*.—Pl. as ab. Y. Meg. I, 72<sup>d</sup> top חוס כל ח' שדורי וכ' all sanctuaries (Shiloh, Gilgal &c.) which existed &c.

**חוס**, Tosef. B. Mets. IX, 14, v. חוס.

**חוס** m. (חוס I) 1) *rubbing*. Ber. 6<sup>a</sup> חוס from their (the demons') rubbing against their clothing.—2) *broom*. Succ. 32<sup>a</sup> חוס it has the shape of a broom. B. Kam. 96<sup>a</sup> if one stole palm-leaves חוס and made a broom of them. [Ar. חוס, Var. חוס, v. Rabb. D. S. to Succ. I. c. note 2.]

**חוס**, חוס, v. חוס.

**חוס**, v. חוס.

**חוס** I (cmp. חוס, perf. a. part. חוס [to squeeze in; to be wedged in,] 1) *to be tight, immovable*. Makhsh. III, 8 חוס that they may become tight (by swelling). Mikv. X, 3 חוס חוס (cmp. part. fem. חוס, fr. חוס) if it is tight (immovable).—2) *to tighten, tie closely*. Y. Hag. III, 79<sup>a</sup> top חוס חוס they tie it watertight.—3) חוס or חוס *to wedge in, form a partition; to intervene*, esp. (at bathing) *to prevent the water from touching the body*. Erub. III, 1 (27<sup>a</sup>) חוס חוס, Y. ed. חוס, v. Rabb. D. S. a. l. note) he may form a partition (between himself and the uncleanness, by sitting in a vehicle &c.) and eat. Zeb. 19<sup>a</sup> חוס (חוס) does it form a partition between the body and the water (so as to make the immersion ineffective)?—Y. Sabb. VII, beg. 7<sup>d</sup> חוס חוס for they form an interposition at bathing after menstruation. V. חוס.

**חוס** ch. 1) same. Part. חוס, f. חוס same. Zeb. 19<sup>a</sup>, v. preced. Ib. חוס (Rashi: חוס)—2) (v. חוס) *to form a partition, to build a wall by piling up material without cementing; (of persons) to form a lane*. Y. Shebi. III, end, 34<sup>d</sup> חוס חוס, v. חוס.—Keth. 17<sup>a</sup>; Meg. 29<sup>a</sup> חוס חוס, v. חוס.

**חוס** II m. (b. h.; preced.) 1) *that which is divided off, outside, street*. Kel. XXVIII, 9 חוס חוס the shirt of the runabout (prostitute; v. Sm. Ant. s. v. Coa Vestis a. Diaphane Heimata; Tosef. ib. B. Bath. V, 14 חוס חוס going out of the line of custom). Zeb. 57<sup>b</sup>; Yoma 57<sup>a</sup> חוס חוס Ar. (v. Rabb. D. S. a. l. note 2, a. Tosaf.

to Zeb. l. c.) what is done outside the Temple and what inside. Hull. VI, 2 בור' . . . השוחט he who slaughters unconsecrated animals within the Temple court, or consecrated animals without. Ib. 85<sup>a</sup> ד' consecrated animals slaughtered outside the Temple court. Ib. 68<sup>a</sup> למחצתו was carried outside of its legal limits; a. fr.—בור' outside, from outside, 'out (through the window &c.). Sabb. I, 1. Ab. Zar. 11<sup>a</sup>; a. v. fr.—2) (followed by ב' except, without. Hull. I, 1 מדרש ד' except a deaf and dumb &c. Gen. R. s. 49 מרעז' without consulting him; a. v. fr.

**חוצב** stone-cutter, v. חצב.

**חוצת** f. (b. h.) 1) חוצ' II; (followed by ב' outside of, out of. Ab. Zar. I, 4 ל' outside the town limits.—outside of Palestine, foreign territory. Hull. V, 1 לא' abroad; a. v. fr.—2) an outskirts, not included in the Sabbath community (עריב). Erub. V, 6.

**חוצת** II f. (preced.) 1) חוצ' II, outsider, stranger (not related). Yeb. 13<sup>b</sup> (interpret. Deut. XXV, 5) אשר' the deceased's wife who is a stranger (to the brother); Y. ib. I, 3<sup>a</sup>. Ib. חוצ' (the Samaritans) who interpret *hahutsah* like *hahitsonah*.—2) a strange, unnatural act. Yalk. Is. 303, v. חוצ' I.

**חוצל** m., v. next w.

**חוצלת** f. (חצל, v. חצץ; cmp. מחצלת) II פירקא, matting used for partitions, coverings &c.—Pl. חוצלות. Eduy. III, 4; Succ. 20<sup>a</sup> כל ד' all kinds of mattings are liable to uncleanness by contact with corpses; v. מרובלי. Tosef. Kel. B. Bath. IV, 14 חוצלים ed. Zuck. (Var. חולצות; ed. חוצלות).

**חוצנא** m., pl. חוצנא (denom. of חוצץ) outworks, outposts. Targ. Jer. Li, 12 (h. text ארבים).

**חוצפא** m. (חצף) barefacedness, boldness, impudence. Targ. Jer. III, 3. Targ. Y. Num. XVI, 2; a. e.—Sot. 49<sup>b</sup> (IX, 15) in the Messianic period ד' יכנא impudence will prevail (Snh. 97<sup>a</sup> הרבה). Snh. 105<sup>a</sup> boldness will carry its point even against heaven. Ib. ד' מלכורא insolence is a royal power without a crown. B. Bath. 155<sup>b</sup>, a. e.

**חוצפית** pr. n. m. *Hutspith*, surnamed the Interpreter, a Tannai, one of the martyrs of the Hadrianic persecution. Shebi. X, 6; Tosef. ib. VIII, 10. Hull. 142<sup>a</sup>. Ber. 27<sup>b</sup>. Y. ib. IV, 7<sup>d</sup> top (some ed. חצפית).

**חוק** (cmp. חוג) to round, arch, hollow. Denom. חוקים.

**חוק** ch. same.—Part. חוק. Targ. Job XXIV, 16 ed. Lag. (Var. חוק, ed. Wil. חוק, oth. ed. חוק, corr. acc.; h. text חור).

**חוק** Pa. חוק to dig out. Sabb. 109<sup>b</sup> לגייה Rashi a. Ms. O. (v. Rabb. D. S. a. l. note 200) let him dig out its interior. Snh. 56<sup>a</sup> (ref. to חוק, Lev. XXIV, 16) יאמא

may it not mean that he cut out the Divine Name in the edge of the knife?, v. חוק.

**חוק** m. (b. h. חוק; v. preced.) [circle, drawing, engraving,] law, rule, custom; assigned share, mark. Erub. 54<sup>a</sup> אניח לבני ד' I will leave to my sons a due share (a fixed living). Sabb. 137<sup>b</sup> בשאר' ד' He ordered a mark to be put on his (Abraham's) flesh. Snh. 111<sup>a</sup> אפי' ד' אחר (some ed. אפי' ד' אחר) who leaves even one law unobserved. Ib. אפי' ד' אחר Ms. M. (ed. differ., v. Rabb. D. S. a. l. note) who observed not even one law; a. fr.—Pl. חוקים, חוקים. Kidd. 39<sup>a</sup> (ref. to Lev. XIX, 19) ח' the lines which I have drawn long ago (by creating separate species); Y. Kil. I, 27<sup>b</sup> top (it is forbidden) בעלמי as coming under the interpretation of (Lev. l. c.) "the lines which I have drawn &c." Tam. 31<sup>b</sup> חוקי העמים customs of gentiles. Sifra Aḥaré ch. XII, Par. 9 ח' החוקים (idolatrous) usages practiced by them and their fathers &c., v. next w.; a. fr.

**חוקת** f. (b. h.) same, esp. firmly established distinctive usage, religious observance. Ab. Zar. 11<sup>a</sup> שריפה the burning of costly materials at funerals is not a specific (gentile) religious custom. Num. R. s. 19, beg. חוקה I have ordained a ceremony (without giving a reason). Ib. four (laws) ד' in reference to which the word *hukkah* (rule without reason) is used. Ib. אב' לאחד ד' unto thee I reveal the reason . . . , but to anybody else it is a rule; a. fr.—Pl. חוקות, חוקות. Tanḥ. B' huck. 4 מצותי וחוקותי; a. fr.

**חור** (b. h.; cmp. חור) to perforate; to be transparent, white, clear.

**חור** Pi. חור to make clear, evident. Mekh. Mishp., N'zikin, s. 13 (ref. to Deut. XXII, 17) כשמלה . . . כשחור they must make the fact as clear as a (white) sheet. Gen. R. s. 98 (ref. to כבס, ib. XLIX, 11) ח' שורא מחור' ו' he will make clear to them the words of the Law; שורא ח' he will prove to them their errors; a. e.—Part. pass. חור clear, proved, evident. Y. Shek. III, end, 47<sup>c</sup> מ' שבכולן the clearest of all the quoted Biblical evidences. Gen. R. s. 47, end; Y. Ab. Zar. I, 39<sup>d</sup> top מ' שבכולן the least doubtful of all. Y. Succ. V, beg. 55<sup>a</sup> מ' because the use of the flute is not clearly stated in the Law. Y. Ter. II, 41<sup>c</sup> bot. שרן . . . חור זה אחד this is one of the three interpretations (of the Rabbis) which are clearly indicated in the Bible text. Y. Erub. III, 21<sup>a</sup> bot. שרין מ' thou must finally admit that the law of Sabbath limits finds no proof in the Biblical words. Y. Ber. II, 5<sup>a</sup> bot. חור מ' thou must admit that for labors permitted or forbidden during prayer no support is to be found in &c.; a. fr.

**חור** Hithpa. חור to be made clear. Y. Keth. IV, 28<sup>c</sup> top (ref. to Deut. XXII, 17) ער שרין ו' the facts must be as clear &c., v. supra.

**חור** ch. same, 1) to be white, to shine. Targ. Joel I, 7. Targ. O. Gen. XLIX, 12 חור ed. Berl. (ed.

Lsb. חורין, oth. ed. (חורין). Targ. Is. I, 18 (some ed. Pa.); a. e.—Keth. 61<sup>b</sup> top חורין אפיה that he looked pale. B. Kam. 69<sup>a</sup> חורין נפיה כי דיכי דינחורין טפי that it may appear still more white (glistening from a distance). Naz. 39<sup>a</sup>, sq. חורין the lower ends of dyed hair are white (which proves that the growth comes from beneath); a. fr.—2) (of eyes) *to be bright, to look with gratification*. Targ. Prov. XXIII, 33. Ib. XVII, 24 חורין Ms. (ed. חורין, v. חורי). [Ib. IV, 25, emend. by Luzzatto Oheb Ger p. 108, v., however, חורי I ch.]—Kidd. 39<sup>a</sup> חורין לא you do not see clearly (the law is not clear to you).

Pa. חורין 1) *to whiten, wash, cleanse*. Targ. II Sam. XIX, 25; a. fr.—B. Mets. 60<sup>b</sup> חורין וכו' Hull. 95<sup>b</sup> top חורין v. חורין II. [Y. Taan. IV, 69<sup>b</sup> bot. מרחו, read חורין or חורין to wash.]—Part. pass. חורין, f. מוחורין *blanched*. Targ. Y. Ex. IV, 6.—2) *to make evident, to prove*. Gen. R. s. 27 חורין וכו' which will prove it better; Yalk. Koh. 968.—מחורין *it is proven, obvious*. Hull. 117<sup>a</sup>. Pes. 55<sup>b</sup>; a. fr.

Af. חורין *to make white*. B. Kam. 85<sup>b</sup> חורין לבשריה and it (the corrodent) made his skin look white (like a leper's; Var. v. Rabb. D. S. a. 1.). B. Mets. 58<sup>b</sup> בחורין באחורין whitening faces (putting persons to shame); Yalk. Ex. 349.

חורין, חורין, חורין, v. חורי.

חורין I, or חורין (cmp. preced. wds.) *to bore*. Sabb. 103<sup>a</sup> חורין he bored a hole.

חורין II, חורין m. (b. h.; preced. wds.) 1) *hole, cavity*. Pes. 8<sup>a</sup> חורין אדם לחבירו a cave between two residences of neighbors.—Sabb. 52<sup>b</sup> חורין חורה Ms. M. חורה, Ms. O. חורה, some ed. חורה) a needle whose eye is broken off; ib. 123<sup>a</sup> חורה (Ms. M. חורה); Kel. XIII, 5 חורה; Tosef. ib. B. Mets. III, 9 חורה.—Pl. חורין. Pes. l. c. Ib. חורין בית וכו' the upper and the lower holes in the wall; a. fr.—2) *ant's store*; v. חורי. [Pesik. Shor p. 74<sup>b</sup> חורין ורהב v. חורי. [Y. Maasr. V, end, 52<sup>a</sup> חורין וכו' II.]

חורין III m. (b. h.), pl. חורין [white garments,] *freedom*; ועישה free, freed, opp. to slave. Gitt. IV, 4 חורין וכו' and he must declare him free. Ib. 5 חורין וכו' half a slave and half a freedman; a. fr.—Pl. חורין. B. Kam. I, 3 חורין וכו' witnesses who are freemen and of the Jewish faith. Esth. R. to I, 6 (expl. ib.) חורין בגדים שבו' garments which freemen wear; a. fr.—ד' חורין free (not mortgaged) *property*, opp. משועבדים. B. Kam. 8<sup>b</sup>; a. fr. [Bibl. Hebr. חורין, noblemen.

חורין IV (b. h.) pr. n. m. *Hur*, the husband of Miriam. Mekh. B'shall., Amalek 1. Pesik. R. s. 12. Ex. R. s. 48 (grandfather of Bezaleel); a. fr.

חורין I ch.=h. חורין I, *hole*. Targ. II Kings XII, 10 (ed. Wil. חורין); a. fr.—Arakh. 30<sup>a</sup>, a. e. (prov.) חורין לא עכברא not the mouse is the thief but the hole (which hides the theft, i. e. fine the purchaser of the slave but not the seller). Ib. חורין לא . . . חורין לא but for the mouse (which steals), whence would the hole have

something to hide?—Pl. חורין. Targ. I Sam. XIV, 11.—Meg. 12<sup>a</sup> (expl. חורין Esth. I, 6) Ms. חורין חורין F. (ed. חורי חורי) webs full of holes, *net-work*.

חורין II ch.=h. חורין II, pl. חורין, חורין, חורין, חורין; פר חורין *free man*. Targ. Ex. XXI, 2; 5. Targ. Deut. XV, 13; a. fr.—Gen. R. s. 92 חורין ברי חורין thou freedman.—B. Mets. 13<sup>a</sup>, sq. חורין בני חורין unencumbered property; Y. B. Kam. X, beg. 7<sup>b</sup>; a. fr.

חורין (v. preced.) pr. n. gent. *Horaë* (Freemen). Targ. O. Deut. II, 12 (Y. חורין, h. text חורין); cmp. חורין חורין.

חורין m. (b. h. חורין; חורין) *waste*. Pesik. R. s. 35, end; (Yalk. Is. 337 חורין).

חורין I m. (v. preced.) 1) *heat, dryness*. Targ. Ps. XC, 6.—2) *desolation, waste*. Targ. Ez. XXIX, 10 חורין (constr.).—3) *injurious confusion of ideas*. Arakh. 12<sup>a</sup> (ed. חורין). V. next w.

חורין II, חורין f. constr. חורין=next w. Targ. Ez. XXIX, 9; a. fr.—Keth. 13<sup>b</sup> חורין חורין a ruined building standing in the field. Sot. 48<sup>a</sup>, v. חורין I; a. e.—Pl. חורין, חורין, חורין; constr. חורין. Targ. Mal. I, 4. Targ. Is. LXI, 4; a. fr.—Snh. 71<sup>a</sup> חורין חורין (Tosef. Neg. VI, 1 חורין חורין) a place named Leprous Debris (deposit of debris of leprous houses).

חורין f. (b. h.; חורין) *ruin, ruins, deserted building*. Ber. 3<sup>a</sup>. Y. Dem. VI, 25<sup>c</sup> חורין חורין (if one sells) the space filled with debris belonging to him. Ib. חורין חורין break some stones from this ruin by which thou mayest take possession of the space; a. fr. [Arakh. 12<sup>a</sup>, v. חורין I.]—Pl. חורין חורין. Ber. l. c. חורין חורין one of the ruins of Jerusalem.

חורין, חורין m. (v. preced.) *destruction, desolate condition*. Hag. 5<sup>b</sup> חורין חורין the destruction of the Temple. M. Kat. 26<sup>a</sup> חורין חורין in their ruined state. Y. Kil. IV, end, 29<sup>c</sup> חורין חורין in its (the vineyard's) waste state, opp. משעה. Ab. Zar. 9<sup>b</sup> חורין חורין from the destruction of the Second Temple. Yoma 39<sup>b</sup>; a. fr.—Pl. חורין חורין, חורין. Gen. R. s. 56; Yalk. Gen. 102 חורין חורין for she (Palmyra) took a part in both destructions of the Temple; Lam. R. to II, 2 חורין חורין (fem.).

חורין ch. same. Targ. Is. XXXIV, 11. Targ. Lam. I, 2 חורין חורין (constr.).—Snh. 96<sup>b</sup>. B. Bath. 14<sup>b</sup> חורין חורין the end of the book speaks of destruction. Ib. חורין חורין in arranging the order of the Biblical books, we join the record of destruction (at the end of one book) to that of destruction (at the beginning of the other).

חורין, חורין m. (חורין) [filling a gap, v. חורין,] *step-son*. Snh. III, 4 (27<sup>b</sup>) חורין חורין his step-son alone (not his relations). Yeb. 21<sup>a</sup>; a. e.—Pl. חורין חורין. Y. ib. II, 3<sup>d</sup> bot. חורין חורין two step-children (of different parents) brought up in the same house.

חורין f. (preced.) *step-daughter*. Y. Yeb. II, 3<sup>d</sup> bot. חורין חורין one's step-daughter; Bab. ib. 21<sup>b</sup>; a. e.

**חורגתא** ch. same. Sot. 43<sup>b</sup> 'ה הגדילה וכו' a man's wife's daughter brought up among step-brothers.

**חורוד**, v. next w.

**חורור**, **חורור** m. (חור, v. Sm. 1231) *white spots on the cornea* (λευκωματα). Bekh. VI, 3 (38<sup>b</sup>; Mish. ed. חורוד, v. Koh. Ar. Compl. s. v.); v. חריר. Cmp. חורירא.

**חורון**, **בית ח' חורון** pr. n. pl. *Beth-Horon*, a border town between Benjamin and Ephraim. Nidd. 61<sup>a</sup>. Snh. 32<sup>b</sup> 'ה ascent to Beth-H. (narrow); Erub. 22<sup>b</sup> 'ה בית a. בית מ' ed. Sonc. (ed. Sal. 'מרון; ed. Sal. 'מרון בית ח' [R. Hash. II, 4, v. חורון].

**חורון**, pl. **חורונין**, v. חורן.

**חורור**, v. חוריר.

**חוריר** m. pl. constr. = **חוריר** (v. חורירא) *behind, after*. Y. Shebi. IV, 35<sup>a</sup> bot. 'ה חורירא וכו' running after (driving) an ass on a Sabbath (being forced to public labor). Y. Snh. I, 18<sup>c</sup> bot. [read:] מצלי 'ה חורירי מצלי (Y. R. Hash. II, 58<sup>b</sup> top) stood up from behind him to pray. Y. Sot. VII, end, 22<sup>a</sup> פרוכתא 'ה חורירי, v. חוריר ch.—Y. Ber. II, 5<sup>a</sup> bot. חורירי ... חוריר two thirds of the load on his back; a. fr.

**חוריר** m. = **חוריר**, *another, second*. Y. Peah VIII, 21<sup>a</sup> 'ה חורירא a second caravan came.—Pl. חוריר. Y. Ber. IX, 14<sup>a</sup> bot. 'ה חורירא there are other cases for you to quote.—Fem. חורירא, חורירא (noun) *something else*. Lev. R. s. 33 'ה חורירא gave another explanation. Y. M. Kat. I, 80<sup>c</sup> bot. 'ה חורירא it is another sore (not the one seen before). Ib. II, 81<sup>b</sup> top 'ה חורירא (ed. Krot. חורירא) in the year following. Y. Succ. V, beg. 55<sup>a</sup> 'ה חורירא the next Sabbath; a. e.

**חוריר** f. (b. h.) *cakes*, v. חוריר.

**חורילא** m. ch. = h. חוריל. —Pl. חורילא. Targ. Prov. XXIV, 31.

**חורם** m. *net-maker*, or *fisher*, v. חרם.

**חורמא**, v. חרמא.

**חורמנא**, **חורמן** m. (חרם, v. P. Sm. 1375) 1) (adj.) *burning, venomous*. Targ. Y. Num. II, 25 (ed. Amst. חורמן). Targ. O. Gen. XLIX, 17.—2) *basilisk*. Targ. Y. ib.—Pl. חורמניא, חורמניא. Targ. Y. I Num. XXI, 6. Targ. Job XX, 16; a. e.

**חורן**, v. חורון.

**חורנית**, **חורנית**, **חורנית** m. = **חורנית**, *another, next; last*. Targ. Y. Lev. XIX, 8. Targ. Y. Ex. IX, 6. Targ. Job XX, 18; a. e.—Y. Pes. VI, 33<sup>a</sup> bot. 'ה חורנית that another man will sanctify &c. Y. Peah II, 17<sup>a</sup> bot. חורנית and the other (scholar) says; Y. Ter. II, 41<sup>c</sup> top חורנית; a. fr.—Pl. חורנית. Targ. I Chr. XXIII, 17; a. e.—Y. Peah VIII, 21<sup>b</sup> top 'ה חורנית to

other people (not himself).—Fem. חורניתא, חורניתא (חורניתא). Targ. Y. Ex. XXI, 10 (ed. Amst. חורניתא). Targ. II Chr. III, 12; a. e.—Y. Sabb. II, 5<sup>a</sup> sq. חורניתא why the other sacrifice?—Pl. חורניתא, חורניתא. Targ. I Chr. XXIII, 27.—Y. Sabb. X, end, 12<sup>d</sup>; a. fr.

**חורספיתא**, v. חרס.

**חורף** m. (b. h. חורף; חורף) [*severe season*], *Mid-winter*. B. Mets. 106<sup>b</sup>, a. e. (ref. to Gen. VIII, 22) חורף half of Kislev, Tebeth and half of Sh'bat form the midwinter. Yoma 10<sup>a</sup> 'ה חורף they are called Winterhouse or Summerhouse, but not house without qualification. Koh. R. to VI, 3; Esth. R. to I, 2 'ה חורף winter-season.

**חורפא** m. (חורף) *sharpness, edge; pungent taste*. Snh. 56<sup>a</sup> דסכיא 'ה חורפא the sharp edge of the knife. Ab. Zar. 39<sup>a</sup> חורפא דחורפא (not פירא ...) the pungency of *assa foetida*; a. fr.—Trnsf. *acumen, ingenuity*. B. Mets. 96<sup>b</sup> 'ה חורפא as great as a man's ingenuity, is the mistake he makes; Nidd. 33<sup>b</sup>. Erub. 90<sup>a</sup> 'ה חורפא לא 'ה חורפא relying on his ingenuity he did not study it carefully; B. Bath. 116<sup>b</sup>.—Pl. חורפא. Targ. Y. Lev. XIX, 16 חורפא חורפא its double edge.

**חורפא** f. (v. Ges. H. Dict. 10 s. v. חורף I; cmp., however, R. Hash. 8<sup>a</sup> s. v. חורפא) *a young lamb* (used as a standard value in exchange). Targ. Job XLII, 11 (h. text חורפא, Ms. a. Ar. Var. חורפא; v. Gen. R. s. 79, end).—Pl. חורפא. Targ. O. Gen. XXXIII, 19 (Y. ib. XXI, 28; a. fr.

**חורפיתא** pr. n. f. *Hurphitha* (the quick maid), name of one of Esther's servants (for Friday). Targ. Esth. II, 9; v. חורפיתא.

**חורר** m. (חורר IV) *pile*, esp. *ant's store*.—Pl. constr. חורר, contr. חורר; only in הנמלים. Peah IV, 11 ed. חורר (Y. ed. חורר, Mish. Nap. חורר); Maasr. V, 7 (Y. ed. חורר; Ms. M. חורר); Y. ib. 52<sup>a</sup> top; Y. M. Kat. I, 80<sup>c</sup> חורר.

**חורש** m. (b. h. חורש, v. Ges. H. Dict. s. v. חורש II, cmp. חורש) [*difficult of accession*], *thicket, wild-growing bushes*. Y. Ab. Zar. I, 39<sup>c</sup> גדול 'ה חורש and it grew to a large thicket of reeds; Cant. R. to I, 6. Lev. R. s. 29 'ה חורש tears himself loose from one thicket and is caught in another; Y. Taan. II, 65<sup>d</sup> top; Pesik. Bahod., p. 154<sup>b</sup> חורש (corr. acc.), v. חורש; Yalk. Lev. 645.—Pl. חורשים, חורשים. B. Kam. 81<sup>a</sup> top 'ה חורשים that people shall have the privilege of pasture on untilled lands. Ib. 79<sup>b</sup>, opp. רישב. Ib. 80<sup>a</sup>. Y. Sabb. VII, 10<sup>a</sup> top, v. חורש; Y. Shebi. IV, 35<sup>b</sup> bot. חורש (corr. acc.).

**חורשא** ch. 1) same. Targ. Ps. LXXX, 14; a. fr.—Cant. R. to I, 1 קנים 'ה חורשא. Ib. to III, 4 (ref. to Ps. LXXX, 14 יער with suspended ע) 'ה חורשא if you will do good, your invaders shall be (like animals) from the water (יָאֵר), if not, they shall be (like animals) from the forest; Yalk. Ps. 830.—2\*) (P. Sm. 1386 *angina*) *narrow place in the throat, windpipe*. Shebu. 6<sup>b</sup>

that man eats into his windpipe (asks a dangerous question; Rashi: eats in his *forest*, i.e. knows not what is going on in the world; R. Hai G. in Ar.: *he scratches his eye-sore*).—*Pl.* הוֹרָשִׁי, הוֹרָשָׁא. Targ. Jer. IV, 29.—Gen. R. s. 24, beg. (ref. to Is. XXIX, 17, cmp. Targ. a.l.) דְּבִנֵּי אִינֶשׁ thickets of people (crowded population).

הוֹרָמָא f.=הוֹרָא I, *cave*. Ned. 50<sup>b</sup> עַל לַח' (ed. הוֹרָמָא) the monkey went into a cave. [Targ. Y. Num. XXI, 27, v. הוֹרָמָא.]

הוֹרָמָן, v. הוֹרָן.

הוֹרָשׁ I m. (הוֹשֵׁ, cmp. הוֹשֵׁ) *thick substance*.—*Pl.* הוֹרָשִׁים. B. Bath. 143<sup>b</sup> (play on הוֹשִׁים, Gen. XLVI, 23) כְּדֹר מְרִיבִים כְּדֹר numerous as the leaves [or the *knots*] of reeds.—*V.* הוֹרָשָׁה.

הוֹרָשׁ II (b. h.; v. preced.) [to *feel, press*.] 1) *to feel pain, be affected*. Erub. 54<sup>a</sup> הָשׁ בְּרֹאשׁוֹ if one has a headache; a. fr.—2) *to apprehend, consider*. Y. Peah V, 18<sup>d</sup> bot. וְהָשׁ לִימֵר וְכ' but then he reconsidered saying &c.—Ex. R. s. 3 הָשׁ אֵל תְּחִלָּה do not mind it.—3) *to be anxious, quick, to hurry*. Y. Yeb. VIII, 9<sup>e</sup> top (play on בְּעִיָּה, I Chr. VIII, 8) הָשׁ כְּנֶמֶר וְכִיָּאֵר וְכ' he was quick like a panther and made clear &c.—4) *to think, be silent*, v. הָשָׁה.—*V.* הוֹרָשָׁה.

הוֹרָשׁ ch., pret. הָשׁ, part. הוֹרָשֵׁ, same, 1) *to feel, suffer, be troubled*. Targ. Ps. LXXIII, 21. Targ. Prov. XXVI, 10; a. e.—Sabb. 140<sup>a</sup> הוֹרָשָׁא דְּלִבָּא suffered with heaviness of the heart.—Ib. הוֹרָשָׁא בְּנֶפֶשׁ אִיבָא Ar. (ed. הוֹרָשִׁי, Ms. P. בִּי, וְהָשִׁי, fr. הוֹשֵׁ, הוֹשֵׁ) and I felt the cooling effect from the hair &c.—2) *to apprehend, care for*. Targ. Y. Num. XII, 3; a. e.—Y. Ber. VI, 10<sup>b</sup> bot. הוֹרָשָׁה . . . מִדְּרוֹשׁ . . . מִדְּרוֹשׁ since R. Z. cared to do it, we must do likewise. Pes. 84<sup>a</sup>; Yoma 46<sup>a</sup>, a. e. הוֹשׁ (חֲרִישׁ) לֹא (חֲרִישׁ) דֹּשׁ cares not what flour he grinds (what argument he offers). Keth. 21<sup>a</sup> מִיֵּעִין לִבִּי וְהוֹשׁ and S. took into consideration that a court might have a mistaken opinion (and was more explicit in his document than the law required); Yeb. 106<sup>a</sup> הוֹרָשִׁין וְכ' for we must take into consideration &c.; B. Bath. 164<sup>a</sup>. Ib. הוֹרָשָׁה וְכ' (וְהוֹרָשָׁה) but should we not apprehend that perhaps &c.; a. fr.—3) *to be anxious, hasten to, flee*. Targ. Cant. II, 9. Targ. Ps. CXXII, 1 הָשׁ לִי hasten to my help. Targ. Y. Deut. I, 44, v. הוֹרָשָׁה.

הוֹרָשׁ to provide for with anxiety. Targ. O. Deut. XXXII, 11 מְהִישׁ (Y. מְהִישׁ). [Targ. Ps. LV, 9 הוֹרָשָׁה Ms. (ed. הוֹרָשָׁה).]

הוֹרָשָׁנָא m.=h. הוֹשֵׁבֵין, *calculation, number, measurement*. Targ. Ex. XXX, 12. Targ. Koh. IX, 10 (Ms. הוֹשֵׁבֵין); a. e.—Yoma 17<sup>b</sup> הוֹרָשָׁנָא it is merely an account of measurements (without observing a particular order). Hull. 95<sup>b</sup> הוֹרָשָׁנָא דִּי בִּעְלָמָא יִרְעֵה now I see only that he understands astronomical calculations. Y. Ber. II, 5<sup>a</sup> top הוֹרָשָׁנָא דִּי הוֹרָשָׁנָא דִּי הוֹרָשָׁנָא the numerical value of the letters of the one (צִמְדָּה) is the same as of those of the other (צִמְדָּה). Lev. R. s. 30 הוֹרָשָׁנָא נִחְלִי מִן הוֹרָשָׁנָא from now let us commence

a new account; Koh. R. to IX, 7; Pesik. Ul'kah. p. 103<sup>a</sup>. Sabb. 32<sup>a</sup>, v. הוֹרָשָׁנָא II. Lam. R. to I, 5 הוֹרָשָׁנָא (Ar. הוֹרָשָׁנָא דִּי רִמְיָא) calculation with fingers (Roman notation?); a. fr.—*Pl.* הוֹרָשָׁנָא, constr. הוֹרָשָׁנָא. Targ. Cant. VII, 5.—Lam. R. l. c., v. supra.

הוֹרָשָׁן, v. הוֹרָשָׁה.

הוֹרָשָׁנָא, v. הוֹרָשָׁנָא II.

הוֹרָשָׁלָא m. (הוֹשֵׁ; v. P. Sm. 1404) 1) *pounded grain*. Targ. Ez. XXVII, 17 quot. in Rashi (ed. רִיחִישׁ).—2) *peeled barley*. Yoma 79<sup>a</sup> without the husk לֹא קָרִי לֹא Ms. M. a. Ar. (ed. הוֹרָשָׁלָא) it is called *hushla* (not שְׁעוּרָה). Snh. 27<sup>a</sup> bot. Hull. 51<sup>a</sup>.—*Pl.* הוֹרָשָׁלָא. B. Kam. 30<sup>b</sup> bot. הוֹרָשָׁלָא ed. (Ms. M. הוֹרָשָׁלָא, Ms. H. הוֹרָשָׁלָא) declared as free property peeled barley (which one had spread on public ground for drying). M. Kat. 16<sup>b</sup> הוֹרָשָׁלָא קָא מְנִיפָה הוֹרָשָׁלָא (omitted in Ms., v. Rabb. D. S. a. l.) was winnowing peeled barley.

הוֹרָשָׁן, הוֹרָשָׁן m. (b. h.; הוֹשֵׁ, cmp. הוֹשֵׁ) *breast-plate*. Zeb. 88<sup>b</sup> הוֹרָשָׁן דִּי מִכְפָּר וְכ' the Highpriest's breast-plate brings atonement for wrong judgments. Sabb. 139<sup>a</sup> לֹא זָכָה לֹא זָכָה לֹא was privileged to wear the breast-plate of judgment upon his heart. Yoma 72<sup>a</sup> הוֹרָשָׁן דִּי מַעַל וְכ' he who loosens the breast-plate from the *Ephod*; a. fr.

הוֹרָשָׁנָא, הוֹרָשָׁנָא ch. same. Targ. Ex. XXVIII, 4; a. fr.

הוֹרָתָא (cmp. הוֹרָתָא) *to shrink from, to loathe*.—*Part.* הוֹרָתָא, f. הוֹרָתָא, הוֹרָתָא (cmp. הוֹרָתָא a. הוֹרָתָא fr. הוֹרָתָא). Y. Ter. VIII, 45<sup>e</sup> top (ref. to שְׂקָן מִמֶּנִּי) הוֹרָתָא מִמֶּנִּי . . . כל דְּבַר שֶׁנֶּפֶשׁוֹ שֶׁנֶּפֶשׁוֹ שֶׁנֶּפֶשׁוֹ anything loathsome. Pesik. R. s. 11 הוֹרָתָא אִם אִם אִם וְכ' and one shrinks from eating them. Esth. R. to I, 7 הוֹרָתָא אִם אִם אִם אִם אִם does not man rather loathe to drink out of golden cups? [Y. Yoma IV, 41<sup>c</sup> bot. הוֹרָתָא, read הוֹרָתָא, v. הוֹרָתָא I.]

הוֹרָתָא, הוֹרָתָא *to create aversion*. Y. Shebi. IV, 35<sup>b</sup> bot.; Y. Maasr. I, 48<sup>d</sup>, v. הוֹרָתָא.

הוֹרָתָלָא c. (הוֹרָתָלָא b. h. *to tie around, swaddle*) *wrapper of reed-matting* in which dates are packed, *bale*. Tosef. Kel. B. Mets. VI, 4 הוֹרָתָלָא דִּי שֶׁל וְכ' a mat for dates which is intended to be thrown away when the dates are eaten. Kel. XVI, 5 הוֹרָתָלָא דִּי שְׁוִיָּא וְכ' a bale which you can add to or take from (without cutting it open) &c. Y. Sabb. I, end, 4<sup>b</sup> הוֹרָתָלָא דִּי שְׁוִיָּא מִלָּא וְכ' a bale filled with fruit stones. Ukts. II, 2, v. הוֹרָתָלָא.—[Y. Keth. VIII, 32<sup>b</sup> top הוֹרָתָלָא וְכ' read הוֹרָתָלָא, v. הוֹרָתָלָא. Sabb. 146<sup>a</sup>.]

הוֹרָתָלָתָא, v. preced.

הוֹרָתָם m. (b. h.; הוֹרָתָם) 1) *seal, stamp, die; enclosure locked up with a mark*. Sabb. VIII, 5 הוֹרָתָם כְּדֹר הַמְרָצוּפִין as much sealing clay as required for a seal on bags. Ib. הוֹרָתָם דִּי הַמְרָצוּפִין a human being prints many coins from one die &c., but the Lord stamped every human being with the die of Adam, and yet not one is like the other; Y. ib. IV, 22<sup>b</sup> bot. הוֹרָתָם. Sabb. 58<sup>a</sup> הוֹרָתָם שְׁבָצוּאָרִי מִדֵּי הוֹרָתָם the slave with the mark hanging down from his neck, הוֹרָתָם



with the mark tied to his garment; a. fr.—Trnsf. *sexual innocence, purity*. Yalk. Num. 766, v. infra. —*Pl.* חֹתֶמֶת, חֹתֶמֶת. Y. Snh. l. c.—Bets. 31<sup>b</sup> שְׁבָרֵקֶשׁ דָּבִד knots which serve as marks on doors of subterranean stores, may be untied &c.; a. e.—Tan. d'be El. ch. XX, בְּרוֹחֵמִיחָן in their innocence.—2) [lock,] *the oblate side of a berry to which the stalk is attached*. Y. Ab. Zar. V, 44<sup>d</sup> top. Toh. X, 5 דָּבִד . . . . . a single berry, if its oblate part with the stalk is intact; Tosef. ib. XI, 10. Ib. מְקוֹם הָהוּא the place where the stalk (now torn out) was seated (and where now juice is oozing out).—3) *the membranous enclosure separating the stone of a date from its flesh, pericarp* (as far as not eatable). Tosef. Hull. I, 23 טַמָּא דְּהוּא quot. by R. S. to Ukts. II, 2 (ed. Zuck. חֹתֶמֶת omitted; oth. ed. חֹתֶמֶת in place of the preceding חֹתֶמֶת) the pericarp is counted in with the unclean matter in dry dates; Ukts. l. c. של יבשה R. S. (ed. a. Maim. חֹתֶמֶת).—4) *concluding formula of prayers*.—*Pl.* as ab. Taan. II, 3 חֹתֶמֶת. Y. Ber. I, 3<sup>d</sup> bot. חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת ch. same. Targ. Job XLI, 7. Ib. XXXVIII, 14 (Ms. חֹתֶמֶת, *pl.*).

חֹתֶמֶת f. (b. h.) same, *seal*. Gen. R. s. 61.

חֹתֶמֶת m., *pl.* חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת, *pl.* חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת Ar. ed. Koh. III, p. 356, v. חֹתֶמֶת II.

חֹתֶמֶת, constr. of חֹתֶמֶת.

חֹתֶמֶת f.=next w. Targ. O. Gen. XXIV, 16 (ed. Berl. חֹתֶמֶת).—Ib. Num. XII, 8; a. e.—*Pl.*, v. חֹתֶמֶת.

חֹתֶמֶת, חֹתֶמֶת, חֹתֶמֶת I m. (חֹתֶמֶת) *looks, appearance; vision*. Targ. Gen. XXIX, 17. Targ. Y. I ib. XVI, 18 (ed. Amst. חֹתֶמֶת).—Targ. Is. LIII, 2 חֹתֶמֶת חֹתֶמֶת the appearance of an ordinary being; a. fr.—Koh. R. to V, 2 דִּין דִּין דִּין this is a vision (not a mere dream); Yalk. Esth. 1057 [read:] did I see this in a dream, or was it a vision?—*Pl.* חֹתֶמֶת, חֹתֶמֶת. Targ. O. Num. XII, 6 (some ed. חֹתֶמֶת, fr. חֹתֶמֶת). Targ. Esth. VI, 1; a. e.—2) *look-out, cross-road*.—*Pl.* constr. חֹתֶמֶת, חֹתֶמֶת. Targ. Y. Gen. XIII, 18; XIV, 13; Deut. XI, 30, v. next art.

חֹתֶמֶת, v. חֹתֶמֶת.—חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת m.=חֹתֶמֶת. Targ. Y. II Ex. III, 3 (I חֹתֶמֶת).—Targ. Y. II Gen. XII, 6; XIV, 6; XXXV, 9 (quot. of XVIII, 1).

חֹתֶמֶת (חֹתֶמֶת, חֹתֶמֶת) m. (חֹתֶמֶת) *seer*. Targ. I Sam. IX, 9. Targ. II Sam. XXIV, 11; a. e.

חֹתֶמֶת, Y. Ab. Zar. II, 40<sup>d</sup> top, v. חֹתֶמֶת.

חֹתֶמֶת m. (b. h.; חֹתֶמֶת) *vision*. Lev. R. s. 1 בְּדִבְרֵי וּבִדְבָרִים in word and in vision.

חֹתֶמֶת m. (חֹתֶמֶת) *seer*. Targ. I Chr. XXIX, 29 (ed. Lag. חֹתֶמֶת, oth. ed. חֹתֶמֶת).

חֹתֶמֶת, חֹתֶמֶת, חֹתֶמֶת m. (preced. wds.) *vision, astounding spectacle; wonder*. Targ. O. Ex. III, 3; a. e.—*Pl.* חֹתֶמֶת. Targ. Deut. XXVI, 8 (ed. Berl. sing.). Ib. XXXIV, 12 (ed. Berl. sing.; Y. II חֹתֶמֶת, *pl.* of חֹתֶמֶת). [Targ. I Chr. XXIX, 29, v. preced.]

חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת (חֹתֶמֶת) m. (חֹתֶמֶת) *surrounding*. חֹתֶמֶת דָּבִד *all around*. Targ. Y. Ex. XIX, 12; a. e.—Targ. Ps. L, 3 (ed. Wil. חֹתֶמֶת). Y. Bicc. I, end, 64<sup>b</sup> חֹתֶמֶת דָּבִד around Zepphoris.

חֹתֶמֶת, חֹתֶמֶת, חֹתֶמֶת, חֹתֶמֶת m. (v. preced.; emp. חֹתֶמֶת) *apple; apple-tree; apple-shaped ball, bell &c.* Targ. Joel I, 12 (ed. Lag. *pl.*). Targ. Ex. XXV, 33 (h. text חֹתֶמֶת); a. fr.—Lev. R. s. 12 trees are called by their names (of the fruits) חֹתֶמֶת חֹתֶמֶת there is the apple, it (the tree) is also called apple(-tree).—*Pl.* חֹתֶמֶת, חֹתֶמֶת. Targ. Prov. XXV, 11; a. e.—Lev. R. s. 27. Gen. R. s. 93 (retransl. from Aquila Prov. l. c.); Yalk. Prov. 961; a. e.—Targ. Y. Ex. XXXIX, 25 חֹתֶמֶת.

חֹתֶמֶת f. (חֹתֶמֶת) *polish, lustre, beauty*. Yoma 70<sup>a</sup> חֹתֶמֶת לְהוֹרֹאוֹתָם to show the people the beauty of it (his copy of the Law); Tosef. ib. IV (III), 18 חֹתֶמֶת.—B. Mets. 21<sup>b</sup> חֹתֶמֶת מִכְּבוֹדֵהּ עָלָיו (masc.) the looks of the olive proves the owner; [Ar. Var. חֹתֶמֶת].

חֹתֶמֶת ch. same, 1) *vision*. Targ. Job XX, 8.—*Pl.* חֹתֶמֶת, חֹתֶמֶת, v. חֹתֶמֶת.—2) *watch-tower*.—*Pl.* as ab. Targ. Is. XXIII, 13. Targ. Y. Num. XXXV, 11 (v. חֹתֶמֶת).—3) *appearance, color*. B. Kam. 101<sup>a</sup> חֹתֶמֶת דִּין appearance (improved by dying) is a substantial improvement. Hull. 47<sup>b</sup> חֹתֶמֶת דִּין resembling wood in appearance, v. חֹתֶמֶת I. Sabb. 77<sup>a</sup> חֹתֶמֶת דִּין there it treats about color.—*Pl.* as ab. Targ. Y. Deut. XXVIII, 27 חֹתֶמֶת דִּין which dull the eye-sight (h. text חֹתֶמֶת).—Hull. 46<sup>b</sup> חֹתֶמֶת Ar. (ed. חֹתֶמֶת) several spots of abnormal colors.

חֹתֶמֶת, Hif. חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת, v. חֹתֶמֶת.

חֹתֶמֶת f. (חֹתֶמֶת to make incisions) *lichen*, a cutaneous disease connected with desquamation and sometimes ulceration. Bekh. VI, 12 חֹתֶמֶת דָּבִד an animal afflicted with lichen. Ib. 41<sup>a</sup> (expl. חֹתֶמֶת, Lev. XXII, 22) חֹתֶמֶת דִּין Egyptian lichen; חֹתֶמֶת דִּין ordinary lichen.—Succ. III, 6 (34<sup>b</sup>) חֹתֶמֶת דִּין if an Ethrog is covered with lichen (scabs). Ruth R. to III, 8 (ref. חֹתֶמֶת, a. חֹתֶמֶת).—[Y. Yoma VIII, 45<sup>b</sup> top חֹתֶמֶת דִּין, v. חֹתֶמֶת.]

חֹתֶמֶת ch. same. Targ. Y. I Lev. XXI, 20 חֹתֶמֶת דִּין (h. text חֹתֶמֶת, v. preced.—Gitt. 70<sup>a</sup> top (some ed. חֹתֶמֶת). Y. Sabb. XIV, 14<sup>d</sup> top חֹתֶמֶת דִּין (putting spittle on) a scab; Y. Ab. Zar. II, 40<sup>d</sup> top חֹתֶמֶת דִּין (corr. acc.).—*Pl.* חֹתֶמֶת (חֹתֶמֶת m.). Targ. Y. II Lev. l. c.

חֹתֶמֶת m. (preced.) *one afflicted with lichen*. Targ. O. Lev. XXI, 20; XXII, 22.

**תִּזְרֶה** (b.h.) [to divide,] to discern, see (cmp. **תִּזְרֶה**). B. Bath. 91<sup>a</sup> 'תִּזְרֶה נַעֲמִי וְכ' have you seen what has become of Naomi &c.?

*Pl.* to distribute kindled chips between logs of wood. Sabb. I, 11 (19<sup>b</sup>) **תִּזְרֶה** Mss. (ed. Ven. מזוידין; Y. ed. Krot. read **תִּזְרֶה** **תִּזְרֶה**, *Hif.* of **תִּזְרֶה**, or **תִּזְרֶה**, v. **תִּזְרֶה**.—V. **תִּזְרֶה**).

**תִּזְרֶה** ch. same, to see, recognize, to decide. Targ. O. Gen. XXIX, 10; a. fr.—Ber. 45<sup>a</sup>; Erub. 14<sup>b</sup>, a. e. פֶּן (דחירתא) **תִּזְרֶה** לר"מ וְכ' (not דחירתא) because I have seen R. M. &c. Hull. 59<sup>b</sup> 'תִּזְרֶה I want to see your God. Erub. 63<sup>a</sup> לנפשיה **תִּזְרֶה** I may examine the knife for his own use; a. fr.—*Part. pass.* **תִּזְרֶה**, **תִּזְרֶה**, f. **תִּזְרֶה** (cmp. **תִּזְרֶה**) pointed out, fit for, prepared; (it is) proper. Targ. Job XV, 11. Targ. O. Lev. V, 10; a. e.—Keth. 21<sup>a</sup> **תִּזְרֶה** **תִּזְרֶה** as it is proper. B. Bath. 19<sup>b</sup> **תִּזְרֶה** fit for his cattle as feed; a. fr.—Sabb. 90<sup>a</sup>, a. fr. **תִּזְרֶה** what is it good for (what use can be made of it)?—*Pl.* **תִּזְרֶה**, **תִּזְרֶה**. Ib. top **תִּזְרֶה** they may be used for seasoning &c. Bets. 26<sup>b</sup>; a. fr.—**תִּזְרֶה** it was pointed out to me, I saw. Gitt. 57<sup>a</sup>. Taan. 25<sup>b</sup>; a. fr.

*Af.* **תִּזְרֶה** to show, let see, reveal; to lay before a teacher for examination or decision. Targ. O. Gen. XLI, 28; a. fr.—Hull. 59<sup>b</sup> **תִּזְרֶה** **תִּזְרֶה** I want thee to show it to me. Bets. l. c. **תִּזְרֶה** **תִּזְרֶה** as soon as he showed it to an expert (and the latter decided favorably) &c.; a. fr.

*Pa.* **תִּזְרֶה** same. Targ. II Esth. II, 8.—B. Mets. 67<sup>a</sup> ואוריך **תִּזְרֶה** and when he looked at me (and noticed that I was going to object by referring to **תִּזְרֶה**), he pointed out to us the case of **תִּזְרֶה** (v. Rabb. D. S. a. l. note 50; Ms. R. **תִּזְרֶה**).

*Ilhpe.* **תִּזְרֶה** **תִּזְרֶה** 1) to be seen, to appear. Targ. Jud. XIII, 10; a. fr.—Ber. 17<sup>b</sup> **תִּזְרֶה** it looks like assumption; a. fr.—2) to look at each other. Targ. O. Gen. XLII, 1.—3) to become fit, adapted for use. Bets. 26<sup>b</sup> **תִּזְרֶה** **תִּזְרֶה** if on the entrance of the Sabbath they became fit for use, they have become so (for the entire Sabbath). Ib. **תִּזְרֶה** **תִּזְרֶה** they had been fit (on the entrance of the Sabbath), and were unfitted (through rain), and became fit again; a. fr.—4) to be shown, to be laid before the scholar for decision. Ib. **תִּזְרֶה** **תִּזְרֶה** it had been shown to (and decided upon by) the expert on the eve &c.; a. fr.

**תִּזְרֶה** fit, v. preced.

**תִּזְרֶה** I m., v. **תִּזְרֶה**.

**תִּזְרֶה** II f., pl. **תִּזְרֶה** (preced.) mirror. Targ. Y. II Ex. XXXVIII, 8 (ed. Amst. **תִּזְרֶה** constr.).

**תִּזְרֶה** f. same. Targ. Y. Num. XII, 6 (h. text **תִּזְרֶה**); cmp. **תִּזְרֶה**. [Ib. 8 **תִּזְרֶה**, some ed., read with ed. Amst.: **תִּזְרֶה**, h. text **תִּזְרֶה**]

**תִּזְרֶה** I m. (b. h.; preced. wds.) vision.—*Pl.* **תִּזְרֶה** (fem.). Snh. 39<sup>b</sup> (play on **תִּזְרֶה**, I Kings XXII, 38) כרי **תִּזְרֶה** Ms. M. (v. Rabb. D. S. a. l.) in order to polish (make clear) two visions. Ib. (play on **תִּזְרֶה**, ib. 34)

to fulfill two visions. Gen. R. s. 13; Yalk. ib. 20 (ref. to **תִּזְרֶה**, q. v.) 'תִּזְרֶה He creates (awe-inspiring) sights in the sky and causes holy inspiration to rest &c. [Ar. s. v. **תִּזְרֶה**, fr. **תִּזְרֶה**, breaks, splits.]

**תִּזְרֶה** II m. or **תִּזְרֶה** (v. **תִּזְרֶה**) 1) lichen, moss. B. Mets. 105<sup>b</sup> ramification (סוכה) is considered weak, שנחבאת, **תִּזְרֶה** (or **תִּזְרֶה**) when it is hidden under (fully covered with) moss. [Ar. ed. **תִּזְרֶה**, ed. Koh. **תִּזְרֶה**; comment.: *the grip of the hand*, fr. **תִּזְרֶה**; marg. emend.: **תִּזְרֶה**, v. Tosaf. a. l.]—Erub. 28<sup>a</sup> **תִּזְרֶה** ולא **תִּזְרֶה** Ms. M. (Rabb. D. S. a. l. note quotes **תִּזְרֶה**) but neither with lichens nor with lichen dishes (*Lecanora esculenta*).—2) pl. **תִּזְרֶה** lichen, scab; transf. irregular lumps of clouds. Y. Taan. III, 66<sup>c</sup> bot. a cloud is called **תִּזְרֶה** (v. next w.) **תִּזְרֶה** **תִּזְרֶה** for He makes the sky full of irregular lumps (cumuli), as we read (Zech. X, 1), the Lord makes **תִּזְרֶה**.

**תִּזְרֶה**, **תִּזְרֶה** m. (b. h.; v. **תִּזְרֶה**) 1) cloud with uneven surface (like scabs or swollen lumps), cumulus (which brings rain). Gen. R. s. 13 (allegorical explanation), v. **תִּזְרֶה**. Y. Taan. III, 66<sup>c</sup> bot., v. preced.—Bab. ib. 9<sup>b</sup>.—**תִּזְרֶה**. Ib. **תִּזְרֶה** **תִּזְרֶה** what are **תִּזְרֶה** (Zech. X, 1)? Answ. **תִּזְרֶה** eruptions (defined: 'a thin under a thick cloud').—2) [Readings vary between **תִּזְרֶה** a. **תִּזְרֶה**, pl. of **תִּזְרֶה**] **תִּזְרֶה**, used as food (*Lecanora esculenta*). Erub. 28<sup>a</sup>, v. **תִּזְרֶה**.—B. Kam. 119<sup>b</sup> **תִּזְרֶה** **תִּזְרֶה** the law of robbery does not apply to cuscata and lichen. Keth. 60<sup>b</sup>.—3) [Readings vary as ab.] **תִּזְרֶה** young blades of grain used for pasture. Taan. 5<sup>a</sup> **תִּזְרֶה** **תִּזְרֶה** Ms. M. (some ed. **תִּזְרֶה**) eats the young green from the furrows. B. Kam. 58<sup>b</sup> bot. [Tosef. Ohol. XIII, 11 **תִּזְרֶה**, read: **תִּזְרֶה**, v. **תִּזְרֶה** II.]

**תִּזְרֶה** I (or **תִּזְרֶה** f. pl.) same, young green. Targ. Ps. CXXXVI, 6 ed. Lag. **תִּזְרֶה** (Lev. **תִּזְרֶה**, not found in oth. editions).

**תִּזְרֶה** II, **תִּזְרֶה** pr. n. pl. *K'far Haziz*. Kil. VI, 4 Ms. M. a. Ar. (ed. **תִּזְרֶה**).

**תִּזְרֶה** I ch.=h. **תִּזְרֶה** 1), cloud. Targ. Cant. II, 9.—*Pl.* **תִּזְרֶה**. Targ. Job XXVIII, 26.

**תִּזְרֶה** II m. (v. **תִּזְרֶה**) shaggy. Bekh. 44<sup>a</sup> **תִּזְרֶה** a shaggy goat (called **תִּזְרֶה**, with long hair lumps and long-dependent ears, *Capra Syriaca*, v. Encyclop. Brit. s. v. Goat).

**תִּזְרֶה**, v. **תִּזְרֶה**.

**תִּזְרֶה**, v. **תִּזְרֶה**.

**תִּזְרֶה** m. ch. **תִּזְרֶה**, cmp. **תִּזְרֶה** &c.) prickly bur, chestnut. Kel. XIV, 2 a cane with a metal knob **תִּזְרֶה** (ed. Dehr. **תִּזְרֶה**) of the shape of a chestnut bur (as a weapon).

**תִּזְרֶה** m. (b. h.) swine. Hull. IX, 2 של ישוב **תִּזְרֶה** domesticated swine; **תִּזְרֶה** wild boar. Num. R. s. 12 **תִּזְרֶה** **תִּזְרֶה** is the swine more strictly forbidden than other unclean animals?—Lev. R. s. 13 **תִּזְרֶה** **תִּזְרֶה** 56\*

(read רזמי or ארום). Ib. 'מה ד' וכ' as the swine . . . stretches out its cloven feet (sign of cleanness), . . . so does the Roman government &c., v. ברימא. Gen. R. s. 65, beg.; a. fr.—*Pl.* תזירין, תזירין. Kidd. 49<sup>b</sup> 'ה' חשעה נטלי ד' nine (measures of plagues) did swines receive. B. Kam. VII, 7; a. e.—Fem. תזירא, תזירא *sow*. Esth. R. to III, 1. Ib. to I, 15 'כרה וכ' ל' the swine (Vashti) to be treated according to law, but the holy people &c.!, v. אכזרייהו.

**תזירא**, **תזירא** ch. Targ. Ps. LXXX, 14. Targ. Lev. XI, 7 (some ed. 'תזיר).—Y. Ber. II, 4<sup>c</sup> bot. 'וכ' ארין ד' the swine is a moving privy. Sabb. 155<sup>b</sup> 'מן ד' none is poorer than the dog, none richer than the swine (finding its food everywhere); a. e.—*Pl.* תזירין, תזירין. Gen. R. s. 63; Y. Ter. VIII, end, 46<sup>c</sup>, v. תיקלמאנא. Taan. 21<sup>b</sup> 'ה' ארין ד' there is an epidemic among the swine; a. e.—Fem. תזירא, Lam. R. to I, 16, end 'וכ' כרהא ד' like the (nursing) sow, the more their young fatten &c.

**\*תזירא** m. (preced.) *swine-herd*. Y. Ter. VIII, 40<sup>b</sup> sq., v. תיקלמא.

**תזירא** I *sow*, v. תזיר.

**תזירא** II f. (תזיר) 1) *return, going back*, opp. תליכה. Y. B. Mets. VI, beg. 10<sup>d</sup> 'שכר תליכה וח' indemnification for loss of time in going to the field and returning. Lev. R. s. 5 'בתיורה רבתינו לשם when the teachers came again to that place, v. תזירא.—Y. Yoma III, 43<sup>c</sup> bot. 'ה' דרך ח' מעט בריצה . . . Koh. R. to XI, 9 . . . have too far to return (regret and punishment will reach you); a. fr.—2) *reconsideration, reversion of judgment*. Y. Hor. I, beg. 45<sup>d</sup> bot. 'וכן בח' the same rule applies when the court reverses &c.—3) *going round*. Y. Sot. I, 16<sup>c</sup> bot. 'כדי תזירא רקל (Bab. ib. 4<sup>a</sup> תזירא) the time required for going round a palm-tree.—4) *restoration*, v. תזרה.

**תזירא**, **תזירא**, v. תזיר.

**תזירא** f. (תזיר; cmp. תזיר fr. גזו) *cutting; rough, unfinished side*. Tam. II, 4 תזירא מזרחא the uneven side of the pile (where the thinner and pointed ends of the logs leave gaps and make the front uneven) was eastward. Par. III, 8. Y. Meg. IV, end, 75<sup>c</sup> bot. 'ה' תזירא he puts (the M'zuzah) on the rough door (which is more used by the inmates); 'ה' תזירא if both are of rough work.—Esp. *the rough side of a fence or wall*, indicating that the neighbor had no right to it, *border-mark*. B. Bath. I, 2 (2) 'ה' תזירא he moves back on his own ground and builds, and makes the border-mark outside. Ib. 4<sup>a</sup> 'וכ' תזירא wherein consists the border-mark? Answ. He bends the peg on top outward.—2) *rough sore, contusion*.—*Pl.* תזירא. Y. Ber. IX, 13<sup>c</sup> bot. (emended in ed. Lehm. as Sabb. 77<sup>b</sup>). Cmp. תזירא.

**תזירא** f. (preced.) *contusion*. Gitt. 70<sup>a</sup> top some ed., v. תזירא.

**תזירא**, *Hif.* תזירא (cmp. תזיר) *to cut, trim, thin*. Dem. III, 2 'ה' תזירא he who desires to trim leaves of vegetables for the sake of lightening the burden; Tosef. b. IV, 2 לתזירא Var. ed. Zuck. (ed. לתזיר, corr. acc.).

**תזירא** ch. same, *to cut off, nip off*. Targ. Y. I Lev. I, 15 (Y. II יצירא; h. text מלק).

**תזירא** or **תזירא** m. (תזיר) *superintendent, officer*; 1) (school) *governor* superintending children at their studies. Sabb. I, 3 'ה' תזירא on Friday night the governor may look in where the children read, but must not read himself.—2) (in collegiate debates) *one who announces the order of proceedings, crier, janitor* &c. Y. Ber. IV, 7<sup>d</sup> top 'וכ' תזירא they said to R. Zinon the hazan, 'Say, Commence' (the debate)!—3) (in synagogue) *superintendent at prayer-meetings*, giving the signals for responses, assigning seats &c., *sexton*. Succ. 51<sup>b</sup> 'וכ' תזירא and the sexton stood upon it with the flag in his hand. Yoma VII, 1; Sot. VII, 8.—4) (in court) *crier, sheriff* (collecting the votes, executing punishment). Macc. III, 12. Y. Sot. VII, 21<sup>d</sup> top.—*Pl.* תזירא, תזירא. Tam. V, 3 (Temple sextons).—Tosef. Snh. IX, 1 'ה' תזירא the criers call out each judge's name (to take his vote); Y. ib. V, end, 23<sup>a</sup> 'וכ' תזירא Macc. 23<sup>a</sup> אין מעמידין 'וכ' תזירא we must appoint as constables (for punishing) men of lesser physical strength &c. Sabb. 56<sup>a</sup>.

**תזירא** or **תזירא** ch. 1) same. Y. Ber. V, 9<sup>c</sup> bot. 'וכ' תזירא the sexton came and urged one to go up (to read the prayers). Y. Meg. IV, 75<sup>b</sup> bot.; Y. Sot. VII, end, 22<sup>a</sup>.—2) *town-guard* (watching the flocks of the common and guarding the town by night). B. Mets. 93<sup>b</sup>.—*Pl.* תזירא. Ib.

**תזירא** (b. h.; cmp. תזיר, תזיר, תזיר) [*to squeeze together*.] (neut. verb) *to be thick, solid; to be strong*. Y. Ber. I, 2<sup>c</sup> bot. (ref. to Gen. I, 6) 'וכ' תזירא let the expanse become solidified, let it coagulate, congeal; Gen. R. s. 4; (Yalk. ib. 5 ירחוק, *Hithpa.*).

*Pi.* תזירא *to join, repair, tighten, strengthen*. Snh. 94<sup>a</sup> (expl. תזירא) שחי' את ישראל וכ' (Ms. M. שחזיק, *Hif.*) he joined Israel to their Father &c. Ib. תזירא the Lord strengthened him. Pes. 45<sup>a</sup> תזירא Ms. M. where the dough in the cracks is put in for repairing the trough. Sabb. 146<sup>b</sup> 'לח' תזירא when the hole was filled up for making the vessel sound, opp. לשמר *to prevent evaporation*; a. fr.—*Part. pass.* תזירא, *pl.* תזירא. Sifré Num. 1 (תזירא) אין תזירא אלא תזירא (ed. תזירא) only the strong-minded it is worth while to strengthen (encourage).

*Hif.* תזירא 1) same, v. supra.—2) *to attach merit to, to account as merit, to be grateful*. Ab. II, 8 'אל תזירא do not claim credit for it (be not proud). Yoma 86<sup>b</sup> 'לי תזירא but He even gives him credit (for his sins when he repents). Men. 53<sup>a</sup> 'וכ' תזירא give me credit for making Thee known &c. Keth. 68<sup>a</sup>, a. e. 'וכ' תזירא let us be thankful to the fraudulent poor &c.; a. fr.—2) (with יד) *to strengthen, to encourage, abet*. Gitt. V, 9 'וכ' תזירא because we must not encourage (by favors) those who do wrong. Ib. 'וכ' תזירא we may encourage (greet with gentiles at agricultural work in the Sabbatical year; a. fr.—3) *to hold, contain*. Ib. 57<sup>a</sup> 'וכ' תזירא its skin (once flayed) can not again cover its entire body (it shrinks). Ib. (in Chald. dict.)

מ' it would not have room even for sixty myriads of reeds. Par. VII, 8 בשביל שחזוק וכ' in order that it (the reservoir) might hold more water. Ukts. III, 12 מוזיק וכ' the Lord found no vessel so fit to contain all blessings as peace; Deut. R. s. 5 end; a. fr.—4) (with ב) to take a hold of, seize, take possession. Hull. 4<sup>a</sup>, a. e. כל מצוה שהחזיקו וכ' whatever Jewish law the Samaritans have adopted &c., v. חזק. B. Mets. I, 4 and took a hold of it. B. Bath. III, 3 במחזיק when one is in possession (basing his claim on possession). Ib. he who takes possession of the estate of a convert (who has no heirs in law). Ib. 2 שנה ור' that he may be in possession for one year, v. חזק. a. fr.; v. חזק. —Y. Hag. I, 76<sup>c</sup>, a. e. ו' שלא חזקו בשכר וכ' they did not cling to the duty of maintaining teachers &c.—5) (v. חזק) to presume, to be under a certain impression, to be convinced. Y. Kidd. IV, 66<sup>b</sup> דיו מחזיקין בו דיו if people were under the impression that a certain person was their neighbor's son, but in his dying hour he declared &c. Ib. דיו מ' אורו שווא וכ' if people took him to be a relation of his; a. e.—Hag. 19<sup>a</sup>, v. infra.

*Hof.* חזק (denom. of חזקה) to be presumed, be held for, be known for. Gitt. 14<sup>a</sup> כפרין בשד' כפרין when the man is known to be a liar. Shebu. 34<sup>b</sup>, a. fr. ח' כפרין (in such a case) he is considered a confirmed liar.—Y. Kidd. I, c. bot. חזקו if they were generally assumed (to be husband and wife); a. fr.—Hag. 19<sup>a</sup> חזקו ו' לחזקו if one takes an immersion for the purpose of being enabled to partake of ordinary food and is considered (by himself) to have immersed for that purpose. Ib. חזקו if he did immerse but did not have a certain purpose in view. Ib. חזקו קל מחזיק עצמו וכ' as long as he has one foot yet in the water, when he had had in view a minor purpose for his bath, he may still change it for a higher purpose. Ib. מחזיק. Ib. אם לא חזקו if he had had no particular object in view, he may on coming out define the object for which he has bathed.—*Part.* מחזק 1) *held in possession, adhered to.* Bekh. VIII, 9 nor does he take a double share of what is coming due to the estate as he does of what is held in possession; B. Bath. 55<sup>a</sup>; a. fr.—Sabb. 130<sup>a</sup> חזקו היא it is still strongly adhered to, opp. מרופה, v. מרופה. —2) *being known, approved.* Sifra K'dosh. Par. 3, ch. V למ' when he is known to thee (to be a proselyte); a. e.—3) *being sure, convinced, knowing from experience.* Keth. 25<sup>b</sup> חזקו אני (=מ') I know this man to be a priest; a. e.—Sifré Num. 1, v. supra.

*Hithpa.* חזק, *Nithpa.* חזק 1) *to become solid, strong.* Yalk. Gen. 5 חזק, v. preced.—2) *to feel encouraged, take courage.* Ber. 32<sup>a</sup> בחזקה became emboldened to pray.

*חזק* ch. 1) same.—*Part. pass.* חזק *tied up, bandaged.* Y. Ber. II, 4<sup>c</sup> top חזקו חזקו when his head was tied up (with a turban); Pesik. R. s. 22 (not רישין, v. notes in ed. Fr.). Y. Pes. X, 37<sup>c</sup> חזקו חזקו and his head was tied up (or he felt like having a bandage around his head) &c.; Y. Shek. III, 47<sup>c</sup> top חזקו חזקו (read חזק) (corr. acc.).—2) *to take possession.* B. Bath. 52<sup>b</sup>, sq. חזקו חזקו take possession and acquire; a. fr.

*Pa.* חזק *to fasten.*—Lev. R. s. 21 [read] חזקו חזקו tighten his muzzle, v. חזקו.—*Part. pass.* חזק. Targ. Y. Gen. I, 1.

*Af.* חזק as preced. *Hif.*; 1) (with טיבו &c.) *to give credit to.* Y. Ber. II, 5<sup>a</sup> bot. חזקו חזקו I give credit to my head, which bends of itself &c. Bab. ib. 19<sup>a</sup> חזקו חזקו ליה וכ' that due credit for the preservation of Israel be given to Moses.—2) *to presume.* Shebu. 46<sup>b</sup> חזקו חזקו אינש בגנבי לא מחזקין we must not put a person in the category of thieves (on the charge of one individual); a. e.—3) *to adhere to, adopt.* Hull. 4<sup>a</sup> חזקו חזקו כיון דחזקו חזקו since they (the Samaritans) have adopted it, they observe it (also for Israelites). Ib. חזקו חזקו as to their observance or non-observance of adopted unwritten customs for Israelites there are differences of opinion; a. fr.—4) *to take possession, to claim possession.* B. Bath. 29<sup>b</sup> חזקו חזקו אהורי ed. (differ. in Ms. M., v. Rabb. D. S. a. l.) that you might not claim possession against one another. Ib. 36<sup>a</sup> חזקו חזקו if one claims a field on the ground of possession, if it lies outside &c., v. חזקו I. Ib. חזקו חזקו בן ולא מחזקין חזקו they have no claim of possession against us (for one might have been afraid to disturb them), and they have no claim against us (for, being wealthy, they might not have cared to drive one out); a. fr.—5) *to be strong, encouraged.* Gitt. 62<sup>a</sup> חזקו חזקו 'be strong' (a greeting to field laborers, v. preced.).

*Ithpa.* חזק, *Ithpe.* חזק 1) *to adhere to.* Targ. Prov. IV, 13; a. e.—2) *to be known, be under the presumption.* Targ. Y. Lev. XIX, 33 (v. preced.).—Hull. 10<sup>b</sup> חזקו חזקו where no presumption (of leprosy) has as yet been formed. Shh. 89<sup>b</sup> חזקו חזקו Ms. M. (ed. מוחזק) where one is approved (as a righteous prophet), it is different.

*חזק* m.=next w., *presumption, ascertained status.* Hull. 10<sup>b</sup> חזקו חזקו (strike out חזקו) place everything on its once ascertained status as long as you have no evidence of a change. Yeb. 31<sup>a</sup> חזקו חזקו upon her condition as it would be if there were no evidence at all.

*חזקה* f. חזק 1) *taking hold.* Y. M. Kat. III, 83<sup>c</sup> top (ref. to II Sam. I, 11) חזקה חזקה taking hold (of a garment to rend it in mourning) means no less than a hand-breadth of it.—2) (law) *taking possession, possession, usucaption; claim based on undisturbed possession* during a legally fixed period. B. Bath. III, 1 חזקה חזקה the legal period of undisturbed possession (in order to give a title) is for houses . . . three years. Ib. 29<sup>b</sup> (in Chald. diction) חזקה חזקה I had the undisturbed usufruct for the period prescribed by law. Ib. 36<sup>a</sup> חזקה חזקה does the law of possession apply to slaves?—Ib. חזקה חזקה present possession gives no title (as is the case with inanimate movable chattel), but a possession of three years does. Ib. III, 2 חזקה חזקה there are in Palestine three districts with different usages of possession. Ib. 3 חזקה חזקה possession without a plea (of purchase or any other mode of legal acquisition) gives no title; a. v. fr.—3) *presumption, presumptive continuance of an actual condition until evidence of a change is produced; legal status.* Hull. 9<sup>a</sup> חזקה חזקה the animal when alive, has the status of a forbidden object (v. אכר),

until you ascertain by what means it has been ritually slaughtered; when it is slaughtered וְכִּי הִרְחַר וְכִּי הִרְחַר it has the status of a permitted object, until you find out how it became forbidden. Gitt. III, 3 בחזקת שווא under the presumption that her husband (though sick or old when the messenger was deputed) is alive. Keth. 75<sup>b</sup> דְּרִגְפָּא a presumption as regards physical condition, וְכִי רִמְיִנָּא the fact of possession against which the claimant has to produce satisfactory evidence. Ib. וְכִי אִינּוּן שווא the presumption is that no man drinks out of a cup without examining (that none will marry without having ascertained the woman's physical condition). Yeb. 31<sup>b</sup> top חזקת בר שמיא the legal status of an insane person's property; a. v. fr.—*Pl.* תִּזְקֵי. Kidd. 80<sup>a</sup> מִלְּקִין עַל הָאֵל מִלְּקִין we execute punishment on the basis of actual facts (though not provable by legal evidence, e. g. man and wife and children living together and treating each other as such, are legally considered as being one family), v. Hof. תִּזְקֵי.—Y. Hall. IV, 60<sup>a</sup> bot. לֵד with reference to the local usages of usucaption (Gitt. III, 2, v. supra); a. e.

תִּזְקֵי, v. תִּזְקֵי.

תִּזְקֵי, תִּזְקֵי (b. h.) pr. n. m. *Ezekiah, Hizkiah, Hizkiah*; 1) King of Judæa. Snh. 98<sup>b</sup>. B. Bath. 15<sup>a</sup> וְכִי E. and his assistants edited the books of Isaiah, Proverbs &c.; a. fr.—2) name of several Amoraim. Zeb. 75<sup>b</sup>. Y. Shebi. VIII, 38<sup>a</sup> top; a. fr.—Y. Snh. III, 21<sup>d</sup> וְכִי (v. Fr. M'bo, p. 81<sup>b</sup>).—Y. Sabb. XIV, 14<sup>d</sup> top.—Y. Shebi. III, 34<sup>d</sup> top.

תִּזְקֵי f. ch.=h. תִּזְקֵי. Targ. Y. Gen. XIII, 17. [In Talmudic Chald. the Hebrew forms are retained; v. also תִּזְקֵי.]

תִּזְקֵי 1) *to go around* (searching). Koh. R. to VII, 8 הוא חזק it again (tries to recover his scholarship); ib. יכול הוא לתזור עליה he may recover it; a. e.; v. infra.—2) *to turn around, return; to retract, repent*. Ib. חזק come back (repent)! Eduy. V, 6 חזק withdraw thy opposition.—Dem. IV, 1 חזק came back to its place (was mixed up again). Maas. Sh. I, 5 חזק the money shall return to its former condition, i. e. the sale is annulled, and the money has again its sacred character. Ker. 8<sup>a</sup> חזק על הראשונות let us go back to what was said first. Sabb. 118<sup>b</sup>; Arakh. 15<sup>b</sup> חזק I never said a word (about a fellowman) on which I went back (when confronted with him). Kidd. 59<sup>a</sup> חזק and she reconsiders (her consent to be married); חזק she may do so; Gitt. 32<sup>b</sup>. Ib. חזק dare he use the same letter of divorce again (after he has revoked it)? Ter. IV, 3 חזק then again he added. Gitt. VI, 5 חזק then again they said (added); a. v. fr.

*Pi.* חזק *to go around from one to the other*. Yeb. 53<sup>a</sup> חזק she must apply to all the brothers successively; (ib. 26<sup>b</sup>; 51<sup>b</sup> חזק). Y. Taan. IV, 68<sup>a</sup> bot. חזק we searched the whole Bible; Y. Ab. Zar. I, beg. 39<sup>a</sup> חזק בכל וְכִי (Sifrē Deut. s. 1 חזק). Y. B. Bath. VIII, 16<sup>c</sup> top, v. דרארמון. Kidd. 2<sup>b</sup> חזק על אשה

to go around in search of a wife (to woo). Ib. חזק מי על מי (Kal) which of them goes around &c.?.; Nidd. 31<sup>b</sup> מי חזק וְכִי.

*Hif.* חזק 1) *to restore, give back*. Ber. 27<sup>b</sup> חזק he who returns the plain salutation (*shalom*) of his teacher (without adding, 'My teacher'). Ib. 32<sup>b</sup> חזק he did not answer his greeting. B. Mets. 7<sup>b</sup> חזק he must restore (the lost document) to the wife. Keth. 73<sup>b</sup> חזק and re-married her; a. fr.—2) *to revoke; to reconsider, to grant a new trial*. Gitt. VI, 3 חזק if the husband wants to revoke the letter of divorce, he cannot do so.—Snh. IV, 1 חזק in capital cases verdicts may be reconsidered in favor of the defendant. Ib. VI, 1 חזק the convict is brought back for a new trial; a. fr.—[Ib. 33<sup>b</sup> חזק, Mish. ed. (רוזרין).]—Eduy. V, 7 חזק, Mish. ed. (רוזרין), v. supra.—3) *to make one read over, to cause correction*. Y. Meg. IV, 74<sup>d</sup> חזק we order him to read it over again correctly. Ber. 29<sup>a</sup>; a. fr.

חזק ch. same. Targ. Ps. XLVIII, 13. Ib. CXIV, 3. Targ. Y. II Gen. XLIX, 19; a. fr.—Y. Shek. V, end, 49<sup>b</sup> חזק he said to him, on coming back (I shall give thee something); חזק ואשכחיה מיח when he came back, he found him dead. Koh. R. to VII, 8 חזק go home again. Ib. חזק חזק (h. form) and thou dost not repent? [Usually חזק.]

*Af.* חזק 1) *to surround, go around*. Targ. Ps. XXXII, 13. Ib. XXVI, 6; a. e.—Targ. Y. Num. XXI, 4 חזק (not חזק).—2) *to cause to turn back, to cause to flee*. Targ. Ps. XLIV, 11.—3) *to turn* (one's face). Targ. II Chr. VI, 3.—4) *to restore*. Targ. Y. II Deut. XXIV, 13; a. e.—Targ. II Kings II, 8 חזק he rolled up (his cloak).—*Part. pass.* חזק, v. infra.

*Pa.* חזק 1) *to turn around, twist*. Targ. Hos. X, 2.—2) *to move to and back, to winnow*. Targ. Am. IX, 9 (cmp. [חזק] II). [Targ. Job XL, 22 חזק some ed., read חזק]—*Part. pass.* חזק turned off, going backward. Targ. O. Gen. IX, 23 (ed. Berl. חזק; Targ. Y. חזק, h. text חזק).—Y. Meg. IV, 74<sup>d</sup> bot. חזק one (of the scholars mentioned) ordered the translator using the word *māna* (vessel, in translating כנא, Deut. XXVI, 2) to go over it again (and say כנא, basket) &c.; Y. Bicc. III, end, 65<sup>d</sup> חזק (strike out חזק); v. חזק.

חזק m. (preced.) [turner,] spit, a pointed twig improvised as a spit. Bets. 33<sup>a</sup> Ms. M. (ed. fem., Ar. חזק).

חזק, v. חזק.

חזק, v. חזק.

חזק f. (חזק) 1) *return; retraction, reconsideration*. Keth. 73<sup>b</sup> חזק her return (as a minor, to her husband after divorce, i. e. her remarriage) is not fully valid. Hull. 116<sup>b</sup> חזק before the editor of the Mishnah had changed his opinion. Yeb. 64<sup>b</sup> חזק Abin (being constantly with R. Joh.) is aware of an eventual change of his teacher's opinion; [oth. explan.: is in the habit of reviewing his traditions].—2) *restoration, amendment; atonement, repentance*. Y. R. Hash. I, 57<sup>c</sup> top חזק ויבדק בו חזק and he is examined and

gives evidence of true reformation; ib. חֲזִירָה מִמֶּנּוּן לֹא (by which is meant) restoration of ill-gotten gain, not a mere return in words; Y. Shebu. VII, 37<sup>d</sup> bot.; Snh. 25<sup>b</sup> חֲזִירָה מִמֶּנּוּן.—3) *turning backward, turning inside*. M. Kat. 24<sup>a</sup> חֲזִירָה קִרְע לִאֲחֵרָיו turning the rent in the mourner's garment inside (during the Sabbath); Gen. R. s. 100; Y. M. Kat. III, 82<sup>d</sup> bot. חֲזִירָה.—4) *going around*, v. חֲזָרָה.

חֲזִירָה, חֲזִירָה, חֲזִירָה.

חֲזִירָה, חֲזִירָה, חֲזִירָה.

חֲזִירָה m. (חֲזִיר, v. חֲזִיר) *zealous in the execution of religious duties*. Sabb. 156<sup>a</sup> חֲזִירָה בְּמִצְוֹתָהּ. [Tosef. Kel. B. Mets. IX, 6 ח' some ed., read חֲזִירָה.]

חֲזִירָה ch. same, *busy*. Sabb. 156<sup>a</sup> ח' גָּבֵר a busy, active man, expl. חֲזִירָה בְּמִצְוֹתָהּ, v. preced.

חֲזִירָה f. (חֲזִירָה) *surrounding*. Targ. Ps. XLIV, 14 (ed. Lag. חֲזִירָה). Targ. Job XLI, 6 (constr.); a. e.

חֲזִירָה (חֲזִירָה) m. (חֲזִיר) [*little apple*,] *crab-apple* (Malus Coronaria), similar yet heterogeneous to apple. Kil. I, 4 Ms. M. (ed. חֲזִירָה).—Pl. חֲזִירָה. Y. Ter. II, 41<sup>c</sup> bot. קְטָנוֹת כְּדֹר (not כְּדֹר) as small as crab-apples; (Y. Sabb. III, 5<sup>d</sup> כְּדֹר; Bab. ib. 38<sup>a</sup> כְּדֹר, v. חֲזִירָה). Maasr. I, 3 Ms. M. (ed. חֲזִירָה).

חֲזִירָה f. *lettuce*. Kil. I, 2 גִּלְיָן ח' (garden) lettuce and hill-lettuce (wild lettuce). Pes. II, 6 (expl. ib. 39<sup>a</sup> חסא). Ib. X, 3; a. e.—Pl. חֲזִירָה, חֲזִירָה. Ukts. I, 2. Ib. II, 7. Y. Sabb. I, 8<sup>b</sup> bot. לִקְנֹב חֲזִירָה (read: חֲזִירָה).

חֲחִ m. (b. h.) *fastening, clasp, chain*. Ex. R. s. 48, end.

חֲחִ, Gitt. 70<sup>a</sup> קוֹרֵמְמִי דֹדִי, v. חֲחִיָּה.

חֲחִ, v. חֲחִיָּה a. חֲחִיָּה.

חֲחִ, pl. חֲחִיָּה, v. חֲחִיָּה.

חֲחִ, חֲחִ, v. חֲחִיָּה I.

חֲחִ Targ. Is. XIV, 19, v. חֲחִיָּה.

חֲחִ, חֲחִ, v. חֲחִיָּה.

חֲחִ m. (b. h.; preced.) *failure, sin*. Ber. 4<sup>a</sup> שִׁמְאָה חֲחִ perhaps sin is the cause (preventing the fulfillment of divine promise). Ib. אֵלֶּה שְׂגָרָם חֲחִ but for sin that prevented it. Sabb. 119<sup>b</sup>, v. חֲחִ; a. fr.—חֲחִ, חֲחִ, v. חֲחִ. In Talm. Y. also חֲחִ. Y. Sabb. I, 3<sup>c</sup> top; a. fr.—Pl. חֲחִיָּה. Ber. 10<sup>a</sup> (ref. to חֲחִיָּה, Ps. CIV, 35) חֲחִיָּה מִי כְּחִיָּה חֲחִיָּה does the text read *hof'im* (sinners), it may be read *hū'taim* (sins). Ib. חֲחִיָּה חֲחִיָּה when sins shall cease, the wicked shall be no more. Yoma IV, 2; a. fr.

חֲחִ ch., v. חֲחִיָּה.

חֲחִ I m. (חֲחִ), *line drawn with a stylus*.—Pl. חֲחִיָּה. Keth. 69<sup>a</sup> top ח' בֵּינִי between the lines, v. חֲחִיָּה.

חֲחִ II, pl. חֲחִיָּה, *wheat*, v. חֲחִיָּה.

חֲחִ, v. next w.

חֲחִ m. (חֲחִ) 1) *sinner*. Ber. 60<sup>a</sup> ח' אַתָּה חֲחִ art thou a sinner?—Pl. חֲחִיָּה, חֲחִיָּה, חֲחִיָּה, חֲחִיָּה. Targ. Prov. I, 10. Targ. Ps. CIV, 35.—Gen. R. s. 12; Yalk. ib. 19. Pesik. Nah. p. 128<sup>b</sup>; Yalk. Ex. 391; a. e.—2) *searcher of sin, accuser*. Targ. Zech. III, 1 (ed. Lag. חֲחִיָּה).

חֲחִ, חֲחִ, חֲחִ, חֲחִ m. ch.=h. חֲחִ. Targ. Deut. XIX, 15. Targ. I Sam. X, 26. Targ. Gen. IV, 7 (ed. Berl. חֲחִ, some ed. חֲחִ). Targ. Prov. XXI, 4 (ed. Lag. חֲחִ); a. e.—M. Kat. 16<sup>a</sup> חֲחִיָּה we must specify his sin publicly. Snh. 37<sup>b</sup> חֲחִיָּה the sin of another act.—Pl. חֲחִיָּה, חֲחִיָּה. Targ. Jer. XIV, 19 (ed. Lag. חֲחִיָּה). Targ. O. Lev. XVIII, 7 (v. חֲחִיָּה II). Targ. Prov. XIV, 34 (ed. Lag. חֲחִיָּה); a. fr. [Ib. XXVIII, 13 חֲחִיָּה, v. חֲחִיָּה.]

חֲחִ f. (b. h.; חֲחִ) 1) *mistake, inadvertence, sin*.—Pl. חֲחִיָּה. B. Mets. 33<sup>b</sup> (ref. to Is. LVIII, 1) חֲחִיָּה 'their mistakes', this refers to the ignorant whose wilful sins are accounted to them as errors.—2) *sacrifice expiating inadvertent sin, sin-offering*. B. Bath. 10<sup>b</sup> (ref. to Prov. XIV, 34) חֲחִיָּה לְיִשְׂרָאֵל וּלְגֵוֹת (differ. in Ms. M., v. Rabb. D. S. a. l. note) but benevolence is a sin-offering for Israel as well as for gentiles. Ib. חֲחִיָּה (differ. in Ms. M.) as well as the sin-offering brings atonement to Israel &c. Zeb. I, 1; a. fr.—Pl. חֲחִיָּה; constr. חֲחִיָּה, חֲחִיָּה. Ib. V, 3 חֲחִיָּה congregational sin-offerings. Ib. 112<sup>a</sup> ח' חֲחִיָּה if he sets apart two sin-offerings for security's sake; a. v. fr.

חֲחִ (חֲחִיָּה) ch. same, 1) *sin, stumbling*. Targ. Prov. X, 16 Ms. (ed. חֲחִיָּה). [Ib. XXI, 4 חֲחִיָּה Ms. (ed. חֲחִיָּה, חֲחִיָּה).—Y. Keth. II, 26<sup>c</sup> bot. חֲחִיָּה (prob. חֲחִיָּה).—2) *sin-offering*. Targ. Ex. XXIX, 36; a. fr.—Pl. חֲחִיָּה, חֲחִיָּה. Targ. Num. XVIII, 9. Targ. Hos. IV, 8.

חֲחִ I (b. h.; cmp. חֲחִ) *to split, cut, chop*.—Part. pass. חֲחִיָּה. Macc. 8<sup>a</sup> חֲחִיָּה (אִינִי חֲחִיָּה) if he finds cut wood (for the religious purpose), he need not cut it.

Pl. חֲחִיָּה *to erase*. Treat. Sofrim V, 1 חֲחִיָּה (Var. lect. חֲחִיָּה); (Treat. Sefer Torah, ed. Kirchh. V, 1 חֲחִיָּה *Hif.*).

חֲחִ II (cmp. Arab. *ḥatab*, a. חֲחִ) *to fall in love, to woo*. Koh. R. to VII, 28 חֲחִיָּה בָּאֵדָם וְכ' she would propose to a man in the street (some ed. חֲחִיָּה). [Lam. R. to I, 1 חֲחִיָּה מִמֶּנֶּה, v. חֲחִיָּה].—V. חֲחִיָּה.

חֲחִ, חֲחִ ch. 1) same, *to select, betroth one's self to*. Targ. Deut. XXVI, 17, sq.—2) (=חֲחִ) *to seize violently*. Targ. Y. I Gen. XLIX, 5 (h. text חֲחִ).—3) *to embroider, design*, v. חֲחִיָּה.

חֲחִ, v. חֲחִיָּה.

חֲחִ f. (חֲחִ) *cutting, chopping*. Macc. II, 2 חֲחִיָּה מִמֵּי דְמִיָּה עֲצִים; Sifrē Deut. 182 חֲחִיָּה. Macc. 8<sup>a</sup> חֲחִיָּה how can you prove that we derive the rule from an ordinary cutting of wood, perhaps a cutting of wood for a Succah is meant &c.?

חֲחִ f. *incisor*, v. חֲחִיָּה.

**חִיפָּה, חִיפָּה** f. (b. h.; v. חָנַט) [*the clean, bright*, emp. *פִּת נִקְיָה*, s. v. חָנַט] *wheat-grain*, (collect.) *wheat*. Midr. Till. to Ps. II, 12; Cant. R. to VII, 3 סְרוּקָה מֵה ד' ז' סְרוּקָה if he says *hittah* (in the sing.). Ib. 38<sup>a</sup> אִפְר' ד' בְּכָלֵל חֲטִינ' even *hittah* means a quantity of wheat. Tosef. Ned. III, 7; Y. ib. VI, end, 40<sup>a</sup> וְד' שֶׁאֵינִי וְכ' if one vows, 'I will not taste *hittah* (wheat-grains)', contrad. to חֲטִינ' a. fr.—*Pl.* חֲטִימ' חֲטִינ' spelt is a species of wheat; Men. 70<sup>a</sup>. Gen. R. s. 15 ד' הָיוּ 'the tree of knowledge' was wheat. Shebu. I. c.; a. fr.

חֲטִימָה, v. חֲטִימָה.

חֲטוּטָא, v. חֲטוּטָא.

**חֲמוּמָרֶת, חֲמוּמָרֶת** f. (חֲמוּר, emp. II) (*camel's*) *hunch, hump*. Hull. IX, 2 (Talm. ed. 122<sup>a</sup> חֲמוּר). Sabb. 54<sup>a</sup>, v. חֲמוּמָרֶת.—*Pl.* חֲמוּמָרוֹת, חֲמוּמָרוֹת. Bekh. VII, 1 (43<sup>a</sup>) בעלי חֲמוּמָרוֹת Maim. (Mishn. *sing.*; Talm. ed. חֲמוּמָרוֹת) hump-backed men; Tosef. ib. V, 2.

חֲמוּרִי, v. חֲמוּרִי.

חֲמוּלִים, v. חֲמוּלִים.

חֲמוּנִיא, Y. Maas. Sh. IV, 54<sup>d</sup> bot., v. חֲמוּנִיא.

**חֲמוּפָא, חֲמוּפָא** m. (חֲמוּפָא) *violence, robbery, robbed* *goods*. Targ. Jud. IX, 24; a. fr.—*Pl.* חֲמוּפָא, חֲמוּפָא. Targ. Ps. LXXII, 14; a. e.

**חֲמוּפָא** m. (preced.) *robber, violent man*.—*Pl.* חֲמוּפָא, חֲמוּפָא. Targ. Ob. 5; a. e.

**חֲמוּרָא** f. ch., *pl.* constr. חֲמוּרָא=h. חֲמוּרָא. Targ. Is. XXX, 6 Ar. ed. Koh. (Ar. Ms. חֲמוּרָא; ed. Lag. חֲמוּרָא, oth. ed. חֲמוּרָא).

חֲמוּרָה, v. חֲמוּרָה.

חֲמוּחָה, v. next w.

**חֲמוּט** 1) *to dig, cut out* (of the sucket), *hollow out*. Mikv. IV, 3 וְד' חֲמוּט בְּצִינִי וְכ' if one makes a cavity in a water pipe for the deposit of pebbles. Gen. R. s. 34 וְד' חֲמוּט הָיָה הָעֵמְרוֹ the embryo would cut its way through &c. Kidd. 24<sup>b</sup> וְד' חֲמוּטָה and he (the master) cut it (the eye) out.—2) *to rake, clean a well*. M. Kat. I, 2 וְד' חֲמוּטִין אוֹתָן and you may clean the wells. Ib. 5<sup>a</sup> וְד' חֲמוּטִין אוֹתָן you may clean . . . , but not dig (deepen) &c. [Ib. חֲמוּטִין וְלֹא חֲמוּטִין you must not rake pebbles into them; v., however vers. Ms. M., Rabb. D. S. a. l.]—Y. ib. 80<sup>b</sup> bot. חֲמוּטִין אוֹתָן 'they rake them', as we read (Mikv. I. c.).—3) *to take sheaves out with a rake*. Succ. I, 8 וְד' חֲמוּט בְּגִדִישׁ וְכ' if one takes sheaves out of a stack, so as to form a shed (Succah). Ib. 15<sup>a</sup>.

*Pi.* חֲמוּט 1) *to rake*. Y. Sabb. III, beg. 5<sup>c</sup> חֲמוּט בִּידִי he must rake (coals and ashes out of the oven) with a handle, which proves that he must clean thoroughly.—2) *to make holes, to pick*. Tosef. Mikv. VII (VIII), 2 וְד' חֲמוּטִין Var. (ed. Zuck. חֲמוּטִין) if the holes in the baskets are filled up with grapes &c., one must clean

them by picking. B. Kam. 18<sup>a</sup> חֲמוּטִין וְכ' chickens that picked on the rope of a bucket. Tosef. B. Mets. VIII, 30 חֲמוּטִין אֶת וְכ' (Var. חֲמוּטִין אֶת) for they pick holes in the walls.—3) (with אֶת) *to dig after, to trace with the knife*. Hull. 74<sup>b</sup>; Tosef. ib. VII, 4.—4) *to trim*. Sabb. 90<sup>a</sup>; Men. 107<sup>a</sup>, v. חֲמוּט.

*Pilp.* חֲמוּט same. Y. Orl. III, 63<sup>a</sup> חֲמוּטִין אֶת (to take it out of the ground); a. e. (v. supra).

*Nif.* חֲמוּט *to be dug out, picked out*. Kidd. 24<sup>b</sup> חֲמוּטָה if the bird's eye was picked out; Zeb. VII, 5 (68<sup>b</sup>) Ar. (ed. נִסְמִיחָה).

*Hithpa.* חֲמוּטִין *to be exhumed*. Yeb. 63<sup>b</sup> חֲמוּטִין the dead are exhumed (by the Guebres).

*Pol.* (of חֲמוּט, *part.* חֲמוּטִין (v. חֲמוּט) *stinging* (the eye), *dazzling*, v. infra.

*Hithpol.* חֲמוּטִין *to be cut* (of jewels), *to be polished, glisten*. Meg. 12<sup>a</sup> (play on בֹּהֶט, Esth. I, 6) חֲמוּטִין אֲבִנִים שֶׁמִּחֲמוּטִין לְעֵינֵיהֶם בְּמִקְוֵיהֶם Ms. F. (v. Rabb. D. S. a. l. note 5) stones which glisten on those who wear them, and some say, Stones which dazzle the eyes in the place where they are found.

**חֲמוּט** I ch. same, *to dig, hollow out*. Hull. 25<sup>a</sup>; Sabb. 103<sup>a</sup> חֲמוּט קִפְיָא וְכ' Ar. (ed. רִחֵק) he hollowed out a K'fiza (smaller measure) whereas the material was large enough for a Kab. Pes. 28<sup>a</sup> (prov.) חֲמוּט בְּגִיּוּרָה Ms. M. (read: נִשְׂרִי הָרִדְלָא וְנִשְׂרִי חֲמוּטִין in the ladle which the artisan hollowed out, he shall have mustard soaked and shall swallow it (man is paid with his own coin).

*Pa.* חֲמוּט *to dig after, exhume*. Yeb. 63<sup>b</sup> חֲמוּטִין שֶׁכְּבִי they (the Guebres) exhume the (Jewish) dead. [B. Bath. 58<sup>a</sup>, v. חֲמוּטִין.]

**חֲמוּט** II, *Pa.* חֲמוּט (sec. r. of חֲמוּט II) *to sew*. Targ. Gen. III, 7. Targ. Ez. XIII, 18.

**חֲמוּטִין, חֲמוּטִים** *scab, scurf, sores*. Yoma 77<sup>b</sup>. Lev. R. s. 19.

**חֲמוּטָה** ch. same. Targ. Job XXX, 24 חֲמוּטָה ed. Lag. (oth. ed. חֲמוּטִין, *pl.*; h. text פִּיר).

חֲמוּטָה, v. חֲמוּטָה.

**חֲמוּטָה, חֲמוּטָה** I [*to stroll idly, saunter* (v. Fl. to Levy Targ. Dict. I, 424<sup>2</sup>),] *to live in luxury, to be like a nobleman, to be well-dressed, clean* &c. (emp. פִּנֵּק, פִּנֵּק).

*Pi.* חֲמוּטָה *to make look well, polish, dress, cleanse, prepare*. Hull. 27<sup>a</sup> (play on וְשֹׁחֵט, Lev. I, 5) חֲמוּטָה מִמְּקוֹם שֶׁהָאֵיזִם הָאֵיזִם from the place where the animal bends (its head, the front of the neck), cleanse it (let its blood run out). Ib. חֲמוּטָה מִמְּאִי דְחֲמוּטָה לִישְׁנָה דְרִכְוִי הִיא how can you prove that this *hattehu* has the meaning of cleansing?—Ib. חֲמוּטָה מִמְּקוֹם שֶׁסֹּחַ חֲמוּטָה from where it utters sound, cleanse it. [Cant. R. to VII, 2, v. infra.]

*Hithpa.* חֲמוּטָה, חֲמוּטָה, *Nithpa.* חֲמוּטָה 1) *to enjoy, to be gratified*. Cant. R. to VII, 2 [read:] שִׁישְׂרָאֵל . . . חֲמוּטָה all luxuries and enjoyments which Israel indulge

in and enjoy. Men. 66<sup>b</sup> (play on חֲטִיפָה, Prov. VII, 18) let us have a conversation, then let us go up and rejoice and delight ourselves with dalliances; Sifra Vayikra, N'dabah, ch. XIV, Par. 13. Men. l. c. (play on חֲטִיפָה Job XXXIX, 13) נִישָׂא he (the bird) raises (his wings) and rises and enjoys himself (differ. interpret. in Rashi).—2) *to show one's self a nobleman, to be generous, proud.* Cant. R. to VII, 7 שְׂדִיחָה מְרוֹחֶמֶת *to be generous towards &c.* (ref. to Gen. XIV, 23, Dan. V, 17).—3) *to be imperious, to lord it, to ask petulantly.* Taan. III, 8 אַתָּה מְרוֹחֶמֶת לִפְנֵי ה' thou comest petulantly before the Lord על וְכ' like a son that lords it over his father &c. Cant. R. to V, 6 (explain. דומק, ib.) נָרַח he became petulant, he got angry with me.

חֲטִי ch. same; *part.* חֲטִי used to comfort, tender, delicate. Targ. Y. Gen. XXXIII, 13 בְּלִיא חֲטִי (h. text רכס).

*Pa.* חֲטִי *to cause to be generous, to persuade to leniency.* Koh. R. to IX, 18 אֲנִי אֵלֶּה וּמִחֲטִי לִי I will go to appeal to his generosity (Midr. Sam. ch. XXXII מִפְּרִיטָה).

*Ilhpe.* חֲטִי *to be raised in luxury. Part. pass.* חֲטִי, fem. חֲטִיחָה delicate. Targ. Y. I, II Deut. XXVIII, 54; 56.

חֲטִי II (b. h.) [*to miss, to fail, err, sin.* Yoma IV, 2, sq. Ber. 17<sup>a</sup>; a. fr. R. Hash. 26<sup>a</sup> חֲטִי he that sinned (with gold by making the golden calf) shall not bring nigh (the gold, enter with gold garments); חֲטִי בל יִרְגָּמָה he that sinned (with gold) shall not parade himself (with it).—Keth. 11<sup>a</sup> חֲטִי יִרְגָּמָה שלא ירד חֲטִי in that the sinner may not profit by his sin; Yeb. 92<sup>b</sup>; a. e.

*Pi.* חֲטִי *to expiate (cleanse from sin, v. חֲטִי I).* Yoma V, 5 (58<sup>b</sup>) וְיִרְדּוּ מִחֲטִי he expiates (sprinkles) and goes down (sprinkling downward; Rashi: moves his arm downward). Ib. חֲטִי עָמַד וְיִרְדּוּ עִמָּה he remained in his place and sprinkled. Zeb. 53<sup>a</sup>.

*Hif.* חֲטִי *to cause to sin.* Midr. Till. to Ps. IV, 5; Pesik. Shubah, p. 158<sup>a</sup>. Ab. V, 18; a. fr.

חֲטִי ch. same. Targ. Y. Gen. XLIX, 3. Targ. Josh. VII, 11; a. fr.—Sabb. 56<sup>a</sup> חֲטִי לֹא חֲטִי but at all events they did not sin; ib.<sup>b</sup> וְכ'—Pes. 113<sup>b</sup>; Macc. 11<sup>a</sup>, v. חֲטִי; a. fr.

*Af.* חֲטִי *to cause to sin.* Targ. Y. Num. XXVII, 3; a. e.

*Pa.* חֲטִי same. Targ. Y. II Num. XXIV, 14 חֲטִי יִרְדּוּן (to immorality). (ed. Ven. חֲטִי seduce them (to immorality).

*Ilhpe.* חֲטִי *to be tempted.* Y. Taan. I, 64<sup>b</sup> bot. חֲטִי that thou be not tempted to sin (through thy husband's absence).

חֲטִי m.=חֲטִי, esp. *unexpiated sin, consequence of sin.* Y. Taan. IV, 68<sup>a</sup> top חֲטִי של וְכ' חֲטִי, v. חֲטִי. V. חֲטִי.

חֲטִי ch. same. Dan. IV, 24.—*Pl.* with suffix חֲטִי. Targ. Prov. XXVIII, 13 (Ms. חֲטִי, some ed. חֲטִי).

חֲטִי wheat, v. חֲטִי.

חֲטִי, חֲטִי, v. חֲטִי.

חֲטִי m. (חֲטִי II) *sinner.* Targ. Prov. XIV, 21. Ib. XIX, 2 (Var. חֲטִי, read חֲטִי; incorr. חֲטִי).

חֲטִי, כִּפּוּר ח', Gen. R. s. 65, v. חֲטִי.

חֲטִי f. ch.=next w. Targ. Y. I Deut. XXVI, 17, sq.

חֲטִי I f. (חֲטִי II) 1) *object of love.* Ber. 6<sup>a</sup>; Hag. 3<sup>a</sup> (ref. to Deut. XXVI, 17) וְכ' אַתָּה ה' אֱלֹהֵי עַמִּי you made me the only object of your love in the world, and I shall make you &c. (ref. to II Sam. VII, 23); Tanh. Ki Thabo 2.—2) *declaring love.* Ib. וְכ' אַתָּה ה' אֱלֹהֵי עַמִּי declare their love to God; Tanh., ed. Bub., ib. 4.

חֲטִי II, v. חֲטִי.

חֲטִי (חֲטִי) m. (חֲטִי I) *digger;* חֲטִי שכבי one who exhumes the dead, grave-robber. B. Bath. 58<sup>a</sup> חֲטִי (Ms. H. חֲטִי מִכִּיט מִעֲרֵמָה, early eds. חֲטִי, fr. חֲטִי I).—*Pl.* constr. חֲטִי. Yeb. 63<sup>b</sup> (some ed. חֲטִי).

חֲטִי f. (חֲטִי) 1) *cleaning a well, raking.* M. Kat. 5<sup>a</sup> וְכ' חֲטִי cleaning is permitted, but digging &c. Ib. ח' חֲטִי is cleaning permitted?; a. e.—2) *hollowing out.* Tosef. Kel. B. Mets. II, 17; Hull. 25<sup>a</sup> ח' מְדוּסָּר a block requiring hollowing out for becoming a receptacle. Ib. ח' מְדוּסָּר is it not a matter of course that a block requiring hollowing out is not fit for uncleanness?; v. חֲטִי.

חֲטִי m. (reduplic. of חֲטִי I) *battle-axe.* B. Mets. 58<sup>b</sup> Ms. R. a. oth. (v. next w.); Tosef. ib. III, 24 (Var. חֲטִי, וְחֲטִי).

חֲטִי m. (reduplic. of חֲטִי, v. חֲטִי) *buckler.* B. Mets. 58<sup>b</sup> ח' חֲטִי וְחֲטִי ed. (Ms. R. 1 חֲטִי וְחֲטִי, חֲטִי וְחֲטִי, Ms. R. 2 חֲטִי וְחֲטִי, Ms. F. חֲטִי וְחֲטִי, חֲטִי וְחֲטִי, v. Rabb. D. S. a. l. note 6, Ar. Compl. ed. Koh.) horse and sword (and battle-axe) and buckler; (Y. ib. IV, end, 9<sup>d</sup> חֲטִי וְחֲטִי).

חֲטִי, חֲטִי, v. חֲטִי.

חֲטִי f.=חֲטִי, *sin, misconduct, failing.* Ex. R. s. 26 (ref. to Ex. XVII, 5) חֲטִי חֲטִי חֲטִי pass over (ignore) their misconduct; (Yalk. ib. 262; Mekh. B'shall, Vayassa, s. 6 חֲטִי). Pesik. R. s. 13 חֲטִי חֲטִי חֲטִי (not חֲטִי חֲטִי חֲטִי) since Amalek came in consequence of the sin of their fathers (at Rephidim), says He to them, Remember &c. (Deut. XXV, 17)?—Gen. R. s. 18, end חֲטִי חֲטִי חֲטִי (Yalk. Gen. 25 חֲטִי חֲטִי חֲטִי) on account of what impropriety of conduct &c. Num. R. s. 9, end חֲטִי חֲטִי חֲטִי on account of one single misconduct (in making the golden calf) &c. Deut. R. s. 2 חֲטִי חֲטִי חֲטִי let my failing be recorded (Yoma 86<sup>b</sup>, a. e. חֲטִי חֲטִי חֲטִי).

חֲטִי, כִּפּוּר ח', v. חֲטִי.

חֲטִי, חֲטִי, v. חֲטִי.

חֲטִי f. (חֲטִי) *pinching off the rough edges.* Kel. XIV, 1 חֲטִי מְדוּסָּר (ed. Dehr. חֲטִי, Var. חֲטִי) a fragment of a vessel needing &c. in order to be used; Tosef. ib. B. Mets. IV, 1 חֲטִי, v. חֲטִי.



## הַטִּיפִיתָא, v. הַטִּיפִיתָא

הַטִּיפִיתָא f. (הַטִּי I) *tenderness, delicate health*. Targ. Y. II Deut. XXVIII, 56.

הַטִּי m. (v. הוֹטֵם) *the young camel's ring or staff* put through the nose, v. הַטִּי. Sabb. V, 1 (51<sup>b</sup>); Y. Bets. II, 61<sup>c</sup> bot.

הַטִּי, Y. Shebi. VII, beg. 37<sup>b</sup>, v. הַטִּי.

הַטִּי (b. h.; cmp. הַטִּי, a. הַטִּי with הַטִּי) 1) *to seize, rob*. Y. Ber. I, 3<sup>c</sup> bot. (ref. to I Kings VIII, 54) כַּפִּים וְכַפִּים חֲטָפוּ בְּבִנְיָן וְכַפִּים חֲטָפוּ בְּבִנְיָן ed. Krot. (oth. ed. נִשְׁפָּו, prob. נִשְׁפָּו, v. הַטִּי) like those hands which did not rob anything at building the Temple. Lam. R. to I, 1 מִכֶּנֶּה וְחֲטָפוּ and snatched it (the letter of divorce) out of her hands; a. fr.—Koh. R. to VII, 26, v. הַטִּי.—2) (cmp. Lat. carpo) *to do a thing with haste*, esp. (v. Ber. 35<sup>a</sup> sq., Tosef. ib. IV, 1) *to break without benediction*. Tosef. Pes. X, 9 לְחִינוּק מַצָּה לְחִינוּק *matzah* is distributed among the children before the regular turn in the Passover ceremonies, in order that they may not fall asleep; Pes. 109<sup>a</sup> (v. Rabb. D. S. a. l. note 50; oth. opin. in comment.). *Part. pass.* הַטִּי, f. מִן פְּתָאם מִירָחָה *snatched, abrupt*. M. Kat. 28<sup>a</sup> הוּא מִירָחָה if one dies suddenly, it is called an abrupt death (snatched by death); Treat. S'mah. ch. III מִירָחָה ... לְאַרְבַּעַה after four or five days of sickness, it is called &c.; v. הַטִּי.—דָּהָה, v. אֲמֵן II.

*Hithpa.* הַטִּי *to be snatched, hurried*. Y. Ber. VIII, end, 12<sup>c</sup> הוּא מִירָחָה —הוּא מִירָחָה —הוּא מִירָחָה his years will be hurried (he will die an untimely, sudden death, v. supra); Bab. ib. 47<sup>a</sup>.

הַטִּי, הַטִּי ch. same, 1) *to seize, snatch*. Targ. Jud. XXI, 21. Targ. I Kings XX, 33 וְחֲטָפוּ מִיָּדָהּ they snatched the word hastily from him (h. text וְחֲטָפוּ מִיָּדָהּ); a. e.—B. Bath. 33<sup>b</sup>, sq. מִיָּדָהּ הַטִּי that he took it from him forcibly. Hull. 133<sup>a</sup> מִיָּדָהּ הַטִּי I used to take the priest's gifts eagerly (v. הַטִּי). Erub. 54<sup>a</sup> הַטִּי מִיָּדָהּ make haste and eat &c. (enjoy life, while you live).—2) *to do violence, strain* (the text), *to misinterpret*. Targ. Ez. XXII, 26.—3) (of animals of prey) *to tear*. Targ. II Esth. I, 2 דִּיבִין הַטִּי (read: דִּיבִין) the wolves (on Solomon's throne) made an attempt to tear (the false witness). Ib. לְמַחֲשֹׁק לְבָהוּן וְכַּיּוֹם, as if to tear the hearts &c.

*Pa.* הַטִּי same. Ib. (of hawks).

*Ilhpe.* הַטִּי *to be robbed, be snatched*. Targ. Prov. XIII, 2.—Y. Kidd. I, 60<sup>b</sup> top מִיָּדָהּ הַטִּי and it is taken by force (confiscated).

הַטִּי, הַטִּי m. (preced.) *robbery, violence*. Targ. Ez. XLV, 9. Targ. Is. LX, 18.

הַטִּי, v. הַטִּי.

הַטִּי, הַטִּי f. (preced. wds.) name of an unclean bird (h. הַטִּי), *ostrich* (?). Targ. Y. Lev. XI, 16; Deut. XIV, 15.

הַטִּי 1) *to cut off* (denom. הַטִּי I, *twig*, cmp. הַטִּי &c.).

—2) *to fence in* (cmp. הַטִּי, גִּיר, &c.). Targ. Job XIX, 8.—Denom. הַטִּי II.—3) (denom. of הַטִּי I) *to whip, strike*. Sabb. 67<sup>a</sup> הַטִּי הַטִּי בְּלִיעָה דְּחַמְרָא (Ms. M. הַטִּי) with an ass' jaw I should strike him.

*Pa.* הַטִּי *to provide with a vertical stroke* (הַטִּי). Men. 29<sup>b</sup> הַטִּי לְהוֹרֵה דְּחַמְרָא (Ms. M. הַטִּי לִיהוּ דְּחַמְרָא Pe.) they used to put a vertical stroke on the roof of the Heth.

הַטִּי, הַטִּי, הַטִּי, v. הַטִּי. [Y. M. Kat. III, 88<sup>d</sup> top הַטִּי מִן הַטִּי, read: הַטִּי.]

הַטִּי, v. הַטִּי.

הַטִּי, v. הַטִּי.

הַטִּי m. (b. h.; הַטִּי) 1) *living, alive; living creature; healthy*. Ber. 27<sup>b</sup> הוּא חַי וְהוּא מֵת וְהוּא חַי I were alive and he dead, the living one might give the lie to the dead. Ib. V, 5 הוּא חַי this one is destined to live (recover). Sabb. 94<sup>a</sup>, a. e. חַי אֵת יָצְמוּ a living being carries itself (the carrying of a living being on the Sabbath is not unlawful). Ib. X, 5 חַי בְּמִטָּה (he who carries) a living person on a couch; a. v. fr.—אֲבֵר אֲבֵר וְחַי לִידוֹן Ab. IV, 22 and the living are destined to be judged. Sabb. 94<sup>a</sup> בֵּין חַי שְׁחוּטִין whether alive or slaughtered; a. fr.—Ab. Zar. 5<sup>b</sup> (ref. to חַי, Gen. VI, 19) חַי the ends of whose limbs live (exist).—2) *in natural condition, raw* (opp. בְּשׁוּל); *unmixed* (opp. מְזוּג). Snh. 70<sup>a</sup> בֶּשֶׂר חַי raw meat, unmixed wine. Ab. Zar. 38<sup>a</sup>, a. fr. חַי הַנֶּאֱכָל what is eatable in its natural state; a. fr.—Fem. חַיָּה. Hull. 42<sup>a</sup> (ref. to Lev. XI, 2) חַי what is in a healthy condition (viable), you may eat, v. הַטִּי. [V. חַיָּה.]

הַטִּי, חַיָּה, חַיָּה ch. same. Targ. Gen. IX, 3; a. fr.—Targ. Ex. XII, 9 חַי (half-)raw; a. fr.—Sabb. 18<sup>b</sup> חַי raw cabbage.—Midr. Till. to Ps. XXII, 7 [read:] חַי לִי חַי לִי luckless in the living one that is dependent on the dead; Yalk. ib. 686; a. fr.—Pl. חַיָּה, חַיָּה. Targ. Ps. XXXVIII, 20. Targ. Num. XVII, 13; a. fr.—Snh. 98<sup>b</sup> חַי מִן חַי if he is one of the living (the present age); Y. Ber. II, 5<sup>a</sup> top; a. fr.—Fem. חַיָּה, חַיָּה, חַיָּה. Targ. Gen. I, 20. Targ. Y. ib. XXXVII, 2; a. e.—Sabb. 18<sup>b</sup> חַי קִרְיָה a raw dish.—Pl. חַיָּה, חַיָּה. Targ. Y. Gen. I, 21; a. fr.—Targ. Y. II Ex. I, 19 (*strong*).—[B. Kam. 38<sup>b</sup> חַיָּה חַיָּה (h. form.) that she would have lived.

חַיָּה, v. חַיָּה.

חַיָּה, חַיָּה, v. חַיָּה.

חַיָּה, v. חַיָּה.

חַיָּה, constr. חַיָּה, חַיָּה m. (חַיָּה) *love; loved object*. Targ. Mic. VI, 7; a. e.—Sabb. 130<sup>a</sup>, v. חַיָּה.

חַיָּה, חַיָּה m. (חַיָּה) *laying down, pressing*. Succ. IV, 6 הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה the day of laying down the twigs. Ib. 43<sup>b</sup>.

**חַבֵּל** (חַבֵּל) חַבֵּל, חַבֵּל, חַבֵּל <sup>1</sup> *wound, injury*. Targ. Lev. XIX, 28; XXI, 5.—M. Kat. 28<sup>b</sup>, v. חַבֵּל I.—2) *moral defect, corruption*. Targ. Job XI, 15. Ib. XXXI, 7; a. e.

**חַבֵּלְיָא**, v. חַבֵּלְיָא.

**חַבֵּלְיָא**, v. חַבֵּלְיָא.

**חַבֵּר** m. (חַבֵּר) *junction, connection*. Kel. III, 6 אינה is not considered a connection (touching the stopper by an unclean person &c. does not affect the contents of the cask). Ib. XVIII, 2; Sabb. 44<sup>b</sup>; 46<sup>a</sup>.—Ab. Zar. 56<sup>b</sup>, a. e. חַבֵּר the jet produced by pouring out is a connection (the liquid at one end, if touched by a gentile &c., affects that in the vessel); Toh. VIII, 9; a. v. fr.—Y. Sot. VIII, 22<sup>d</sup> חַבֵּר ... חַבֵּר we do not consider it as connected with the town (as regards Sabbath limits). Y. Kil. IX, end, 32<sup>d</sup> חַבֵּר considered as connected (woven) with the garment; a. fr.

**חַבֵּרָא**, חַבֵּרָא ch. same. Targ. Y. I Lev. XIX, 10 חַבֵּרָא on the tree (v. Y. Peah IV, 18<sup>a</sup>, s. v. חַבֵּר).

**חַבֵּרָא**, חַבֵּרָא ch.=h. חַבֵּרָא. Targ. Cant. II, 4; a. fr.—Pl. חַבֵּרָא. Ib. IV, 10.

**חַבֵּרָא**, חַבֵּרָא v. sub חַבֵּרָא.

**חַבֵּרָא**, Targ. Ps. LVII, 5 ed. Wil., v. חַבֵּרָא.

**חַבֵּרָא**, v. חַבֵּרָא.

**חַבֵּרָא** m. (חַבֵּרָא) <sup>1</sup> *the effect of the sharp edge, cut*. Hull. 8<sup>a</sup> חַבֵּרָא קידם (in cutting with a heated knife) the effect of its edge precedes the effect of the heat.—2) (b. h. חַבֵּרָא) *pointed projection, prong*. Kel. II, 5 חַבֵּרָא חַבֵּרָא and (the lid) has a pointed knob (which prevents the use of it separately as a receptacle). Ib. חַבֵּרָא חַבֵּרָא (ed. Dehr. חַבֵּרָא חַבֵּרָא, v. חַבֵּרָא). Ib. IV, 1 חַבֵּרָא חַבֵּרָא or (the vessel cannot stand straight) because it has a pointed bottom which makes it incline; a. fr.—Pl. חַבֵּרָא חַבֵּרָא. Ib. 3 חַבֵּרָא חַבֵּרָא if there are prongs projecting from the bottom of the misshaped vessel.—Snh. 94<sup>a</sup> (play on חַבֵּרָא, Ex. XVIII, 9) חַבֵּרָא חַבֵּרָא (v. Rabb. D. S. a. l.) he felt like cuts in his body; Yalk. Ex. 268 חַבֵּרָא חַבֵּרָא.—3) *sharpening, whetting* (euphem. for *unnatural gratification*). Snh. 66<sup>b</sup>, v. חַבֵּרָא חַבֵּרָא.

**חַבֵּרָא** m. (חַבֵּרָא) <sup>1</sup> *that which is squeezed in to fill a gap, repair, insertion*. Hull. 57<sup>b</sup> חַבֵּרָא חַבֵּרָא one who had a hole in the (fractured) skull, חַבֵּרָא חַבֵּרָא and they inserted a piece of a pumpkin shell, and he recovered. Kel. III, 5 חַבֵּרָא חַבֵּרָא (ed. only חַבֵּרָא חַבֵּרָא) the lining of a pumpkin shell that has been hollowed out (to be used as a drawing vessel, i. e. the earthen vessel or clay which has been fitted in as a protection); Tosef. ib. B. Kam. III, 3 חַבֵּרָא חַבֵּרָא (v. חַבֵּרָא חַבֵּרָא); Y. Pes. III, 30<sup>a</sup> חַבֵּרָא חַבֵּרָא (read חַבֵּרָא חַבֵּרָא).

**חַבֵּרָא** m. (חַבֵּרָא) <sup>1</sup> *renovation, the first stage*

*of the crescent moon*. Y. Ber. IX, 13<sup>d</sup> חַבֵּרָא חַבֵּרָא .... חַבֵּרָא he who sees the moon in her first stage. Y. Shek. I, 46<sup>a</sup> bot. חַבֵּרָא חַבֵּרָא observe it that it (the maturing of the crops) should coincide with the first part of the month of Nisan. R. Hash. 25<sup>a</sup> חַבֵּרָא חַבֵּרָא (Ms. M. חַבֵּרָא חַבֵּרָא, v. חַבֵּרָא חַבֵּרָא) the renovation of the moon takes no less than twenty nine days and a half &c.—2) *restoration*. Y. Taan. II, 65<sup>c</sup> bot. חַבֵּרָא חַבֵּרָא the restoration of thy sanctuary.—3) *novel interpretation, novel idea, additional legislation* (novellae). Hag. 3<sup>a</sup> חַבֵּרָא חַבֵּרָא it is impossible for a college session to pass without a novel remark. Ib. חַבֵּרָא חַבֵּרָא what was the news in college to-day?—Cant. R. to IV, 16 חַבֵּרָא חַבֵּרָא 'and come' (ib.) intimates a novel rule (adding thanks-offerings); Y. Meg. I, 72<sup>c</sup> top, a. e.—Lev. R. s. 13, v. חַבֵּרָא חַבֵּרָא; a. fr.—4) *strange law, exception, unique law* (which allows of no conclusion by analogy), *anomaly*. Snh. 27<sup>a</sup> חַבֵּרָא חַבֵּרָא the law concerning the punishment of false witnesses is an anomaly, (for why must we trust the one set more than the other?) חַבֵּרָא חַבֵּרָא therefore you cannot go beyond what it says distinctly, i. e. previous evidences of refuted witnesses cannot be assailed. Pes. 44<sup>b</sup> חַבֵּרָא חַבֵּרָא you can draw no analogy from the law concerning the mixture of flesh and milk, for it is an anomaly; חַבֵּרָא חַבֵּרָא and wherein is it an anomaly? Y. Ter. VII, beg. 44<sup>c</sup> חַבֵּרָא חַבֵּרָא the law (Deut. XXII, 13 sq.) is specified for its anomalous nature; a. fr.

**חַבֵּרָא**, Y. B. Kam. IX, 6<sup>d</sup> bot., read: חַבֵּרָא חַבֵּרָא or חַבֵּרָא חַבֵּרָא, v. חַבֵּרָא חַבֵּרָא.

**חַבֵּרָא**, v. חַבֵּרָא.

**חַבֵּרָא** (חַבֵּרָא, חַבֵּרָא, חַבֵּרָא) pr. n. pl. *Hidki in Assyria*. Yeb. 17<sup>a</sup>; Kidd. 72<sup>b</sup> (v. Var. in Neub. Géogr. p. 373).

**חַבֵּרָא**, v. חַבֵּרָא חַבֵּרָא.

**חַבֵּרָא**, v. חַבֵּרָא.

**חַבֵּרָא** I f. (b. h.; חַבֵּרָא) <sup>1</sup> (adj.) v. חַבֵּרָא.—2) *animal, esp. beast of chase, deer &c.*, contrad. to חַבֵּרָא חַבֵּרָא. Hull. VI, 1 חַבֵּרָא חַבֵּרָא and applies to beasts of chase and birds; a. fr.—Ab. V, 9, a. fr. חַבֵּרָא חַבֵּרָא the plague of wild beasts. Ex. R. s. 35 (ref. to Ps. LXXVIII, 31) חַבֵּרָא חַבֵּרָא the beast that lives between the reeds (Rome).—Sabb. 151<sup>b</sup>; Snh. 38<sup>b</sup>, a. e. חַבֵּרָא חַבֵּרָא no wild beast has power over man, unless he appears to it to resemble a brute creature; a. fr.—Pl. חַבֵּרָא חַבֵּרָא. Taan. 8<sup>a</sup> חַבֵּרָא חַבֵּרָא in the future all the wild beasts shall gather and come to the serpent &c. Bets. 25<sup>b</sup> חַבֵּרָא חַבֵּרָא the dog (is the most irrepressible) among the wild beasts. Ber. 61<sup>b</sup> חַבֵּרָא חַבֵּרָא the shrewdest of all animals; a. v. fr.—Esp. *Hayoth*, legendary celestial creatures (Ez. I, 5). Hag. 13<sup>a</sup>; a. fr.

**חַבֵּרָא** II f. (חַבֵּרָא) <sup>1</sup> [*recovering*,] *lying-in woman, woman in confinement*. Yoma VIII, 1 חַבֵּרָא חַבֵּרָא a woman after confinement may wear shoes (on the Day of Atonement). Ber. 54<sup>b</sup> חַבֵּרָא חַבֵּרָא a sick person, a

lying-in &c.; a. fr.—*Pl.* תִּירָא. Y. Kil. IX, 32<sup>b</sup> bot.; Gen. R. s. 96, end וְכִּי לָבָא אֵי לָבָא woe to you, lying-in women in Palestine; a. fr.—2) [*physician*,] *midwife*. Tosef. B. Bath. VII, 2 נִמְכֵּר דָּר וְכִי the midwife is an admissible witness as to which (of twins) was the first-born; Y. Kidd. IV, 69<sup>d</sup> bot.; Y. B. Bath. III, beg. 13<sup>d</sup> דָּר בְּשֶׁעָה וְכִי the midwife (is an admissible witness) only as long as she is seated by the obstetric chair (not after she left the mother). Y. Yeb. XVI, end, 16<sup>a</sup> עָשׂוּ אוֹרָו כְּדָר וְכִי they place him in the same category as a midwife whose testimony is valid on the spot; a. e.—*Pl.* as ab. Cant. R. to IV, 5 תִּירָאֵי מִרְיָם . . . were the midwives of Israel; a. fr.

**חִירָא** f. ch.=constr. חִירָא, חִירָא I, *animal*, mostly collect. *beasts*. Targ. Y. Gen. XXXVII, 2. Targ. Gen. I, 25; a. fr.—Yeb. 121<sup>b</sup> וְשָׂרִי לְחִירָאֵי and cast it before my cattle; Snh. 74<sup>b</sup> לְחִירָאֵי (ed. Sonc. לְחִירָאֵי); a. fr.—*Pl.* חִירָאֵי. Targ. Y. Gen. XXV, 27.—Koh. R. to XI, 2 חִירָאֵי דָּרֵי דָּרֵי two animals of fire (M. K. חִירָאֵי serpents). Ib. חִירָאֵי—(Masc. pl.) חִירָאֵי. Hull. 43<sup>b</sup>, a. e. חִירָאֵי, v. בְּרִיתָא. V. חִירָאֵי.

**חִירָאֵי** pr. n. m. *Hivai*. Yeb. 121<sup>b</sup> מֵאֵן אֵיכָא בִּי דָּר וְכִי who is here belonging to the house of H.?

**חִירָאֵי** m. (חִירָא, v. חִירָא) *obligation; restriction, disadvantage; conviction*. Sabb. 2<sup>b</sup> מֵאֵן לָדָר וּמֵאֵן לְפִשְׁטֵי some of them are mentioned for conviction (as punishable), and some as not punishable. Ib. 3<sup>a</sup> חִירָאֵי obligation to bring a sin-offering. Y. Keth. IX, beg. 32<sup>d</sup> מִזְבִּיחֵי דָּרֵי דָּרֵי from his privilege you can deduct his restriction (what he has no right to).—Y. Hall. III, beg. 59<sup>a</sup> חִירָאֵי from what is exempt (from Hallah) for what is subject (to Hallah); a. fr.

**חִירָאֵי** ch. same, 1) *guilt, wickedness*. Targ. Job XXXV, 8.—2) *obligation, conviction*. R. Hash. 28<sup>a</sup> חִירָאֵי as an obligation; חִירָאֵי דָּר the time when one is bound to hear the Shofar; חִירָאֵי דָּר a place where one is bound. Succ. 56<sup>a</sup> חִירָאֵי דָּר the obligation of the day (to dwell in booths). B. Kam. 68<sup>a</sup> חִירָאֵי דָּרֵי חִירָאֵי his obligation begins after the object has been despaired of; a. fr.—*Pl.* חִירָאֵי. Sabb. 2<sup>b</sup>; a. e.

**חִירָאֵי** f. (preced.) *guilt*. Targ. Y. Ex. V, 16.

**חִירָאֵי**, v. חִירָא.

**חִירָאֵי**, read חִירָאֵי.

**חִירָאֵי**, v. sub חִירָאֵי.

**חִירָאֵי**, v. חִירָאֵי.

**חִירָאֵי** m. (חִירָא, v. Ges. H. Dict.<sup>10</sup> s. v. *serpent*). Targ. Gen. III, 1. Targ. O. Ex. IV, 2 חִירָאֵי ed. Berl. (Var. חִירָאֵי); a. fr.—Y. Sabb. I, 3<sup>b</sup> חִירָאֵי and the spine of a human being is turned into a serpent. Sabb. 85<sup>a</sup> חִירָאֵי (חִירָאֵי) חִירָאֵי they tasted the ground (for agricultural purposes) like a serpent. Gen. R. s. 20 (play on חִירָאֵי) חִירָאֵי דָּר the serpent is thy (Eve's) serpent (seducer), and

thou art Adam's serpent. Sabb. 110<sup>a</sup> חִירָאֵי דָּר the Rabbis' serpent bit him, i. e. he was bitten by a serpent as a punishment for disregarding rabbinical ordinances (with ref. to Koh. X, 8); Ab. Zar. 27<sup>b</sup>. Ber. 12<sup>b</sup> חִירָאֵי erected himself (in prayer) like a serpent (raising his head first); a. fr.—*Pl.* חִירָאֵי; (*fem. pl.*) חִירָאֵי. Targ. Num. XXI, 6, sq.; a. fr.—[V. חִירָאֵי]

**חִירָאֵי**, pr. n. pl., v. חִירָאֵי.

**חִירָאֵי**, v. חִירָאֵי.

**חִירָאֵי** m. (חִירָא, חִירָא, חִירָא) 1) *white*. Targ. Gen. XXX, 35; a. fr.—B. Mets. 58<sup>b</sup> חִירָאֵי the red color (of the face) disappears, and the white takes its place; a. fr.—*Pl.* חִירָאֵי. Targ. Zech. VI, 3 (ed. Wil. חִירָאֵי); a. fr.—Ber. 28<sup>a</sup>, v. חִירָאֵי; a. fr.—*Fem.* חִירָאֵי. Targ. Lev. XIII, 4 (ed. Berl. חִירָאֵי); a. fr.—(As a noun) *white skin, white spot &c.* Targ. Y. Lev. XXII, 22.—Gitt. 68<sup>a</sup> חִירָאֵי a white spot on a dark skin, v. חִירָאֵי. Ib. 56<sup>a</sup> חִירָאֵי (*Ar.* חִירָאֵי) *white flour*, v. חִירָאֵי; a. fr.—*Pl.* חִירָאֵי. Targ. Lev. XIII, 38, sq.—Ber. 28<sup>a</sup> חִירָאֵי thou hast no gray hair (art too young for the office); v. חִירָאֵי. Sabb. 110<sup>a</sup> חִירָאֵי thirteen white she-asses. Hull. 7<sup>b</sup>; Yoma 49<sup>a</sup> חִירָאֵי (רִישׁ) when their legs are white; a. fr. [Snh. 98<sup>a</sup> חִירָאֵי, v. חִירָאֵי]—[Pes. 42<sup>b</sup> חִירָאֵי, v. חִירָאֵי II.]—2) *leprous, leper, white-spotted* (from disease), *blanched*. Targ. O. Ex. IV, 6 (Y. ed. Amst. חִירָאֵי, h. text חִירָאֵי).—Gitt. 68<sup>a</sup> חִירָאֵי the taste of a leprous (white-spotted) animal. Snh. 98<sup>b</sup> חִירָאֵי the name of the Messiah is 'the leper of the house of Rabbi'; a. fr. [חִירָאֵי, v. חִירָאֵי, חִירָאֵי].

**חִירָאֵי** m. pl. (v. preced.) [*dazzling appearances, (emp. חִירָאֵי a. b. h. חִירָאֵי) temporary loss of direction, bewilderment*. Targ. Y. I Gen. XIX, 11 Ar. ed. Koh. (ed. R. חִירָאֵי; Targ. ed. חִירָאֵי, חִירָאֵי, v. חִירָאֵי; emp. חִירָאֵי].

**חִירָאֵי** (also חִירָאֵי pr. n. pl. *Hivvar-yayin, Hivv'rayin*.—חִירָאֵי name of a *wine* of inferior quality and color, emp. חִירָאֵי. B. Bath. 97<sup>b</sup> חִירָאֵי חִירָאֵי (Ms. H. חִירָאֵי, v. Rabb. D. S. a. l. note 20) how about the use of H. wine for religious purposes?—Kerith. 6<sup>a</sup> חִירָאֵי old H. wine (used as a substitute of caper wine for soaking onycha); Y. Yoma IV, 41<sup>d</sup> חִירָאֵי.

**חִירָאֵי**, v. חִירָאֵי.

**חִירָאֵי** f. (b. h.; חִירָאֵי) *living, support*. Ber. 61<sup>b</sup> חִירָאֵי in the element in which we live (the water). Gen. R. s. 20 (play on חִירָאֵי) חִירָאֵי she had been given to him for his strength, but she advised him like a serpent; a. e.—*Pl.* חִירָאֵי, v. next w.

**חִירָאֵי** ch. 1) same, *life, livelihood*. Yoma 85<sup>a</sup> חִירָאֵי the real life is in the nose (cessation of breath from the nostrils is the main sign of death); Sot. 45<sup>b</sup>.—Hull. 19<sup>b</sup> חִירָאֵי כִּי נִפְקָא חִירָאֵי when life escapes. B. Bath. 21<sup>b</sup> חִירָאֵי Ar. (ed. חִירָאֵי, v. Rabb. D. S. a. l. note 20) thou disturbest my livelihood. Macc. 10<sup>a</sup> חִירָאֵי עֲבַד לִיה חִירָאֵי . . . מִיֵּד דְּחִירָאֵי לִיה חִירָאֵי (ed. חִירָאֵי) make life for

him so that he may live (give him security of life); ib. לִיה לִיה מִיָּד דְּהִיּוּרִי לִיה לִיה prepare for him something which secures life (religious study); Yalk. Dent. 829; 921.—Gitt. 12<sup>a</sup> טַפִּי לִיה לִיה טַפִּי you must allow him a more ample living (than under ordinary conditions).—Pes. 89<sup>a</sup> (ref. to מזוֹנוֹת, Ex. XII, 4) מִתְּחִילָה דְּשֶׁה from the lamb while it is yet alive (you may withdraw). Ib. שׁ סִבֵּר R. S. says, from the life of the lamb in both senses (during life proper and as long as the blood has not yet been sprinkled; v. Rabb. D. S. a. l. note 70).—2) *womb*. Bekh. 21<sup>b</sup>, v. אֶצֶר II.—3) *animal*, v. next w.

**הִינָחָה**, **הִינָחָה** f. (preced.) 1) *repairing, supporting*. Targ. Y. Gen. IX, 5 **הִינָחָה**. Targ. Is. XXXVIII, 13.—Snh. 74<sup>b</sup>, v. **הִינָחָה**. B. Mets. 5<sup>a</sup>. Ib. 93<sup>a</sup>. B. Bath. 29<sup>b</sup> לִיה לִיה בֵּה דִּי place cattle there for grazing. Lev. R. s. 13; Cant. R. to III, 4, v. **הִינָחָה**.—*Pl.* **הִינָחָה**, constr. **הִינָחָה**, v. **הִינָחָה**.—2) (v. preced.) *living, provision*.—*Pl.* **הִינָחָה**. Targ. Y. Num. XXXV, 11 בִּתְרִי דִּי ed. pr. (ed. **הִינָחָה**, corr. acc.) deposits of breadstuff (v. **הִינָחָה**).

**הִינָחָה**, **הִינָחָה**, **הִינָחָה**, **הִינָחָה**, v. sub **הִינָחָה**.

**הִינָחָה**, v. **הִינָחָה** II.

**הִינָחָה**, **הִינָחָה** m. (חִנּוּךְ) 1) *repairing, supporting*. Y. Erub. V, 22<sup>d</sup> bot. לִיה לִיה בֵּה דִּי (the handle of an axe wedged in between two buildings) was intended to support the houses, v. **הִינָחָה**.—2) *effort, mental energy*. Ber. 32<sup>b</sup>; Yalk. Josh. 5.—3) *fastening, stringent measures for the protection of the law*. Keth. 83<sup>b</sup>, a. e. עֲשׂוּ חֲכָמִים לְדַבְרֵיהֶם וְכִּי לְדַבְרֵיהֶם דִּי the scholars protected their own enactments more than the biblical laws. Erub. 3<sup>a</sup> דְּאִרְיִירָה דִּי סוּכָה דְּאִרְיִירָה the law of Succah being Biblical requires no protection, but that about &c. Keth. 56<sup>b</sup>; a. fr.

**הִינָחָה**, **הִינָחָה**, v. **הִינָחָה** a. **הִינָחָה**.

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה** m. (חִנּוּךְ) *fastening, band, ring &c.* Num. R. s. 3, beg. even its bast לִיה לִיה חִנּוּךְ (ed. Wil. **הִינָחָה**) is used for bandage; Midr. Till. to Ps. XCII, 13 (Gen. R. s. 41 **הִינָחָה**).

**הִינָחָה** ch. same, *clasp, ring*.—*Pl.* **הִינָחָה**. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. טַבְּעוֹת, Is. III, 21); cmp. **הִינָחָה**.

**הִינָחָה**, **הִינָחָה** I c. (חִנּוּךְ, cmp. **הִינָחָה**) 1) *prickly, knotty thorn*. B. Mets. 103<sup>b</sup> וְכִי קִנִּי דִּיה וְכִי (Ar. Var. **הִינָחָה**, v. Ar. ed. Koh. s. v. **הִינָחָה**) the poles for the shrub (to be put up as a hedge on top of the earth mound) must be supplied by the landlord, but the shrub itself by the tenant. Ned. 41<sup>b</sup> top לִיה לִיה כִּי as its prickles protect the palm-tree (v. Num. R. s. 3, beg.). Ber. 8<sup>a</sup> כִּי כִּי גִבְבָּהּ (Ms. M. **הִינָחָה**) as a thorn in a ball of wool which (if one tries to tear loose) lacerates backward (in the opposite direction of its knots), v. **הִינָחָה**.—*Pl.* **הִינָחָה**. Sabb. 63<sup>b</sup>; Bets. 29<sup>b</sup>, a. e. (proverbial expression) **הִינָחָה** שְׂקִילָא טִיבוּחִךְ וְשִׁירָא אֲחִי thy (שְׂקִילָא . . . וְשִׁירָא) **הִינָחָה** שְׂקִילָא טִיבוּחִךְ וְשִׁירָא אֲחִי

good-natured advice is taken and thrown over the hedge, i. e. thy advice comes too late.—2) *a flexible and strong reed, bamboo-cane*. Ber. 12<sup>b</sup> כִּי כִי בִּרְעָה he bent (in prayer) like a cane (when it is swung).

**הִינָחָה**, **הִינָחָה** II m. (חִנּוּךְ; cmp. **הִינָחָה**) *second course, bran*. B. Mets. 60<sup>b</sup> מִיָּא דִּיה (Ms. F. **הִינָחָה**, Ms. R. 1 **הִינָחָה**, Ms. R. 2 **הִינָחָה**) bran-broth (which bloats the animal fed on it); Pes. 42<sup>b</sup> מִיָּא דִּיה Ms. M., Ar. a. oth. (v. Rabb. D. S. a. l. note; ed. **הִינָחָה**, read: **הִינָחָה** pl.), v. **הִינָחָה** I.

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה**, Y. Sabb. I, 3<sup>b</sup> bot., v. **הִינָחָה**.

**הִינָחָה** (חִינָחָה) m. (cmp. **הִינָחָה**) *medlar* (Mespilus Azarolus, v. Löw Pfl., p. 288, a. Sm. Ant. s. v. Mespile), being considered homogeneous to quincy. [In Mish. a. Babyl. dialect **הִינָחָה** (חִינָחָה), but different from **הִינָחָה**.] Y. Kil. I, 27<sup>a</sup> חִינָחָה עֲנֵי חִינָחָה (Tosef. ib. I, 3 **הִינָחָה**).—*Pl.* **הִינָחָה**. Y. Sabb. III, 5<sup>d</sup> כִּי כִי כִי boiled down to the size of medlars; (Bab. ib. 38<sup>a</sup> **הִינָחָה**; Y. Ter. II, 41<sup>e</sup> bot., v. **הִינָחָה**).

**הִינָחָה**, **הִינָחָה**, **הִינָחָה** m., pl. **הִינָחָה** 1) *wheat*. Targ. I Chr. XXI, 20. Targ. Ps. LXXXI, 17; a. e.—Ber. 58<sup>b</sup> חִינָחָה.—Ib. 64<sup>a</sup>; B. Bath. 145<sup>b</sup>; Hor. 14<sup>a</sup> (prov.) חִינָחָה חִינָחָה חִינָחָה all people depend on the owners of wheat, i. e. sound learning is the bread, while dialectics and homiletics are the spices of study; a. fr.—2) *glands, nipples, protuberances*. Hull. 18<sup>b</sup> כִּי if, in slaughtering, the knife struck the glands near the windpipe. Y. Hag. II, 77<sup>d</sup> bot. **הִינָחָה** דִּי the nipples of the breasts; Y. Snh. VI, 23<sup>e</sup> bot. **הִינָחָה** (corr. acc.). V. **הִינָחָה** a. **הִינָחָה**.

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה** m. (v. **הִינָחָה** I, II) 1) *cleansing, purification*. Sifré Num. 126 לְכָל דִּי under the law of purification (ref. to Num. XIX, 12, Naz. 61<sup>b</sup> טְהוּרָה).—2) *delicacy, luxury, enjoyment*.—*Pl.* **הִינָחָה**. Cant. R. to VII, 2 **הִינָחָה** (corr. acc.), v. **הִינָחָה** I.

**הִינָחָה** m. ch. (v. preced. 2), *being raised in luxury, being delicate*. Targ. Y. I Deut. XXVIII, 56. [Some ed. **הִינָחָה**.]

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה**, **הִינָחָה** pr. n. pl. *K'far Hittaya*, near Tiberias (*Hattin*). Y. Hor. III, beg. 47<sup>a</sup>. Y. Meg. I, 70<sup>a</sup> (expl. חִינָחָה, Josh. XIX, 35). Gen. R. s. 65 חִינָחָה. Pesik. R. s. 16 חִינָחָה; Pesik. Eth. Korb., p. 61<sup>a</sup> חִינָחָה. Hag. 5<sup>b</sup>.

**הִינָחָה** 1) pl. of **הִינָחָה** a. of **הִינָחָה**.—2) *reed*, v. **הִינָחָה**.

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה**, v. **הִינָחָה**.

**הִינָחָה** f. (v. **הִינָחָה**) *wheat crop of a field*. Y. Snh. IV, end, 22<sup>e</sup> וְכִי אֲפִי חִינָחָה אִי דִּי (ed. Krot. **הִינָחָה**, corr.

acc.) even the crop of figs or of wheat of one field is not like the other. [Y. Ned. VI, end, 40<sup>a</sup> וְדִרְיָן דְּרִי, read: [חַיִּיטָא].

**חַיִּי**, **חַיִּית** (b. h.) 1) *to live*. Tam. 32<sup>a</sup> וְחַיִּיתָ... מה what must man do in order to live (long)?; a. v. fr.—*Part.* חַיִּי (v. חַי).—Keth. I, 6 מַפִּידָא אֲנִי חַיִּין we do not live on what comes from her lips, i. e. we do not go by her evidence. Y. ib. II, 26<sup>c</sup> bot. מַפִּידָא אֲנִי חַיִּין we (the court) are again in the condition of dependence on her own evidence. Y. Shebi. II, 34<sup>a</sup> top וְכִי מִמֶּנִּי חַיִּין שֶׁהֵן they live (draw nourishment) from the waters of last year; ib. חַיִּין הוּא חַיִּין (הוּא חַיִּין) it draws &c.—Snh. 108<sup>a</sup> חַיִּין לֹא הֵן they have no share in the resurrection nor will they be judged; a. fr.—2) *to heal; to recover, regain health*. Keth. 6<sup>a</sup>, a. q. שְׁחַיִּיתָ הַמַּכָּה עד until the wound is healed up. Hull. 7<sup>b</sup> וְחַיִּיתָ and did recover; and it (the wound) healed up; a. fr. [Y. Maasr. I, 48<sup>d</sup> חַיִּיתָ; Y. Shebi. IV, 35<sup>b</sup> bot. חַיִּיתָ, v. חַיִּיתָ.]

**חַיִּי**, **חַיִּיתָ** *to be recalled to life, to resurrect*. Ab. IV, 22 חַיִּין לְחַיִּיתָ and the dead are destined to be revived. Snh. 90<sup>b</sup> שְׁחַיִּיתָ לְחַיִּיתָ that he (Aaron) will resurrect.

**חַיִּי**, **חַיִּיתָ** 1) *to keep alive, sustain*. Tam. 32<sup>a</sup> חַיִּיתָ יְחַיִּי let him feed himself (his passions, be selfish). Yoma 71<sup>a</sup> חַיִּיתָ חַיִּים He who sustains the living; a. fr.—2) *to recall to life, to revive*. Snh. l. c. חַיִּיתָ מֵחַיִּים חַיִּים חַיִּים the Lord revives the dead. Ib. חַיִּיתָ אֲנִי חַיִּיתָ what I put to death, I revive again; a. fr.

**חַיִּי**, **חַיִּיתָ** same. Ib. 92<sup>b</sup> חַיִּיתָ חַיִּים the dead whom Ezekiel revived (Ez. XXXVII). Ib. חַיִּיתָ חַיִּים and revive the dead in the valley of Dura; a. fr.

**חַיִּי**, **חַיִּיתָ** ch. same. Targ. Gen. V, 3; a. v. fr.—*Part.* חַיִּי, **חַיִּיתָ**. Targ. Y. Num. XXI, 8. Targ. Deut. VIII, 3; a. fr.—Taan. 25<sup>a</sup> חַיִּיתָ חַיִּים ... אוּ חַיִּיתָ (v. Ms. M. a. Rashi) is what I have lived more or what I have yet to live? Answ. חַיִּיתָ what thou hast lived. Snh. 81<sup>a</sup> מִאֵן דְּעֵבִיד דְּחַיִּי will he only live who practiced all these virtues?; a. fr.—Hull. 7<sup>b</sup> חַיִּיתָ חַיִּים but don't we see that they do recover?—Snh. 91<sup>a</sup> חַיִּיתָ חַיִּים if those who live must die, can those who died, live again?; a. fr.

**חַיִּי**, **חַיִּיתָ** as preced. **חַיִּי**. Targ. Ps. LXXI, 20 חַיִּיתָ (some ed. חַיִּי). Targ. Job XXXVI, 6; a. fr.

**חַיִּי**, **חַיִּיתָ** same. Targ. II Kings VIII, 1.—Targ. Y. II Deut. III, 1; a. e.

**חַיִּי** 1) *life*, v. חַיִּין.—2) *the living*, v. חַיִּי ch., a. preced.

**חַיִּיתָ** *midwife*, v. חַיִּיתָ.

**חַיִּיתָ** 1) *life*, v. חַיִּין.—2) *the living*, v. חַיִּי ch.

**חַיִּיתָ**, **חַיִּיתָ** pr. n. m. (abbr. of חַיִּיתָ) *Higya*, name of several Amoraim. Esp. R. H. Robah (the elder, רַבָּה, רַבָּה), the redactor of the Tosefta in conjunction with R. Oshaya. Taan. 21<sup>a</sup>. Y. Meg. IV, 74<sup>d</sup> bot. Keth. 103<sup>b</sup>; a. v. fr.—R. H. of Sepphoris. Y. Orl. III, 63<sup>a</sup>.—R. H. bar Abba (Ba). Y. Sabb. I, 3<sup>a</sup>; a. fr.—R. H. bar Ada

I a. II. Y. Maasr. I, 48<sup>d</sup> top; a. fr.—Y. Dem. II, 22<sup>c</sup> top; a. fr.; and many more, v. Fr. M'bo, p. 81<sup>b</sup>, sq.

**חַיִּיתָ** m. (דָּבָר) 1) *debtor*. B. Mets. 12<sup>b</sup> בְּשֹׁרֵי מִירָה when the debtor admits (that the note has not been paid); a. fr.—2) *(he is) bound, (he is) guilty*. Peah IV, 7 ד' he is bound (to leave the poor man's corner). Keth. 30<sup>b</sup> ד' and according to Raba's opinion he must pay; a. v. fr.—Sabb. I, 1 ד' is guilty (of Sabbath-breaking, eventually bound to bring a guilt-offering); a. v. fr.—*Pl.* חַיִּיתָ. Ber. III, 1 ד' are bound (to read the Sh'ma); a. fr.—*Fem.* חַיִּיתָ. Hag. 4<sup>a</sup>, a. e. בְּרָה ד' which woman is bound to observe; a. fr.—*Pl.* חַיִּיתָ. Ib.; a. fr.—3) *wicked*.—*Fem.* as ab. Mekh. B'shall. s. 1 ד' מְלִכּוּתָא wicked government (usu. חַיִּיתָ).

**חַיִּיתָ**, **חַיִּיתָ** ch. same. Targ. Mal. I, 14.

**חַיִּיתָ**, **חַיִּיתָ**, **חַיִּיתָ** m. (preced.) *sinner, wicked man*. Targ. Gen. XVIII, 23; a. fr.—Lam. R. to II, 1, v. חַיִּיתָ Pa.—*Pl.* חַיִּיתָ, חַיִּיתָ. Targ. Job XXXVIII, 13. Targ. II Sam. XXII, 5; a. fr.—Snh. 91<sup>a</sup>; a. e.

**חַיִּיתָ**, v. חַיִּיתָ.

**חַיִּיתָ**, **חַיִּיתָ**, v. חַיִּיתָ, חַיִּיתָ.

**חַיִּיתָ** m. (denom. of חַיִּיתָ III) *seamster, tailor, cloth-mender*. Sabb. I, 3; Tosef. ib. I, 8; a. fr.—*Pl.* חַיִּיתָ. Y. Pes. IV, 31<sup>b</sup> top.

**חַיִּיתָ**, **חַיִּיתָ** ch. same. Gen. R. s. 11; Koh. R. to IV, 1, v. חַיִּיתָ. Y. Sabb. XV, beg. 15<sup>a</sup> חַיִּיתָ (corr. acc.). Cant. R. to VI, 12, v. חַיִּיתָ.

**חַיִּיתָ**, **חַיִּיתָ**, v. חַיִּיתָ.

**חַיִּיתָ** m. (חַיִּיתָ I) *stammerer*. Tanh. D'barim 2 אִם וְכִי חַיִּיתָ if thou art a stammerer, study the Law repeatedly.

**חַיִּיתָ**, v. חַיִּיתָ I ch.

**חַיִּיתָ**, v. חַיִּיתָ.

**חַיִּיתָ**, **חַיִּיתָ** m. (b. h.; חַיִּיתָ I) 1) [*surrounding, protection,*] *army*.—*Pl.* חַיִּיתָ, חַיִּיתָ. Mekh. B'shall. s. 1. Ib., Shirah, s. 3. Ib. 4 חַיִּיתָ לְכָל חַיִּיתָ לְכָל חַיִּיתָ to provide pay for all his troops. Midr. Till. to Ps. XLVIII, 14 (ref. to חַיִּיתָ ib.—חַיִּיתָ) to her (Jerusalem's) hosts that shall enter it (as pilgrims); a. fr.—2) *strength, health*. Gen. R. s. 54 חַיִּיתָ יִישָׁר may your strength be confirmed (I thank you)!; Midr. Sam. ch. XII חַיִּיתָ; Yalk. Sam. 103 חַיִּיתָ. Num. R. s. 10 (ref. to Prov. XXXI, 8) חַיִּיתָ חַיִּיתָ חַיִּיתָ that is the strength which the Law gives.—חַיִּיתָ, v. חַיִּיתָ.

**חַיִּיתָ**, v. חַיִּיתָ.

**חַיִּיתָ**, **חַיִּיתָ**, Targ. Cant. VIII, 4, read: חַיִּיתָ, v. חַיִּיתָ.

**חַיִּיתָ** m. pl. (b. h.; חַיִּיתָ) *life, support; health*. Sabb. 33<sup>b</sup> חַיִּיתָ חַיִּיתָ everlasting life (future world), חַיִּיתָ חַיִּיתָ temporary life (physical wants).—חַיִּיתָ חַיִּיתָ necessities of life. Y. Ned.

IX, 42<sup>c</sup> נ' כי כביסה ד' washing clothes belongs to the necessities of life (which the poor must be supplied with). Ib. ד' חסיד ד' the support of the poor of one's own place. Pes. 113<sup>b</sup> חסידים אינם חיים whose life is no life (deserving the name); a. v. fr.—תחייה by thy life!, as thou livest! Lev. R. s. 15; a. v. fr.—Ber. 3<sup>a</sup>, a. e. תחייה יורד עמו (ער) by thy life, and by thy head!—תחייה יורד persecutes him even as far as to deprive him of his livelihood. Kidd. 28<sup>a</sup>. Ex. R. s. 1, beg.; a. fr.—Lev. R. s. 19 בית חיינו our house of life (the Temple). Mekh. Yithro, Amal., s. 2 (ref. to Ex. XVIII, 20) דורע להם חיים make known to them their house of life (prayer, study; v. Targ. Y. Ex. l. c.); B. Mets. 30<sup>b</sup>; B. Kam. 99<sup>b</sup>, sq. (v. comment.).—[תחייה the living ones, v. תחי.]

תחיין, תחיין, תחיין ch. same. Targ. Y. II Gen. XLV, 28. Targ. Gen. II, 7. Ib. 9 (Y. ed. Amst. תחיין); a. fr.—Y. Ab. Zar. III, 42<sup>c</sup> top ד' חייא דאחך וכו' Oh, what a (blessed) life that man has led that &c.; Y. Peah I, 15<sup>d</sup> חיייו (corr. acc.; Gen. R. s. 59 וכו' חיון). B. Bath. 58<sup>b</sup> בראש כל חיון at the head of all life-giving things, am I, the wine. Sabb. 87<sup>b</sup> (drinking toast) חיון וכו' wine and health to our teachers!; a. fr.

תחינה, v. תחינה.

תחיים, תחיים, v. תחיים.

תחיים I (חיים 2) connection, relationship, legally recognized ancestry or descent. Kidd. 69<sup>a</sup> ד' עבד אין לו ד' a slave has no legal relations (paternity); Yeb. 23<sup>a</sup>. B. Kam. 88<sup>a</sup> בנימין ד' בנימין who have no legitimate sons (i. e. slaves); ד' אבנא who have no legitimate parentage. Ib. גר נהי דאין לו ד' למעלה וכו' the proselyte, though he has no relationship upwards (with his relations before his conversion), has relations downwards (with his children born in Judaism); a. e.

תחיים II m. (חיים 1) protection. Mekh. Bo, Pisha, s. 11, v. תחית II.

תחיסא, תחיסא, v. תחיס. [Targ. Prov. III, 25 חיסא, חיסא, v. תחיסא I.]

תחיץ, v. תחיץ ch.

תחיץ m. (b. h. תחיץ; v. תחיץ I h. a. ch.) a pile of loose and uneven material, a rough extemporised embankment, opp. to earth-covered and finished. Shebi. III, 8 עישה ד' (Y. ed. עישה) he may make (it) a loose embankment; Y. ib. 34<sup>d</sup> ליה תחיץ what is hayits? He partitions it up (ref. to Ez. XIII, 10, v. Targ. a. Rashi a. l.).

תחיצאות, v. תחיצאות.

תחיט, v. תחיט ch.

תחייתא I, תחייתא 1) (adj., v. תחי.—2) (noun) living creature. Targ. O. Gen. I, 28. Ib. 30 תחית (constr.); a. e.

תחייתא II, תחייתא f. ch.—h. תחית II, 1) lying-in woman. Targ. Y. Deut. XXVIII, 12 (cmp. Taan. 2<sup>a</sup>, sq.). Koh. R. to III, 2 וכו' ליה ד' and why do they call her hay'tha? Because she was dying and is recovering.—3) midwife.

Targ. Gen. XXXV, 17.—Y. Keth. V, 30<sup>a</sup>, v. תחיס. Gen. R. s. 60 (prov.) ד' למחבלתא וכו' between the midwife and the travailing woman, the child of the poor woman dies.—Pl. תחייתא, תחי. Targ. Ex. I, 15.—Y. Sabb. XIII, end, 16<sup>c</sup> שאלון לוד' ask the midwives (about their usages on the Sabbath); אמרה ליה ליכא תחייתא said she to him, there is no midwife (in the place).

תחייתא III, תחייתא f. (b. h. תחית; v. II Sam. XXIII, 13) encampment, lodge. Targ. Ps. LXVIII, 11. Targ. II Sam. XXIII, 11.

תחייתא IV m. (תחית, cmp. תחית a. Syr. תחית pera a. trabs, P. Sm. 1408) pouch, bag. Gitt. 45<sup>b</sup> ד' דהפילי ד' a bag containing T'fillin. Hull. 45<sup>a</sup> (by play on תחית life a. bag) ד' דמחנה ביה וכו' and thysign (to remember which of the two skins is essential for life), the bag in which the cerebrum lies. Keth. 93<sup>a</sup>; B. Kam. 9<sup>a</sup>, a. e. ד' thou wast satisfied to buy a pouch sealed with knots, i. e. it is your fault that you did not examine the purchase.—Gitt. 47<sup>a</sup>, v. תחיתא. Ib. ד' אמריה ד' כל I will give each of you one blow with the whole bag, and one blow with half of it.

תחית m. (b. h. תחית; תחית) palate; taste. Gen. R. s. 99 (play on תחית, Gen. XLIX, 12) ד' תחית ערב לי the taste in my mouth is sweet to me (Matt. K. תחית its taste); ד' תחית sweet taste is mine, is mine; Yalk. ib. 160; Keth. 111<sup>b</sup> ד' שמועמי וכו' every palate which tastes it, says, (Give) me; Tanh. Vayhi 10 ד' לי מרינה וכו' (give) me a taste of the wine of the Law.—Trnsf. (cmp. תחית) good sense, persuasive word. Cant. R. to V, 16 (ref. to תחית, ib.) ד' גויל (מרוק) מזה is there anything more persuasive than this?

תחיתא, תחיתא ch. same. Targ. Prov. V, 3.

תחיתא m. (תחית) scab, itch (as an epidemic). B. Kam. 80<sup>b</sup>. Taan. 14<sup>a</sup> (Ms. M. 2, a. Ar. תחית).—Tanh. ed. Bub., R'eh 10, v. תחית.

תחיתא, תחיתא ch. same. Targ. Y. I Deut. XXVIII, 27 (h. text תחית), v. תחיתא.

תחיל, v. תחיל.—תחיל, v. תחיל.

תחיל I, תחיל m. (תחיל, v. תחיל) surrounding, esp. Hel, a place within the fortification of the Temple. Midd. I, 5. Snh. 88<sup>b</sup>. Par. III, 11; Targ. Y. Num. XIX, 9; a. fr.

תחיל, Pa. תחיל, תחיל (denom. of תחילא 1) to strengthen. Targ. Job IV, 4. Ib. XVI, 5 (incorr. ed. תחילא); a. e.—2) to serve. Targ. Num. IV, 23; a. e.

Ithpa. תחילא 1) to be strengthened. Targ. Job VI, 16; a. fr.—2) to move into war, to gather together. Targ. Num. XXXI, 7. Targ. Job X, 17 (some ed. מתחילא, corr. acc.).

תחיל II, תחילא I (v. תחיל 1) (adj.) strong. Targ. Job VIII, 2 Ms. (ed. תחילא). Keth. 62<sup>a</sup> ד' חילא ד' that you are so strong (that such is your strength).—2) (noun) strength. Targ. Job XX, 11 (ed. Lag. תחילא; some ed. תחילא). Targ. Prov. V, 10; a. fr.—Keth. 62<sup>a</sup>, v. supra. Y. B. Mets. IV,

beg. 9° עַל־ךָ דוּחַהּ חִיָּלָךְ while thou wast yet in thy strength (of manhood). Y. Yeb. IV, 6<sup>b</sup> לֹא אֶעֱשֶׂה לָּךְ I cannot do it. B. Mets. 84<sup>a</sup> לֹא אֶעֱשֶׂה לָּךְ חִיָּלָךְ give thy physical strength to the study of the Law; a. fr.—Transf. *logical support, evidence, argument*. Y. Pes. V, 32<sup>a</sup> top מִן דְּכִּי נִסְבֵּי חִיָּלֶיךָ מִן וּב' borrowed his argument from &c. Y. Maas. I, 49<sup>b</sup> top; a. e.—3) *army, host; service*. Targ. Num. I, 3; a. fr.—Targ. Ps. LXVIII, 12 Ms. (ed. חִיָּלֶיךָ).—Pl. חִיָּלֶיךָ, constr. חִיָּלֶיךָ, חִיָּלֶיךָ, constr. חִיָּלֶיךָ. Targ. Ex. XII, 41. Targ. I Kings XXII, 19; a. fr.—Targ. Ps. XXXIII, 16; a. fr. Targ. II Esth. I, 4 ed. Amst. חִיָּלֶיךָ. Targ. Ps. XLIV, 10 ed. Lag. חִיָּלֶיךָ (oth. ed. חִיָּלֶיךָ).—Hull. 60<sup>a</sup> נֶפֶשׁוֹן חִיָּלֶיךָ (not נֶפֶשׁוֹן) his troops are too numerous.

חֵילָא II m. *valley*, v. חֵילָא.

חֵילִי III m. *vinegar*, v. חֵלָא III.

**חִילָה** f. = חוּלָה II, *dance, song; rejoicing*. Midr. Till. to Ps. XLVIII, 14 לָהּ לִשְׂרָרָה ד' א' another interpretation (v. חִילָה, *Phelah* (Ps. l. c.) means, to song; עֲרִיד חֶבֶר'ה עֲרִיד חֶבֶר'ה, v. חוּלָה II. — Deut. R. s. 1 (ref. to התחולל Ps. XXXVII, 7) when afflictions befall thee, קָבַל אוֹתָם בְּחֵן, receive them with rejoicing; (Yalk. Ps. 729 כְּחֻלָּלִים like dancers).

חֵילָא, v. חֵיל II.

חִילָהּ, v. חִלָּהּ.

חִפְּיִי m. (חִפָּה, *Pi*), *sweetening, softening*; trnsf. *entreaty, hilluy*, one of the expressions for prayer (v. זָעָקָה). Ex. R. s. 43 (ref. to יִרְחַל, Ex. XXXII, 11) לְשׁוֹן ח' it means *sweetening*.—Yalk. Deut. 811; Yalk. Sam. 157; (Sifre Deut. s. 26 חִפְּיִי, corr. acc.).

1) *desecration, defamation*. m. (חֲלָל) חָלַל, חֲלֹלָה. Y. Shebu. VI, end, 37<sup>b</sup> שְׁבוּעָה ד' the desecration committed by an unnecessary oath. Sabb. 33<sup>a</sup>, a. fr. שָׁבַח ד' desecration of the Sabbath; ד' הָשָׁם defamation of the Name of the Lord, *disgracing the Jewish religion*. Yoma 86<sup>a</sup> ד' הָשָׁם what act, for instance, would be a profanation &c.?—Kidd. 40<sup>a</sup> וְאִין מְקִיפִין בְּדִי וּב', v. נִקְנָה, I, II. Ber. 19<sup>b</sup>; a. fr.—2) *redemption of sacred objects, secularization*. Ib. 35<sup>a</sup> ד' מְשִׁיבִין requires redemption. Y. Naz. II, beg. 51<sup>d</sup> ד' מְשִׁיבִין לְשׁוֹן mean redemption; a. fr.—*Pl.* חֲרִפְלִינִי, חָפַל. Y. Peah VII, 20<sup>b</sup> bot. (interpret. חֲלֹלִים, Lev. XIX, 24), v. ד' אָ"ח—3) *the loss of priestly status, becoming a ḥalal* (v. חָלַל II). Y. Ter. VII, 44<sup>d</sup> bot. אֶת שְׁחִיפָלָתָא וּב' whose loss of priesthood was caused by &c.—*Pl.* חֲרִפְלִינִי, חָפַל. Keth. 29<sup>b</sup> חֲרִיפָא ד' הוּא הוּא יוֹשֵׁב ד' he causes loss of priesthood (to his offspring). Shn. 50<sup>b</sup> וּב' חֲרִיפְלִי שְׁבוּעָתָא the text speaks of desecration effected through illicit intercourse (not of Sabbath breaking).—[Sifré Deut. s. 26, v. preced. w.]

חִילוֹנָא, חִילוֹנִי m. (חיל; v. חיל III) outsider, stranger, non-priest, non-Israelite. Targ. Is. XXIV, 2. Targ. Ex. XXIX, 33 (O. ed. Amst. חִילוֹנִי . . . , incorr.). a. fr.—*Pl.* חִילוֹנִי. Targ. Y. Deut. XXIII, 3 (not corr.).—*Fem.* חִילוֹנִיתָא. Targ. Ps. CXXVII, 4 אֶרֶץ חִילוֹנִיתָא. (חִילוֹנִיתָא).—Targ. Prov. II, 16 (Ms. חִילוֹנִיתָא).

חל, חילוני h. same. Lev. R. s. 24.

חִילֹנָאָה v. חִילֹנִיתָא, חִילֹנִיתָא

חִיּוּפִיּוֹן, חִיּוּפִיּוֹן m. (חִיּוּפִיּוֹן) 1) *exchange, relief*.—*Pl.* חִיּוּפִיּוֹן *those who relieve*. Ber. III, 1 the carriers חִיּוּפִיּוֹן and חִיּוּפִיּוֹן and those designated to relieve them, and those who are to relieve the relief.—Gen. R. s. 91 יֵשׁ שׁ לָהֶם can be replaced; (Y. Ber. II, 5<sup>c</sup> חִיּוּפִיּוֹן). Num. R. s. 10 (ref. to חִיּוּפִיּוֹן, Prov. XXXI, 8) חִיּוּפִיּוֹן אֲבוֹתָם for they take the place of their father; a. fr.—2) *the contrary, reverse*. Ab. Zar. 46<sup>b</sup> אִם אֵלֶּיךָ הִיא הִיא is it not rather the reverse?; (Y. Taan. III, 67<sup>a</sup> הִיא הִיא); Y. Ab. Zar. V, 45<sup>b</sup> top; a. fr.—3) *the things are just the reverse*. Ab. Zar. 51<sup>b</sup>. Yer. Ter. II, 41<sup>c</sup> bot.; a. fr.—*Pl.* as ab. Y. Peah I, 16<sup>b</sup> top אֲבָל כִּי כְּגַדֵּי גֵּוֹת as regards gentiles, the opposite takes place.

**חִילּוּפָא**, חִלּוּף, ch. same, 1) *opposite, reverse*. Targ. Y. Deut. XI, 26; a.e.—Ab. Zar. 28<sup>b</sup>, sq. סִכְרָא וּדְחָא and to do the reverse is dangerous.—*Pl.* יְחִלּוּפִין. Y. Yoma III, 40<sup>d</sup> top לָא מִסְתַּבְּרָא אֵלָא הוּא the reverse stands to reason; Y. Shebu. I, 33<sup>b</sup> bot. רֵאשִׁיטָא (corr. acc.).—Y. Gitt. IV, 45<sup>d</sup> bot. הוּא מִסְתַּבְּרָא לָא does not the reverse stand to reason?—2) *exchange, substitute*. Targ. O. Lev. XXVII, 10.—*Pl.* constr. יְחִלּוּפִין. Targ. Y. Num. XVIII, 31 in exchange of; a.e.—3) (pl.) *change* from life to death. Targ. Job XIV, 14.—4) (pl.) *crisis, decision*. Y. Sot. I, 17<sup>b</sup> bot. things were coming לְדִירָא הוּא to a crisis (either David or Absalom must be king); Num. R. s. 9.

חֲפִיץ, v. חִפְּץ.

חפ', חילוקין m. (חֶלֶק) 1) *distribution*. Keth. II, 1 וְכ' קליירו ח' testifying to the distribution of roasted ears (at the wedding) is an evidence (of the bride having been a virgin). Tosef. ib. III, 1 גרנו ח' taking a share at the distribution of priest's gifts of the threshing floor; a. fr.—2) *division, separation, specification*. Y. Sabb. VII, end, 9<sup>e</sup> bot. לך . . . יצא it was specified, after being implicitly intimated, for division of the general law, i. e. that each of the implied acts is punishable for itself. Bab. ib. 70<sup>a</sup> מלאכות ח' the separate treatment of each labor as a transgression of the Sabbath law. Macc. 21<sup>b</sup>; a. fr. [חלוקין, כפרה, v. חֶלֶק.]

II. חֵיל v. חֵיל וְתַא

חִילָזוֹנָא, חִילָזוֹן, v. sub חִלָּז.

חֵלְחֹל, v. חֵלְחֹל.

חיליא, Y. Ab. Zar. II, 41<sup>a</sup> bot., read: חיליא.

חֶלְרִיז v. חֶלְרִיז

וְהָלַמָּא v. דְּהִילָמָא

חִלְמָה v. חִלְמִית.

**חִירָף, חִירְף** m. (חלה) *a species of rush* (so named from its sharp edges, v. Fl. to Levy Targ. Dict. I, 425<sup>1</sup>, a. Sm. Ant. s. v. Schoenus). Tosef. Succ. I, 10 של קנים ושל דר (a matting) of reeds or rushes; Succ. 20<sup>a</sup> Ar. (ed.

חילת, Ms. M. (חולית). Sot. 49<sup>b</sup> Ar. (ed. חילת).—Kel. XVII, 17. —[Pl. חילפין, v. חילפין a. חילק.]

**חילפא I, חל'** ch. same. Gitt. 68<sup>b</sup> bot.—Pl. חילפין, חל'. Hull. 62<sup>b</sup>, v. פרוץא. —ד' רנמא *sea-rush, Schoenanth, Juncus odoratus* (v. Löw Pfl., p. 168; Sm. Ant. s. v. Schoenus), a *spice*. Gitt. l. c. ד' רנמא rush and sea-rush. Ber. 43<sup>b</sup>.—[Targ. Y. Num. XXI, 12 only חילפין, v. גלי.]

**חילפא II** m. (חלק) a species of *willow* with serried leaves (v. preced.; Fl. to Levy Targ. Dict. I, 425<sup>1</sup> "so called from its fast growth"). Succ. 34<sup>a</sup> 'בה' ('a willow the leaves of which are not serried like the teeth of a saw, but like those of a sickle') refers to a willow with rounded leaves.—[Ib. ערברא ד' Rashi, v. חלפא.]—Pl. חילפין. Sabb. 152<sup>a</sup> סבורא כליא ד' old age is a crown of willow rods (heavy to wear). Ib. 77<sup>b</sup>. Snh. 44<sup>a</sup>, v. אסא III.

**חילפא III** m., pl. חילפין=h. חילפין, *shoots rising out of a trunk*. Hull. 110<sup>a</sup> ד' קרחי בדר' shoots had made their way through them (proving that the peats of grapes deposited there had been abandoned by its owner).

חילפאות, v. חלק.

**חילפי (חלפי) חילפי** pr. n. m. *Hilfay* (Graecised Ἀλφάιος, P. Sm. 1292), 1) an Amora (in Babli חילפא; איילפי. Y. Maasr. II, 49<sup>d</sup> bot. Y. Keth. VI, end, 31<sup>a</sup>; a. e.—2) H., grandson of R. Abbahu. Y. Bicc. II, 64<sup>d</sup> top.

חילפין, v. חילפין.

**חילק I, חלק** m. *helek*, name of a small fish preserved in brine, *helek-brine*. [Latin: alec, alex, halec, allec, the variations indicating foreign origin; cmp. חילקא II.] Ab. Zar. II, 6 (Mish. Nap. חלק). Ib. 39<sup>a</sup>, expl. חילקית. Ib. 34<sup>b</sup> חילק ד' אימין *helek-brine* prepared by a professional man.

**חילק II** m. (חלק) a *tree too smooth for climbing, young or clipped tree*. Pl. constr. חילקין. Peah IV, 1 'ד' אגוזים Y. ed. (Bab. ed. a. Mish. חילקי) smooth nut trees.

חילק, חלק *Hillak*, a fictitious name, v. בילק.

**חילקא I** field, v. חלקא.

**חילקא II, חילקה** f. (חלק; cmp. Lat. alica, halica, a. חילק I) *split grain, grist, spelt used for halica* (v. Sm. Ant. s. v. Alica). Makhsh. VI, 2 חילקה Mish. (Talm. ed. חילקה). Y. Sabb. I, 3<sup>c</sup> bot. M. Kat. 13<sup>b</sup> לחרתי ד' it is called *helka* when each grain is broken in two parts; Ber. 37<sup>a</sup> Ms. חילקה באסיה חרתי חרתי *hilka* is wheat pounded &c.—M. Kat. l. c. (another opin.) ח' is spelt. Ib. it is called *helka* (smooth) ד' חילקה Ar. (ed. רשקל) because its husks have been taken off (cmp. חילק II); v. חלקא.

**חילש** m. constr. (v. חלש) (*something rounded, hollow*, v. P. Sm. 1295 חלשא *specillum*) *reed*. Targ. Zech. XI, 13 כחא ד' (ed. Lag. חלש, ed. Ven. חילש) writing reed.

**חילת I** f. (חלל; cmp. preced.) name of a *reed*, v. חילק.

**חילת II** pr. n. pl. *Helath*. Targ. Ez. XXVII, 18 (h. text חילתון, v. Schr. KAT<sup>2</sup> p. 425, sq.); cmp. חילתיר a. חילתיר—B. Bath. 74<sup>b</sup> ימה של ד' (Ms. M. (שחלר); Yalk. Ps. 697; (Y. Kil. IX, end, 32<sup>c</sup> דמילחא (ימא דמילחא).]

**חילתא, חילתא** f., חילא m. (חלל) *hollow, glen, valley*. Targ. Deut. III, 29. Targ. Is. XXVIII, 1; a. e.—Pl. (m.) חילתא. Ib. XL, 4; a. e.—[B. Bath. 74<sup>b</sup>, v. דולתא.]

**חלת, חילתיר** f. (v. חילת II) *assa foetida*, an umbelliferous plant used, as a resin or in leaves, for a spice and for medicinal purposes. Ukts. III, 5. Sabb. XX, 3 (140<sup>a</sup>) אין שורין א' חלת ו' (Mish. ed. חילתיר) you must not dissolve the resin of *asa-foetida* in warm water (on the Sabbath). Y. ib. XX, 17<sup>c</sup> bot. ח' ח' a solution of &c. Ib. ח' עצמה ו' *asaf*. itself is used in food for healthy persons. Hull. 58<sup>b</sup> (distinction between the medicinal properties of the gum and those of the leaves). Ab. Zar. II, 6 ח' קורט של ד' (Ar. ח' ח' leaves). Sifré Deut. s. 107; a. fr.

**חלת, חילתיר** ch. same. Ab. Zar. 39<sup>a</sup>. Y. Shebi. VII, 37<sup>c</sup> חלתירא (corr. acc.).

חילת, v. חילת.

**חילמו** m. (חמד) *desire, lust*. Nidd. 20<sup>b</sup> ד' דם discharge of blood owing to sexual appetite.

**חילמו** m. (חמם) 1) *warming, sitting in the sun*. Gen. R. s. 48 ח' יפה ד' בasking in the sunshine is good for a wound; Yalk. ib. 82 חמין (corr. acc.).—2) *heated state, excitement*. M. Kat. 24<sup>a</sup> ח' בשעת ד' at the moment of excitement (immediately after a death in the family). Yoma 18<sup>a</sup> ח' לירי to sexual excitement (pollution).—3) a *spice*, v. חמם.

**חילמו** m. (חמס) *violence, oppression*. Gen. R. s. 31, beg. ח' ח' oppression in money affairs, ח' ח' violence in speech (blasphemous language).

**חילמו** m. ch. (חמס)=next w. Pes. 39<sup>b</sup>, sq. Ms. M. (ed. חילמו).

**חילמו, חילמו** m. (חמין I) *becoming sour, fermentation, leavening*. Pes. 39<sup>b</sup> ח' ח' which will not ferment (so as to become חמין). Ib., sq. (in Chald. diction) ח' ח' and may ferment. Bets. 7<sup>b</sup> ח' ח' which is a strong leavening agent. Y. Hall. I, beg. 57<sup>a</sup> ח' ח' the fermentation which it produces is not real leavening. Nidd. 63<sup>a</sup> ח' ח' how long must urin stand to be considered as fermenting?—Pl. חילמו *salads*, v. חילמו.

**חילמו, חילמו** m. (חמין, v. Ges. H. Dict.<sup>10</sup> s. v. חמין) *shame*. Targ. Prov. XVII, 21 (h. text חילמו).

**חילמו, חילמו**, v. next w.

**חילמו, חילמו** f. pl. (חמין, v. Ges. H. Dict.<sup>10</sup> s. v. חמין; cmp. Is. LXIII, 1) *scarlet-colored garments*, in gen. ח' ח' dyed Roman garments, contrad. to white (cmp. חילמו).



חימות a. אֶלְרִין (פּוֹרְרִיקָא M. Kat. 23<sup>a</sup> סומקתא דרתי ed. Ms. M. (חמיצתא, Ar. חמיצתא, Mus. חמיצתא דרומי Ar. dyed garments, red and new.

חימות, Nidd. 51<sup>b</sup>, v. חָמֵם.

חימסא, Gen. R. s. 45 some ed., v. חָמֵם.

חימצא (חומצא) m. 1) a species of *small peas* (Oicer Arietanus).—Pl. חִימְצָא. Yeb. 63<sup>a</sup> (Ar. חִימְצָא). Hull. 52<sup>b</sup> (some ed. חִימְצָא).—2) v. חִימְצָא.

חימרא, חִימָא, חִימָא m. ch.=h. חִמְרָא, asphalt (from its dark color, Ges. H. Dict. 10 s. v.), used as *cement*. Targ. O. Gen. XI, 3. Targ. Ex. II, 3.—Targ. II Esth. III, 3 וריחא לגלוי בחור' ed. Lag. (oth. ed. חִימְרָא) and the odor of its billows is like that of asphalt.

חימתא (חִימָא) f. ch.=h. חִמְתָּא, *anger, passion*. Targ. Prov. XXVII, 4. Ib. XXIX, 11 (some ed. חִימָא); a. e.

חימתא mother-in-law, v. חִמְתָּא.

חינ, חִינָא, חִינָא v. חִינָא.

חינא, חִינָא, חִינָא v. חִינָא.

חיננא, חִינָא m. ch. (with נ inserted) 1) *circle; dancing, chorus, feast*.—Pl. חִינְנָא, חִינְנָא, חִינְנָא. Targ. Jud. IX, 27 (vintage feast).—Gitt. 57<sup>a</sup>, v. חִינְנָא.—2) *dancing place in the vineyards* (v. חִינְנָא). Targ. Lam. I, 4 (cmp. Taan. IV, 8).—Pl. as ab. Targ. Jud. XXI, 21; 23. Targ. I Sam. XVIII, 6.—3) *hinga*, name of a musical instrument (h. חִינְנָא a. חִינְנָא). Pes. 111<sup>b</sup> they had a *h.* suspended in the hollow of the tree.—Pl. as ab. Targ. I Kings I, 40. Targ. Ps. V, 1 (h. text חִינְנָא). Ib. CL, 4; a. fr.—4) *fair*, esp. *cattle market*. Sabb. 54<sup>b</sup>; Bets. 33<sup>a</sup> לוד' דאזיל לוד' like one going with his beast to market.

חינניתא, חִינָא f. (preced.) a *musical instrument*. Targ. Ps. IV, 1 (ed. Lag. חִינְנָא, Ms. חִינְנָא, v. next w.).

חיננניא m., pl. חִינְנָא same. Targ. Ps. LXXXVII, 7 (some ed. חִינְנָא, h. text חִינְנָא).—Fem. pl. חִינְנָא, v. preced.

חינניא m. (חִינְנָא, a denom. of חִינְנָא) *festivity*. Targ. Lam. V, 15.—Pl. חִינְנָא. Ib. I, 4.

חינניא, חִינָא m. (חִינְנָא) 1) *finishing*. Y. M. Kat. I, 80<sup>d</sup> top קבריים ד' איזר' what finishing of tombs (is meant in the Mishn. ib. 6)?—2) *inauguration*. Men 78<sup>a</sup> his inauguration as a common priest, contrad. to חִינְנָא his anointment as highpriest. Y. Shek. VI, 50<sup>d</sup> top חִינְנָא his (the highpriest's) inauguration.—3) *gradual introduction of children into religious practice, training*. Yoma 82<sup>a</sup> אי' זר' wherein does the child's training (to fast on the Day of Atonement) consist?—Ib. חִינְנָא is fasting the entire day called initiation?—Naz. 29<sup>a</sup> חִינְנָא the training of minors for religious practices is a rabbinically ordained duty; a. e.

חינניא, חִינָא ch. same.—Pl. חִינְנָא. Yoma 82<sup>a</sup> חִינְנָא, חִינְנָא there are two modes of initiation (gradual training to fasting by hours, and making the child fast a whole day before he has reached religious maturity).

חינניא, חִינָא m. (חִינְנָא) *prayer for grace, hinnun*, one of the expressions for prayer, v. חִינְנָא. Sifr. Deut. s. 26 (ref. to Deut. III, 23); (Deut. R. s. 2 חִינְנָא; Yalk. Sam. 157; Yalk. Deut. 811 חִינְנָא).

חינניתא, Sot. 49<sup>a</sup>, v. חִינְנָא. [Ar. s. v. חִינְנָא: *Hinnunitha*, pr. n. pl.]

חינניא, חִינְנָא, חִינְנָא v. sub חִינְנָא.

חינניא m. pl. ch.=h. חִינְנָא, *jaws*. Gitt. 69<sup>a</sup> לוד' for pains of the jaws. B. Kam. 35<sup>a</sup> חִינְנָא ליה חִינְנָא Ms. H. (ed. חִינְנָא) had pains in his jaws.

חיננא, חִינְנָא pr. n. m. *Hin'na*, name of several Amoraim. [Vers. frequ. vary with חִינְנָא. Pes. 75<sup>a</sup> (חִינְנָא, חִינְנָא).—Ib. H. bar Idi (Ms. M. חִינְנָא). Y. Maas. Sh. II, beg. 53<sup>b</sup>; (Y. Yoma VIII, 45<sup>a</sup> top חִינְנָא); a. fr. V. Fr. M'bo, p. 84<sup>a</sup>, sq.

חיננא, חִינְנָא v. חִינְנָא.

חיס, חִיסָא, חִיסָא m. ch.=h. חִיסָא II, *protection, mercy*. Targ. Ex. XII, 27 (ed. Amst. חִיסָא). Targ. Jer. IV, 4. Targ. Is. I, 31; a. e. [Targ. Prov. III, 25, v. חִיסָא I.]

חיסנא, חִיסָא, חִיסָא v. sub חִיסָא.

חיסוד, חִיסָא m. (חִיסָא II) *shame, rebuke; revilement*.—Pl. חִיסָא. Pesik. Shek., p. 12<sup>b</sup> (ref. to חִיסָא, Prov. XIV, 34) חִיסָא the Israelites must bear reproaches from the nations, when they sin.

חיסודא, חִיסָא ch. same. Targ. O. Gen. XXXIV, 14 (ed. Berl. חִיסָא). Targ. Prov. XIV, 31; s. fr. (interch. in ed. with חִיסָא, חִיסָא).—Pl. חִיסָא. Targ. Is. XXXVII, 3; a. e.

חיסולא, חִיסָא m. (חִיסָא) *finished work, perfection*.—Pl. חִיסָא. Targ. Ps. CIII, 2 חִיסָא His perfect deeds (v. Ber. 10<sup>a</sup>, h. text חִיסָא).

חיסום I muzzle, v. חִיסָא.

חיסום II חִיסָא m. (חִיסָא II) [*finish, polish*]. 1) *the steel-coating of cutting tools, steel-edge* (cmp. חִיסָא. Kel. XIII, 4 חִיסָא if their steel-edge is worn off.—2) *varnish, coating, uppermost layer*. Y. Ber. IX, 14<sup>a</sup> חִיסָא the earth drinks (absorbs the rain) only as far as its upper layer (crust) goes; Y. Taan. I, 64<sup>b</sup>; Gen. R. s. 13, end; a. e.—Tosef. Ukts. II, 4 (T'bul Yom) חִיסָא (ed. Zuck. חִיסָא) the uppermost layer of the bone.

חיסור, חִיסָא m. (חִיסָא) *lack, want*. Cant. R. to IV, 11 חִיסָא if she is suffering from the absence of one of them.

חישחון m. (חִיסָא, reduplic. of חִיסָא), v. next w.

**חִיפָּכֹן**, **חִפָּ** m. (חִפָּה) *sparing, regard to expense* in religious laws. Men. 86<sup>b</sup> (expl. חִפָּה חִפָּה וְכִי v. חִפָּה); ib. 76<sup>b</sup> חִיפָּכֹן (Ms. Vatic. חִיפָּכֹן); a. e.

**חִיפָּנָה**, v. חִפָּנָה.

**חִיפָּרוֹן**, v. חִפָּרוֹן.

**חִיפָּה** I m. (חִיפָּה I, cmp. חִיפָּה) [*sweep, impetuous attack*]. Targ. Prov. XXVII, 4 (h. text שָׁטָה). Ib. III, 25 ed. Lag. (ed. חִיפָּה, corr. acc.; h. text שָׁטָה).

**חִיפָּה** II, pr. n. pl., v. חִיפָּה I.

**חִיפָּה** m. (חִיפָּה I; cmp. b. h. חִיפָּה) *border in webs*. Sabb. 96<sup>b</sup> מִטְוֵי הַדְּרִי בִּדְּרֵי חִיפָּה, ed. חִיפָּה, v. Rabb. D. S. a. l. note) the weavers, if placed near each other, would have touched one another on making the border.

**חִיפָּה** f. h., v. preced. a. חִיפָּה.

**חִיפָּה** I, **חִיפָּה**, **בֵּית חִי** pr. n. pl. *Haifā, Beth-Haifā*, a harbor of the Mediterranean Sea, south of Ptolemais. Sabb. 26<sup>a</sup>. Y. Erub. II, 20<sup>a</sup> top (חִיפָּה). Koh. R. to XII, 7 חִיפָּה (corr. acc.). Meg. 24<sup>b</sup> בֵּית חִי (Ms. M. only 'חִי).—Denom. חִיפָּנִי an inhabitant of H (noted for indiscriminate pronunciation of א a. e.). Ib.—Pl. חִיפָּנִי. Y. Ber. II, 4<sup>d</sup> bot., v. חִיפָּנִי.—V. חִיפָּנִי.

**חִיפָּה** II (or חִיפָּה) f. (חִיפָּה I, חִיפָּה) *hefa (or hipa) a skin which has been salted*, but has not gone through the consecutive stages of tanning with flour and gall-nut. Sabb. 79<sup>a</sup>; Gitt. 22<sup>a</sup>. Sifra Sh'mini, Sh'ratsim, ch. VII, Par. 6 חִיפָּה עוֹר.

**חִיפָּה** III pr. n. m. *Hefa (=חִיפָּה)*. Y. Ned. II, 37<sup>b</sup> bot.; Y. Shebu. III, 34<sup>d</sup> top, (Bab. ib. 28<sup>b</sup> חִיפָּה, Ms. F. חִיפָּה). Y. R. Hash. I, 56<sup>b</sup> top.

**חִיפָּה**, v. חִיפָּה.

**חִיפָּה** m. pl. (חִיפָּה I; cmp. חִיפָּה) *border-stones, pegs or stakes along the road*, to prevent vehicles from trespassing on private property. [Rashi: from חִיפָּה II, pegs against which vehicles *rub*.] Sabb. 6<sup>a</sup>.

**חִיפָּה** m. pl. h., constr. חִיפָּה same. Keth. 24<sup>b</sup>.

**חִיפָּה** f. (חִיפָּה II) *scabs, scurf*, arising from uncleanness. Yalk. Num. 787 (fr. Ned. 81<sup>a</sup>, where ed. have חִיפָּה, Ar. חִיפָּה, v. Koh. Ar. Compl. s. v. חִיפָּה). V. חִיפָּה.

**חִיפָּה** m. (חִיפָּה) *search, use of the root* Pes. 7<sup>b</sup> we learn מִצִּיּוֹן מִצִּיּוֹן the meaning of מִצִּיּוֹן (Ex. XII, 19) from the expression חִיפָּה (connected with מִצִּיּוֹן, Gen. XLIV, 12), i. e. you must search after leavened bread before Passover, &c.

**חִיפָּה** (אִיפָּה) m. [*mud-fish*], name of an unclean fish. Ab. Zar. 39<sup>a</sup> רִמִּי לֹא (Ms. אִיפָּה). V. חִיפָּה.

**חִיפָּה**, **חִיפָּה** f. (חִיפָּה) *scarabee, beetle*. Sifra Sh'mini, Sh'ratsim, Par. 10, ch. XII; Hull. 67<sup>b</sup>.—Par. IX, 2 (doubtful; perh. *scorpion*, v. next w.).

**חִיפָּה**, **חִיפָּה** ch. same. Cant. R. to I, 1 (prov.) 'חִיפָּה מִהַּ יִלְדָּה חִיפָּה what does the beetle beget? Insects worse than itself; (Yalk. Sam. 134 חִיפָּה, expl. *scorpion*).—Ab. Zar. 28<sup>b</sup> גְּמִלְיָהּ חִיפָּה a large-sized beetle (Rashi: 'hanneton', *cockchafer*).

**חִיפָּה**, v. חִיפָּה.

**חִיפָּה**, **חִיפָּה** I, v. חִיפָּה.

**חִיפָּה**, v. חִיפָּה.

**חִיפָּה**, v. חִיפָּה.

**חִיפָּה**, v. חִיפָּה.

**חִיפָּה** or **חִיפָּה** f. (חִיפָּה I) *partition, screen*.—Pl. חִיפָּה. Gen. R. s. 28 חִיפָּה מִפְּקִיעַ בֵּית חִיפָּה breaking into the screens (of the bridal chamber); Yalk. ib. 47 בְּחִיפָּה.

**חִיפָּה** I (or חִיפָּה) f. (חִיפָּה II, cmp. חִיפָּה) *a strange act, unnatural deed*. Pesik. R. s. 40 (play on חִיפָּה, Is. XXXIII, 7) חִיפָּה חִיפָּה בִּידֵי מַלְאָכִים חִיפָּה read חִיפָּה, the angels cried חִיפָּה (read: חִיפָּה) it is unnatural on thy part to have him (Isaac) slaughtered; Gen. R. s. 56 חִיפָּה חִיפָּה חִיפָּה it is an outrage! A creature to kill his own son!; Yalk. Is. 303 חִיפָּה חִיפָּה חִיפָּה לְמִיכָס יִחַד בְּרִיחַ חִיפָּה it is unnatural for him (Abraham) &c., cmp. חִיפָּה.

**חִיפָּה** II (חִיפָּה, cmp. חִיפָּה) *partition, only in חִיפָּה single reeds planted around a well*. Erub. 15<sup>a</sup>; 19<sup>b</sup>; Succ. 24<sup>b</sup> מְחִיצָה; Tosef. Erub. II, 4 (Var. מְחִיצָה); (Y. ib. II, 20<sup>a</sup> חִיפָּה).—Tosef. Shebi. III, 19 חִיפָּה ed. Zuck. (Var. חִיפָּה pl.). V. חִיפָּה.

**חִיפָּה** m. (חִיפָּה) *dividing off*, esp. dividing the altar into two compartments by means of a net (Ex. XXVII, 5). Zeb. 119<sup>b</sup> חִיפָּה יֵשׁ חִיפָּה division is required.

**חִיפָּה** m. (b. h.; חִיפָּה I) *outer, external*. Zeb. V, 1 מִזְבֵּחַ חִיפָּה the outer altar (in the Temple court); a. fr.—Nidd. V, 1 חִיפָּה *vagina*.—Fem. חִיפָּה. Y. Yeb. I, 3<sup>a</sup>, v. חִיפָּה II.—Num. R. s. 18 חִיפָּה מִשְׁנֵה חִיפָּה.—Pl. חִיפָּה. Sabb. 31<sup>b</sup> מִפְּתוּחֵי חִיפָּה the outside keys (of the treasury); Yalk. Deut. 855; Yalk. Is. 302; En Yakob Sabb. I. c. חִיפָּה (מִפְּתוּחֵי חִיפָּה) the keys to the outer room.

**חִיפָּה** m. (preced.) *strange; separatist; heretical*.—Pl. חִיפָּה. Meg. IV, 8 (24<sup>b</sup>) חִיפָּה חִיפָּה the manner of the separatists (who follow their own interpretations of the Law, irrespective of public usages). Snh. X, 1 (90<sup>a</sup>) סְפָרִים חִיפָּה profane books, expl. Y. ib. 28<sup>a</sup> top; Bab. ib. 100<sup>b</sup>.—Fem. חִיפָּה, v. preced.

**חִיפָּה**, v. חִיפָּה.

**חִיפָּה** m. (b. h.; חִיפָּה 1) *lap, bosom, embrace*. M. Kat. 24<sup>a</sup> a child חִיפָּה בִּרְחֵם is carried out in one's arms (without a coffin); Kidd. 80<sup>b</sup>; Treat. S'mah. III, 2.—Y. M. Kat. III, beg. 81<sup>c</sup> חִיפָּה חִיפָּה חִיפָּה left his mother's lap (Palestine). Tosef. Yeb. IX, 4 חִיפָּה חִיפָּה directly from the embrace of her husband; a. e.—2) *receptacle, cavity, bottom*. Men. 97<sup>b</sup>; Erub. 4<sup>a</sup> (ref. to Ez. XLIII, 17), v. חִיפָּה.

**חִיקָא** ch. same. Targ. II Sam. XII, 3, v. חִנָּא.

**חִיקוֹק** pr. n. pl. (v. Josh. XIX, 34; I Chr. VI, 60) *Hikok* (*Hukok*), in Northern Palestine. Y. Shebi. IX, beg. 38<sup>c</sup>.—Denom.: חִיקוֹקָא, חִיקוֹקָא, חִיקוֹקָא (חִיקוֹקָא) m. of H. Y. Pes. I, 27<sup>c</sup> bot. ירוּחֵן חִי; Bab. ib. 3<sup>b</sup> חִק (v. Rabb. D. S. a. l. note); a. e.

**חִירָא**, Targ. Ps. LVII, 5, some ed., v. חִירי.

**חִירָנָא**, v. חִירָנָא.

**חִירוֹת** f., pl. חִירוֹת (חִיר) *cavernous rocks* resembling human figures. Mekh. B'shall. s. 1 (ref. to *Pi-Hahiroth*, Ex. XIV, 2) חִיר מִדּוֹ חִי what was the nature of these rocks? —They were not slanting but abrupt &c. Ib. חִיר מִצֵּד חִי the rocks were on one side, and Migdol &c. Ib. חִיר מִן חִי 'אֵין חִי' *hiroth* means the place of Israel's liberty (licentiousness); Yalk. Ex. 230; Num. R. s. 20.

**חִירוֹן**, v. חִירוֹתָא.

**חִירוֹם** m. (חִיר) *exclusion, disassociation*, esp. *interdiction of travel* between two countries at war with each other. B. Bath. 38<sup>a</sup> חִיר בְּשַׁעֲרֵי חִי at a time when commercial intercourse was cut off. Ib. חִיר דְּמִן חִי . . . יהודה Judaea and Galilee are generally to be considered as if in a state of interdiction (possession in one country is no valid claim when the owner lived in the other); Y. ib. III, 14<sup>a</sup> top.

**חִירוֹף, חִירוֹף** m. (חִיר) *blasphemy*.—Pl. חִירוֹפִין. Targ. Ex. R. s. 41, beg. Lev. R. s. 7; a. fr.

**חִירוֹפָא, חִיר** ch., pl. חִירוֹפִין same. Targ. Y. Num. XVI, 27.

**חִירוֹת, חִירוֹת** f. (חִיר II) *freedom, liberty, libertinism; leisure*. Mekh. B'shall. s. 1, v. חִירוֹת. Gitt. 42<sup>a</sup> יֵצֵא לִחִי becomes free (ib. 8<sup>b</sup>, a. fr. חִירוֹת). Erub. 54<sup>a</sup> (play on חִירוֹת, Ex. XXXII, 16) חִירוֹת אֵלֶּה חִירוֹת אֵלֶּה read not *haruth* (engraven) but *heruth* (liberty) on the tablets (you are free, if you observe the law); Ex. R. s. 32, beg. חִיר מִן חִיר liberation from political oppression, חִיר מִן חִיר liberation from the angel of death (pestilence); a. fr.

**חִירוֹת, חִירוֹתָא, חִירוֹת** ch. same. Targ. Lev. XXV, 10. Targ. Is. LXI, 1; a. e.

**חִירוֹתָא, חִירוֹתָא** m. (חִיר) *a thorny shrub* used for hedges. B. Mets. 103<sup>b</sup> Ar. Var., v. חִירוֹתָא I.

**חִירוֹתָא** m., pl. חִירוֹתָא (חִיר) *heated contest*. Gitt. 57<sup>b</sup> (ref. to Job V, 2) חִירוֹתָא לִשְׁוֹן חִירוֹתָא in the contests of the tongue (prayer) thou shalt seek refuge (when persecuted).

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא** pr. n. pl. *Hirayah*, in Zebulun. Y. Meg. I, 70<sup>a</sup> bot. (rendition of Yidālah, Josh. XIX, 15; corresp.

to El-Haritiye, on Fischer-Guthe's Neue Handkarte v. Palaest.).

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא** m. (חִיר) *sharp-edged knife, slaughtering knife*.—Pl. חִירוֹתָא. Targ. Prov. XXX, 14 (ed. Lag. a. oth. חִירוֹתָא; h. text חִירוֹתָא).

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא** m. (חִיר) *freedom, emancipation*. Targ. Y. Deut. XV, 17 (comp. חִירוֹתָא).

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא** f. ch.=h. חִירוֹתָא. —Pl. חִירוֹתָא. Targ. Ex. XIV, 2; Targ. Num. XXXIII, 7 חִירוֹתָא חִיר חִירוֹתָא (h. text חִירוֹתָא, v. חִירוֹתָא).

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא** or **חִירוֹתָא** f. (v. חִירוֹתָא I) *thicket, inaccessible place* to be cleared by fire in order to be made arable, v. חִירוֹתָא. —אֵנָם. —חִירוֹתָא חִירוֹתָא חִירוֹתָא *reed-thicket*. Y. Sabb. VII, 10<sup>a</sup> top חִירוֹתָא חִירוֹתָא חִירוֹתָא he who sets fire to a reed-thicket; [Y. Shebi. IV, 35<sup>b</sup> bot. חִירוֹתָא; Y. Ab. Zar. II, 41<sup>d</sup> bot. חִירוֹתָא, comp. חִירוֹתָא a. חִירוֹתָא]. —Tosef. Shebi. III, 19, v. חִירוֹתָא II.

**חִירוֹתָא** m. (חִיר) *(astronomical) calculation*. Sabb. 75<sup>a</sup>. Shn. 10<sup>b</sup>.

**חִירוֹתָא** f.=b. h. חִירוֹתָא, *sense, sensation*. Targ. Job XX, 2 Ms. a. Regia (ed. חִירוֹתָא, a. חִירוֹתָא).

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא** I ch., constr. חִירוֹתָא, same. Targ. Mic. III, 12; Targ. Jer. XXVI, 18 (h. text חִירוֹתָא).

**חִירוֹתָא** II pr. n. *Hishtha*, a canal in Babylonia. Pes. 40<sup>b</sup> ed. (Ms. M. חִירוֹתָא, comp. חִירוֹתָא).

**חִירוֹתָא** *Heth*, the eighth letter of the Alphabet. Y. Peah VII, 20<sup>b</sup> bot., a. e., v. חִירוֹתָא. Lev. R. s. 19; a. fr.—Pl. חִירוֹתָא. Y. Ber. II, 4<sup>d</sup> bot. Sabb. 103<sup>b</sup>.

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא, חִירוֹתָא**, v. חִירוֹתָא.

**חִירוֹתָא, חִירוֹתָא** m. (חִיר) 1) *cut, incision, articulation*. Nidd. 25<sup>a</sup> חִירוֹתָא חִירוֹתָא indications (in the embryo) of hands and feet. Y. Sabb. VII, 10<sup>c</sup> bot.—2) *(comp. חִירוֹתָא) sentence, (condemning) verdict*.—Pl. חִירוֹתָא. Lam. R. to II, 1 (expl. Ezek. IX, 4) חִירוֹתָא וּפְסָכִים sentences and verdicts (Mus. s. v. חִירוֹתָא: חִירוֹתָא כְּחִירוֹתָא like the letter θ, for θάνατος, at voting; Yalk. Ez. 349 only חִירוֹתָא; Ar. s. v. חִירוֹתָא: חִירוֹתָא, ed. pr. חִירוֹתָא).



(in Chald. dict.), v. זָחַר. Ib. VIII, 12<sup>b</sup>; Gen. R. s. 82, end (Hull. 127<sup>a</sup> נחש). Y. Snh. X, 28<sup>d</sup> top ח' כְּרִיסָהּ של ח' (not כְּרִיסָהּ like the venom of a h.; Ruth R. to III, 13. Y. Taan. IV, 69<sup>a</sup> top ח' כְּרִיסָהּ עליו (read: כְּרִיסָהּ) a snake wound around him; (Lam. R. to II, 2 עכנא כְּרִיסָהּ — Pl. חֲכִינָה Cant. R. to VII, 8 [read:] ח' חֲכִינָה לִי שָׁרִי ח' a charmer who had two snakes.

חֲכִינָה, Meg. 28<sup>a</sup> בחכינהו v. חֲכִינָה.

חֲכִינָה, v. חֲכִי.

חֲכִינָה m. (v. חֲכִינָה) wound, snake-like; insidious. Targ. Prov. XVIII, 8 Var. ed. Lag. (ed. Lag. a. oth. חֲכִינָה, oth. ed. חֲכִינָה; h. text חֲכִינָה).

חֲכִינָה f. ch.=h. חֲכִינָה. Y. Sabb. VI, end, 8<sup>d</sup>.

חֲכִיר, חֲכִיר m. (חֲכִיר, cmp. חֲכִיר bent, bowed down. Targ. Ps. XXXV, 14; XXXVIII, 7 (Ar. חֲכִיר; Ms. חֲכִיר I).

חֲכִיר, חֲכִיר m. (חֲכִיר) 1) tenant on a fixed rent payable in kind, v. אָרִיס II. Y. Bicc. I, end, 64<sup>b</sup> ח' a tenant for a fixed term, לעולם ח' a permanent tenant (on ground rent). B. Mets. 104<sup>a</sup> חֲכִיר; a. fr.— Pl. חֲכִירִין (on ground rent). B. Mets. 104<sup>a</sup> חֲכִירִין; a. fr.— Pl. חֲכִירִין חֲכִירִין בְּחֵי אֲבוֹתָם (חֲכִירִין) חֲכִירִין, חֲכִירִין, חֲכִירִין hereditary tenants. Tosef. Peah III, 1. Ib. Ter. II, 11 ed. Zuck. (Var. חֲכִירִין, חֲכִירִין). Y. M. Kat. III, 82<sup>b</sup> bot. חֲכִירִין.—2) the fixed annual rent in kind. B. Mets. IX, 2 (103<sup>b</sup>) חֲכִירִין מִנְכָּה לִי מִן חֲכִירִין Talm. ed. (Mish. חֲכִירִין) he deducts from the stipulated rent (in proportion). Ib. 4 (105<sup>a</sup>) חֲכִירִין וְאֵינִי נֹתֵן לְךָ חֲכִירִין (Y. ed. חֲכִירִין, Mish. חֲכִירִין) as long as I give thee thy rent (Mish.: the rent for it).

חֲכִירָה ch.=same.— Pl. חֲכִירָה. B. Mets. 68<sup>a</sup>, v. חֲכִירָה.

חֲכִירָה, חֲכִירָה, v. חֲכִירָה.

חֲכִירָה (חֲכִירָה) f. (v. חֲכִיר) 1) tenancy, tenure on rent in kind. Bicc. I, 11 חֲכִירָה בְּעֵלֵי אֲרִיסוֹת וְח' landlords of properties held in tenure, on shares, or on fixed rent; or tenants on &c.; expl. Y. ib. 64<sup>b</sup> either חֲכִירָה אֲבוֹתָם (v. חֲכִיר), or חֲכִירָה בְּעֵלֵי אֲרִיסוֹת וְחֲכִירָה (not חֲכִירָה).—2) stipulated rent. Tosef. B. Mets. IX, 24 חֲכִירָה שְׁנַיִם ח' של שני שנים Var. (ed. Zuck. only חֲכִירָה) the rent for two years in advance.— Pl. חֲכִירָה, v. supra.

חֲכִירָה I (v. Fl. to Levy Talm. Dict. II, 204<sup>2</sup>) 1) to restrain, fasten, hook.—Denom. חֲכִירָה.—2) to grasp (one another), to wrestle; v. חֲכִיר II.

חֲכִירָה II (onomatop.) 1) to be rough; to rub, scratch. Naz. 59<sup>a</sup> חֲכִירָה מַחֲוִי לְחֹךְ how about (removing the hair by) rubbing (Tosaf.: חֲכִירָה לְחֹךְ about rubbing or being rubbed)?—2) (cmp. חֲכִירָה, a. חֲכִירָה) to hesitate. Ned. I, 1 חֲכִירָה חֲכִירָה חֲכִירָה had some hesitation about deciding in favor of greater stringency (for the expression חֲכִירָה; oth. opin. in R. N. to Bab. ib. 7<sup>a</sup>: denom. of חֲכִיר, had a taste for &c.).

חֲכִירָה, חֲכִירָה, Nithpa. to rub one's self against

a rough object; to be rubbed. B. Kam. IV, 6 חֲכִירָה שָׂרִי an ox that scratched himself against a wall; Tosef. ib. IV, 6. B. Kam. 3<sup>a</sup> חֲכִירָה וְח' she (the animal) scratched herself against a wall for her gratification (without intention to do injury) &c.—Naz. 59<sup>a</sup>, v. supra; a. fr.

חֲכִירָה (v. חֲכִירָה II) to hawk; to deride. Gen. R. s. 67 (play on חֲכִיר, Gen. XXVII, 36) חֲכִירָה בְּגִירוֹתָיו וְח' he began to hawk with his throat (to express contempt), like one that hawks and spits; Tanh. Ki Thetsé 10; Pesik. Zakh., p. 27<sup>b</sup>, v. חֲכִירָה; [Ar. ed. Koh. s. v. חֲכִירָה, Pilp.]—Cmp. חֲכִירָה.

חֲכִירָה ch., Ithpa. as preced. Hithpa. B. Kam. 44<sup>a</sup>.

חֲכִירָה m. (preced.) 1) scab, sore; trnsf. tribulation, visitation. Y. M. Kat. III, 81<sup>d</sup> top; (B. Mets. 59<sup>b</sup> חֲכִירָה, Var. חֲכִירָה.— Pl. חֲכִירָה inflammations. Gen. R. s. 19, beg. (v., however, חֲכִירָה).—2) cough, catarrh. Y. Snh. X, 29<sup>b</sup> bot. ח' first He causes a cold to enter them; (Tanh., ed. Bub., R'eh 10 חֲכִירָה); Pesik. Asser 97<sup>b</sup> חֲכִירָה (insert בחֲכִירָה); v. חֲכִירָה.

חֲכִירָה (b. h.; v. חֲכִירָה) 1) to be wise, to know. Nidd. 70 what must one do in order to be wise?—2) (denom. of חֲכִירָה) to meet for deliberation. Ib. when they resurrect, we shall meet to discuss their case.

חֲכִירָה 1) to grow wise, to become a scholar. B. Bath. 25<sup>b</sup> חֲכִירָה חֲכִירָה he who desires to become a scholar; ib. 175<sup>b</sup> (Ber. 63<sup>b</sup> חֲכִירָה). Ab. II, 5 כל חֲכִירָה not every one that has a large trade, becomes wise (experienced); a. fr.—2) to make wise, to stimulate a person's mind by ingenious suggestions, questions &c. Hag. 14<sup>a</sup> חֲכִירָה חֲכִירָה a student who enlightens his teachers. B. Mets. 107<sup>b</sup> חֲכִירָה חֲכִירָה and makes the simple wise.—3) to subtilize, philosophize. Ex. R. s. 6, beg. ח' philosophized on (tried to find out the reasons for) the Lord's law. Ib. חֲכִירָה חֲכִירָה when I philosophised . . . . and made myself believe . . . ., it was all vain boast &c.

חֲכִירָה, חֲכִירָה, Nithpa. to become wise. Ber. 63<sup>b</sup>, v. supra. B. Bath. 25<sup>b</sup> חֲכִירָה חֲכִירָה because by becoming wise, he will get rich. Pesik. R. s. 33 beg. חֲכִירָה חֲכִירָה became wise by his own speculation.

חֲכִירָה, חֲכִירָה, also חֲכִירָה (adj. with verbal inflection) 1) to be wise, shrewd; to be learned. Targ. I Kings V, 11. Targ. O. Ex. XV, 8 חֲכִירָה ('חֲכִירָה, h. text חֲכִירָה). Targ. Is. XXIX, 16; a. fr.—Gitt. 56<sup>b</sup> חֲכִירָה חֲכִירָה that you are so wise. Taan. 23<sup>b</sup> חֲכִירָה חֲכִירָה that we may become well-learned; a. fr.—2) to recognize, to know, remember. Targ. Y. II Gen. XXXVII, 33 (some ed. חֲכִירָה Pa.).—Targ. II Esth. II, 18; a. fr.—Lev. R. s. 30 חֲכִירָה חֲכִירָה does thou know anything in favor of this man?—Y. M. Kat. III, 83<sup>b</sup> top, v. חֲכִירָה.—Y. Ber. II, 4<sup>d</sup> top חֲכִירָה חֲכִירָה do they (the dead) know anything?—Y. Shek. VII, 50<sup>c</sup> bot. חֲכִירָה חֲכִירָה let the wine-dealers identify their knots (marks on the wine bottles). Y. Keth. V, 30<sup>a</sup> bot. [read:] חֲכִירָה חֲכִירָה (or חֲכִירָה) I (as an infant)

recognized the midwife that assisted at my birth (when she came to nurse my mother). Y. Ter. XI, end, 48<sup>b</sup> לא אָנא ד' לא אָנא I never knew my father. Y. Hag. II, 78<sup>a</sup> top shall select (Y. Snh. VI, 23<sup>a</sup> bot. (יטול), v. זִינָא.—2) (euphem.=b. h. יָדַע) to sleep with. Targ. Y. Gen. IV, 1 Ar. (ed. ידע). Targ. Y. II ib. XX, 16; a. e.—Y. Maas. Sh. IV, 55<sup>b</sup> bot.; Lam. R. to I, 1 רבתי (רבתי 1). a. e.—3) to be clear, evident. Snh. 42<sup>a</sup>, v. זָנָן I.

Pa. חָכִים 1) to make wise, teach. Targ. Y. Deut. XXXIV, 10. Targ. Job XXXV, 11; a. e.—2) to outwit. Targ. O. Gen. XXVII, 36 (Rashi a. l. quotes יכמני, v. יכנן, v. Berl. Targ. O. II, p. 10).

Ithpa. אֲחֻכְיָם 1) to become wise. Targ. Ps. CV, 22; a. e.—2) to be informed, aware; to learn. Ib. XXXV, 8. Targ. Y. Ex. II, 4.—3) to hold counsel. Targ. O. Ex. I, 10.—4) to be recognized. Y. Sot. IX, 23<sup>a</sup> bot.; Y. Yeb. XVI, 15<sup>c</sup> he who desires to disguise himself; לא מְחֻכְיָן they were not recognized, v. מְחֻכְיָן.

Af. אֲחֻכְיָם to teach, make wise. Targ. Ez. III, 2; a. e.—B. Bath. 158<sup>b</sup> מְחֻכְיָם אֲרִיָּא the climate of Palestine makes wise.

חָכָם m. (b. h.; v. Fl. to Levy Talm. Dict. II, 2042) [retentive,] 1) one who knows. חָכָם דְּרִזִּים He who knows the secrets (minds of men). Ber. 58<sup>a</sup>; Tosef. ib. VII (VI), 2; Num. R. s. 21, beg.—2) wise man, scholar; esp. Hakhham, a scholar's title, less than Rabbi. Ab. IV, 1 איזוהו ד' who is a wise man? Snh. 21<sup>a</sup> (ref. to II Sam. XIII, 3) איש ד' a man wise for wickedness (artful). Gitt. 67<sup>a</sup> ד' לרשעה a scholar and a scribe; לכשרצה ד' might be a scholar, if he wanted. Hor. 13<sup>b</sup> ד' ר"מ R. M. was the Hakhham (counselor); a. v. fr.—Pl. חֲכָמִים, frequ. in the sense of a number of scholars, as opposed to a single authority. Hull. 85<sup>a</sup> ד' רבי . . . ושנאו בלשון ד' Rabbi approving of R. Meir's opinion . . . , recorded it in the Mishnah as the opinion of 'scholars'. Ber. I, 1; a. v. fr.—חֲכָמִי gentile scholars (philosophers), חֲכָמֵי אִיזְמוֹת דְּעוֹלָם Jewish scholars. R. Hash. 12<sup>a</sup>. Pes. 94<sup>b</sup>; a. fr.—חֲלָמִי (=חֲלָמִי, comp. חֲלָמִי, abbr. ח'ח') title of a student, disciple, scholar. Hag. 15<sup>b</sup> ח'ח' אֲנִי שְׂטָרָא וְכ' a scholar's learning is not to be despised, even if he has gone astray. Hull. 9<sup>a</sup> ח'ח' צָרִיךְ וְכ' in order to be recognised as a Talmid Hakhham, one must have learned three things &c.; a. v. fr.—Pl. חֲכָמִיָּם Ber. 64<sup>a</sup> ח'ח' מְרַבִּים scholars increase the peace of the world; a. v. fr.

חָכָם, Y. Erub. IX, end, 25<sup>d</sup> וְחָכָם, read וְחָכָם, v. חָכָם.

חֲכָמָא, v. חֲכָמָא.

חֲכָמָאִי pr. n. m. Hakhmai. M. Kat. 9<sup>a</sup> bot. יונתן Ms. M. (ed. נסמיר, read: נב); Y. Ter. XI, end, 48<sup>b</sup> נְכָמָאִי.

חֲכָמָה f. 1) fem. of חָכָם. Y. Shek. V, 48<sup>d</sup> top ח'ח' that is a wise court; Snh. 17<sup>b</sup> ח'ח' a Sanhedrin containing three orators is a wise one.—2) female physician, midwife. R. Hash. II, 5; Erub. 45<sup>a</sup> ח'ח' לילד a midwife called for assisting at birth. Sabb. XVIII, 3 ח'ח' וְקוֹרִין לָהּ ד' וְכ' and we must call for her a midwife from another place (on the Sabbath); a. fr.

חֲכָמָה f. (b. h.; חָכָם) wisdom, learning, art. Ber. 17<sup>a</sup> ח'ח' תְּכִלְיָהּ ד' וְכ' the perfection of wisdom is repentance and good deeds. Ib. 33<sup>a</sup> ח'ח' בְּרַכְתָּ ד' the benediction of wisdom (the fourth of the Prayer of Benedictions). Gen. R. s. 17 ח'ח' מְרֻבָּה וְכ' his (Adam's) wisdom is greater than yours. R. Hash. 29<sup>b</sup> ח'ח' מְלָאכָה וְכ' it is an art and not a labor; a. v. fr.—ח'ח' לְשׁוֹן ד' enigmatical speech. Erub. 53<sup>b</sup> ח'ח' יוֹנִיתָ, v. ח'ח' יוֹנִיתָ.

חֲכָמָנִיתָ f. (preced.) well-educated, smart.—Pl. חֲכָמָנִיתָ B. Bath. 119<sup>b</sup>.

חֲכָמָתָא, v. חֲכָמָתָא.

חֲכָן, Y. Erub. VI, 23<sup>d</sup> bot., read חֲכָן.

חֲכָר (comp. חֲכָרָא) to contract, farm, esp. to give or to take in rent on a fixed annual rental payable in kind, contrad. to חֲכָרָא or חֲכָרָא q. v.—B. Mets. IX, 2 חֲכָרָא ח'ח' שְׂדֵה לִי וְכ' give me in rent &c. Tosef. Dem. VI, 2 חֲכָרָא ח'ח' שְׂדֵה לִי וְכ' what is the difference between the sokher and the hokher?; a. fr.—V. חֲכָרָא.

Hif. חֲכָרָא to give in rent. Part. מְחָכָרָא landlord. B. Mets. 104<sup>a</sup>; a. e.—Part. pass. מְחָכָרָא, f. מְחָכָרָא. B. Bath. 123<sup>b</sup>, sq. ח'ח' פָּרָה ח'ח' a cow rented out for half-profit (Rashi).

חֲכָרָא ch. same. B. Mets. 68<sup>a</sup> חֲכָרָא, v. חֲכָרָא. Y. Maas. Sh. V, 56<sup>b</sup> bot. [read:] חֲכָרָא וְכ' . . . חֲכָרָא . . . when you rent land, rent only from God-fearing men.

חֲכָרָנִיתָא f. (preced.) tenancy. B. Mets. 104<sup>a</sup> (Rashi: חֲכָרָנִיתָא).

חֲכָשָׁרָא, v. חֲכָשָׁרָא.

חָל, כגון החל בן נונייה read: חָל, Y. Ned. IV, beg. 39<sup>c</sup> bot חָל חָל as, for instance, fish-raw.—Y. Ab. Zar. II, 40<sup>a</sup> top חָל חָל, read: חָל חָל, v. חָל חָל.

חָל, perf. a. part. of חָל.

חָל I, v. חָל.

חָל II m. (חָל, comp. חָל) weak, mild (wine). Targ. Y. Deut. VIII, 8, opp. חָל חָל.

חָל III vinegar, v. חָל III.

חָלָא m. (גלל, comp. חָלָא) a globular concretion.—Pl. חָלָא Bekh. 7<sup>b</sup> חָלָא חָלָא ball-like concretions found in the yahmur (fallow-deer), v. חָלָא חָלָא.

חָלָא I m. = חָלָא I, sand. Targ. Gen. XXXII, 13; a. fr.—Pes. 113<sup>a</sup>, v. חָלָא.—Pl. חָלָא (fem.). Sabb. 110<sup>a</sup> חָלָא חָלָא between the sand-mounds.

חָלָא II m. = חָלָא II. Targ. Job XXIX, 18.

חָלָא III, חָלָא, חָלָא m. (חָלָא or חָלָא) [turned, spoiled,] vinegar. Targ. O. Num. VI, 3 חָלָא; Y. חָלָא. Targ. Ps. LXIX, 22 חָלָא ed. (Ms. חָלָא). Targ. Prov. XXV, 20 חָלָא ed. Lag. (ed. חָלָא, Ms. חָלָא). Targ. Ruth II, 14.—Ab. Zar. 12<sup>b</sup>. Gen. R. s. 39, v. חָלָא I ch.—Hull. 120<sup>a</sup> חָלָא חָלָא Ar. (ed. חָלָא) a jellied vinegar sauce of meat; a. fr.—Y. Maasr. III, 50<sup>d</sup> bot. חָלָא חָלָא a deteriorated son, v. חָלָא חָלָא; Hull. 105<sup>a</sup>. [Y. Ter. VII, 45<sup>d</sup> bot. חָלָא, read: חָלָא חָלָא.]

חֵלֶא *to be sick*, v. חָלִי.

חֵלְאָה (b. h.) pr. n. f. *Helah*, an Agadic surname of Miriam. Ex. R. s. 1, v. קָצֵר.

חֵלְאִים, v. חָלִי.

חֵלֶב m., constr. חֵלֶב (b. h.) [*secretion*,] *milk*. Ab. Zar. II, 6 חֵלְבֵי שֶׁחֵלְבוּ וְכ' milk (of a cow) milked by a gentile. Makhsh. VI, 5 חֵלְבֵי מִי ד' serum of milk; a. fr.—בָּשָׂר בָּח' *the boiling of meat with milk, the prohibitory law concerning* &c. (Ex. XXIV, 19; XXXIV, 26; Deut. XIV, 21). Pes. 54<sup>b</sup>, v. חֵלְבֵי בָשָׂר.—Hull. 110<sup>a</sup> חֵלְבֵי בָשָׂר אִסּוּר דְּב' they did not know that boiling meat with milk was forbidden; a. fr.—חֵלְבֵי בִּיצָנִים *white of eggs*. Y. Ter. X, 47<sup>b</sup> bot., cmp. חֵלְבֵי חֵלְבֵי חֵלְבֵי *ornithogalum, Star of Bethlehem*, a bulbous plant. Shebi. VII, 1, v. חֵלְבֵי חֵלְבֵי; Ukts. III, 2.—Trnsf. חֵלְבֵי *white wine*. Gen. R. s. 98, opp. אֵדֻם.

חֵלֶב, חֵלְבָא, חֵלְבִי ch. same. Targ. Gen. XVIII, 8. Targ. Job X, 10; a. fr.—Y. Ter. VIII, 46<sup>a</sup> חֵלְבֵי חֵלְבֵי milked. Hull. 109<sup>b</sup>, v. חֵלְבֵי חֵלְבֵי I. Ib. 110<sup>a</sup>; a. e.

חֵלֶב (denom. of חֵלְבֵי) *to milk; to yield milk*. Ab. Zar. II, 6, v. חֵלְבֵי. Bekh. 20<sup>b</sup> חֵלְבֵי חֵלְבֵי רֹב the majority of animals secrete no milk unless they have given birth; a. fr.

*Nif.* חֵלְבֵי *to be milked*. Sabb. 53<sup>b</sup> חֵלְבֵי חֵלְבֵי when the bag is tied on for milking purposes (to support the udders), opp. חֵלְבֵי לִיבֵשׁ for drying up.

חֵלֶב ch. same. Y. Ter. VIII, 46<sup>a</sup>, v. חֵלְבֵי.

חֵלֶב m. (b. h.) *fatty concretion* (cmp. חֵלְבָא, esp. *that abdominal fat of cattle which it is forbidden to eat, heleb* (Lev. III, 17), contrad. to שִׁמְנֵי. Kerith. III, 1. Hull. 113<sup>b</sup> חֵלְבֵי חֵלְבֵי if one boils fat with milk. Snh. 4<sup>b</sup> חֵלְבֵי חֵלְבֵי a. *halab* which are written alike, v. חֵלְבֵי; a. fr.—*Pl.* חֵלְבֵי חֵלְבֵי. Ber. I, 1 חֵלְבֵי חֵלְבֵי the pieces of fat and the limbs belonging to the altar; Tam. VII, 3 חֵלְבֵי חֵלְבֵי the (marble) table designated for the fat-pieces (and limbs).—Ker. 12<sup>a</sup>, sq. חֵלְבֵי חֵלְבֵי laws concerning the eating of *heleb*; Y. Yeb. X, 11<sup>a</sup> top חֵלְבֵי חֵלְבֵי (not לחֵלְבֵי); a. fr.—[Y. Ter. X, 47<sup>b</sup> bot. חֵלְבֵי חֵלְבֵי, v. חֵלְבֵי חֵלְבֵי]—חֵלְבֵי חֵלְבֵי, v. חֵלְבֵי חֵלְבֵי.

\*חֵלֶב ch. m. (preced.) *a viscous substance, glair*. Hull. 120<sup>a</sup> חֵלְבֵי חֵלְבֵי ed. (v. Rashi); v. חֵלְבֵי III.

חֵלְבֵי (חֵלְבֵי Ar.) m. (v. preced. wds.) *glair, white of an egg*. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup>, v. חֵלְבֵי חֵלְבֵי; a. fr.—Y. Ter. X, 47<sup>b</sup> bot. חֵלְבֵי חֵלְבֵי, read: חֵלְבֵי חֵלְבֵי (v. cit. in Tosaf. to Hull. 64<sup>b</sup>).

חֵלְבֵי, constr. חֵלְבֵי ch. same. Targ. Y. Gen. XXXIX, 14; 20. Targ. Job VI, 6.

חֵלְבֵי חֵלְבֵי, v. חֵלְבֵי חֵלְבֵי.

חֵלְבֵי חֵלְבֵי, pl. חֵלְבֵי חֵלְבֵי, v. חֵלְבֵי חֵלְבֵי.

חֵלְבֵי f. (b. h.; cmp. חֵלְבֵי, חֵלְבֵי, חֵלְבֵי) *galbanum*, a gum-resin used as an ingredient of frank-incense, smell-

ing like asafoetida. Ker. 6<sup>a</sup>. Ib.<sup>b</sup>; Yalk. Ex. 389 חֵלְבֵי חֵלְבֵי רֵעַ וּמְנָאָה וְכ' the smell of galb. is evil, and yet the Bible counts it among the spices (so are the wicked with the righteous combined in prayer).

חֵלְבֵי חֵלְבֵי (חֵלְבֵי חֵלְבֵי) ch. same. Targ. O. Ex. XXX, 34; Targ. Y. חֵלְבֵי חֵלְבֵי, pl.—Gitt. 69<sup>a</sup>, v. חֵלְבֵי חֵלְבֵי.

חֵלְבֵי חֵלְבֵי m. (compound of חֵלְבֵי a. חֵלְבֵי) *bulb of ornithogalum*. Shebi. VII, 2; expl. Y. ib. 37<sup>b</sup> bot. חֵלְבֵי חֵלְבֵי eggs (bulbs) of &c., v. חֵלְבֵי; Tosef. ib. V, 6; Nidd. 62<sup>a</sup> חֵלְבֵי חֵלְבֵי (absorbing חֵלְבֵי); Sabb. 90<sup>a</sup> חֵלְבֵי חֵלְבֵי. Tosef. Kil. III, 12 חֵלְבֵי חֵלְבֵי.

חֵלְבֵי חֵלְבֵי m., pl. חֵלְבֵי חֵלְבֵי (חֵלְבֵי, cmp. חֵלְבֵי) *purslane*. Erub. 28<sup>a</sup> חֵלְבֵי חֵלְבֵי (Ms. M. חֵלְבֵי חֵלְבֵי, read: חֵלְבֵי חֵלְבֵי, v. Rabb. D. S. a. l. note, חֵלְבֵי absorbed, v. preced.); Y. Peah VIII, 21<sup>a</sup> top; Y. Erub. III, 20<sup>d</sup> top, expl. חֵלְבֵי חֵלְבֵי. Shebi. IX, 1 (Mish. ed. חֵלְבֵי . . . ., read: חֵלְבֵי . . .; v. Rabb. D. S. a. l. note). Y. ib. 38<sup>c</sup> (Rabbi's maid said) חֵלְבֵי חֵלְבֵי thy purslane plants have been scattered; R. Hash. 26<sup>b</sup> חֵלְבֵי חֵלְבֵי (Ms. M. חֵלְבֵי חֵלְבֵי). Ib. חֵלְבֵי חֵלְבֵי (Mss. חֵלְבֵי).

חֵלְבֵי (cmp. חֵלְבֵי) *to undermine, cave, dig*. Pes. 118<sup>b</sup> חֵלְבֵי חֵלְבֵי Ms. M. (ed. as in Hull. 20<sup>b</sup> חֵלְבֵי חֵלְבֵי) which undermines the foundations &c. V. חֵלְבֵי חֵלְבֵי.

*Hif.* חֵלְבֵי 1) same. Y. Kil. IX, 32<sup>c</sup> top חֵלְבֵי חֵלְבֵי the Lord caves the ground before them and they roll &c.; Y. Keth. XII, 35<sup>b</sup> top חֵלְבֵי חֵלְבֵי (corr. acc.). B. Bath. 19<sup>b</sup> חֵלְבֵי חֵלְבֵי because their roots undermine the ground.—2) *to pass the slaughtering knife under cover, to squeeze in*. Hull. II, 4. Ib. 20<sup>b</sup>; a. fr.—Tosef. Kel. B. Bath. I, 5 חֵלְבֵי חֵלְבֵי לחֵבֵי חֵלְבֵי (R. S. to Kel. XXI, 1) because so much of it does the professional fuller fold up for inserting a rod into it (v. חֵלְבֵי II, 2).

חֵלְבֵי ch. same; Part. pass. חֵלְבֵי *covered with earth, mouldering*. Targ. Job XI, 17 Ms. (ed. חֵלְבֵי חֵלְבֵי, corr. acc.).

חֵלְבֵי m. (b. h.; preced.) *mould; trnsf. earthly life*. Midr. Till. to Ps. XVII, 14 חֵלְבֵי חֵלְבֵי אֵין ד' אֵלֶּא אֵין חֵלְבֵי means earth (ref. to Ps. XLIX, 2). Tanh. Ki Thabo 2 (ref. to Ps. XVII, 14) חֵלְבֵי חֵלְבֵי חֵלְבֵי חֵלְבֵי they die away from this world, v. חֵלְבֵי חֵלְבֵי.

חֵלְבֵי f. (חֵלְבֵי Hif.) *passing the knife under cover*. Hull. 9<sup>a</sup>; 27<sup>a</sup>; a. e.

חֵלְבֵי חֵלְבֵי, v. חֵלְבֵי חֵלְבֵי.

חֵלְבֵי חֵלְבֵי f. ch.=h. חֵלְבֵי חֵלְבֵי, *rust*. Targ. Y. Num. XXXI, 22 (v. Rashi a. l.).

\*חֵלְבֵי חֵלְבֵי m. pl. (preced. wds.) *cave-dwellers*. Gen. R. s. 37, transl. of חֵלְבֵי חֵלְבֵי (Gen. X, 17); cmp. חֵלְבֵי חֵלְבֵי.

חֵלְבֵי, v. חֵלְבֵי.

חֵלְבֵי f. (b. h.; חֵלְבֵי 1) [*rolled, rounded*] *cake*.—*Pl.* חֵלְבֵי Ukts. III, 5 חֵלְבֵי חֵלְבֵי (Tosef. Maas. Sh. I, 13 חֵלְבֵי חֵלְבֵי).

(collect. noun), a. e., v. חֲרִיצָה.—Men. III, 6 שְׁתֵּי הָ ה' the two loaves (offered on the Feast of Weeks, Lev. XXIII, 17).—B. Bath. V, 3; Ukts. III, 11 רֶבֶשׁ ה' *honey-combs*; a. fr.—2) (with ref. to Num. XV, 20, sq.) *Hallah, the priest's share of the dough*. Sabb. II, 6, v. חֲרִיצָה. Hall. I, 1 חֲרִיצָה בִּדְּבָרִים are subject to the law of *Hallah*.—Ib. II, 7 שְׁעוֹר הָ ה' the quantity to be set aside for the priest. Ib. 8 מַעֲסָה שֶׁלֹּא מֵעֵסָה ה' *Ms. M. (v. Rabb. D. S. a. l. note) from a dough from which the priest's share has not yet been taken*; a. fr.—*Pl.* as ab. Pesik. Shimu, p. 118<sup>a</sup> 'two portions (one for being burnt, and one for the priest); Y. Erub. III, end, 21<sup>c</sup>; Cant. R. to I 6; a. e.—*Transf. hallah, the sanctification of creation, man*. Gen. R. s. 14, beg.; Yalk. Prov. 962, a. e. (ref. to Prov. XXIX, 4, (ואִישׁ חֲרוּמוֹת) that is Adam who was the final sanctification of the world; Gen. R. s. 17, end.—*Hallah*, name of a treatise of the Mishnah, Tosefta a. Talm. Y., of the Order of Z'ra'im.

חֲלוּגְלוּג, v. חֲלוּגְלוּג.

חֲלוּדָה f. (חֲלוּדָה) [*covering of earth &c., mouldering from being in a cave*,] 1) *rust, mould*. Kel. XIII, 5 הִעֲלִיחָה ה' became rusty; Tosef. ib. B. Mets. III, 10; a. fr.—*Transf. sin*. Tanh. Ki Thabo 2 (ref. to חֲלוּדָה Ps. XVII, 14) [read:] they (the gentiles) say to one another, they (the Israelites) are full of rust, there are sins in their hands.—2) *a skin disease arising from living in caves*. Midr. Till. to Ps. XVII, 14 (v. supra) ה' they are those (persecuted Jews) whose bodies became afflicted with sores, &c.; Y. Shebi. IX, 38<sup>d</sup>; Gen. R. s. 79.—*Pl.* חֲלוּדָה. Pesik. B'shall., p. 88<sup>b</sup>; Esth. R. to I, 9 חֲלוּדָה (some ed. חֲלוּדָה, corr. acc.).

חֲלוּוָן pr. n. pl. *Halvan (Holvân)* in Assyria (b. h. חֲלוּוָן, v. P. Sm. 1277, Neub. Géogr. p. 373). Kidd. 72<sup>a</sup>; Yeb. 16<sup>b</sup> *Ms. M. (ed. חֲלוּוָן, corr. acc.)*.

חֲלוּוָן (חֲלוּוָן) m. (חֲלוּוָן) *knot or sling of the upper garment when lifted, (sinus)*. Targ. II Esth. I, 2 (3) חֲלוּוָן she lifted her garment.—Pes. 113<sup>a</sup> חֲלוּוָן if thou bringest dates home, with thy *sinus* (before ungirding) run to the brewery; [comment.: with the dates tied up in thy bag]. V. חֲלוּוָן.

חֲלוּוָן m. חֲלוּוָן. Tosef. Neg. VIII, 6 חֲלוּוָן during his days of declared leprosy.

חֲלוּוָן m., v. חֲלוּוָן.

חֲלוּוָן m. pl. h. a. ch. (חֲלוּוָן II) *final action, decision*. 'finally, permanently, absolutely' (b. h. חֲלוּוָן). Targ. Lev. XXV, 23; a. e.—Ex. R. s. 3; Arakh. 15<sup>b</sup>; Snh. 106<sup>b</sup>.—Lev. R. s. 7, end, v. חֲלוּוָן.—V. חֲלוּוָן. by *final decision* (from which there is no appeal). Gen. R. s. 42; Yalk. ib. 72; Koh. R. to V, 15 חֲלוּוָן as man enters this world by final decision, so does he leave it (emp. Ab. IV, 22).—[Gen. R. s. 94, beg. חֲלוּוָן, v. חֲלוּוָן, III.]

חֲלוּוָן, חֲלוּוָן, v. sub חֲלוּוָן.

חֲלוּוָן m. (חֲלוּוָן) *hollowed; pipe, channel*.—*Pl.* חֲלוּוָן. Sifra K'dosh. Par. 1; Yalk. Lev. 604 the idols are called חֲלוּוָן because they are hollow.—Ber. 60<sup>b</sup> חֲלוּוָן חֲלוּוָן *Ms. F. a. oth. (ed. חֲלוּוָן) full of channels (bowels &c.)*.

חֲלוּוָן m. *sane*, v. חֲלוּוָן I.

חֲלוּוָן (b. h.; v. חֲלוּוָן II) *dream*. Ber. 55<sup>a</sup>; a. fr.—*Pl.* חֲלוּוָן. Ib. <sup>b</sup>; a. fr.—Ib. 10<sup>b</sup> חֲלוּוָן the genius of dream.—[חֲלוּוָן that portion of the chapter Haro'eh, in B'rakhoth, treating of dreams: Ber. 55<sup>a</sup> to 57<sup>b</sup>; often quoted in Ar. a. oth.]

חֲלוּוָן c. (b. h.; חֲלוּוָן) *perforation, aperture, window*. B. Bath. III, 6 חֲלוּוָן ה' the Egyptian window (a very small aperture in the wall) gives no privilege (v. חֲלוּוָן), i. e. the neighbor may build against it, contrad. חֲלוּוָן a Tyrian window. Gen. R. s. 31, expl. חֲלוּוָן (Gen. VI, 16); a. v. fr.—*Pl.* חֲלוּוָן. Y. R. Hash. II, 58<sup>a</sup>; Ex. R. s. 15 חֲלוּוָן חֲלוּוָן 365 apertures did the Lord create in the sky; a. fr.

חֲלוּוָן, חֲלוּוָן, v. חֲלוּוָן.

חֲלוּוָן m. (v. חֲלוּוָן *Hif.*) *strength, quickness*. Ber. 16<sup>b</sup> חֲלוּוָן חֲלוּוָן (missing in Mss., v. Rabb. D. S. a. l. note 5) a life of healthfull energy (v. Is. LVIII, 11).

חֲלוּוָן I pr. n. pl. or district *Hälutsa*. Targ. Y. II Gen. XVI, 7; Ex. XV, 22 (h. text חֲלוּוָן). Targ. Y. Gen. XVI, 14 (h. text חֲלוּוָן).—Gen. R. s. 45; Yalk. ib. 79 (expl. חֲלוּוָן, Gen. XVI, 7) חֲלוּוָן on the road of H.—V. חֲלוּוָן I.

חֲלוּוָן II f., v. חֲלוּוָן.

חֲלוּוָן I m. (חֲלוּוָן, v. חֲלוּוָן) *plain, smooth garment*, in gen. *undershirt*. Kel. XXVIII, 9, v. חֲלוּוָן II.—M. Kat. 14<sup>a</sup>, a. e. חֲלוּוָן חֲלוּוָן he who has only one shirt. Ab. Zar. 34<sup>a</sup> חֲלוּוָן a plain white frock, v. חֲלוּוָן. Y. Taan. II, 65<sup>d</sup> (ref. to I Sam. VII, 6) חֲלוּוָן Samuel put on the common shirt of all Israelites, i. e. included himself among the sinners; a. fr.—*Transf. a) a shirt-shaped bandage*. Sabb. XIX, 2 (drawn over the circumcised membrum).—b) *a row, layer*. Y. Pes. I, 27<sup>b</sup> bot. חֲלוּוָן he strips it of one shirt, i. e. removes one row all around the pile of bottles.—*Pl.* חֲלוּוָן, חֲלוּוָן, חֲלוּוָן. M. Kat. 22<sup>b</sup>. Y. l. c. חֲלוּוָן שְׁנֵי חֲלוּוָן (read: חֲלוּוָן) two rows. Tosef. Kil. V, 6 חֲלוּוָן שְׁנֵי חֲלוּוָן two shirts of different materials (פְּלִיָּאִים). Lam. R. introd. (R. Abbahu 2); ib. to III, 13 חֲלוּוָן (the camel) with his covers on; a. fr.

חֲלוּוָן II 1) *divided*, v. חֲלוּוָן; 2) *empty, smooth*, v. חֲלוּוָן.

חֲלוּוָן, v. חֲלוּוָן.

חֲלוּוָן ch.=h. חֲלוּוָן I. Targ. Y. Ex. XXII, 26 חֲלוּוָן ed. pr. (later ed. only חֲלוּוָן).—Lam. R. introd. (R. Abbahu 5); ib. to III, 13 חֲלוּוָן as long as



a Jewish Sabbath shirt (transmitted from father to son).—  
Sabb, 134<sup>a</sup> רִימָקָה ה' the child's bandage, v. רִמָּקָה I.

**חִלּוּקָה** f. (b. h. חִלְקָה; חִלָּק; *division, partition*. B. Bath. 122<sup>a</sup> וְלֹא כִּדְבַר שֶׁל עֵינֵינוּ הָיָה the distribution of land in the future will not be like the one of the present. Ib. 126<sup>a</sup> יֵשׁ לִי לְבָכוֹר קִדְמֵהּ the first-born is the legal owner of his share before the partition has taken place. Keth. 26<sup>a</sup> הִיא בְּתוּרָתוֹ as an heir's share. Ib. 94<sup>b</sup> עֵרֵפָא הִיא הַחֲלִיפָה *division among two claimants (where evidence is wanted) is preferable (to discretionary adjudication to one, v. שְׂדֵהא); a. e.*

(פול) ה' נפש, חֲלוּקֶת, f., constr. חֲלוּקָה, only in נפש ה' [smoothing the soul,] name of a species of bean=שְׁעִינִיָּה. Nidd. IX, 7 (expl. גריסין של פול ה') (גר גריסין. Nidd. IX, 7 (expl. גריסין של פול ה') a chewed mass of grist of beans named *hālūkath nefesh* (Rashi: *beans split to the core*, v. חֲלוּקָה II); [Tosef. ib. VIII, 9 (גר עוקת תנש ed. Zuck. (Var. עוקת תנש Gen. R. s. 94, beg. שבאין על עקת Yalk. ib. 152 פול שחוא על עיקת נפש שבאין על עקת) the pressure of the bean-grist used for (relieving) the pressure of the soul; cmp. Y. Kil. I, 27<sup>b</sup> top, etymol. of שְׁעִינִיָּה, a. B. Bath. 16<sup>a</sup>, quot. s. v. שְׁעִינִיָּה.—Our w. is prob. a popular re-adaptation of *Alica*, v. Sm. Ant. s. v.]

חֲלוּטָה *hosts*, v. חֲלוּטָה I.

**חָלַץ**, *Pa.* חָלַץ (emp. חָלַץ) to gird, to form a sinus; to lift the cloak. Targ. II Esth. I, 2 (3), v. חָלַץוֹ—*Part. pass.* מְחַלְצִין. Ib. VI, 11 מְחַלְצִין וְחֹלְעֵי his loins girt (his cloak lifted up, ready for labor).

חֶלְזוֹן, חֶלְזִי, חֶלְזִי. m. (v. preced.) 1) *conchiferous animal, snail, oyster*, esp. *purple-fish, purple-shell used for dying t'kheleth* (חֶלְזִי). Snh. 91<sup>a</sup> אחר ד' (ed. אחר, v. Rabb. D. S. a. l. note 60 a. Ar. s. v.). Pesik. B'shall. p. 92<sup>a</sup> ח' ד' ד' as the snail grows, its shell grows with it; Deut. R. s. 7, end.—Sabb. 26<sup>a</sup> (expl. יגביר, Jer. LII, 16) ח' ד' the shellfishers from &c. Men. 44<sup>a</sup>. Meg. 6<sup>a</sup>; a. fr.—*Pl.* חֶלְזוֹן. Snh. l. c.—2) name of a *beetle* or *locust*, v. next w.—Y. Sabb. I, 3<sup>b</sup>. Yalk. Ex. 185; Tanh. Vaera, ed. Bub. 19.—3) (cmp. Lat. Cochlea) a *snail-shaped piece of a chain, screw*. Kel. XII, 1; Tosef. ib. B. Mets. II, 3.—4) *an eye-disease*, also called נושא. Bekh. VI, 2; ib. 38<sup>b</sup>. Sifra Emor ch. II, Par. 3.—[Kidd. 72<sup>a</sup>; Yeb. 16<sup>b</sup>, v. חֶלְזוֹן.]

**חֲלִזְיָה** ch. same, 1) *purple-fish; snail*. Targ. Y. I Deut. XXXIII, 19 (v. Meg. 6<sup>b</sup>).—*Pl.* **חֲלִזְוִי**. Ab. Zar. 28<sup>b</sup>, v. מִשְׁחָרִי.—2) *beetle or locust*. Targ. Y. Deut. XXVIII, 42 Ar. (ed. **חֲלִזְוִי**, h. text **צִלְזֵל**).—3) *an affection of the eye*. Targ. Y. I Lev. XXI, 20 Ar. a. oth. (ed. **חֲלִזְוִי**; Y. II **חֲלִזְוִי**, read: **חֲלִזְוִי**; v. **חֲלִזְוִי**).

**חִילְחִיל** m. (חִילָה) *penetration of a poisonous substance, poison*. Tanh. Mishp. 18; ed. Bub. 12 (חִיל, corr. acc.) 'היה נכנס וכו' the poison (of the flies) entered their bodies; Yalk. Ex. 359.

**תְּלַחְלִיחוּ** f. (v. preced.) *winding*; pl. תְּלַחְלִיחוֹת *intrigues*. Lev. R. s. 20 (expl. לְהַחֲלִיחַ, Ps. LXXV, 5)

רִישָׁתָא (חֲתָלְיָתָא. some ed.) לְמַעַרְבְּבֵי אֱלֹי שְׁלָבָם ..... ח' רִישָׁתָא to those creating confusion, those whose hearts are full of evil intrigues; Tanh. Aḥrē 2 'חֲתָלָא'; Yalk. Lev. 524 'חֲתָלְיָתָא'; Yalk. Ps. 811; [Lev. R. s. 17 (ref. to Ps. LXXXIII, 3) 'בְּמַעַרְבְּבָא אֱלֹי' (read: 'בְּמַעַרְבָא אֱמִירָא אֱלֹי' . . חֲתָלְיָתָא וְ) [חֲתָלְיָתָא. v. חֲתָלְיָתָא].

**חֲלוּלָה** f. (next w.; v. preced. wds.) *mesentery*, a membrane keeping the entrails in position. Hull. 50<sup>a</sup>.

**חִלְחַל** (b. h.; Pilp. of חָלַל 1) *to penetrate into cavities; to perforate*. Sot. 7<sup>b</sup>; Num. R. s. 9 **חִלְחַל יוֹרֵד** (the powder on a wound) penetrates and goes down (into the body). Gen. R. s. 98 **וְרִיס בֹּהַ' ו'** its venom penetrates (the body of the bitten one) after (the serpent's) death.—2) *to shake, roll* (in a vessel &c.); *to rinse*. Makhsh. III, 6 **לְרִיבֵן** if he washed olives by rolling them in the rain water.—*Part. pass.* **חִלְחָלָהּ**, f. **חִלְחָלָהּ** *hollow, blown up; loosely put in*. Oh. IX, 7 **כֵּל־מִדֵּ' מִדֵּ'** a hollow vessel (not packed entirely), opp. **אֶפְסָפָה**. Kel. X, 3 **מִנְעוּת הַחִבֵּית הַמֵּה'** (Bart. **וְהַחִלְחָלָהּ**) the stopper of a keg which can be moved around, without, however, falling out of itself. Teb. Yom I, 1; a. fr.

*Hithpalp.* הִתְחַלְּחַל, *Nithpalp.* נִתְחַלְּחַל 1) *to permeate.* Num. R. s. 9 שֶׁהֵם מִתְחַלְּחִים ו' that they will permeate all her limbs.—2) *to be shaken in a hollow space, to be thrown about.* Mikv. IV, 3 ו' הִי צְרוּרָה מֵמָה' if pebbles rolled about in the spout.—3) *to be permeated (with poison) to be affected, injured.* Y. B. Kam. I, beg. 2<sup>b</sup> נִתְחַלְּחַל כִּלּוֹ and the whole of it is damaged (by the heat &c.).—4) (emp.) חֻלְּחַל *to be weakened, be neutralized.* Y. Ter. VIII, 46<sup>a</sup> top מִלִּיחָה מֵמָה' ע"י through salting it, the poison is neutralized.

**חלל** ch. same, *to penetrate, to hollow out*. Hull. 119<sup>b</sup>  
**מִתְחַלֵּל** the hair perforates the skin.—*Part. pass.*  
**חלל** *hollow; loosely filled*. Ber. 59<sup>a</sup> **מִתְחַלֵּל**  
 (Ms. F. **מִתְחַלֵּל** . . **עירב**) the clouds are not entirely filled  
 with water. Pes. 74<sup>a</sup> **אֵיירי רמז** because the wood is hollow  
 (having marrow inside); a. e.

*Ithpalp.* אִתְּחַלְחַל, אִתְּחַלְחַל 1) to be perforated, be open. Ber. l. c. Ms. F. v. supra.—Esp. to be permeated by poison, feel the effect of poison. Y. Ab. Zar. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>c</sup> bot. עַד דְּרִיתֵיהּ לֹא אִסְפִּיק he had scarcely drank of it when he became affected (collapsed). Y. Ab. Zar. II, 40<sup>d</sup> הִמָּחֵהוּ הִמָּחֵהוּ he saw that the plaster was poisoned.—2) to tremble. Targ. Ps. XCVII, 4. Targ. Y. Ex. XXXII, 11 (h. text וִירָחַל; a. e.

**חָלֵט** I (v. חָלַט II, a. Syr. חָלַט P. Sm. 1277) *bind up*, *mix*, esp. *to stir flour in hot water*, v. חָלִיטָה II.—*Part. pass.* חָלֵט a paste prepared by stirring, *dumpling*. Y. Hall. I, 58<sup>a</sup> top; Y. Maasr. I, 49<sup>b</sup> בִּירֵי ח' a real *halut* (concerning which there is no doubt as to the obligation of *Hallah*). Y. Ab. Zar. II, 42<sup>a</sup> top ח' מְחוֹסֵר וְכ' the *halut* (prepared by a gentile) wants finishing through fire (frying or boiling); a. fr.

*Nif.* נִחְלָט *to become consistent through stirring.* Y. Hall. i. c. נִחְלָטָה בל צורכה sufficiently stirred to be a consistent paste-ball.

**חֲלִיט** ch. same, 1) *to make a paste*. Targ. II Sam. XIII, 6.—2) (cmp. next wds. a. צמח) *to cause contraction* by scalding or by putting in vinegar. *Part. pass.* חָלִיט. Hull. 111<sup>a</sup> מֵעֵקָרָא הוּי חָלִיט Rashi (ed. ליה נב.) (ביחלשן הוּי ח' ליה נב.) it (the liver) was first scalded (so as to emit no blood in boiling).

*Pa. תָּלַסְתָּ* to cause contraction, to scald, put in vinegar. Ib. תָּלַסְתָּ לֵיָהּ וְכ'. *Pes. 74<sup>b</sup> bot.* וְכ' בִּירָהּ וְכ' vinegar which one has used once for drawing the blood from meat and contracting the blood vessels, must not be used a second time.

*Ithpa*. אִתְּחַלֵּט, *Ithpe*. אִתְּחַלֵּט, אִתְּחַלֵּט 1) *to be mixed up, to mingle*. Targ. Prov. XX, 19; XXIV, 21 (h. text מִתְחַבֵּר).—2) *to be confused*. Ib. XIV, 16 (h. text מִתְחַבֵּר!).—3) *to be contracted*, v. supra.

חֲלֹמָה II (b. h.; emp. חֲלֹמָה) [to surround, tie up (corresp. to b. h. צִמְחָה)], 1) to make final. Part. pass. חֲלֹמָה, f. חֲלֹמָה; permanently sold, irredeemable. Arakh. IX, 4 וחֲלֹמָה ... חֲלֹמָה (Talm. ed. 31<sup>a</sup> ח' חֲלֹמָה, read: חֲלֹמָה) when the last day . . . had passed and it (the house) was not redeemed, it was his forever . . ., for we read לצִמְחָתוֹ (Lev. XXV, 30); (Tosef. ib. V, 10 צִמְחָה). Arakh. I. c. שִׂירָא ח' ... שִׂירָא formerly the purchaser used to hide himself on the last day . . . in order that it might become his irredeemably; Sifra B'har ch. V, Par. 4 שִׂירָא ח' . . . חֲלֹמָה to which (of the two buyers) did it belong finally?; a. fr.—V. חֲלֹמָה—2) to pass final judgment on a leper after probationary enclosure (Lev. XIII). Zeb. 102<sup>a</sup> חֲלֹמָה וְאִי חֲלֹמָה וְאִי I will lock her up, declare her a leper and discharge her.

*Hif.* הִחָלֵט 1) to pass final judgment, to make valid; to adjudicate. Y. Dem. VII, beg. 26<sup>a</sup> וְכִי צִרְךָ לְחָלֵט he must make the consecrating conditions valid by speech. Y. Keth. X, 33<sup>d</sup> bot. לְחָלֵט מִחֲלֵטֶיךָ . . . זֶה אֵי which of them the court chooses to declare valid, it may &c. Gen. R. s. 61 טַלָּא תִּחָלֵט לָהֶם וְכִי lest thou surrender the country to them (through bad argument); Yalk. ib. 110 (insert לָהֶם). Y. Ab. Zar. I, 39<sup>b</sup> top הָיָא ... גִּסְרָה גִּסְרֵי הַחֲלִיטָיו his haughtiness made Jerob. a confirmed sinner; a. e.—2) to declare a person a leper. Y. M. Kat. I, 80<sup>c</sup> bot. מִטְבֵּא וּמִחָלֵט declares him unclean and this a decided leper; וּמִחָלֵטִין ... וּרְבִין and the Rabbis say, he must be examined as if it were a new case, but at all events they declare &c.—*Part. pass.* מִחָלֵט, f. מִחָלֵטָא 1) *irrevocable, confirmed*. Yoma 86<sup>b</sup> הַמִּדְּחָלֵטִין the repentance of the confirmed sinners.—2) *the declared leper*, opp. to מִדְּחָלֵט. Meg. I, 7. Yeb. 103<sup>b</sup>. Tosef. Naz. VI, 1 מ' בִּשְׁפָךְ one declared a leper from doubt; Y. ib. VIII, end, 57<sup>b</sup>; a. fr.

**חֲלִיט** ch. same, 1) *Part. pass.* חֲלִיטָה, חֲלִיט irredeemably sold. Targ. Y. Gen. XLVII, 20.—2) *to sentence a leper.* Targ. Y. Deut. XXI, 5 לְמַחֲלוֹט, v. *Af.*

*Pa. חָלַט* to sell irredeemably, to forfeit. Y. Pes. IV, 31<sup>b</sup> bot. *חָלַטְתּוּ בְּנֵיהֶן* ולא that they might not forfeit their pledged children. Y. Shebi. VI, 36<sup>a</sup> bot. [read:] *בְּגֵן* דלא *בִּיָּין* . . *חָלַטְתּוּ* that you might not surrender the govern-

ment to their (the Samaritans') hands. Y. Keth. IX, 33<sup>b</sup> bot. **אֵין מִתְּלִין וְכ'** we shall declare their property forfeited. Arakh. 31<sup>b</sup> **וְלִתְּלִיָּה הַקֹּדֶשׁ** let the sacred treasury be declared its permanent owner; a. e.

*Af. אֶחָד to sentence a leper. Targ. Y. Lev. XIII, 11.—*  
*Part. pass. מְחַלֵּט, f. מְחַלֵּטָא. Ib. 51.*

*Ithpe*, אִתְּחַלַּט to become irredeemable. Arakh. 32<sup>b</sup>  
 בֵּה מִיִּחְלַט מִי יְרוּשָׁלַם are buildings in Jerusalem ever  
 irredeemable?

**חֲלֻטָּא** f. (preced.) *final decision, adjudication*.—*Pl.* חֲלֻטָּאָתָא. B. Mets. 16<sup>b</sup> ח' שְׁכָרֵי ד' legal documents giving the claimant the title for the seized property.

חֲלֻמְנִית *חֲלֻמְנִית* f.=חֲלֻמְנִית, *final action*; 'irre-  
deemably'. Y. Gitt. IV, end, 46<sup>b</sup> (expl. לְצִמְצִימוֹ, Lev.  
XXV, 23) לחֲלֻמְנִית; Y. Dem. IV, 24<sup>d</sup> bot.—Gen. R. s. 28, end,  
v. וְחֲלֻמְנִית; a. e.

חֲלִיטָה v. חֲלִיטָה

חִלְצָה f. *lizzard*, v. חִלְצָה.

**חָלָה** (b. h.; cmp. חָלַל 1) *to be lax, to be sick, faint away, grieve.* Ex. R. s. 43 (expl. וַיַּחַל, Ex. XXXII, 11 מִשֶּׁה מֹשֶׁה was sick (grieved). Kidd. 71<sup>b</sup>, a. e. מִרְיָה חָלָה Media is sick, v. מִיָּסָה.—Ber. 28<sup>b</sup> וְכִּי בָשָׂה when R. . . fell sick; a. fr.—V. חָלָה.—2) *to be smooth* (to the taste), *sweet.*

*Pi.* תָּחֶה 1) to soften, sweeten; to soothe, assuage (by prayer, gifts &c.). Ex. R. 1. c. מִדּוּ וַיִּתֵּן שְׂהוּבִים וּכ' what does *vayhal* (Ex. 1. c.) mean? He offered &c. (ref. to Ps. XLV, 13). Ib. מִדּוּ וַיִּתֵּן עֲשָׂה אֵת הָדָר וּכ' he made sweet what was bitter. Ib. מִדּוּ מִיִּרְיָתוֹ וּכ' sweeten thou the bitterness (sin) of Israel &c.—Ib. מִי שִׁתְּחֶה וּכ' one to sweeten the bitterness &c. (by prayer). Yalk. Ex. 392 אָבִיר אָמַר עַד שִׁתְּחֶה הַדּוֹקֵב"ה בְּחַפְזוֹתָיו explained *vayhal*, until he assuaged (the anger of) the Lord &c. Deut. R. s. 3 חֲמַד מֵיִם תָּחֶה אֶתְּכֶם הֵן הֵן הֵן thy children are bitter, sweeten them. Ib. הֵיךְ יִהְיֶה אֵ"ל הוּא דָל אֲתָה הֵיךְ יִהְיֶה אֲתָה אֹמֵר אֵ"ל הוּא אֹמֵר אֶתְּכֶם הֵן הֵן הֵן read: חֲמַד מֵיִם תָּחֶה אֶתְּכֶם הֵן הֵן הֵן what shall I say? Said He, Say, sweeten &c.; Yalk. Ex. 392. Lam. R. to I, 2 לֹא תִּלְיֶנּוּ פִּנְךְ we did not assuage thee by repentance; Ex. R. s. 45 תִּלְיֶנּוּ מִלְּפָנֵי הַקֹּב"ה we prayed &c.; a. fr.

*Hif.* הִחֲלֶה 1) to assuage, soften. Ber. 32<sup>a</sup> אָבִיר אָמַר עַד הִחֲלֶה לְהַקְבִּי' בַּחֲפֻלָּה Ms. M. (v. D. S. a. l.) until he assuaged &c., v. supra. [Ib. שֶׁחֲלֵה עֲלֵיהֶם וּב', read: שֶׁחֲלֵה עַמְּךָ מִשָּׁה ... עַד. עַד to make sick, wear out. Ib. שֶׁחֲלֵה עֲלֵיהֶם וּב' (Ms. M. שֶׁחֲלֵה עַד) Moses stood in prayer ... until He wore Him out (by his persistency, v. Rashi a. l. a. Rabb. D. S. a. l. note 3).—3) (v. חֲלֵה a. חֲלֵה) to permeate, affect. B. Mets. 107<sup>b</sup> bile is called *mahlah* (v. מִחֲלָה וּב') (שֶׁמִּחֲלָה עָלָיו Ms. F. שֶׁמִּחֲלָה עָלָיו) for it goes through the entire body [perh. מִחֲלָה, fr. חֲלָל].

*Hof.* הוֹחֵלֶה *to be made sick.* Ber. l. c. עמד .... עד ש'ה' ed. Sonc. a. oth. (v. supra) until He was worn out.

**חֲלֵי, חֲלָה** ch. same, 1) *to be soft, sweet*. Targ. Prov. XXVII, 7. Targ. Y. II Lev. II, 11 (h. text דִּבֵּשׁ); a. e.—

2) *to be sick, grieve*. Yoma 22<sup>b</sup>; B. Kam. 20<sup>b</sup> כָּמַה לֹא ה' רַב־חַיִּים how little does he whom the Lord supports need to grieve or trouble himself!—3) *to remit*. Keth. 86<sup>a</sup> top וְרֵצוֹן חַיִּים v. חַיִּים II ch.

*Pa.* חָלַי 1) to sweeten.—*Part. pass.* f. מְחַלֵּיץ. Cant. R. to III, 4 בשעה מְחַלֵּיץ שינוה during the sweetest sleep. Ab. Zar. 39<sup>a</sup> מִדְּשִׁמְוִינִית Ms. M. the fatty substance (absorbed in the knife) becomes sweet again (loses its bad taste); ed. לֵשׁ מְחַלֵּץ (read: לֵשׁ) it (the strong taste of assa foetida) sweetens &c. [Ber. 6<sup>b</sup> מְחַלֵּיץ ed., Ms. מְחַלֵּי, v. חָלַל I.]

*Ithpe.* אִתְּפֵי (אִתְּפֵי) to become sweet. Targ. Y. II Ex. XV, 25.

**חֲלִי** m. (preced.) *sweet*. Targ. Y. II Gen. XLIX, 21. Targ. Y. II Deut. XXIX, 17 (ed. Amst. חֲלִי; Y. I חֲלִי, חֲלִי).—Arakh. 10<sup>b</sup> (play on חֲלִי) דוד קליה because its sound is sweet.—*Fem.* חֲלִיתָא, חֲלִיתָאָה, חֲלִיתָא. Targ. Prov. XXIV, 13 דחליה ed. Lag. (ed. Wil. דחילא, corr. acc.).—Targ. Ps. XIX, 11 (Ms. חֲלִיתָאָה, pl.)—Sabb. 109<sup>b</sup> (חֲלִיתָא) חֲלִיתָא חֲלִיתָא a sweet orange.—*Pl.* חֲלִיתָא, חֲלִיתָא. Targ. Ps. CXIX, 103. Targ. Prov. IX, 17 (some ed. חֲלִיתָא, corr. acc.). Ib. II, 16.—Ab. Zar. 38<sup>b</sup> חֲלִיתָא as to sweet ones, v. אֲחִיתָא.

אם חולי, חולי m. (b. h.; תְּחֵלָה) 1) *disease*. Snh. 64<sup>a</sup> מִתְחַלֶּה . . . תַּעֲמִיד if this woman (I) shall rise from her sickness. Ib. לְחֻלָּתָהּ . . . מִשָּׁב שְׁחֻזְרִי I would rather relapse into my disease; a. fr.—B. Mets. 87<sup>a</sup> חָלָה הוּא אַחֲרֵיכִי (missing in Mss., v. Rabb. D. S. a. l. note) that he had been sick once before.—Pl. חֲלָאִים, חֲלָאִים תְּלָאִים חֲלָאִים, חֲלָאִים. Sot. 47<sup>a</sup>. Gen. R. s. 56; a. fr.—2) (sub. בעל) *patient, sufferer*. Hull. 110<sup>a</sup>; a. fr.

חֲלִיּוֹת m. (חלר) *secretion, serum*. Pes. 74<sup>b</sup> חֲלִיּוֹת  
 אִסּוּר its serum is forbidden. [Ib. 115<sup>b</sup> חֲלִיּוֹת דְּחִבְלִין v.  
 חֲלִיּוֹת II.]

חֲלִי, v. חֲלִיָּה.

**חִלְיוֹן** *m.* (v. חִלְיוֹן) *one afflicted with an eye-disease called חִלְיוֹן*. Targ. O. Lev. XXI, 20 (ed. Berl. חִלְיוֹן, v. Berl. Masorah p. 72).

חֲלִיזָה, *Pa.* of חָלַז.

**חֲלִימָא** I f. part. of חָלַט.

**חֲלוּמָא** II f., pl. **חֲלוּמָתָא** (v. חֲלָמ II) *strings, necklace*. Targ. Is. III, 20 (h. text לוחשים). Targ. Hos. II, 15 חֲלוּמָתָא (constr.) *her pearl-strings* (h. text חליות).

**חֲלִיטָא** III (**חֲלִיטָה**, **חֲלִיטָה**) c. ch.=h. חֲלִיטָה II or חֲלִיטָה (v. חֲלִיטָה I). Y. Ned. VI, beg. 39<sup>c</sup>; Y. Naz. V, 55<sup>c</sup> top. Y. Ab. Zar. V, 44<sup>d</sup> bot. חֲלִיטָן their (the Samaritans') *halut*.—Pl. (fem.) חֲלִיטָתָא; (masc.) חֲלִיטָנִין. Targ. II Sam. XIII, 6; 8.—Y. Hall. I, 57<sup>d</sup> דְּרֵשֶׁךְ חֲ sold in the market (mixed with oil), v. אֶסְקַרְרֵשֶׁךְ.—Ib. (expl. מִסְרָה) חֲ חֲלוּטֵי דְמִי water-*ch.* (for which Pes. 37<sup>b</sup> בָּרוּם חֲלוּטֵי דְמִי). Y. Erub. III, 20<sup>d</sup> אֶכֶל חֲלוּטֵי אֲבָל (Ar. חֲלוּטֵי or חֲלוּטֵי); Gen. R. s. 94, beg. חֲלוּטֵי (Ar. אֲחֻרֵי, dial. for חֲ).

**חֲלִימָה** I f.=ch. חֲלִימָה II. Y. Meg. I, 71<sup>c</sup> bot. חֲלִימָה  
 ח' עשוי כחצי ח' if the writing was in the shape of half  
 a necklace (of three or more strings, i. e. in decreasing  
 lines).

**חֲלִיתָהּ (חֲלִיטָה)** *f.* (= חֲלִיטָה, v. חֲלִיטָה I) *a paste made of flour stirred in boiling water, dumpling.* *Hall.* I, 6; Y. ib. 58<sup>a</sup> top קמה לִחֲדָה חֲלִיתָה *hālītāh* is flour put into hot water, contrad. to מַעֲסִיכָה which is חֲמִין לִחֲדָה (v. Tosef. ib. I, 1); Pes. 37<sup>b</sup> (Ms. O. וְחֲלִיטָה; v. vers. in Rabb. D. S. a. l. note 6); Y. ib. II, 29<sup>c</sup>.—Y. Ber. VI, 10<sup>b</sup>.

III f. II, v. (חֲחֹלֶט II, v. חֲחֹלֶט) *the priest's final decision on leprosy*. Sifra Thazr. Par. 3, ch. IV (חֲחֹלֶט) immediately after having originally declared it unclean on account of a sound spot in the sore (Lev. XIII, 10, sq.). [חֲחֹלֶט (מִזְרָה)].

**חֲלִימָרָא**, **חֲלִימָר** m. (denom. of חֲלִימָא III) *seller of pastry, confectioner*. Y. B. Bath. II, beg., 13<sup>b</sup>, v. אֲרִיסְיָב. Y. Hall. II, 58<sup>c</sup> bot.; a.e.—*Pl.* חֲלִימָרִיא. Y. Shebi. VII, 37<sup>c</sup> top חֲלִימָרִיא.

חליות, Pes. 115<sup>b</sup>, v. חליות II.

חֲלִיל (v. חָלַל) *to turn, bore, chisel*. Targ. Is. X, 15.

**חָלִיל** m. (b. h.; חָלַל, v. preced.) *flute*; frequ. *the flute-players, the music in the procession*. Arakh. II, 3 **הָדוּ מִכָּה וְכ'** the fluters play in front of the altar. Ib. 10<sup>b</sup> **הָלִיל הָיִינוּ וְהָיִינוּ אַבּוּב** *halil* and *abbub* are the same. Bicc. III, 3 **מִכָּה לִפְנֵיהֶם הָדוּ** the fluters precede them playing. Succo. V, 1 **הָדוּ וְהִשְׁמָעוּ וְכ'** for musical performance (on the Succoth festival) there are five and six days respectively; a. fr.—*Pl.* **חָלִילִים**. Arakh. II, 3. B. Mets. VI, 1 **לְהַבִּיאַ וְכ'** to bring pipers for a wedding or a funeral. Kinnim III, 6; a. fr.

**חֲלִילִי** ch. same. Targ. Y. Deut. XVI, 14.—*Pl.* חֲלִילִין. Targ. Ps. CXL, 4 (h. text מערים).

**חֲלִילָא** c. (v. preced.) 1) *hollow*. Constr. חֲלִילִי Targ. Ex. XXVII, 8 (h. text חֲלִילִי).—2) *rounded, going all around*. B. Bath. 61<sup>a</sup>, v. חֲלִילִי III.—Ab. Zar. 10<sup>b</sup>, v. חֲלִילִי.—Pl. חֲלִילִי, f. חֲלִילִי. Targ. II Chr. XXVI, 15.—Sabb. 57<sup>a</sup> חֲלִילִי chains composed of chord rings (v. חֲלִילִי I).

**חֲלִילָה** adv. (v. preced.) 1) *round about, in turn*. Succ. V, 6 חֲלִילָה הוֹדִירֵינוּ they take turns all around. Keth. X, 6. Tosef. Zeb. I, 1 חֲלִילָה הוֹדִירֵנוּ we are moving in a circle, i. e. this way of arguing will lead to no conclusion; Zeb. 10<sup>b</sup> חֲלִילָה הוֹדִירֵנוּ ed. I am moving &c.; a. e.—2) (b. h.; cmp. חֲלִילָה s. v. חוּל III) *outside, foreign to*. Gen. R. s. 49; Yalk. ib. 83 (expl. חֲלִילָה, Gen. XVIII, 25), v. בְּרִאָה, a. חוּל III; Tanh. Vayera 8 חֲלִילָה כְּרִירָב it may be read *hālālah* (desecration) לא חוּל דְּרַא כִּךְ is it not too profane for thee?

**חֲלִים** m. ch. (cmp. תָּלִים s. v. תָּלַם I) *sound, capable of restoration to the original strength or form*. Ab. Zar. 69<sub>a</sub>

sometimes the disturbed pitching of the stopper resumes its original shape (by melting and hardening again). Hull. 123<sup>b</sup> עור ד' leather (if split or rent) can be so mended as to regain its original strength. Ib. כ' when do we say, leather can be mended &c., when it is split straight through.—[R. Hash. 28<sup>a</sup>, v. חלל I].—[Targ. Prov. IX, 17 חלים some ed., v. חלל.]

**חלים** *dreaming*, v. חלם II.

**חלים**, *Pa.* of חלם I.

**חלימה**, v. חלמה.

**חליון**, v. חליו.

**חליוה**, v. חלה.

**חליוה** m. (חלה) *sharp knife, slaughtering-knife*.—*Pl.* חליוהו the place in the Temple where the slaughtering knives were kept. Midd. IV, 7 (Talm. ed. . . ., corr. acc.); Yoma 36<sup>a</sup> וכ' ב'ר' חל' Ms. M. a. Ar. (ed. חל' inside of the knives' cell).

**חליפה** pr. n. m. *Hālifa*. B. Bath. 123<sup>a</sup> bot. ח' אבא (Ms. M. חלפא, Var. חלפא, חלפא, v. Rabb. D. S. a. l. note).

**חליפה** f. (b. h. חלה) 1) *replacement, substitution*. Y. Ber. II, 5<sup>c</sup> when a scholar dies, חל' חלפ' מי מברא לנו חלפ' who will get us one to take his place?—2) pl. חלפ' shoots, v. חלה I.

**חליפין** m. pl. (חלה) 1) *exchange, substitution*. Kidd. I, 6 בחלפין זה . . . as soon as one of the parties to the exchange has taken possession, the other takes the risk for its exchange. Y. Ber. II, 5<sup>c</sup>, a. e. ח' can be replaced; a. fr.—Esp. *hālifin*, a form of possession by handing to the purchaser an object as a symbolical substitute (v. Ruth IV, 7). Kidd. 22<sup>b</sup> ב'ר' א' a slave, may be taken possession of also by symbol. B. Mets. 45<sup>b</sup>, a. fr.—2) *young shoots* (coming out of a stump). Shebi. I, 8. Tosef. B. Kam. II, 1 (Y. ib. 3<sup>a</sup> top חלפין).

**חליץ** m. (חליץ) *knot, loop-knot*.—*Pl.* חליצין. Tosef. Neg. V, 10 שבבוקע ח' ed. Zuck. (Var. שבבוקע; some ed. incorr. חליצו) the loops in a skein.

**חליצה** f. (חליץ) *taking out; unttying, putting off*. Tosef. Neg. VI, 10 ב'ר' as regards taking out the leprous stone (Lev. XIV, 40), v. חליצה. Y. Ber. III, beg. 5<sup>d</sup> ב'ר' as regards taking off the T'fillin.—Esp. (= חליצת מנעל) *Hālitsah*, the ceremony of taking off the Yabam's shoe (Deut. XXV, 5—11). Yeb. XII, 1 ח' the proper way of performing the *H.* is before three men acting as judges. Ib. חליצה פסולה the act &c. is invalid; a. v. fr.

**חליצה** ch. same. Yeb. 102<sup>a</sup> מעליות ח' a fully legal *Hālitsah*. Ib. 106<sup>b</sup> גיטא ד' a document testifying to the performance of the *Hālitsah*.

**חליק**, pl. constr. חליקין, v. חלק II.

**חליקה**, v. חלקא II.

**חלקוסתא, חלקוסתא**, B. Kam. 31<sup>a</sup> Ar., Ms. H., v. חלקוסתא.

**חלי קופרי** m. (patron. of Σόλοι Κύπριοι) *one from Soloe (Aligora)*, a sea-port town of Cyprus. Makhsh. I, 3 Abba José טבעין ח' Ar. (ed. two words) of Soloe, a citizen of Tibon.

**חליש** *to be weak*, v. חלש.

**חליש, חליש** m.=h. חלש, *weak, sick*. Targ. Joel IV, 10 (ed. Lag. חלש).—*Fem.* חלישא. Targ. Lam. I, 13 (Var. חלי; h. text חל' חל'). Targ. I, Sam. IX, 21 חלשא.

**חלישות** f. (preced.) *weakening, faintness*. ח' דעת *humiliation, defeated pride*. Num. R. s. 6 לא אעשה להם ח' I will not make them feel humiliated.

**חלישותא** ch. same. Targ. Hos. VII, 9 (h. text חלישא, ed. Lag. חלישא).

**חלישתא**, v. חלישא.

**חלישתא** f. *sweet*, v. חלי.

**חלך**, Targ. Job XI, 17, v. חלק.

**חלל** (b. h.; v. Ges. H. Dict.<sup>10</sup> s. vv. חלל I, II) 1) (v. חלל) *to roll, turn*. Ber. 32<sup>a</sup> (ref. to ירחל, Ex. XXXII, 11) Ms. M. (v. חלה) he (Moses) turned justice into mercy in their behalf; Yalk. Ex. 392 חלל (Hif.).—[Tanh. Yithro 1 מ'ר חולל, read חלל (Hif.).]—2) *to bore, hollow, pierce*, v. חליל. חלל I.—3) *to surround; to place outside a circle*, v. חולל III, חללי.

**חלל** (v. חלל I) *to be cut all around, be severed*. Naz. 54<sup>a</sup> (ref. to Num. XIX, 18) ח' מ'ר ח'ר' 'on something severed', that means a limb which has been cut off a living body, and on which there was not flesh enough to have made healing possible; במ'ר ח'ר' 'on something dead', that means a limb severed from a corpse; ib. 53<sup>b</sup>.

**חלל** *to become* חוללין, *to cease to be sacred*. Shebi. I, 8 ח'ר' ח'ר' עד ש'חולל' until the fruits become available for private use; Y. ib. 33<sup>c</sup> top ח'ר' ח'ר' או עד ש'יעשו what does *ad sheyehōllu* mean? Until they are redeemed (in the fourth year), or until they become *hullin* of themselves (in the fifth year)?

**חלל** 1) [*to set in motion, to begin*. Sifré Num. 134 (ref. to Deut. III, 24) ח'ר' ח'ר' ח'ר' thou hast begun to open the door &c. Dem. VII, 4 ח'ר' ח'ר' ח'ר' Y. ed. (v. Rabb. D. S. a. l. note) and he may at once commence drinking (Maim.; v. infra).—2) *to make חללין; to break a vow; to profane*. Ber. I, c. (ref. to Num. XXX, 3) ח'ר' ח'ר' ח'ר' he himself cannot break a vow, but others may break it for him (absolve him; Hag. 10<sup>a</sup> ח'ר' ח'ר' ח'ר' . . . ח'ר' ח'ר' Ex. R. s. 43 ח'ר' ח'ר' . . .

חכם מִתְּלַל, corr. acc.). Dem. l. c. ומִתְּלַל וְשׁוֹרָה and thus he redeems, and he may drink (R. S.); Tosef. ib. VIII, 7 מִתְּלַל he produces profanation (begets degraded priests), v. תָּלַל II.—3) to turn, change. Yalk. Ex. 392, v. supra.

**Pi.** תָּלַל 1) to break a vow, to profane, to desecrate; to degrade. Deut. R. s. 2 (play on תָּלַל, Deut. III, 24) 'הָאֵתָּה הָאֵתָּה hast thou not broken the oath? (Sifré Num. 134 תָּלַל, v. supra). Ab. III, 11 הַמְּתַלֵּל אֶת הַקֹּדְשִׁים who treats profanely sacred things (causes them to be carried out and burnt). Ab. Zar. 28<sup>a</sup> מְתַלֵּל עֲלֶיהָ וְכ' you may desecrate the Sabbath for the sake of curing it; a. fr.—Esp. to cause the loss of the priestly status. Macc. 2<sup>a</sup> הַמְּתַלֵּל אֶת הַמְּתַלֵּל he (the priest marrying a divorced woman) who causes the loss of priestly status (to his issue) does not lose the priestly status himself; לְהַבִּיאַת הַתָּלַל he who intended to cause the loss of priestly status (by false testimony) and did not succeed.—2) (v. Deut. XIV, 24, sq.) to redeem, to make available for private use. Maas. Sh. I, 2; a. fr.

**Pa.** תָּלַל 1) to be removed from the priestly status, become a תָּלַל. Kidd. 77<sup>a</sup> (ref. to Lev. XXI, 15 'he shall not degrade') 'הָאֵתָּה הָאֵתָּה no degradation shall be caused—which can only refer to a person who had a status and now becomes degraded (i. e. his wife).—2) to be redeemed, to become secular again. Part. מְתַלֵּל, f. מְתַלֵּלָה. Dem. V, 1, a. fr. על הַמְּעוֹרָה and it is redeemed by setting aside its value. Maas. Sh. II, 10 סֵלַע זוֹ (not זוֹ, v. Rabb. D. S. a. l.) this Sela (which has been set apart as an equivalent for second tithes) shall be redeemed against the wine which the clean (sons of mine) may drink in Jerusalem, i. e. I buy with this Sela only that portion of the wine which the clean may drink. Ib. תָּלַל הָאֵתָּה הָאֵתָּה מְתַלֵּלִים וְכ' that money (dedicated for purchasing equivalents in Jerusalem) shall be redeemed against thy fruits; a. v. fr.—3) to be loosely joined, to be a movable link. Sabb. 52<sup>b</sup> מְתַלֵּלִין referring to movable links, (v. תָּלַל I). Y. Pes. I, 27<sup>c</sup> top מְתַלֵּלִין when the vessels can be rolled about, opp. אֶתְּלַל close together (v. תָּלַל).

**Hithpa.** תִּתְּלַל, **Nithpa.** תִּתְּלַל 1) [to be perforated,] (of bowels) to be loose. Esth. R. to I, 8 שִׁתְּלַל מְעִירָא.—2) to be profaned, desecrated, degraded. Ab. I, 11. Macc. 2<sup>a</sup>, v. supra. Yeb. 79<sup>a</sup> וְאֵל תִּתְּלַל וְכ' rather than that the name of the Lord be profaned in public; a. fr.

**תָּלַל I** ch. same, 1) to perforate, v. תָּלַל. —2) to degrade, profane. Part. pass. תָּלַל, f. תָּלַלָה. Targ. O. Lev. XXI, 14.—3) (denom. of תָּלַל) to be profaned. Targ. Ez. XXII, 26 תָּלַלָה.

**Pa.** תָּלַל 1) to desecrate, profane, degrade. Targ. Prov. XXX, 9; a. e.—Part. pass. מְתַלֵּל, f. מְתַלֵּלָה. Targ. O. Lev. XXI, 7 (ed. Berl. מְתַלֵּל, Regia מְתַלֵּלָה).—Y. Kil. IX, 32<sup>b</sup> top, a. e. 'הָאֵתָּה הָאֵתָּה did we perhaps desecrate the Sabbath?—Ber. 6<sup>a</sup> מְתַלֵּלִין Ms. (ed. מחליין); a. e.—2) to redeem. B. Mets. 44<sup>b</sup> מְתַלֵּלִין לֹא אֶפְרָא we dare not redeem coins with goods.

**Af.** תָּלַל, תָּלַל same, to desecrate. Targ. O. Lev.

XIX, 8. Targ. Am. II, 7 לֹא תִתְּלַל (ed. Lag. לא תִתְּלַל); a. fr.—Part. pass. f. מְתַלֵּלָה, v. supra.

**Ittaf.** תָּלַל, תָּלַל, תָּלַל to be profaned. Targ. Ez. XXXVI, 23 (not תָּלַל). Ib. VII, 24; a. fr.—Snh. 51<sup>a</sup> הִיבֵא הַשְׁחָא if she degraded herself now; וְקִרְיָמָא she was degraded before this.

**תָּלַל II** (cmp. תָּלַל, (mostly) **Pa.** תָּלַל (v. preced.) [to turn in a hollow space,] to wash, rinse. Targ. II Chr. IV, 6. Targ. Lev. I, 9; a. fr.—Hull. 113<sup>a</sup> בִּי טְבַחָא when they washed the meat in the slaughter house.

**Af.** תָּלַל same. Targ. Ruth III, 3.—Hull. 95<sup>b</sup> top 'הָאֵתָּה הָאֵתָּה (or מְתַלֵּל) Ar. (ed. מחליין) he was washing an animal's head in the river, v. תָּלַל.

**תָּלַל I** m. (b. h.; תָּלַל) cut all around, beheaded, in gen. slain. Sot. 45<sup>b</sup> (ref. to Deut. XXI, 1) וְכ' וְכ' slain but not strangled, וְכ' וְכ' slain but not rolling in dying agony. Ib. IX, 4 מְצִיאָיו ה' מִצִּיאָיו from the place where he has been cut, that means, (the measurement starts) from his throat, v. תָּלַל III. Y. Naz. VII, 56<sup>c</sup> (ref. to Num. XIX, 18) כָּל שֶׁהָיָה ה' כָּל שֶׁהָיָה *behalal* means whoever is slain, 'זֶה אֲבֵר וְכ' *behalal* means a severed limb . . . . without sufficient flesh, v. תָּלַל, *Nif.*—Hull. 3<sup>a</sup>, a. e. (ref. to Num. XIX, 16) הָרֵב הָרֵב הָרֵב a sword (with which a person has been killed) has the same levitical status as a slain body. Koh. R. to VIII, 10; Yalk. Ps. 808, a. e. (play on מְתַלֵּל Job XV, 20) מֵת וְכ' (the wicked man even in his life-time) is dead and beheaded; Tanh. Yithro 1 מֵת וְכ' (corr. acc.); ib. ed. Bub.; a. fr.—Pl. תָּלַלִּים. Sot. 45<sup>a</sup>; a. e.

**תָּלַל II** (b. h.; תָּלַל) [put outside,] *halal*, one unfit for priesthood on account of his father's illegitimate connection (Lev. XXI, 7; 14, sq.). Kidd. IV, 6. Snh. 51<sup>a</sup>; a. fr.—Pl. תָּלַלִּין, תָּלַלִּין. Kidd. 77<sup>a</sup>, v. מְקַרְנֵן; a. e.—Fem. תָּלַלָה the female issue of a priest's illegitimate connection, or a priest's wife illegitimately married to him. Ib. 'זֶה מְתַלֵּלָה, v. זָכָר; a. fr.—Pl. תָּלַלִּין. Ib., v. מְקַרְנֵן; a. e.

**תָּלַל III** m. (תָּלַל) 1) cavity, empty space, hollow; throat; inside. Ukts. II, 8 תָּלַל אֶת תָּלַלָהּ you squeeze its cavity (compress it); Y. Yoma VIII, 44<sup>d</sup> bot. (v. Löw, Pfl. p. 123). Ab. Zar. 28<sup>a</sup> 'זֶה שֶׁל ה' מְכַה שֶׁל ה' an internal sore (as in the mouth, throat &c.). Y. ib. II, 40<sup>d</sup> top; Y. Sabb. XIV, 14<sup>d</sup> top 'הָאֵתָּה הָאֵתָּה וְכ' what-ever is in the throat and farther inside may be cured on the Sabbath, opp. to הַשְׁפָּחָה; cmp. Sot. 45<sup>b</sup> quot. s. v. תָּלַל I. Hull. III, 1 if the heart is perforated לְבָרִית up to its chamber. Ber. 19<sup>b</sup> טַפַּח ה' a hollow space of one hand-breadth. Hull. 44<sup>b</sup>. Pes. 54<sup>a</sup> תָּלַלָהּ the formation of its interior; a. fr.—Pl. תָּלַלִּים. Ber. 60<sup>b</sup>, v. תָּלַלִּין.—2) (cmp. תָּלַלִּין) intricacy, devices. Sabb. 11<sup>a</sup> שֶׁל תָּלַלִּין the devices of political government.

**תָּלַל, תָּלַלָה, תָּלַלָה** ch. same, 1) space, cavern, hole. Targ. Y. Lev. XXIII, 42.—Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> בִּי יִהְיוּ בִּי put them into a cavern. Ab. Zar. 28<sup>b</sup> הָרֵב הָרֵב הָרֵב neck-hole of a garment. Y. ib. II, 40<sup>d</sup> top עֵינָא עֵינָא (כְּחַל לֹה) considers the eye like an

inner organ (for treatment on the Sabbath, v. preced.).—2) pl. חֲלָלִי, in דעלמא *the underground treasures of the world*. Snh. 97<sup>a</sup>; B. Mets. 49<sup>a</sup> (חללא, corr. acc., v. Rabb. D. S. a. l. note 6).—3) *secrets*. Sabb. 77<sup>b</sup> if they asked him עלמא כל ד' about all the secret processes of nature.

חֲלָלָה f., v. חָלַל II, a preced. w.

חֲלָלִים I (b. h.; cmp. חֲלָב [to be soft, moist, viscous,] to have good humors, to be well. Part. pass. חֲלָלִים, f. חֲלָלִימָה, sane, opp. to שוטה; well, opp. to חולח. Tosef. Ter. I, 3 'ח' . . . פעמים if one is at times insane, at times sane; R. Hash. 28<sup>a</sup> חֲלָלִים (Ch. form).—Y. Gitt. VII, beg. 48<sup>c</sup>.—Pes. 78<sup>b</sup>.—Fem. חֲלָלִימָה. Y. Yeb. XIV, beg. 14<sup>b</sup>.

חֲלָלִים ch. same, v. חָלַם.

Pa. חֲלָלִים to join closely. Kidd. 25<sup>a</sup> שפוזרירא 'דח' זמנין דח' שפוזרירא sometimes a man closes his lips firmly. Ar. (ed. שפוזרירא).

חֲלָלִים II (b. h.; v. preced. wds.) [to gather humors, to sleep well (cmp. חֲלָשׁ).—Denom. חֲלָלִים (cmp. ἐνύπνιος, somnium) dream; from which חֲלָלִים to dream. Ber. 55<sup>b</sup> חֲלָלִים I had a dream. Ib. חֲלָלִים לו' חֲבִירו' a dream which his neighbor had about him. Tosef. Sabb. VI (VII), 7 שרתא חֲלָלִים חֲלָלִים that you may have dreams; a. fr.

חֲלָלִים, חֲלָלִים ch. same. Targ. Gen. XXXVII, 5. Ib. XII, 1; a. fr.

Af. חֲלָלִים to consult an interpreter of dreams or a dreamer. Targ. Jer. XXIX, 8, v. חֲלָמָא.

חֲלָלִים, v. חֲלָלִים.

חֲלָלִי, חֲלָלִי m.ch.=h. חֲלָלִים. Targ. Gen. XXXVII, 6; a. fr.—Ber. 56<sup>a</sup> חֲלָלִי my dream. Ib. חֲלָלִי in our dream; a. fr.—Pl. חֲלָלִי, חֲלָלִי, חֲלָלִי. Targ. Joel III, 1; a. fr.—[Targ. Job VI, 6 מרי חֲלָלִי, ed. Lag. לזמא, ed. Wil. חֲלָלִי, ed. Wil. חֲלָלִי.]

חֲלָלִי m. (preced., v.P.Sm.1284) dreamer, or interpreter of dreams.—Pl. חֲלָלִי, constr. חֲלָלִי. Targ. Jer. XXIX, 8 'ח' חֲלָלִי חֲלָלִי (not 'ח' חֲלָלִי) your dreamers (or interpreters) whom you consult.

חֲלָלִי (חֲלָלִי) f. (חֲלָלִי I) a sort of cement used for making vessels. Kel. XI, 4 (Ar.a.ed. Dehrenb. (חֲלָלִי); Tosef. ib. B. Mets. I, 4, sq.

חֲלָלִי II f. (v. preced.) joint, seam in leather; cmp. חֲלָלִי. Sabb. 91<sup>b</sup> bot. 'ח' מקום ח' the place where the bag is joined (which the thief might rip to take possession of its contents).

חֲלָלִי, חֲלָלִי f. (חֲלָלִי I) name of several mucilaginous plants (v. P.Sm.1284 s. v. חֲלָלִי, prob. mallows. Y.Kil. V, end, 30<sup>a</sup>; Y. Ber. VI, 10<sup>b</sup> bot. חֲלָלִי (read: 'חֲלָלִי'); Tosef. Kil. III, 12 חֲלָלִי ed. Zuck. (Var. חֲלָלִי).

חֲלָלִי (חֲלָלִי) m. (v. preced.) yolk, yellow of an egg. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup> (corr. as in Ab. Zar. I. c.). Y.

Ter. X, 47<sup>b</sup> bot. חֲלָלִי (read: בחֲלָלִי, v. Tosaf. to Hull. 64<sup>b</sup>, s. v. חֲלָלִי); v. חֲלָלִי. [Ar. reads חֲלָלִי.]

חֲלָלִי ch. same. Targ. Job VI, 6 ed. Wil. (v. חֲלָלִי).

חֲלָלִי, חֲלָלִי f. (b. h.; v. preced. wds.) mucilaginous juice of mallows, used for the preservation of gourd seed. Kil. I, 8 (Y. ed. a. Ar. חֲלָלִי . . . , Mish. a. Babli ed. חֲלָלִי . . .).

חֲלָלִי, v. חֲלָלִי.

חֲלָלִי pr. n. pl. Hallamish (Rock), a place near Naveh (v. חֲלָלִי III) and inhabited by hostile gentiles. Lev. R. s. 23; Cant. R. to II, 2; Lam. R. to I, 17.

חֲלָלִי, v. חֲלָלִי; חֲלָלִי, v. חֲלָלִי.

חֲלָלִי, v. חֲלָלִי.

חֲלָלִי (b. h.; cmp. חֲלָב, חֲלָלִי) [to be smooth, glistening sharp-edged.] 1) to cut. Denom. חֲלָלִי, חֲלָלִי.—2) (cmp. חֲלָלִי) to pass by, be gone. Num. R. s. 10 (ref. to חֲלָלִי, Prov. XXXI, 8) 'ח' 'ח' of him who passed away and went &c.—3) to change, exchange. Y. Ber. II, 5<sup>e</sup> top חֲלָלִי חֲלָלִי let us change our meeting-place. Dem. III, 5 חֲלָלִי חֲלָלִי (Y. ed. חֲלָלִי, Pi.) suspected of exchanging (the provision in her trust). Ib. 6 חֲלָלִי חֲלָלִי to replace what has been spoiled; a. fr.

Pa. חֲלָלִי same. Yalk. Gen. 148 חֲלָלִי who will replace him? (v. חֲלָלִי). Dem. III, 5, v. supra; a. e.

Hif. חֲלָלִי 1) to exchange, barter. B. Mets. VIII, 4 חֲלָלִי if one exchanges a cow for an ass.—Dem. l. c. חֲלָלִי חֲלָלִי, v. supra; Hull. 6<sup>b</sup> חֲלָלִי חֲלָלִי, a. fr.—2) to drive young shoots, to grow again. Erub. 100<sup>b</sup>; a. e., v. חֲלָלִי. Pesik. R. s. 11 'ח' חֲלָלִי, v. חֲלָלִי.—3) to change; to reverse. Erub. 9<sup>a</sup> חֲלָלִי חֲלָלִי provided they do not change carriers. Sabb. 8<sup>b</sup>; a. fr.—Erub. 99<sup>a</sup> חֲלָלִי חֲלָלִי it is not necessary to reverse (the authorities; Bets. 3<sup>b</sup>, a. e. חֲלָלִי, v. חֲלָלִי).—Part. pass. חֲלָלִי, f. חֲלָלִימָה. Ib. חֲלָלִי חֲלָלִי the statement must be reversed (the authorities for the two opinions must be exchanged); Bets. 3<sup>a</sup>.—4) to be ambiguous, to equivocate. Snh. 92<sup>a</sup>; a. e. חֲלָלִי חֲלָלִי he who equivocates in his speech, is like an idolater.

Nif. חֲלָלִי, Hithpa. חֲלָלִי, Nithpa. חֲלָלִי 1) to be exchanged, mixed up. Y. Pes. VI, 33<sup>e</sup> bot. חֲלָלִי חֲלָלִי a thing which is not likely to be exchanged (by mistake); ib. חֲלָלִי חֲלָלִי; ib. top. Ab. Zar. 17<sup>b</sup> חֲלָלִי חֲלָלִי money set aside for Purim was mixed up with money &c. Nidd. 52<sup>a</sup> 'ח' חֲלָלִי חֲלָלִי and thou madest a mistake between *Iyob* and *oyeb*; B. Bath. 16<sup>a</sup> חֲלָלִי חֲלָלִי I make no mistake; a. e.—2) to change (in appearance). Pesik. R. s. 29(—30—30) חֲלָלִי חֲלָלִי you have changed (beyond recognition) through starvation; 'ח' חֲלָלִי חֲלָלִי you will change through plenty. Yalk. Gen. 133 חֲלָלִי חֲלָלִי what name I may be ordered to assume in turn.—3) to be succeeded, relieved, transferred. Lev. R. s. 23, end חֲלָלִי חֲלָלִי the king has been succeeded

(displaced; Num. R. s. 9, beg. 'מז' וכו'). Yalk. Deut. 813 ביון 'מז' וכו' when the governor was recalled and another &c. Num. R. s. 5, beg. 'מז' וכו' to be transferred from one service to another. Y. Taan. II, beg. 65<sup>a</sup> דיו 'מז' וכו' took turns in guarding it.

**חלף** I, **חליף** ch. same, *to pass by, be gone*. Targ. Cant. II, 11. Targ. Job IX, 11. Ib. 26; a. e.

**Pa.** חליף 1) *to pass repeatedly, promenade*. Kidd. 12<sup>b</sup> 'מז' וכו' went up and down in front of the house of his father-in-law (to attract the attention of his mother-in-law).—2) *to exchange*. Targ. O. Lev. XXVII, 10; a. e.—Hull. 6<sup>b</sup> 'מז' וכו' so much the more may she be suspected of exchanging (substituting something of her own). Meg. 7<sup>b</sup> 'מז' וכו' (v. Rabb. D. S. a. l. note 8; some ed. *Ithpa.*) used to exchange their meals (on Purim).—*Part. pass.* f. **חלפא**. Y. Peah IV, 18<sup>d</sup> bot., a. e. *מז' שריתיה*, v. preced. **Hif.**

**Af.** חלף same. Targ. O. l. c.; a. e.  
**Ithpa.** חלפא, **אחלפא**, **אחלפה**, **אחלפה** *to be exchanged; to change; to disappear*. Targ. Ps. XC, 5; a. fr.—Gen. R. s. 78, beg. 'מז' וכו' change their names. Hull. l. c. (ed. *חלפא* Rashi (ed. *חלפא*) and do we not apprehend an exchange?—Meg. l. c., v. supra.—R. Mets. 59<sup>b</sup>, v. חסר II.

**חלף** I m. (preced. wds.) 1) *shoot*.—**Pl.** חלפא, constr. **חלפא**. Bets. 3<sup>b</sup>; Yeb. 81<sup>b</sup>; Zeb. 72<sup>b</sup> 'מז' וכו' the young shoots of beet growing out of the root; OrL. III, 7 Ms. M. (ed. *חלפא* Y. ed. *חלפא*); Tosef. Ter. V, 10 *חלפא* ed. Zuck. (Var. *חלפא*); Ukts. I, 4 *חלפא*. V. חלפא, חלפא, חלפא.—2) *rush*, v. חלפא.

**חלף** II m. (preced. wds.) *reversion*. Y. Sabb. VII, 9<sup>c</sup> 'מז' וכו' is not perhaps the reverse the case?

**חלף** pr. n. pl. (b. h.) **Helef**, a place in Naftali. Y. Meg. I, 70<sup>a</sup> bot. (ref. to Josh. XIX, 33) 'מז' וכו' *me-Helef* is (the present) **H.** Y. Erub. II, 20<sup>a</sup> top 'מז' וכו' . . . בהורי 'מז' וכו' R. Jerem. taught at H. &c.

**חלף** II, **חולף** m. st. constr. (חלף) *in place of, instead*. Targ. Ex. XXI, 24; a. fr.—Sabb. 129<sup>a</sup> 'מז' וכו' life for life (meat is required after bloodletting), **חלף** red (wine) for red (blood).—**Pl.** חלפא, with suffix **חלפא** in his place. Targ. Prov. XI, 8 Ms. (ed. *חלפא*, ed. Lag. both words).—**f.** (an adaptation of *αλεψυδρα*) [*change of order*], **clepsydra**, a water clock used in courts of justice for measuring the time given for argument. Gen. R. s. 49 (not *סדרה*); Yalk. ib. 83.

**חלפא**, v. חלף.

**חלפא** or **חלפא**, v. חלף I.

**חלפא**, v. חלף.

**חלפא** pr. n. m. **Hälafra**, R. H., a Tannai, father of R. José. Ab. III, 6. Taan. II, 5. B. Kam. 70<sup>a</sup> 'מז' וכו' my father H.; Tosef. B. Bath. II, 10 (read: 'מז' וכו'); a. fr.—V. חלפא.

**חלפא** or **חלפא** f. (v. חלפא II) a species of *willow*, corresp. to h. **צפצפה**. Succ. 34<sup>a</sup> 'מז' וכו' what formerly was called **h.** is now named *arabta* and vice versa; (Rashi reads **חלפא**, Ms. M. corrupt vers., v. Rabb. D. S. a. l. note; Sabb. 36<sup>a</sup> 'מז' וכו' *צפצפה*).

**חלץ** (b. h., v. Ges. H. Dict.<sup>10</sup> s. v. חלץ I, II) 1) *to surround, fortify; to gird, arm*. Yalk. Gen. 133 (fr. Midr. Vayis' u) **חלצו** *they armed themselves*, v. **Pi. a. Hif.**—2) *to untie, loosen, tear out; to strip, lay bare*. M. Kat. 22<sup>b</sup> 'מז' וכו' one bares the shoulder (in mourning). Ib. IV, 7 (24<sup>b</sup>) **חלצו**. B. Mets. 59<sup>b</sup> 'מז' וכו' and took his shoes off. Y. M. Kat. III, 82<sup>b</sup> 'מז' וכו' he takes them (the T'fillin) off; Ber. 23<sup>a</sup>; Y. ib. II, 4<sup>c</sup>.—Pes. 4<sup>a</sup>; M. Kat. 20<sup>b</sup> 'מז' וכו' take my shoes off. Hull. 90<sup>b</sup> 'מז' וכו' he takes the sinew out and puts it on the pile &c. Tosef. Neg. VI, 10 'מז' וכו' when he has to tear out (a leprous stone), v. **חלץ**.—Y. Ab. Zar. II, end, 42<sup>a</sup>; Tosef. ib. IV (V), 8 'מז' וכו' in order to loosen the stones (of the olives); a. fr.—**Part. pass.** **חלוצה**, f. **חלוצה**, pl. **חלוצות**, f. **חלוצות**. Y. Sot. I, beg. 16<sup>b</sup> 'מז' וכו' her arms bared.—Sabb. 137<sup>a</sup>, a. e. **חלצו** 'מז' וכו' the fever left him.—**Esp. to perform the ceremony of taking off the Yabam's shoe** (v. **חלצו**); **חלצו** 'מז' וכו' *to arrange the Hälitsah, to act as judge*; **חלצו** 'מז' וכו' *to have the shoe taken off for refusing the levitical marriage*; **חלצו** 'מז' וכו' *to take the shoe off*. Yeb. 102<sup>a</sup> 'מז' וכו' did you ever see him act as a judge at a **Hälitsah**? Ib. IV, 1 'מז' וכו' if one gave **Hälitsah** to his sister-in-law, and it was found out afterwards &c. Ib. III, 1 'מז' וכו' they must be released by **hāl**, but must not be married by the **yabam**. Ib. XII, 1 'מז' וכו' if she performed the ceremony with a leather shoe. Ib. 102<sup>a</sup> 'מז' וכו' you may have the ceremony performed with &c. Ib. <sup>b</sup> 'מז' וכו' *perhaps she has performed the ceremony of hāl*, on one of the brothers. Ib. 'מז' וכו' if one performed the ceremony on an adult... Ib. (ref. to Hos. V, 6) 'מז' וכו' is it written, He had his shoe taken off by them (the Lord being the rejecting party)? It is written, He took their shoe off &c., v. next w.; a. v. fr.—**חלצו** *a woman released from levitical marriage by Hälitsah*. Ib. VII, 1. Ib. IV, 12 'מז' וכו' his rejected sister-in-law; a. fr.

**Nif.** **חלץ** *to be peeled off*. Y. Sabb. XX, 17<sup>c</sup> bot. 'מז' וכו' and his skin will peel itself off.

**Pi.** **חלץ** 1) *to extract, loosen, to deliver*.—2) *to gird, strengthen*. Yeb. 102<sup>b</sup> (in a discussion about the meaning of **חלצו**, Deut. XXV, 9) **חלצו** but do we not read (Job XXXVI, 15), He *girds* the poor? Answ. It means, He will *deliver him* from the judgment &c. Ib. (after ref. to **חלצו**, Is. LVIII, 11) the root **חלץ** means both (girding and loosening), but here (Deut. l. c.), if it meant *tying on*, it would read **חלצו** she shall tie his shoe on his foot.

**Hif.** **חלץ** 1) *to loosen, untie*; 2) *to gird, arm*; 3) *to deliver*; 4) *to smoothen, give ease of mind*. Lev. R. s. 34 (ref. to **חלצו**, Is. l. c.) **חלצו** (Ar. **חלצו**) (which means) He shall *loosen* as in Deut. l. c., *gird* as ib. III, 18, *deliver* as in Ps. CXL, 2,

and *give ease* as in the Sabbath prayer after meal רצוה חֶלֶץ and *be pleased to give us ease of mind*. V. חֶלֶץ.

**חֶלֶץ** ch. same, 1) *to take off, undress*. Part. pass. חֶלֶץ. Targ. II Sam. VI, 20.—Lam. R. introd (R. Joh. 1) לְמִיחֶלֶץ without shoes. M. Kat. 22<sup>b</sup> לְמִיחֶלֶץ to bare their shoulders.—2) *to withdraw*. Yeb. 102<sup>b</sup> עָמָא דְהָא לִיהָ a people from which its lord has withdrawn (with ref. to חֶלֶץ מִדָּם, Hos. V, 6).—3) *to perform the rite of ḥālitsah*; v. infra.

**Pa.** חֶלֶץ 1) *to perform or arrange the rite of ḥālitsah*. Ib. יֵאָמְרוּ יְבָמֵי דְחֶלְצָהּ (or דְחֶלְצָהּ) suppose brothers would untie the shoe of their sister-in-law, would this be of any legal consequence? Ib. אָמַר לָא הוּאִי חֶלְצָהּ אֵינָא I should not have allowed a ḥālitsah except &c.; a. fr.—2) *to undress, strip*. Targ. I Sam. XXXI, 9. Ib. 8 (h. text לפשט); Targ. I Kings XI, 15 (h. text לפשט).

**חֶלְצִים** m. du. (b. h.; חֶלֶץ 1) *loins*. Hag. 14<sup>b</sup> יֵצֵא חֶלְצִיהָ is thy offspring; a. e.

**חֶלֶק** (b. h.) 1) *to be smooth, to be viscous*. V. חֶלֶק.—2) (denom. of חֶלֶק) *to assign, allot*.—חֶלֶק כְּבוֹד *to honor, pay regards*. Ber. 19<sup>b</sup>, a. e. אין חֶלֶקִין וְכִי כל מקום . . . wherever the desecration of the name of the Lord is threatened, no regards must be paid to a teacher. Zeb. 102<sup>a</sup>; a. fr.—3) (denom. of חֶלֶק) *to divide (by lot); to part; to take a share*. Peah III, 5 שְׁחֶלְקוּ brothers who divided an estate. B. Mets. I, 1, a. fr. יִחְלְקוּ they shall divide the object (equally). Zeb. XII, 1 אין חֶלֶקִין וְכִי take no share &c. Hull. 65<sup>a</sup> חֶלֶק אֶת רִגְלֵי וְכִי if the birds parts its toes (on the rope) so that there be two on each side &c. Y. Sabb. VII, 9<sup>c</sup> bot. חֶלֶק אֵינֶנּוּ if a prohibition (included in a law) is specified again for a purpose, it does not intimate a division (that each single act of the class must be atoned for singly, v. חֶלְצָהּ). Tosef. Dem. VI, 1 חֶלֶקֶן he divides the fruits with the landlord. [Ib. 2 חֶלֶקֶן, read: חֶלְצָהּ.] Y. ib. VI, beg. 25<sup>a</sup> חֶלֶקֶן if the property is farmed from an Israelite, he divides the produce (before separating T'rumah); a. v. fr.—4) (with על) *to differ with, object, oppose*. Y. Sabb. XV, beg. 15<sup>a</sup> חֶלֶקֶן עַל וְכִי how is it? do they differ with &c.?—Ber. 27<sup>b</sup> חֶלֶקֶן עַל יִשְׁבְּתוֹ וְכִי וְכִי (Ar. חֶלְצָהּ, Nif.) he who opposes (the school of) his teacher. Ber. l. c. חֶלֶקֶן בְּדַבְרֵי וְכִי is there any one here differing from this opinion?; a. v. fr.—Part. pass. חֶלְצָהּ, pl. חֶלְצָהּ, *divided, interrupted; disputed; of different opinion*. Mikv. VIII, 2 חֶלְצָהּ interrupted flow of urin.—B. Bath. 176<sup>a</sup> חֶלְצָהּ חֶלְצָהּ &c. Ib. IX, 10 (158<sup>b</sup>) חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ we grieve over the divided opinions, and you come to assert a division for us on things on which they (the schools of Shammai and Hillel) agree?; (Y. Shek. III, beg. 47<sup>b</sup> חֶלְצָהּ). Y. Keth. I, end, 26<sup>a</sup> חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ differs with his father; a. fr.—Tosef. Yoma V (IV), 6, a. e. חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ there are four persons under different categories as to atonement. Arakh. 10<sup>b</sup> חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ which differs (from other days) as regards sacrifices. Ib. חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ the numbers of sacrifices are different each day.

**Nif.** חֶלֶק 1) *to be divided, distributed*. Midr. Till. to Ps. XXVII (ref. to חֶלֶק, Ex. XV, 9) אֶחָדִים I shall be divided (plundered).—2) *to differ*. Hag. 16<sup>b</sup> חֶלֶקֶן בְּהָא חֶלֶקֶן the great men of the age differ about it. Ber. 27<sup>b</sup>; Snh. 110<sup>a</sup>, v. supra. Keth. XIII, 1; a. fr.

**Hif.** חֶלֶק 1) *to smoothen, make even, level; to improve the appearance*. Maasr. I, 8 מְשִׁיחֶלֶקֶת from the moment that he smoothen the cake of figs (by rubbing it with figs or grapes). Ib. חֶלֶקֶת בְּעִנְבִּים if one uses grapes for smoothening.—Shebi. IV, 4 בְּמִחֶלֶקֶת when one levels a field (by taking out plants); expl. ib. חֶלֶקֶת הַמִּדְּוָיִל *levelling* means taking out (at least) three plants next to each other, contrad. חֶלֶקֶת, taking out one or two plants.—Peah III, 3, v. חֶלֶקֶת; a. e.—Transf. *to close a tune softly* (piano). Arakh. II, 3 (10<sup>a</sup>) חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת (Talm. ed. חֶלֶקֶת) אֵלֶּא . . . מפני שהוא מְחֶלֶקֶת חֶלֶקֶת חֶלֶקֶת . . . none but a flute solo was used for closing a tune, because it makes a pleasant finale.—3) *to glide, slip*. Erub. X, 14 חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת that the priests might not slip. B. Mets. VI, 3 חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת if the animal injured herself by slipping.—4) *to be smooth*. Yeb. 80<sup>b</sup> חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת his flesh is smooth.

**Hof.** חֶלֶק 1) *to be injured by slipping*. B. Kam. 47<sup>b</sup> חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת the animal was injured by tripping over the fruits.—2) *to be smoothed*. Part. חֶלְצָהּ, pl. חֶלְצָהּ. B. Mets. 103<sup>b</sup> חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ smoothed (peeled) poles.—[3) *to be divided up*, v. infra.]

**Pi.** חֶלֶק *to divide, distribute, part*. Y. Keth. II, beg. 26<sup>a</sup> חֶלֶק חֶלֶק חֶלֶק come and divide with me &c. Y. Peah VIII, 20<sup>c</sup> top; Y. Shebi. VI, beg. 36<sup>b</sup> חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת the seven years during which they distributed the land (among the tribes); Zeb. 118<sup>b</sup>.—B. Bath. IX, 7 חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת if one disposes (wills) . . . by word of mouth; a. fr.—Sabb. 70<sup>a</sup>, a. e. חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת [Arakh. II, 3 (10<sup>a</sup>), v. supra.]—Part. pass. חֶלְצָהּ a) *divided up, plundered*. Yalk. Ex. 249 (ref. to חֶלֶק, Ex. XV, 9) חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת I shall be divided up among them, v. Nif.; Mekh. B'shall, Shirah, s. 7 חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת distinct, separate. Tanh. Huck. 6 חֶלֶקֶת חֶלֶקֶת חֶלֶקֶת and they are different from one another (in the range of their intellects).

**Hithpa.** חֶלְצָהּ, **Nithpa.** חֶלְצָהּ *to be divided, distributed; to part, separate*. Par. III, 11 חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ was distributed among &c.—Snh. 34<sup>a</sup>, v. חֶלְצָהּ.—Sifré Num. 132 חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ the land was divided up according to the census taken at their going out from Egypt. Ib. חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ the land was allotted to each tribe (in a lump), according to its population. Ib. חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ it was divided according to value; B. Bath. 122<sup>a</sup> חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ לא חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ he separated himself from his armies (for prayer). Ib. חֶלְצָהּ חֶלְצָהּ חֶלְצָהּ and because his camp was thus divided (some praying, others not praying); a. fr.

**חֶלֶק (חֶלְצָהּ)** m. (preced.) 1) *smooth, blank* (paper); empty. Y. Sabb. VIII, 11<sup>b</sup> חֶלֶק חֶלֶק חֶלֶק if there is blank space on it enough for &c. Snh. 17<sup>a</sup> חֶלֶק חֶלֶק חֶלֶק and two ballots he left blank; a. fr.—חֶלֶק (ריקם) *to go out without having effected anything*. Sifré Num. 131 חֶלֶק חֶלֶק חֶלֶק



ed.; Yalk. Lev. 631 (Yalk. Ex. 178 רירקס); Yalk. Hos. 517 חולק.—Gen. R. s. 11 להוציאך ד' אי אפשר I cannot dismiss you without an answer; a. e.—Fem. חלקה Kel. XXIV, 7 ד' and a plain board (without a receptacle). Midd. II, 5; Succ. 51<sup>b</sup> בראשונה ד' היתה formerly the compartment was plain (without a guarded balcony), v. בציצה.—Pl. חלקות Tosef. Ohol. XV, 1.—\*2) *division*. Kerith. 7<sup>a</sup>, a. fr. ד' ד', v. ד' ד' [prob. to be read: חלק, divide!]

**חֶלֶק** m. (b. h.; preced. wds.) [*smooth stone* used for casting lots, v. I Sam. XVII, 40 **חֶלֶקִי**; emp. גורל, גורל; emp. Is. XXXIV, 17; Ps. XXII, 19,] *lot, share, portion*. Snh. X (XI), 1 לְעוֹלָם חֶלֶק a share in the world to come. Sabb. 118<sup>b</sup> מִי יָרַח חֶלֶקִי Oh, that my lot fell among &c.; M. Kat. 18<sup>b</sup> יָרַח חֶלֶקִי עִם a. fr.—Sifrē Deut. 312 לִי חֶלֶקִי give me my estate (my title) back, v. גָּזַר. — *Pl.* חֶלֶקִים. B. Mets. I. 1 שְׁלוֹשָׁה חֶלֶקִים three portions (fourths). Sabb. 34<sup>b</sup> מִלִּי שְׁלוֹשָׁה חֶלֶקִי three parts of a mile, expl. three fourths; מִלִּי שְׁנַיִם חֶלֶקִי two thirds; a. fr.

חֵלֶק or חֵלֶק, a fictitious name, v. חֵלֶק.

חֵלֶק m. ch. (b. h. חֵלְקָה, v. חֵלֶק) *lot, field*. Targ. Y.  
II Gen. XLIX, 21 (Var. חֵלְקָה).—*Pl. constr.* חֵלְקֵי. Targ.  
I Chr. VIII, 8 Var. (ed. חֵלְקֵי).

**חֵלֶק**, **חֵלֶק** f. (preced.) 1) same, *lot, field*. Targ. Prov. XXIII, 10.—**חֵלֶקְתָּא**. Targ. Mic. II, 4 **חֵלֶקְתְּהוֹן** (Var. **חֵלֶקְתְּהוֹן**, ed. Lag. **חֵלֶקְתְּהוֹן**; h. text **חֵלֶקְתְּהוֹן**).—2) *share, portion, helka*, a market term for a certain portion of meat; cmp. **חֵלֶקְתָּא**. Bets. 29<sup>a</sup>.

v. חוּפֵּץ, חַלְפָא

**חֲלֵקָא** m. (cmp. חֲלֹק [shirt,] husk.—Pl. חֲלֵקָא. M. Kat. 13<sup>b</sup> רֶשֶׁקֶל חֲלֵקָיֶיהָ (Rashi רֶשֶׁקֶל חֲלֵקָא) its husks are taken off; (Ms. M. רֶשֶׁקֶל חֲלֵקָיֶיהָ he made its parts even, divided the grain into two); v. חֲלֵקָא II.

סְלִיקוּסְתָּא v. חֶלְקוּסְתָּא

**חִלְקִיָּה** (b. h.) pr. n. m. *Hilkiya*, *Hilkiah*, 1) the high priest in the reign of Josiah. Meg. 14<sup>b</sup>; Yalk. Josh. 9; a. e.—2) father of Jeremiah the prophet. Num. R. s. 8, end. Snh. 95<sup>a</sup>, a. fr.—3) name of several Amoraim. Y. B. Bath. III, 14<sup>a</sup>; Bab. ib. 39<sup>b</sup>.—Y. Shek. I, 46<sup>b</sup>; a. e. (v. Fr. M'bo p. 85<sup>a</sup>).—Kidd. 33<sup>b</sup>.—Yeb. 9<sup>a</sup>.—B. Mets. 96<sup>b</sup>; a. e.

חֶלְקָא, v. חֶלְקָא.

**חָלַשׁ** (b. h.) 1) *to relax, be weak, prostrated* (cmp. **חָלָה**).—V. **חָלַשׁ**.—2) [*to round, smoothen, denom.* **חָלָשׁ** *smooth stone*; (cmp. **חָלָק**) *ballot*; fr. which **חָלַשׁ** *to cast a lot; to assign*. Pesik. Zakh., p. 22<sup>a</sup> expl. **וַיַּחֲלֹשׁ** (Ex. XVIII, 13) **הַפִּיל עֲלֵיהֶם גִּרְזוֹלוֹ** he (Joshua) cast lots over them (for their destruction). Arakh. IX, 4 (31<sup>b</sup>) **שִׂדְחָא לְלִשְׁכָּה . . וַיַּחֲלֹשׁ** (Mish. ed. **בְּלִשְׁכָּה**) that he might assign his redeeming money to the Temple fund (deposit it there, to assert his privilege of redemption).

**חֲלִישׁ**, part. **חֲלִישׁ** ch. same, 1) *to be weak, get sick*. Targ. Is. II, 9. Targ. Lam. V, 17; a. e.—Pes. 50<sup>a</sup>; B. Bath. 10<sup>b</sup>, נגד.—R. Hash. 17<sup>a</sup>; a. fr.—Yoma 18<sup>a</sup> **חֲלִישׁ דַּעֲוִיָּה** he

might feel discouraged.—2) *to pass away*. R. Hash. l. c. (חזא רחלם . . Yalk. Mic. 559) חזיה רחלם ליה עלמא he saw that his world (life) was passing away (he was sinking rapidly).—3) *to be smooth and fine*. Hull. 48<sup>a</sup> סכנתא רחל a knife whose edge is very fine.—\*4) *to untie, undress*. Gen. R. s. 22 רחל אמר תלובש Ar. ed. Koh. (ed., a. Yalk. ib. 38 תלובש) the one (Abel) said, Take thy clothes off. Ib. s. 75 רחל פורפירא Ar. (ed. שלח) he took off the purple cloak.

*Pa. חָלַשׁ* 1) to weaken, reduce. Targ. Job XII, 21 Ms. (ed. מְחַלֵּשׁ, *Af.*).—2) to smoothen, polish, forge (armour). Ab. Zar. 16<sup>a</sup> מְשֹׁרֵם דְּחָלָשׁ וּב' (Ms. M. דְּחָשׁוּי v. infra) because they forge of them their polished armour.

*Af. אֶתְלֵשׁ* 1) to *weaken*, v. supra.—2) to *cut with a sharp and smooth edge*, opp. to כָּרַעַת to *tear with a notched knife*. Hull. 17<sup>b</sup> (Rashi quoting Ab. Zar. I. c. דחשלי, a. Keth. 77<sup>a</sup> דחרי (מתחיל דחרי to have read דחשיל דחרי) \*3) to *strip*. Targ. Y. II Lev. I, 6 (O. a. Y. יִשְׁלֹחַ). Targ. Y. II Num. XX, 26 ודחשיל (some ed. דחשיל).

**חֶלֶשׁ** m. (v. חֶלֶשׁ, cmp. חֶלֶק) *lot, ballot*. Pesik. Zakh., p. 22<sup>a</sup> (ref. to יוֹחֵלֶשׁ, Ex. XIII, 13) **בַּח לָקַח וְכ'** Amalek was smitten by ballot (v. חֶלֶשׁ). Ib. אַרְבַּעַה שְׁמוֹת נִקְרְאוּ **וְכ'** *the lot has four names, Hēlesh, pūr &c.*; Yalk. Ex. 265.—*Pl.* חֶלֶשֶׁי, חֶלְשֵׁי. Ib. (quotation) **וַיֹּאשֶׁר** **וְכ'** *Sabb. XXIII, 2 (148<sup>b</sup>)* **וְכ'** *lots may be cast for shares of sacred meat &c.* Ib. 149<sup>b</sup> **וְכ'** *מהוּ מַאי מַשְׁמַע דְּהָאֵי חֶלֶשׁ* what evidence is there that *hāla-shim* means lot? (Answ. ref. to Is. XIV, 12).

חלש or חלש *reed*, v. חלש.

**חָלֵשׁ** m. (b.h.; חָלֵשׁ) *weak*. Sabb. 77<sup>b</sup> וְכִי יִרְאֶה הָרִמָּה the fear with which the weak inspires the stronger person.—Ex. R. s. 24; Sifrē Deut. 309; a. e.—*Pl.* חָלֵשִׁים, חָלֵשִׁין. Ex. R. l. c.

**חֲלֹשָׁה, חֲלֹשׁ, חֲלֹשָׁה** ch. same, v. חֲלֹשׁ. Targ. O. Deut. XXVIII, 44. Targ. I Sam. IX, 21.—Pl. חֲלֹשִׁין, חֲלֹשָׁה. Targ. Ex. XXXII, 18.

**חֲלָשָׁה**, **חֲלָשָׁה** f. (preced.) *weakness, laxity*.  
Targ. I Kings XII, 10. Targ. Koh. X, 17; a. e.

**חֲזָרָא** f. ch.=h. חֲזָה; esp. *the priest's portion*. Targ. Num. XV, 20.—Erub. 83<sup>a</sup> **הוּא אֵינוֹ שָׂרִי עֲלֵיהּ** he brought the priest's portion in addition to it.

**חֲלִיתָא** f. (חלל, emp. חִילָתָא I) a loose wicker-work used for making bee-hives, strainers, for wine presses, screens &c. *Snh.* 107<sup>a</sup> חֲלִיתָא ד' behind a screen (Rashi: bee-hive; *Yalk. Sam.* 148 כִּלְתָא). *Ib.* פִּתְחָא לֵד' it (the arrow) made an opening in the screen. *Sabb.* 35<sup>a</sup> א' ב' תרי כורי א' ב' a basket containing two *khori*. *Ib.* 74<sup>b</sup> ה' מֵאן עֲבֵד ד' he who makes a wicker-work on the Sabbath (going through the whole process of cutting reeds &c.). — *Pl.* תְּלִיתָא, דְּקוּלִי וְחִלָּא. *Ab. Zar.* 75<sup>a</sup> ו' חֲלִיתָא דִּיקוּלִי ו' *M. S.* (ed. דְּקוּלִי וְחִלָּא). *Ar. incorr.* (ד' דִּיקָא) the palm or reed strainers which are twined with ropes of palm-rind.

חֲלָפִיתָא, חֲלָפִיתָ, חֲלָתוּתָא, חֲלָלָא, v. חֲלָלָא.

**חם**, perf. of חָמַם.

**חם** I (b. h.) pr. n. m. *Ham*, the son of Noah. Snh. 69<sup>b</sup> H. was the elder of Japheth by one year &c. Ib. 108<sup>b</sup> לָקַח בְּעוּרֵי חָם H. was punished on his skin (was made black); Gen. R. s. 36 יָצָא חָם מִפֶּרוֹחַ H. came out (of the ark) blackened; a. e.

**חם** II m. (b. h.; חָמָם) *warm, hot, boiling*. Pes. 75<sup>b</sup>, sq.; a. fr.—Nidd. 43<sup>a</sup> חָם בְּשָׂרוֹ his membrum excited.—Pl. חָמִיץ (sub. מֵיִם) *hot water*. Sabb. 134<sup>b</sup> חָמִיץ שֶׁהָיָה חָם hot water which was made hot on the Sabbath; a. fr.—חָמִיץ טְבִירָה the *hot springs of Tiberias*, in gen. *natural hot water*, opp. חָמִיץ מֵאֵשׁ water heated by fire. Hull. 8<sup>a</sup> (Neg. IX, 1 מֵי) a. fr.—*Fem.* חָמָה. Makhsh. III, 3 פַּת חָם hot bread.

**חם** III (b. h.; v. Ges. H. Dict.<sup>10</sup> s. v.) *father-in-law, husband's father, wife's father*. Yeb. XV, 7 חָמִי my husband's father. Ib. I, 1 חָמִי his (the *yabam's*) father-in-law. Pes. 87<sup>a</sup> כָּלָה בְּבֵית חָמֶיהָ a bride in the house of her father-in-law (after being conducted to the husband's home); a. v. fr.—*Fem.* חָמָה q. v.

**חָמִי** I ch. same. Targ. Gen. XXXVIII, 13 חָמִיָּהּ (ed. Berl. חָמִי; oth. חָמִיָּהּ). Targ. O. ib. 25 חָמִיָּהּ. Targ. O. Ex. XVIII, 2 חָמִיָּהּ ed. Berl. (oth. חָמִי, Y. חָמִי); a. e.—Y. Ber. I, 2<sup>d</sup> bot. חָמִי. B. Mets. 74<sup>b</sup> חָמִיָּהּ in the house of his daughter's father-in-law. Kidd. 12<sup>b</sup>; Yeb. 52<sup>a</sup> חָמִי his father-in-law. Ib. 117<sup>b</sup> חָמִיָּהּ her father-in-law; a. fr.

**חָמִי** II pr. n. m. *Hama*, name of several Amoraim. Y. Nidd. III, 50<sup>c</sup> bot. R. H., father of R. Hoshaya.—Y. Peah VIII, 21<sup>b</sup> top; Y. Shek. V, 49<sup>a</sup> bot.; a. e. (v. Fr. M'bo, p. 85<sup>b</sup>).—Ib. 49<sup>b</sup>; Y. Sabb. VI, 8<sup>a</sup>; B. Mets. 86<sup>b</sup>, a. fr. R. H. bar Hānina.—B. Kam. 99<sup>b</sup>; Y. Kidd. III, 64<sup>d</sup>, a. fr. R. H. bar Gurya.—Y. Erub. VII, 23<sup>c</sup>; Bab. ib. 65<sup>b</sup> bot. Ms. M. (ed. חָמִיָּהּ, v. Rabb. D. S. a. l. note) R. H. bar Joseph.—Y. Kil. VIII, 31<sup>c</sup> top, a. fr. R. H. bar Ukba.

**חָמִי** to see, v. חָמַי.

**חָמָה**, **חָמָה** ch.=ח. *anger*. Dan. III, 13; 19.

**חָמִי** m. (חָמָם; cmp. חָמָם) *radish*. Ab. Zar. 28<sup>b</sup> bot. Ms. M. a. Ar. (ed. חָמִיָּהּ) radishes are good for fever. Pes. 116<sup>a</sup> קָפָא דְּחָסָא דְּחָם against the injurious effects of lettuce apply radishes &c.

**חָמִיָּהּ** f. (b. h.; v. חָמִי) [*pressed, thick*], *cream or butter*. Ber. 63<sup>b</sup> (ref. to Prov. XXX, 33) חָמִיָּהּ שֶׁל חוּרָה the cream of the Law (sound knowledge). B. Mets. 86<sup>b</sup> בִּשְׁכֵּר חָמִיָּהּ as a reward for the offer of cream and milk (Gen. XVIII, 8).

**חָמִיָּהּ** ch. same. Targ. Prov. XXX, 33, v. חָמִיָּהּ.

**חָמִי** (b. h.; cmp. חָמָם) 1) [*to be hot*], *to desire, covet, to be carnally excited*. Nidd. 20<sup>b</sup> חָמִיָּהּ (or חָמִי *Pi*) I had a desire for his embrace. Midr. Till. to Ps. XIX, 11 חָמִיָּהּ which (of the two) holds them desirable; Yalk.

ib. 676 [read]: מִי חוֹמֶיךָ: Mekh. Yithro, Bahod. s. 8 שְׂאֵתָהּ דָּךְ that you may desire his daughter for your son; דָּךְ expressing a desire by words (without thinking of means to obtain the object of his desire). [Ib. ed. Weiss, if one desires (what belongs to his neighbor), he will finally covet it (think of means to obtain it). Ib. דָּךְ סִיפֵי וְכִ' if he covets, he will finally use force and rob. B. Mets. 5<sup>b</sup> לֹא דִלָּא חוֹמֶיךָ, v. לֹא; a. fr.—*Part. pass.* חָמִיד, f. חָמִידָה *desirable, precious*. Pesik. R. s. 36 וְנָאָה דָּךְ precious and fine (of conduct).—Sabb. 88<sup>b</sup> ed., v. חָמִידָה.—[2] (=חָמִי) *to produce shrivelling* by heat. Snh. VII, 2 (52<sup>a</sup>) Ar. (ref. to Dan. X, 3; Var. חָמִי).

*Nif.* חָמִיד 1) *to be desired, desirable*. Tanh. Vayera 5 שְׂאֵתָהּ דָּךְ שְׂאֵתָהּ חָמִידָה לפני וְכִ' that thou art held desirable before the Lord; a. e.—[2] *to be shrivelled*. Hull. III, 3 Ar., Var. חָמִיד, v. supra.]

*Pi.* חָמִיד *to covet*. Macc. III, 15 מִחָמִיד לֶחֶן ... שֶׁנִּפְשֵׁי which man longs for and covets.

*Hithpa.* חָתְמִיד, *Nithpa.* חָתְמִיד (with ל) *to be anxious for; to be pleased with*. Tanh. Mishp. 17 אֶרֶץ שְׁחָתְמִידָה לָךְ a land which all the great men were anxious to possess (Yalk. Jer. 271 שְׁחָתְמִידָה). Koh. R. to IX, 7 בּוֹרֵאךְ thy Creator is pleased with thee; חוֹרְרָהּ מִחָתְמִידָה לָךְ His law is &c.

**חָמִיד**, **חָמִיד** ch. same. Targ. Is. I, 29; a. fr.—*Part. f.* חָמִידָה (*חָמִידָה*). Targ. Y. Gen. IV, 1.

*Pa.* חָמִיד, *Chamid* same, *to long*. Targ. O. Gen. XXXI, 30 (Y. חָמִידָה).—Nidd. 66<sup>a</sup> bot. חָמִידָה, v. חָמִיד.

*Ithpa.* חָתְמִיד, *Ithpe.* חָתְמִיד same.—Targ. Y. Gen. I. c.—Ib. XXVIII, 10.—Y. Taan. III, 66<sup>d</sup> top חָתְמִידָה being desirous to hear her talk. Y. Sabb. VI, 8<sup>c</sup> bot. חָתְמִידָה חָתְמִידָה were anxious to see &c. Koh. R. to IX, 10; a. e.

**חָמִידָה** m. (preced.) (*sexual*) *appetite*. Sabb. 152<sup>a</sup> חָמִידָה.

**חָמִידָה** f. (b. h.; preced. wds.) 1) same. Sabb. 152<sup>a</sup> (expl. אֲבִירָה, Koh. XII, 5) חָמִידָה דָּךְ that means the sexual appetite; (Koh. R. to l. c. חָמִידָה).—2) *desirability, desirable object, precious gift*. Tanh. Sh'moth 29, a. e. חָמִידָה דָּךְ something which is the most desirable of all desirable things. Y. Taan. II, beg. 65<sup>a</sup> חָמִידָה שֶׁל דָּךְ the only precious vessel (the Torah) left to us. Sabb. 88<sup>b</sup> Ms. M. (ed. חָמִידָה) a reserved treasure (the Law); a. fr.

**חָמִידָה**, v. חָמִידָה.

**חָמִידָה**, **חָמִידָה** ch.=ח. חָמִידָה. Targ. Zech. VII, 14; Targ. Jer. III, 19. V. חָמִידָה.

**חָמִידָה** to see, v. חָמִי.

**חָמִי**, **חָמִי** f. (b. h.; חָמָם or חָמָם) 1) *heat, anger*. Snh. 82<sup>b</sup> חָמִי מְשִׁיבָה he is an allayer of (divine) anger, the son of &c. Num. R. s. 20 חָמִי עָלֶיהָ he became angry at her. Lam. R. to I, 6 חָמִיָּהּ שֶׁל ה' the anger of the Lord; a. fr.—2) *Hemah*, allegorical name of one of the angels of justice. Ex. R. s. 41, end; a. e., v. חָמִי II.

**תָּמָה** f. (b. h.; תָּמָם) 1) *sun*. Ber. 59<sup>b</sup> בתקופתה ה' the sun starting on his new cycle (of twenty eight years). Num. R. s. 14 לְבָרְשִׁים לַחֲדָרָא the twelve solar months. Ned. III, 7 רֹאֵי הָחַד those seeing (or feeling) the sun; שָׂחָה וּכְּ for he meant him whom the sun sees; a. v. fr.—Yeb. VIII, 4, a. fr. סָרִיס דָּר a eunuch from the time of seeing the sun, i. e. born without visible testicles; opp. to אָדָם —2) *fever*. Sabb. 137<sup>a</sup>, a. e., v. חָלֵץ. Y. Sabb. XIX, end, 17<sup>b</sup>, v. אָחֵז. Gen. R. s. 19, a. e., v. אֲבָאֲבִית. Y. Sabb. I, end, 4<sup>b</sup> (prov.) פַּח חֲמֵה תַּמְתָּה hot bread has its heat by its side, i. e. eating hot bread causes fever; a. fr.—3) *radish*. Ab. Zar. 28<sup>b</sup> bot., v. תָּמָה.—V. תָּמָה.

**תָּמִידָא** ch.=h. תָּמִידָה. Targ. Jud. V, 30 (ed. Lag. תָּמִידָה).

**תָּמִידָא** m. (חָמֵד) *covetous*.—Pl. תָּמִידָא, תָּמִידָא. Targ. Y. Ex. XX, 14; Deut. V, 18 (ed. Amst. תָּמִיד).

**תָּמִידָא** v. תָּמִידָה, תָּמִידָה.

**תָּמִידָא** &c., v. תָּמָה I.

**תָּמִידָא** v. תָּמִידָה.

**תָּמִידָא** v. תָּמִידָה.

**תָּמִידָא** v. תָּמִידָה.

**תָּמִידָא** m., **תָּמִידָא** f. (תָּמָם) *heated, rash*.—Pl. תָּמִידָא. Y. Snh. VI, 23<sup>b</sup> bot. רָדִי יָדָיו דָּר his hands were heated, i. e. he was very severe in executing judgment.

**תָּמִידָא** v. תָּמִידָה.

**תָּמִידָא** m. (b. h.; תָּמָם, comp. תָּמָם) *rundle*.—Pl. תָּמִידָא. Yalk. Ex. 370 דָּר . . . שְׁתֵּי יָדֹת two handles (pins) of the shape of two rundles, v. תָּמִידָא.

**תָּמִידָא** c. (b. h.; v. תָּמִיד II a. תָּמִיד I) [load-carrier, comp. תָּמִידָא] *ass*. Nidd. 31<sup>a</sup>, v. תָּמִיד. Sabb. 152<sup>a</sup> וְכִי דָּר he who rides an ass is a freeman. B. Bath. 143<sup>a</sup> אַתָּה וְהָאֵס thou and the ass (shall own my property, a form of donation implying a rational and an irrational being).—Bekh. I, 2 וְכִי אֵס if an ass gave birth to &c. Snh. 33<sup>a</sup> וְכִי אֵס thy ass is gone, Tarfon! (I shall have to make compensation for erroneous judgment); a. fr.—2) (comp. various uses of horse) *a contrivance for working-men, rest, jack, stocks* &c. Kel. XIV, 3 נִפְחִין דְּשֵׁל the smiths' ass ('on which the smith sits while using its head as an anvil', Maim.; 'the rest of the bellows', R. S.). Ib. XVIII, 3 וְכִי אֵס a stand on which the bedstead is placed. Gen. R. s. 65, end חֲרָשִׁים דְּשֵׁל carpenters' sawing-jack (an instrument for torture); Ib. s. 70 (alluding to Prov. XXVII, 22) וְכִי אֵס even if you put the wicked man on a carpenter's jack, you cannot make anything useful out of him (sufferings will have no effect on him); Yalk. Kings 201; Yalk. Prov. 961; (Pesik. Shek., p. 15<sup>a</sup> במכחשׁ).—Pl. תָּמִידָא. Sabb. 112<sup>b</sup>. Gen. R. s. 75; a. fr.—Denom. תָּמִיד, תָּמִיד.—Fem. תָּמִידָה. Tosef. Kil. V, 5.

**תָּמִידָא** m., **תָּמִידָא** f. (תָּמִיד I) *heavy, weighty, important; strict, severe, stringent, restrictive*. Kel. I, 4 דָּר the most stringent of all are the laws concerning corpses.—אִיסוּר דָּר, v. אִיסוּר.—Snh. 50<sup>a</sup> שְׂרִיפָה דָּר death by burning is a severer punishment than &c. Ib. IX, 4, a. e. בָּרִיךְ בָּרִיךְ he suffers the severer penalty of the two. Ab. II, 1 כְּבִרְמִירָה as in the observance of a difficult commandment (requiring self-denial); a. fr.—Pl. תָּמִידָא, תָּמִידָא, f. תָּמִידָא. Hull. XII, 5; a. fr.—Y. Snh. X, 28<sup>b</sup> top וְכִי אֵס (not חֲמִירָה) the heaviest sins that Jeroboam committed.—דְּרִישֵׁי תָּמִידָה, v. חֲמִירָה II. חֲמִירָה I, v. חֲמִירָה.

**תָּמִידָא** v. חֲמִירָה.

**תָּמִידָא** f. (תָּמִיד) *a drove of asses*. Gen. R. s. 75, v. תָּמִידָא.

**תָּמִידָא** f. (b. h.; v. תָּמִיד III) *mother-in-law*. Yeb. I, 1 הִירָחָה לָהּ the yabam's wife's mother. Ib. XVI, 1 וְכִי if the childless widow had a mother-in-law abroad (who may have given birth to a son), she need not take it into consideration (and may marry again); a. fr.

**תָּמִידָא** ch. same. Targ. Deut. XXVII, 23; a. e.; v. תָּמִידָא.

**תָּמִידָא** I (comp. חָמֵץ) 1) *to be dark*.—Denom. חֲמִירָה.—2) *to be bitter, salty*, v. חֲמִירָה.

*Ithpe. חֲמִירָה to be inflamed, become pestered*. Sabb. 54<sup>b</sup> Ar., v. next w.

**תָּמִידָא** II (comp. תָּמָם) *to knock down*.—Part. pass. חֲמִירָה, *prostrated, kneeling*, (as verb) *to kneel*. Targ. Is. XLVI, 1. Targ. Ps. XCV, 6 נִחְמָשׁ (some ed. חֲמִירָה). Targ. Y. Deut. XXVIII, 35 עֲבִירָה . . . חֲמִירָה (some ed. חֲמִירָה incorr.; not עֲבִירָה); comp. Targ. Job IV, 4 חֲמִירָה [Koh. R. to IV, 9, end חֲמִירָה, some ed., read: חֲמִירָה].

*Pa. חֲמִירָה to prostrate, subdue*. Targ. Ps. XVII, 13. Ib. XVIII, 40 Reg. (ed. חֲמִירָה).

*Af. חֲמִירָה same*. Ib. LXXVIII, 31.

*Ithpe. חֲמִירָה to knock against, be battered*. Sabb. 54<sup>b</sup> Ms. M. (ed. incorr.) that their tails may not knock against (the rocks &c., Rashi; Ar.: 'may not ulcerate'; v. Syr. חֲמִירָה pustula, ulcer, P. Sm. 1303; v. preced.).

**תָּמִידָא** v. חֲמִירָה.

**תָּמִידָא** (Arab. *hama tueri*) [*to surround, guard*, v. חֲמִירָה] *to observe, see* (in Y. dialect). Targ. Y. Gen. I, 4 (O. חֲמִירָה); a. v. fr.—Targ. Prov. XXIII, 33 Ms. (ed. חֲמִירָה).—Y. Peah III, 17<sup>d</sup> bot. חֲמִירָה (= חֲמִירָה) come and see. Gen. R. s. 14 רָאָה חֲמִירָה (not רָאָה) that thou shalt see his face in the hereafter; Midr. Till. to Ps. II; Yalk. ib. 621 חֲמִירָה (corr. acc.). Ib. חֲמִירָה (fr. חֲמִירָה) he saw him. Pesik. Eth Korb. p. 57<sup>b</sup> (v. Bub. note 15) חֲמִירָה אֵכֵל חֲמִירָה שָׂחָה did he (Moses) see me (the Lord) eat &c.?; Yalk. Num. 776 חֲמִירָה did he see Him &c.?; a. fr.—Part. pass. חֲמִירָה (v. חֲמִירָה) *fit, worthy*. Targ. Ps. XV, 1. Ib. LVIII, 2 (ed. חֲמִירָה); a. fr.—Fem. חֲמִירָה. Targ. Y. Ex. XXII, 16.

*Af. חֲמִירָה 1) (followed by בִּי, comp. סוּר) to turn (the*

*eye*) from. Targ. Prov. XXVIII, 27 (Ar. מרמי, h. text בעלים, v. Syr. חמא P. Sm. 1017).—2) *to cause to see, to show*. Targ. Y. Gen. XLI, 28; a. e.—Lam. R. to I, 1 ואֶתְּמִין ליה ויב' and showed him a measure full of denars. Ib. רבתי רבתי that all people point at me with their fingers.

*Pa.* same. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. לִי חָמִי let me see it (the tooth).

*Ithpa.* אֶתְּמִין, *Ithpe.* אֶתְּמִין *to be seen, to appear*. Targ. Y. Gen. VIII, 5; a. fr.—[Targ. Ps. XLII, 3 אֶתְּמִין Ms. (Ittaf.)] *I shall appear before* (h. text אֶתְּמִין, Var. a. ed. (אֶתְּמִין)].—M. Kat. 25<sup>b</sup> ויב' אֶתְּמִין stars were seen in day time. Y. Peah VIII, end, 21<sup>b</sup> ויב' אֶתְּמִין He who sees but cannot be seen. Lam. R. introd. (R. Joh. 1) מִתְּמִין, v. מִתְּמִין; a. e.

חָמִיד, v. חָמִיד.

חָמִידָא f. ch.=h. חָמִידָא. Targ. Am. V, 11 (ed. Wil. חָמִידָא, ed. Lag. חָמִידָא. Targ. Is. XXXII, 12.—Ib. XXVI, 8 חָמִידָא constr.

חָמִידָא, v. חָמִידָא.

חָמִידָא f. (חָמִיד II, cmp. חָמִידָא, *a batter of which flat cakes are made, batter-cake*. T'bul Yom I, 1. Ib. II, 4; Tosef. ib. II, 2 (ed. Zuck. חָמִידָא, corr. acc.). Maasr. I, 7 חָמִידָא ed. Y. a. Ms. M. (Bab. ed. a. Mish. חָמִידָא he may put (the oil) on the cake (Maim.: into the *pan*); Tosef. ib. I, 7; 9 חָמִידָא ed. Zuck. (Var. חָמִידָא, carr. acc.)—*Pl.* חָמִידָא. Y. Ter. X, 47<sup>a</sup> bot. חָמִידָא (read: חָמִידָא or חָמִיד).

חָמִידָא, v. חָמִידָא.

חָמִידָא f. (חָמִיד II, cmp. Syr. חָמִיד, P. Sm. 1303, sq.) *a blanket of thick, coarse stuff*. Ned. VII, 3. Ib. 55<sup>b</sup>; Tosef. Sabb. V (VI), 14 חָמִידָא ed. Zuck. (Var. חָמִידָא, corr. acc.).—*Pl.* חָמִידָא. Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14 חָמִידָא (corr. acc.).

חָמִידָא m., חָמִידָא c.=h. חָמִיד II, *warm, hot, fresh*. Targ. I Sam. XXI, 7; a. e.—Y. Shebi. IV, 35<sup>a</sup> bot., a. e. חָמִידָא fresh bread. Erub. 3<sup>a</sup>; B. Bath. 24<sup>b</sup> (prov.) חָמִידָא a pot belonging to two partners is neither warm nor cold. Hull. 6<sup>b</sup> חָמִידָא let the scholar eat fresh food, and I shall be contented with cold; a. fr.—*Pl.* חָמִידָא hot water (v. חָמִיד II). Y. Ab. Zar. IV, 44<sup>b</sup> bot. חָמִידָא wine mixed with hot water. Hull. 46<sup>b</sup>.—Sabb. 55<sup>a</sup> חָמִידָא thy chief (I) shall be punished with cold water, but thy chief's chief (the Resh Galutha) with boiling water (he is responsible); a. e.

חָמִידָא f. (preced.) *heat, heated state*. Pes. 76<sup>a</sup> חָמִידָא through the heat of the earthen vessel.

חָמִידָא f. pl. (cmp. Arab. *hamām*) [*dark-colored*] *a species of doves, ring-doves* (?). Gitt. 69<sup>b</sup> (oth. opin. *hens*).

חָמִידָא m.=חָמִיד. Y. Ber. IV, 7<sup>b</sup> top חָמִידָא it is warm in the sun, חָמִידָא in the shade. [Midr. Till. to Ps. XXIV חָמִידָא, v. חָמִידָא.] [חָמִיד II, pl. of חָמִיד.]

חָמִידָא\* m. pl. *those using such words as hamis* (חָמִיד, cmp. חָמִיד), a mockery on Talmudic scholars

using foreign words. Snh. 14<sup>a</sup> חָמִידָא לא מסרמיסין מו' ויב' Ms. F. a. Ag. Hatt. (v. Rabb. D. S. a. l. note 7; ed. חָמִידָא) such men (as R. Ammi &c.) appoint for us, but do not appoint for us any of those using such words like *sermis* (semis, חָמִידָא) *sermit* (prob. distortion of *tremis*), *hemis* or *tremis* (cmp. Y. Gitt. IV, 47<sup>b</sup> quot. s. v. חָמִידָא). [Oth. opin. v. Rashi, a. Ar. s. v.]

חָמִידָא (=חָמִיד עשר) *fifteen; the fifteenth*. Targ. Y. Lev. XXIII, 6. Ib. XII, 4; a. e.—Meg. 5<sup>b</sup> חָמִידָא one observing Purim on the fifteenth of Adar; a. e.

חָמִידָא m. (preced.) *the fifteenth*. Targ. I Chr. XXIV, 14.

חָמִידָא m. (חָמִיד 1) *sour*. Lam. R. to III, 40, v. חָמִידָא.—2) (Targ. Y. חָמִידָא)=h. חָמִידָא, *leavened (bread)*. Targ. Ex. XII, 15; a. fr.—Y. Snh. III, 21<sup>b</sup> חָמִידָא they permitted to bake leavened bread on Passover (for the troops).

חָמִידָא, v. חָמִידָא.

חָמִידָא, v. חָמִידָא.

חָמִידָא I m., חָמִידָא f.=h. חָמִיד 1) *loaded*. Targ. Y. Gen. XLIX, 14 חָמִידָא loaded with the (knowledge of the) Law.—2) *grave, strict, stringent*. Targ. Y. Num. XIV, 30.—Hull. 10<sup>a</sup> חָמִידָא regulations concerning health and life are made more stringent than ritual laws; a. fr.—*Pl.* חָמִידָא *restrictions, strict measures*. Y. Ab. Zar. II, 41<sup>d</sup> bot. חָמִידָא one of Rab's strict regulations.

חָמִידָא II (חָמִיד), חָמִידָא m. (חָמִיד II) *strong leaven* (h. חָמִידָא); *leavened bread*. Targ. Ex. XII, 15; a. fr.—Pes. 5<sup>b</sup>, v. חָמִידָא.—Ab. Zar. 66<sup>a</sup> חָמִידָא leaven of barley flour. Men. 43<sup>a</sup>, v. חָמִידָא; a. fr.

חָמִידָא, v. חָמִידָא.

חָמִידָא, v. חָמִידָא.

חָמִידָא m. (b. h.; חָמִיד) *fifth; (sub. יום) the fifth day of the week*. Meg. I, 2, sq.; a. fr.—*Fem.* חָמִידָא. Ib. III, 4 חָמִידָא on the fifth Sabbath; a. fr.—Esp. (Lev. V, 24) *the penalty of the fifth part* added to the indemnity. B. Kam. 65<sup>b</sup>.—*Pl.* חָמִידָא. Ib. (ref. to חָמִידָא, Lev. I. c.) חָמִידָא (ed. חָמִידָא) repeated penalties connected with one object of indemnity.

חָמִידָא, חָמִידָא... ch. same. Targ. Gen. I, 23 (ed. Amst. חָמִידָא...); a. fr.—*Fem.* חָמִידָא... Targ. Lev. XIX, 25.—Pesik. R. s. 2; (ed. Fr. p. 115<sup>b</sup>) חָמִידָא; ib. (p. 120<sup>a</sup>) חָמִידָא (corr. acc.) the fifth day of the week.—V. חָמִידָא.

חָמִידָא, חָמִידָא... v. חָמִידָא.

חָמִידָא, v. חָמִידָא.

חָמִידָא (b. h.) [*to be warm*,] *to have compassion*. Men. 53<sup>b</sup> (play on חָמִידָא, Jer. XI, 16) חָמִידָא I had mercy on them.

חמלא, v. חמילא.

חמלא, v. חמילא.

חמם (חממו) m. (v. next w.; cmp. ḥmḥm, v. Sm. Ant. s. v.) *amomum*, an Indian (also Syriac) spice. Ukts. III, 5 (some ed. incorr. חמם); Nidd. 51<sup>b</sup> חממו (corr. acc.); Sifrē Deut. 107 חממו; Y. Erub. IX, end, 25<sup>d</sup> חמם (corr. acc.); Y. Hag. III, 79<sup>c</sup> חממו (corr. acc.).—Gen. R. s. 45, beg. חממו היא צריכה (corr. acc.) she needs amomum (as medicine for sterility). Cmp. חמלא, חמילא.

חמם (b. h.) *to be warm, hot*; [(of color) *to be dark, red*; (of taste) *to be pungent, sour, bitter*]. Part. חם, q. v. Pi. חמם *to heat, warm, boil*. Y. Ned. IV, 38<sup>c</sup> bot. לחמם to warm his hands against it (the bread). Gen. R. s. 14, end חמם הגוף keeps the body warm. Sabb. 40<sup>b</sup> חמם ומחממה and warms it (her hand) before the fire; a. fr.

Hif. חמם same. Bets. II, 5 חם לא one must not prepare warm water for &c. Sabb. 40<sup>a</sup> לחמם the bathers began to heat (the water) on the Sabbath; a. fr.—Part. חם, חם, pl. חמים. Ib.<sup>b</sup>; Tosef. ib. III (IV), 7 חם אדם (ed. Zuck. מרחם, read: מרחם), v. חמם I; [Y. ib. XIX, 17<sup>a</sup> bot. חם אדם (read as ib. IX, 12<sup>a</sup> bot. חם אדם)].—Ib. חם חסונה if it is for the sake of averting danger to life, may we not even boil water on the Sabbath?—Bets. 22<sup>a</sup>; a. v. fr.

Nif. חם, חם *to be warmed*. Sabb. III, 5 (41<sup>a</sup>) חם חם that they become warm; ib. 41<sup>b</sup> חם; Tosef. ib. III (IV), 5 חם; a. e.

Hof. חם same. Sabb. 134<sup>b</sup> חם, v. חם II. Y. Bets. II, 61<sup>c</sup>; a. fr.—B. Mets. VI, 3 חם החיה the animal was overtaken by the heat.

Hithpa. חם, Nithpa. חם *to warm one's self; to become heated*. Bets. II, 5; Tosef. Sabb. I. c. Tam. I, 1. Ab. II, 10 חם חם warm thyself by the fire of the scholars (try to associate with them); a. fr.—Y. Sot. I, 16<sup>c</sup> bot. חם was heated (had pollution). Gen. R. s. 24 חם חם conceived.

חם ch. same. Targ. O. Gen. XVIII, 1; a. e.; v. חם. Pa. חם *to warm, heat*.—Part. pass. חם. Targ. Hos. VII, 7.

Af. 1) חם *to heat, excite*, v. חם. —2) חם *to become hot; to have pollution*. Nidd. 43<sup>a</sup> חם חם getting heated once and again immediately after.

Hithpa. חם, Nithpa. חם 1) *to warm one's self*. Targ. Y. II Gen. XVIII, 1.—Sabb. 110<sup>b</sup> חם חם ed. (Ms. M. חם, v. supra) when he had warmed himself.—\*2) *to restrain one's anger*. Targ. II Esth. V, 10 [prob. to be read: חם, v. חם; cmp. חם].

חם m., pl. חמנים (b. h.; v. חם) *solar columns*, [prob. a *phallus*, cmp. חם]. Sifra B'har ch. IX, end (ref. to חם, Lev. XXVI, 1) חם חם that means the *hammanim* on roof-tops. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) חם חם withdraw from your h. Ib. Yithro, s. 5, end חם. Ib. s. 6 חם חם (ed. Weiss a. Fr. everywhere חם).

חם, Ukts. III, 5, v. חם.

חם (b. h.; v. Ges. H. Dict.<sup>10</sup> s. v.) [*to be heated, passionate, to insult, do violence, to rob*. Y. Ab. Zar. II, 40<sup>d</sup> bot. חם חם ... אלא חם חם finally one does not say to another man, Kill that man, but, Attack &c. Gen. R. s. 45 (ref. to חם, ib. XVI, 5) חם חם thou provokest me to speak harshly, because thou seest &c. Ib. s. 65, beg. חם חם ... גזלה וחם חם the wicked government (Rome) robs and extorts; a. fr.—Lev. R. s. 26 חם חם each generation with its violent men.—Part. pass. חם. Ib. s. 30 חם חם I have been taken by force, by extortion.

Nif. חם *to be ruined* (emp. חם). Lam. R. to II, 6 חם חם like a garden the spring of which has been ruined, so that its vegetables fade.

Pi. חם (of beasts of prey) *to seize with fangs, scratch with nails*. Gen. R. s. 45 (play on חם, v. supra) חם חם Ar. (ed. בפני, some ed. חם, incorr.) she scratched his face; Y'lamd. to Gen. I. c. (quot. in Ar.) חם חם she scratched him and marked his face like a marten; Yalk. ib. 79 (not חם חם).

חם ch. same.—Denom. חם.

\*Hithpa. חם *to do violence to one's self, to restrain one's self*. Targ. II Esth. V, 10, v. חם. [Targ. Y. Gen. VII, 21 חם חם, read: חם חם or חם חם, v. חם.]

חם m. (b. h.; preced.) *violence, extortion*. Y. B. Mets. IV, 9<sup>c</sup> bot. (ref. to Gen. VI, 13) חם חם what was the nature of their violence? Gen. R. s. 31 (distinction between חם חם a. e.—Pl. חם חם. Ib. s. 65 ... חם חם that thou wilt not give me to eat what has been obtained by robbery or extortion. Lev. R. s. 2. Koh. R. to III, 9; a. e.

חם, חם (preced.) *violent man, extortioner*. B. Kam. 62<sup>a</sup> (defining the difference between חם and חם the *hamsan* takes by force and pays.—Pl. חם חם. Snh. 25<sup>b</sup> חם חם they added to them (the class of persons disqualified for judges or witnesses) the robbers and those taking forcibly (and paying); Y. Shebu. VII, 37<sup>d</sup> bot.; Y. R. Hash. I, 57<sup>c</sup> top.

\*חם=חם; Pi. חם. Ab. Zar. 68<sup>a</sup> חם חם, Ms. M. חם.

חם I ch.=h. חם *to be sour; to be leavened*. Targ. O. Ex. XII, 34; a. e.; v. חם.—Y. Pes. II, end, 29<sup>c</sup> חם חם that it might turn sour (vinegar).

Pa. חם *to leaven*. Pes. 41<sup>a</sup> חם חם (not חם חם; Rashi: חם חם Af.) (the flour) causes leavening.—Part. pass. חם, v. infra.

Af. חם 1) *to turn sour, leaven, ferment*. Targ. Y. Ex. I. c.—2) *to cause leavening*. Targ. Y. II Lev. II, 11 חם חם (Var. חם חם; v. supra).

חם (b. h.; cmp. חם) [*to be hot*] *to do violence, to wrong*. Snh. 35<sup>a</sup> (ref. to Is. I, 17) חם חם

right the oppressed, but not the oppressor (listen to the complainant first); Yoma 39<sup>b</sup>.

**חֶמֶץ** I (b. h.; v. preced.) [to be hot,] to ferment, be sour. Ab. Zar. 68<sup>b</sup> וְכִּי גָרַם לָהּ שֶׁחֶמֶץ וּבִּי what was the cause that it (the dough) became leavened (rose) in one hour?

*Pi.* חֶמֶץ to cause leavening. Ib. 3<sup>a</sup> רְאוּיָה לְחֶמֶץ וּבִי Ms. M. (ed. לחֶמֶץ) fit to leaven with it many other doughs. Ib. 11, 11 נִצְטַרְפוּ וְחֶמֶץ (Y. ed. וְחֶמֶץ) and the two combined produced the required leavening. Ib. 9 וְחֶמֶץ (Y. ed. וְחֶמֶץ); Ab. Zar. l. c. וְחֶמֶץ and it made the dough rise. Orl. II 6 כֹּל חֶמֶץ whatever is used for producing fermentation; a. fr.—Trnsf. to mature, to continue a case over night, to reserve judgment. Snh. 35<sup>a</sup> (ref. to Is. I, 17, v. preced.) אֲשֶׁר דִּיּוּן שֶׁחֶמֶץ אֵינוֹ וּבִי Ms. K. (ed. אֲשֶׁר, v. Rabb. D. S. a. l. note 20) praise the judge (in capital cases) who reserves his judgment (over night); Yalk. Is. 257.

*Hif.* חֶמֶץ 1) same. Pes. 40<sup>a</sup> מִי פִּירוּחַ אֵינוֹ מְחַמֵּץ juice of fruits produces no leavening (in the ritual sense). Ab. Zar. 68<sup>a</sup> כָּרִי לְחֶמֶץ (Orl. II, 8 לְחֶמֶץ) enough to leaven the dough. Mekh. Bo s. 10 שְׂוֹרֵה לְחֶמֶץ לאוּרִים leaven, which is used for leavening other doughs; a. fr.—Trnsf. to procrastinate. Ib. s. 9 (play on חֶמֶץ, Ex. XII, 17) אֵינוֹ מְחַמֵּץ אֶת הַמָּצוֹת as well as you must not allow the matsah to become sour, so you must not allow the *mitsvah* (religious act) to become sour by postponement; Yalk. Ex. 201.—2) to turn sour, to ferment. Ab. Zar. 68<sup>b</sup> רְאוּיָה לְחֶמֶץ (Ms. M. לחֶמֶץ) is likely to ferment in two hours. Nidd. IX, 7 מִי רְגִלִים שֶׁחֶמֶץ urin which ferments.—Trnsf. to degenerate, become wicked. R. Hash. 3<sup>b</sup> קֹדֶם שֶׁדָּבַר קָדֵם שֶׁדָּבַר (the Persian King) changed for the worse.

*Nithpa.* חֶמֶץ to become sour (חֶמֶץ). Pes. 28<sup>b</sup>; 43<sup>a</sup> נִתְחַמֵּץ became sour of itself (not through a leavening means).

**חֶמֶץ** ch. (preced. wds.) 1) to be hot, (of color) red, v. 2) to be sour, salty &c.

*Pa.* חֶמֶץ to put to shame. Targ. Prov. X, 1 (h. text חֶמֶץ, v. חֶמֶץ).

*Af.* חֶמֶץ 1) same. Ib. XXV, 8; XXVIII, 7 (Ms. Pa.; h. text חֶמֶץ).—2) to degenerate. R. Hash. 4<sup>a</sup> מִנֵּן דָּא' what evidence have we that he became wicked?, v. preced.

**חֶמֶץ** II m. (b. h.; preced. wds.) leavened bread, anything containing leavened substance (of the five species of grain, v. Hall. I, 1, sq.). Pes. I, 1, v. בֶּרֶךְ. Ib. II, 2 חֶמֶץ שֶׁל עֵבֶר־וּבִי *hamets* belonging to a gentile over which the Passover passed (which existed during the Passover week). Ib. 3 חֶמֶץ (trad. pronunc. חֶמֶץ as if fr. חֶמֶץ) on h. belonging to him. Y. Shebi. VIII, 38<sup>b</sup> bot. חֶמֶץ שֶׁל חֶמֶץ h. belonging to Samaritans; Y. Ab. Zar. V, 44<sup>d</sup> bot. חֶמֶץ (read: חֶמֶץ) ate their (the Samaritans') h. (immediately after Passover); a. v. fr.—*Pl.* חֶמֶץ salads, v. חֶמֶץ.

**חֶמֶץ** pr. n. pl. (Gr. Ἑμεσα, Ἑμισα) *Hāmāts, Emesa* (mod. *Hums*) a city of Syria on the Eastern bank of the

Orontes. Gen. R. s. 37; Y. Meg. I, 71<sup>b</sup> bot. (expl. צִמְרִי, Gen. X, 18).—Y. Kil. IX, 32<sup>e</sup> bot.; Y. Keth. XII, 35<sup>b</sup> bot. יַמָּא דְּרִי the Lake of E. (an artificial bay made under Diocletian); Midr. Till. to Ps. XXIV דְּרִי (corr. acc.).—Denom. חֶמְצָא, חֶמְצָא m. pl. *inhabitants of Emesa*. Targ. Y. Gen. X, 18; Targ. I Chr. I, 16.

**חֶמְצָא**, v. חֶמֶץ. Y. Ab. Zar. V, 44<sup>d</sup> bot., v. חֶמֶץ II.]

**חֶמְצָן** m. (חֶמֶץ), חֶמְצָן a grasping person. Yoma 39<sup>a</sup>, sq. (Ms. O. omits חֶמְצָן); Kidd. 58<sup>a</sup>; v. חֶמְצָן.

**חֶמֶר** I (cmp. חֶמֶר 1) to join; to pile up, to load. Ukts. II, 5 וְהַבְצִילִים שֶׁחֶמֶר and the onions which one has piled up; v. חֶמֶר.—Zeb. 53<sup>a</sup> וְהַבְצִילִים וְהַבְצִילִים and loads (i. e. supports the index finger) with his thumb on top and the little finger below (like a balanced load, v. חֶמֶר a. חֶמֶר); [Var. חֶמֶר, v. Rabb. D. S. a. l. note 3]; Yalk. Lev. 469.—2) (denom. of חֶמֶר) to be weighty, stringent. Ohol. XIV, 3 וְהַבְצִילִים וְהַבְצִילִים this must not be made more stringent than &c.; [ed. Dehr. חֶמֶר].

*Hif.* חֶמֶר [to put a load on,] to pass a restrictive law, to incline to the stricter opinion, opp. חֶמֶל to make easy. Yeb. 88<sup>a</sup> וְהַבְצִילִים וְהַבְצִילִים on account of the restrictions under which the law puts her in the end (if she marries again and her first husband appears), it is made easy for her in the beginning (by allowing her to marry again), i. e. her heavy responsibility will make her cautious; Y. Gitt. I, beg. 43<sup>a</sup> (add: חֶמֶר). Nidd. 66<sup>a</sup>, a. fr. חֶמֶר they placed themselves under greater restrictions (than the law requires). Ned. I, 1 חֶמֶר v. חֶמֶר II. Eduy. III, 10, a. e. חֶמֶר he adopts the stricter opinion of &c.; a. v. fr.

[*Pi.* חֶמֶר, v. חֶמֶר II.]

**חֶמֶר** ch. same.

*Pa.* חֶמֶר, *Af.* חֶמֶר as preced. *Hif.*—Y. Shek. VII, 50<sup>e</sup> bot. [read:] וְהַבְצִילִים וְהַבְצִילִים he saw them to be lax in their practices, and he enjoined strictness on them. Yeb. 88<sup>a</sup> וְהַבְצִילִים וְהַבְצִילִים let one not put her under heavy restrictions (in the end), and not make it too easy for her (in the beginning, v. preced.). Nidd. 66<sup>a</sup> וְהַבְצִילִים וְהַבְצִילִים in those cases in which they have placed themselves under greater restrictions (than the law requires, v. preced.), they have done so (and follow the usage like a law), but where they have not &c. (you cannot extend the adopted usage by analogy); a. fr.—*Part. pass.* חֶמֶר, חֶמֶר piled up, ruins; v. חֶמֶר a. חֶמֶר.

*Itkpa.* חֶמֶר to be piled up, to form a pile of ruins (cmp. חֶמֶר). Targ. Is. XVII, 9; XXX, 18.

**חֶמֶר** II (b. h.) [to be hot,] 1) to glow, to parch (cmp. חֶמֶר). Snh. VII, 2 וְהַבְצִילִים וְהַבְצִילִים and parches his entrails (Ar., v. חֶמֶר).

*Nif.* חֶמֶר to be parched. Hull. III, 3 וְהַבְצִילִים וְהַבְצִילִים if the bird fell into fire, and (on examination after slaughtering it was found that) its bowels were affected by inhaling heat (Ar., v. חֶמֶר). Gen. R. s. 38, end.

**חָמַר** ch. same, 1) *to be hot, parched*. Targ. Job XXX, 27 חָמַרִי (Var. חֲמַרִי, Ms. חֲמַרִי Pa.; h. text רִחַר).—  
2) *to ferment*, v. next w., a. חֲמִירָא.

**חֲמֵרָא** III, **חֲמֵרָא** I (preced.) *wine* (b. h. חֲמֵר). Targ. Num. VI, 3; a. fr.—Targ. Hos. III, 1 **בְּחֵמֶרָהּ** ed. Lag. (ed. בחֲבִירָה, corr. acc.) in his wine (intoxication).—Sabb. 77<sup>a</sup>, a. e., v. **חֲמֵר** II. Hull. 112<sup>a</sup> **בֶּשֶׂר חֲמֵר לִיָּה** קרי (Ar. **חֲמֵר**) called it (that juice) meat-wine.—Gen. R. s. 91 end **חֲמֵר** וְחֵר מִשְׁכָּה mixed with resin.—Erub. 53<sup>b</sup>, v. **חֲמֵר**; a. fr.—**חֲמֵרָא** Targ. Y. Gen. I, 1.

**חֲמֹר (II חֲמָר)** m. ch.=h. חֲמֹר, 1) ass; transf. *workingman's contrivance, jack &c.* Targ. Is. XXI, 7. Targ. Ex. XIII, 13; a. fr.—Sabb. 66<sup>b</sup>; Y. ib. VI, 8<sup>c</sup>, וְאֶת־חֲמֹרֵי; a. v. fr.—*Pl.* חֲמֹרֵי, חֲמֹרֵי, Targ. Gen. XII, 16 (Y. ed. Amst. חֲמֹרֵי). Ib. XXXVI, 24 (Y. ed. Amst. חֲמֹרֵי); a. e.—Gen. R. s. 38 (ref. to הָאֲסִים, Gen. XI, 5) וְכִי מֵה נֹאמֵר בִּינֵי דִי could we think young asses (built it)?—Y. Dem. I, 21<sup>d</sup> bot. Ib. 22<sup>a</sup> top; a. fr.—2) דְּרִמְיָא *sea-ass*, name of a sea fish, *hake* (v. Sm. Ant. s. v. Onos). Ab. Zar. 39<sup>a</sup>.

**חֲמֹר** I m. ch. (v. **חֲמֹר** II; cmp. **חָמָם**) *dark*; *transf.*  
*mourning*. Targ. Ps. XXXV, 14; XXXVIII, 7 Ms. (ed.  
**חֲמֹר**, Lev. **חֲמֹר**; h. text **חֲמֹר**).

**חֲמוֹר** II m. h. (denom. of חָמוֹר) *ass-driver, attendant of beasts of burden*. Kidd. IV, 14, a. e., v. גָּמַל. Kel. XXVI, 5 (6) עוֹר הַחֲמוֹר וְעוֹר הַדּוֹחַ Maim. (v. comment. ed. Dehr.; Mish. ed. עוֹר הַדּוֹחַ, Talm. ed. חֲמוֹר) the ass' leather cover and the ass-driver's apron; a. fr.—גָּמַל—v. גָּמַל.—*Pl.* חֲמוֹרִים, חֲמוֹרִין. Dem. IV, 7. Kidd. l. c. a. fr.—Denom.: הָיָה to direct a loaded beast's motions by walking behind it, to load a beast. Sabb. 153<sup>b</sup>; Ab. Zar. 15<sup>a</sup> הַחֲמוֹרִים אֲחֵרֵי כֹ' he who drives his beast of burden by walking behind it. Sabb. l. c. מַחֲמֵר but does he not violate the Sabbath as a driver (by placing his money bag on the ass)?—Pes. 66<sup>b</sup> מִדּוֹ כְּלֵאמֹר יָד הוּא it is an act of driving in an unusual way (the lamb usually not being used as a beast of burden); a. fr.

**חַמְּרָא** ch. same. Y. Taan. I, 64<sup>b</sup> bot. **חַמְּרָא** ד' אַמָּא I am an ass-driver. Ib. פִּלְן ד' יַצְלִי let that certain ass-driver pray. [Ib. חַמְר עֲבִין הוּדְבָא גוֹבֵרָא וּכ' read: חַמְשׁ חַמְרָא, v. margin ed. Krot.]-Y. Snh. VI, beg. 23<sup>b</sup> הָא רַחֵם שְׂאֵלָא רַחֵם in that form it would be an ass-driver's question.-*Pl.* **חַמְרָא**. Y. Taan. IV, 67<sup>c</sup> bot.

**חַמֶּרֶא** *wine*, v. **חַמֶּר** III.

**חֲמֵרָא, חֲמֵרָא** *ass*, v. חֲמֵר.

חִימְרָא, v. חִמְרָא.

**חֲמֹרֶת** f. (חֲמֹר) *a company of ass-drivers, caravan*.  
 Snh. X, 5 (111<sup>b</sup>); B. Bath. 8<sup>a</sup>. Tosef. Dem. I, 10 (con-  
 trad. to חֲמֹר אֶחָד); Y. ib. I, 22<sup>a</sup> bot. (incorr. version).

**חֲמֻרָה** ch.=h. חֲמֻרָה. Y. Dem. I, 21<sup>d</sup> bot.; Y. Shek. V, 48<sup>d</sup> top; Gen. R. s. 60 וְכִי חֲמֻרָה הָיָה הַשֶּׁהֶבֶט the she-

ass of R. &c. Y. Yeb. IV, 6<sup>a</sup> bot. חמרה my ass. Ib.  
חמרה v. פתח.

חֲמִשָּׁה f., חֲמִשֶּׁה m. (b. h.) *five* (numeral letter 'ה'). Snh. V, 3 בַּחֲמִשָּׁה (sub. שְׂעִירָה) during the fifth hour of the day. Ib. בַּחֲמִשָּׁה (sub. יָמִים) on the fifth of the month.—Sabb. 77<sup>b</sup> אֵימָה חֲמִשָּׁה אֵימָה וְכ' (מִיָּנִי. v. אֵימָה. B. Mets. IV, 9 חֲמִשָּׁה תְּשֻׁלְמִי *lines of the fourfold or fivefold value* (Ex. XXI, 37); a. v. fr.—*Pl. חֲמִשִּׁים* (נ') *fifty*. B. Hash. 21<sup>b</sup>. Ab. V, 21 בֶּן ה' at the age of fifty years; a. v. fr.—Denom. חֲמִשָּׁה *to divide into five*.—*Part. pass.* חֲמִישָׁה; f. חֲמִישָׁתָה, pl. חֲמִישָׁתָיו. B. Bath. 150<sup>a</sup> מִדֹּת שִׁירָה מִדֹּת חֲמִישָׁתָה provided the minimum of wool required is equally divided between the five lambs.—חֲמִשָּׁה עָשָׂר; f. חֲמִשָּׁה עָשָׂרָה m. (ט"ו) *fifteen*. Y. Sabb. VI, 8<sup>b</sup> (ref. to חֲמִשָּׁה, Ex. XIII, 18) כֹּד' ב' מִיָּר' וְכ' with fifteen kinds of arms. Taan. IV, 8 כֹּד' צ' בַּבּ like the celebration of the fifteenth of Ab; a. fr.—Constr. חֲמִישָׁה. חֲמִישָׁה. Kidd. 30<sup>a</sup> חֲמִישָׁה אֲלָפִים five thousand; a. fr.

**חֲמִשָּׁה**, f., **חַמְשָׁה**, m. ch. same. Targ. Gen. XLV, 11. Ib. XLVII, 2; a. fr.—Yoma 84<sup>a</sup> וְחֵמְשֵׁי רֶכֶת On Thursday and on Friday; a. fr.—*Pl.* חֲמִישֵׁין fifty. Targ. Num. XXXI, 47; a. fr.—B. Mets. 51<sup>a</sup>; a. fr.—חֲמִישֵׁי עֶדְרָה—חֲמִישֵׁי תַּחֲסִיתֵיהֶן fifteen. Targ. O. Lev. XXIII, 6; a. fr.; v. חֲמִישֵׁר.

חַמְשִׁי, חַמְשִׁי, v. חֲמִישִׁי.

**חֲמִשָּׁה, חֲמִשָּׁתָּה** f. (preced. wds.) a collection of five. Y. Meg. II, 73<sup>b</sup> bot.; Y. Ber. II, 4<sup>d</sup> ח' קדמייה the first five (mentioned Ter. I, 1); ח' בחייה the second five (mentioned ib. 6); (Readings vary חמשה, חמשה).

**חֲבִית** f. (b. h.) *the skin of a goat* drawn off the body without opening the belly and sewed up and pitched at the ends where the legs and the tail were cut off (v. Sm. Bible Dict. s. v. *Bottle*); *bottle, bag*. Kel. XIX, 8 **חֲבִית** וּכְ (a bottle (of a skin of a he-goat) whose scrotum (originally) made to receive liquids in connection with the bottle) became defective. Ib. XX, 2 **חֲבִית** חֲלִילִין **חֲבִית** bag of the bagpipe (ascula). Ib. XXVIII, 5 **חֲבִית** שְׂעִיטָה **חֲבִית** a closed up pouched skin which (by cutting open) was made a spread skin. Sabb. 152<sup>a</sup> a woman is **חֲבִית** מֵלֵא (1) a bag full of blood (v. vers. Ms. O. in Rabb. D. S. a. l. note 7). Tosef. Kel. B. Kam. VI, 18. Ib. VII, 11 **חֲבִית** דֶּג **חֲבִית** a bag made of the skin of a fish. Y. Ab. Zar. IV, end, 44<sup>b</sup> bot. **בְּחִמּוֹ** (not **מִחֲמוֹ**) in his wine bottle; a. fr.—Pl. **חֲמִימוֹת**. Kel. XXVI, 4 (5) **חֲבִית** כֵּל **חֲבִית** Mish. ed. (Talm. ed. כֵּל, corr. acc.); Men. 37<sup>b</sup>. Hull. 107<sup>b</sup> **חֲבִית** בְּבִלְאִי with pieces of goat skins wrapparound their hands (like gloves). —Midr. Till. to Ps. CXXXVII **חֲבִית**.

**חַמָּת** pr. n. *Hammath*, name of a demon (*fever*, comp. **חַמָּה**). **שִׁנְיָה** **חַמָּה** **דִּירָא** **דִּירָא** the blast (breath; Ms. **חַמָּה** the spittle) of H. do I see in thy face (an eruption).

**חַמָּה**, constr. of חָמָה *heat of*; מִן *through the heat of, from the effect of, in consequence of*. B. Mets. VI, 3 מִן חַמָּה וּמִן חַמָּה *overcome by heat through the exertion of* climbing up the ascent. Hull. 4<sup>b</sup> מֵתוּ אֶחָד מֵהֶם מִלֵּדָה *his brothers had died in consequence of the circumcision*.

Nidd. 36<sup>b</sup> מִדְּעֵצְמָה spontaneously; וְלִי in consequence of travailing; מִדְּאוֹנָס from an accidental cause; a. fr. — (Also in Chald. phraseology) Targ. II, Esth. VII, 9 מִמְּחִימָה (ed. Lag. מִמְּחִימָה) because they take &c. — B. Kam. 114<sup>a</sup> מִמְּחִימָה דִּאֲרֵי מִמְּחִימָה כל אינסא דִּאֲרֵי מִמְּחִימָה any injury that may arise from his action (of selling). Ab. Zar. 15<sup>a</sup> מִמְּחִימָה אֵזל מִמְּחִימָה (the animal) moves at his instance; a. fr.

**תָּמָה** (v. תָּמָה) *to get hot, angry*. [חֲמָה, *to see*, v. תָּמָה.]

*Pa. חֲמִיחַ, Af. אֲחֲמִיחַ to make angry*. Targ. Prov. XX, 2 מִמְּחִימָה (Var. מִמְּחִימָה).

**תָּמָה** pr. n. pl. (b. h.) *Hamath*, a Syrian city, near the later Antiochia. Targ. O. Num. XIII, 21 (Y. אנְטִיכִיָּא); ib. XXXIV, 8 (Y. מִיבְרִיָּא, v. תָּמָה); a. fr. — Num. R. s. 10 (ref. to Am. VI, 2) וְזֶה הוּא אֲנְטִיכִיָּא that is H. near Antiochia (Yalk. Am. 545 אֲנְטִיכִיָּא).

**תָּמָה** pr. n. pl. (b. h.) *Hammath*, v. תָּמָה.

**תָּמָה** *anger*, v. תָּמָה.

**תָּמָה** f. ch. = h. תָּמָה. Targ. O. XXVII, 23 (Var. תָּמָה). — Gitt. 67<sup>b</sup> bot. (Ar. חֲמִיחַ, v. תָּמָה I. Kidd. 12<sup>b</sup> מִמְּחִימָה; Yeb. 52<sup>a</sup> מִמְּחִימָה (corr. acc.), v. תָּמָה; a. fr.

**תָּמָה** pr. n. pl. (b. h. תָּמָה; חֲמָה) *Hammath*, [Hot Springs], name of several Jewish places, esp. a) *H., near Tiberias*. Y. Meg. I, 70<sup>a</sup> (expl. חֲמָה, Josh. XIX, 35; Bab. ib. 6<sup>a</sup> top מִיבְרִיָּא וְזֶה הוּא חֲמָה). Tosef. Erub. VII (V), 2; Y. ib. V, 22<sup>d</sup> bot.; a. e. — b) *H., near Geder*. [Meg. I. c. (expl. חֲמָה, Josh. I. c.) וְזֶה הוּא חֲמָה גִּדְרָא Ms. M. 2 (ed. חֲמָה גִּדְרָא).] Y. Erub. VI, 23<sup>c</sup> bot.; Y. Kidd. III, 64<sup>d</sup> top. — c) Y. Shebi. VI, 36<sup>c</sup> bot. דְּפָחֵל חֲמָה נֶחֱלָה *H. near Pella* (v. Neub. Géogr. p. 274). — Lam. R. to I, 16 דְּ (Neub. I. c. p. 115 חֲמָתָא) Emmaus in Judaea. — V. אֲמָתָא.

**תָּמָה** (v. preced.) pr. n. pl. *Hammathan*. Meg. 2<sup>b</sup> מִיבְרִיָּא לְמִיבְרִיָּא as far as from H. to Tiberias (one mile). — Lam. R. to I, 16, v. preced.

**תָּמָה** m. (v. תָּמָה) *irascible*. Targ. Prov. XV, 18; a. e.

**תָּמָה**, v. תָּמָה a. תָּמָה.

**תָּמָה**, v. תָּמָה.

**תָּמָה** m. (b. h.; תָּמָה) *grace, favor; loveliness*. Ab. Zar. 20<sup>a</sup> (ref. to רָחוּם, Deut. VII, 2) וְלֹא רָחוּם לָהֶם לֹא ascribe no gracefulness to them (pay no attention to their beauty). Yeb. 63<sup>b</sup> (quot. fr. Ben. Sira) וְזֶה הוּא חֲמָה *coquette*. Keth. 17<sup>a</sup>; Snh. 14<sup>a</sup>, v. רִעְלָה. Succ. 49<sup>b</sup> וְזֶה הוּא חֲמָה שֶׁיֵּשׁ עָלָיו חֲמָה (Ms. M. 2) a person that makes a favorable impression on men. Ber. 60<sup>b</sup> וְזֶה הוּא חֲמָה לָהֶם לֹא and let me find grace and favor &c. Keth. 77<sup>b</sup> וְזֶה הוּא חֲמָה לָהֶם לֹא if the Law makes pleasing those who study it, will it not also protect them? — Y. Gitt. V, 46<sup>d</sup> top וְזֶה הוּא חֲמָה לָהֶם לֹא for the sake of her grace (to raise her estimation in the eyes of men), that people may be anxious to marry her; v. next w. —

Gen. R. s. 34, end וְזֶה הוּא חֲמָה who made every place attractive to its inhabitants; a. fr. — *Pl. חֲמָה*, חֲמָה, חֲמָה, חֲמָה there are three remarkable favors, the favor in which the inhabitants hold their place &c.; Y. Yoma IV, beg. 41<sup>b</sup>.

**תָּמָה** ch. same. Targ. Prov. XXXI, 30. Targ. Y. Gen. VI, 8. — Yeb. 38<sup>b</sup> (the law is easy in the case of a woman's widowhood) וְזֶה הוּא חֲמָה in order to make her attractive (v. preced.); [oth. opin.: in order that women may be willing to marry; oth. opin.: in order to maintain pleasantness between husband and wife;] Keth. 84<sup>a</sup>; a. e.

**תָּמָה** m. (חֲמָה, cmp. חֲמָה s. v. תָּמָה) *lap, bosom*. Targ. Is. XL, 11. Targ. II Sam. XII, 3; 8 ed. Lag. (oth. ed. וְזֶה הוּא חֲמָה; Ar. חֲמָה). Targ. I Kings XVII, 19. — *Cmp. חֲמָה*.

**תָּמָה**, *Pa. חֲמָה* (denom. of חֲמָה) *to employ the hinga, to dance, play*. Targ. Y. Ex. XV, 20. Ib. XXXII, 19.

**תָּמָה** &c., v. sub תָּמָה.

**תָּמָה**, v. תָּמָה.

**תָּמָה** m. (v. תָּמָה) *a frequenter of taverns, idler* (cmp. חֲמָה). Pes. 110<sup>b</sup>.

**תָּמָה**, v. תָּמָה.

**תָּמָה** m. (v. תָּמָה) *shop-keeper, salesman; tavern-keeper*. Shebu. VII, 1 וְזֶה הוּא חֲמָה and the store-keeper swears to the correctness of his book account. Kidd. IV, 14 וְזֶה הוּא חֲמָה the trade of a shepherd or tavern-keeper; Y. ib. 86<sup>c</sup>; Treat. Sofrim XV, 10; a. fr. — *Pl. חֲמָה*. Y. M. Kat. III, 82<sup>b</sup> bot. וְזֶה הוּא חֲמָה two shop-keepers (in the same shop). — *Fem. חֲמָה*. Keth. IX, 4 וְזֶה הוּא חֲמָה if one appoints his wife to be his sales-woman.

**תָּמָה** pr. n. m. בֶּן חֲמָה *Ben-Hänoya*. Pesik. Bahod., p. 105<sup>a</sup>; Gen. R. s. 31 a. Yalk. Ps. 876 בֶּן חֲמָה (corr. acc.).

**תָּמָה**, sub תָּמָה.

**תָּמָה** f. (b. h. תָּמָה; תָּמָה) *inauguration, dedication, festival of dedication*; esp. *Hänukah*, the eight days' feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes, lasting from the 25<sup>th</sup> of Kislev to the second (or third) of Tebeth. Sabb. 21<sup>b</sup> וְזֶה הוּא חֲמָה why dedication ceremonies (illumination)? Ib. וְזֶה הוּא חֲמָה the proper observance of H. (illumination). Ib. וְזֶה הוּא חֲמָה the lights kindled on H. — Pesik. R. s. 2 וְזֶה הוּא חֲמָה שְׁמֵי וְאָרֶץ the dedication of heaven and earth (by illumination, ref. to Gen. I, 18); וְזֶה הוּא חֲמָה the dedication of the wall of Jerusalem (Neh. XII, 27); וְזֶה הוּא חֲמָה the dedication (illumination) instituted by the Asmonean priests; a. fr. — *Pl. חֲמָה*. Ib.

**תָּמָה** ch. same. Targ. Num. VII, 84. Targ. Ps. XXX, 1; a. e. — Y. M. Kat. III, end, 83<sup>d</sup>. Sabb. 45<sup>a</sup>.



**חֲנֻן** m. (b. h.; חֲנֵן) *merciful, gracious* Sabb. 133<sup>b</sup>.

**חֲנוּן**, v. חֲנֵן.—[חֲנֵן, or חֲנוּן pr. n. pl., v. חֲנֵן.]

**חֲנוּן** I m. 1) part. pass. of חֲנַן.—2) (v. next w.) *supplied with an application of Henna*; [oth. opin.: *mercifully protected*]; fem. חֲנוּנָה, pl. חֲנוּנוֹת. Sabb. V, 4 (expl. ib. 54<sup>b</sup> *a compress dipped in oil*; Y. ib. 7<sup>c</sup> top *a wool-cap*; oth. opin., v. next w.). [Ms. Maim. חֲנוּנוֹת, quot. Löw Pfl. p. 213.]

**חֲנוּן** II or **חֲנוּן** (יֶחֱנוּן) *Henna, Alcanet*, a plant of the leaves of which a paste is made for dyeing nails, hair &c. Sabb. 54<sup>b</sup> (ref. to חֲנוּנוֹת, v. preced.) there is a tree in the sea-towns (Cyprus), וְחֲנוּן שְׂמוֹ וְחֲנוּן ed. (Ms. M. חֲנוּן) its name is חֲנוּן, and a chip thereof is taken and put into the nostrils (of the sick ewe), that it may sneeze and be released of the worms in the head (v. Löw Pfl. p. 213 a. quotations).—Y. ib. V, 7<sup>c</sup> top it is a root וְחֲנוּן שְׂמוֹ its name is *yahnunah*.

**חֲנוּן** III pr. n. m., v. חֲנָן.

**חֲנוּנִי**, v. חֲנוּנִי.

**חֲנוּפָה** f. (b. h. חֲנוּפָה, some ed. חֲנוּפָה) 1) *hypocrisy, dishonesty, flattery*. Sot. 41<sup>b</sup> אִם שֵׁשׁ בִּי חֲנוּפָה a man in whom there is insincerity. Ib. חֲנוּפָה שֶׁל חֲנוּפָה the power of flattery (towards Agrippa). Ib. 42<sup>a</sup> חֲנוּפָה... עִירָה a community in which insincerity (flattery to power) prevails. Snh. 52<sup>a</sup> חֲנוּפָה לְקִרְיָה because they flattered Korah. Kidd. 49<sup>b</sup> חֲנוּפָה וְחֲנוּפָה cringing submission (to power) and haughtiness (towards the weak); a. e.—2) *faithlessness to religion, apostasy*. Gen. R. s. 48, beg. חֲנוּפָה כל חֲנוּפָה where the root חֲנוּפָה is used in the Bible, it means heresy; Yalk. Is. 304.

**חֲנוּפָה** ch. same. Targ. Jer. XXIII, 15.

**חֲנוּקָה** m. (חֲנוּקָה) *strangler, fighter*. Gen. R. s. 78, beg.; Cant. R. to I, 2, a. e. חֲנוּקָה וְחֲנוּקָה strangler, doest thou mean to choke me, i. e. do you think you can embarrass me with your arguments?

**חֲנוּת** f. (b. h.; חֲנוּת) *tent, esp. tradesman's shop, tavern, meat-market* &c. Tosef. Pes. I (II), 19; Pes. 31<sup>b</sup>. Ab. III, 16 חֲנוּת פְּרוּחָה וְחֲנוּת the shop is open, the shop-keeper gives on credit, i. e. man has free volition and Providence is long-suffering &c.—Gitt. 67<sup>a</sup> חֲנוּת מְיוֹנָה well-stocked shop (a man of vast learning and readiness), v. חֲנוּת. Toh. VI, 3 חֲנוּת שְׂמוֹ חֲנוּת ed. Dehr. (ed. חֲנוּת שְׂמוֹ); a. fr.—Pl. חֲנוּת חֲנוּת. Ib.—B. Mets. 88<sup>a</sup>, v. חֲנוּת. Hull. 95<sup>a</sup> חֲנוּת if there are nine meat-shops (in one market) all of which sell &c.; Pes. 9<sup>b</sup>; Nidd. 18<sup>a</sup>; Keth. 15<sup>a</sup>. Sabb. 35<sup>b</sup> חֲנוּת מְיוֹנָה מְיוֹנָה Ms. M. (ed. חֲנוּת) the second signal was given to stop work in the town and in its shops. Ib. וְחֲנוּת and the stores were closed. Ib. 15<sup>a</sup> חֲנוּת... גִּלְתָּה the Sanhedrin were removed from the Temple and held their meetings in the market; (Ab. Zar. 8<sup>b</sup> חֲנוּת); a. fr.

**חֲנוּתָא** ch. same. B. Mets. 60<sup>a</sup> חֲנוּתָא wine from

the shop; a. e.—Pl. חֲנוּתָא, חֲנוּתָא, חֲנוּתָא. Targ. Jer. XXXVII, 16; a. e.—Sabb. 32<sup>a</sup>, v. חֲנוּתָא I. B. Bath. 68<sup>a</sup>. Y. Peah I, 16<sup>a</sup> a. e. [read:] חֲנוּתָא רְבוּחָא וְחֲנוּתָא the shops (tradesmen) of Bashan. [Y. Ber. VI, 10<sup>a</sup> top חֲנוּתָא, v. חֲנוּתָא.]

**חֲנוּתָא** (b. h.) 1) *to assume shape, form a texture*; (of trees) *to show a distinct shape of fruits, to form fruits*; (of fruits and leaves) *to assume a distinct shape* (v. חֲנוּתָא). R. Hash. 14<sup>b</sup> חֲנוּתָא פְּרוּחָה פְּרוּחָה Ms. M. (ed. חֲנוּתָא) an Ethrog-tree whose fruits were formed before the fifteenth of Shebat. Ib. חֲנוּתָא שְׂמוֹ חֲנוּתָא a tree whose fruits &c. Y. Shebi. V, beg. 35<sup>d</sup> חֲנוּתָא שְׂמוֹ חֲנוּתָא a tree which formed fruits. Tosef. ib. IV, 20; a. fr.—2) *[to be handsome; (Arab.) to be red,] to make handsome, or flagrant, esp. to embalm*. Gen. R. s. 100.

**חֲנוּתָא** ch. same, *to embalm*. Targ. O. Gen. I, 2 (Y. חֲנוּתָא חֲנוּתָא חֲנוּתָא... חֲנוּתָא חֲנוּתָא חֲנוּתָא was it for nothing that... the embalmers embalmed (Jacob)?

**חֲנוּתָא** m., **חֲנוּתָא** f. (preced. wds.) *formation of fruits or leaves*. Y. Shebi. IV, end 35<sup>c</sup>, a. e. חֲנוּתָא חֲנוּתָא חֲנוּתָא their formation of chains is what in other trees is the formation of fruits. Ib. V, beg. 35<sup>d</sup> חֲנוּתָא חֲנוּתָא thou disregardest the time of its formation. Y. Maasr. V, 51<sup>d</sup> חֲנוּתָא חֲנוּתָא as regards the law regulating the tithes according to the time of the formation of fruits and of taking root.—R. Hash. 15<sup>b</sup> חֲנוּתָא חֲנוּתָא for the laws concerning the fruits of the Sabbatical year the formation of fruits is the deciding mark. Ib.<sup>a</sup> (in Chald. diction) חֲנוּתָא חֲנוּתָא be guided by &c. Men. 69<sup>a</sup> חֲנוּתָא חֲנוּתָא the formation of the fruit, חֲנוּתָא חֲנוּתָא the formation of the texture of leaves; v. חֲנוּתָא.

**חֲנוּתָא** m. (חֲנוּתָא) *embalmer*.—Pl. חֲנוּתָא חֲנוּתָא. Taan. 5<sup>b</sup>, v. חֲנוּתָא.

**חֲנוּתָא**, חֲנוּתָא, חֲנוּתָא.—Pl. חֲנוּתָא חֲנוּתָא. Targ. Y. Ex. XXIX, 2. Targ. Job XXXI, 40; a. e.

**חֲנוּתָא**, v. חֲנוּתָא.

**חֲנוּתָא**, v. חֲנוּתָא.

**חֲנוּתָא** (b. h.; emp. חֲנוּתָא) *[to be covered, surround- ed,] to encamp, rest*. Num. R. s. 11 (ref. to חֲנוּתָא, Num. VI, 25) חֲנוּתָא חֲנוּתָא the Lord have His tent with thee. Lam. R. introd. (R. Nahm.) (ref. to Is. XXIX, 1) חֲנוּתָא חֲנוּתָא where David (lawfully) resided, v. חֲנוּתָא. Ib. (R. Alex. 1) חֲנוּתָא חֲנוּתָא they moved in discord and encamped in discord; Mekh. Yithro, Bahod., s. 1; Lev. R. s. 9; a. fr.—Apocop. form: חֲנוּתָא (as if from חֲנוּתָא). Midr. Till. to Ps. LXXXVIII, 47 (play on חֲנוּתָא ib.) חֲנוּתָא חֲנוּתָא he (the locust) came, encamped, cut; (Tanh. Vaëra 14 חֲנוּתָא חֲנוּתָא; Ex. R. s. 12 interpol. from Midr. Till. l. c.: חֲנוּתָא).

**חֲנוּתָא** *to cause to rest*. Fut. apocop. חֲנוּתָא. Y. Taan. III, 66<sup>c</sup> (play on חֲנוּתָא, Num. XXXV, 33) חֲנוּתָא חֲנוּתָא bloodshed causes the anger (of the Lord) to rest upon the ground (rain being withheld); Sifr Num. 161, Yalk. ib. 788 חֲנוּתָא (corr. acc.).

**חֲנִיָּא**, **חֲנִיָּא** ch.=h. חֲנִיָּה. Targ. Y. Num. XIII, 19 their encampment. — Lam. R. introd. (R. Nahm.) לא ה' ליה בה וכו' (not ליה; some ed. חֲנִיָּה h. form) where none but David had a right of encampment.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּא**, **חֲנִיָּא** m. pl. (b. h. חֲנִיָּים; חֲנִיָּה) *embalming*. Targ. O. Gen. L, 3.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה** f. (חֲנִיָּה) *encampment, rest*; opp. נִסְיָה. Y. Erub. VI, 22<sup>c</sup> bot. בחֲנִיָּתָן in the order of their encampment. Men. 95<sup>a</sup> בחֲנִיָּתָן Ms. M. (ed. incorr. ר' ...) when they were at rest. Sot. 34<sup>b</sup>. — Esp. *right of colonization, acquiring property*. Ab. Zar. 20<sup>a</sup> (ref. to רוחם, Deut. VII, 2, as if חֲנִיָּהם) לא רחן להם ד' וכו' (חֲנִיָּהם) give them no chance of acquiring property (sell them no trees in the ground); Yalk. Deut. 845.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה** m. (חֲנִיָּה) *educator, father*. M. Kat. 25<sup>b</sup> Ms. M., v. nex<sup>h</sup> w.

**חֲנִיָּה** f. (חֲנִיָּה) [*rubbing the infant's palate with a chewed fig*, v. Fl. to Levy Talm. Dict. II, 206,] *the name given to the child* by the person rubbing is palate; in gen. *surname*. Gitt. IX, 8 כחב חֲנִיָּתָו וְחֲנִיָּתָהּ if in the letter of divorce his and her family names are written. Ib. 88<sup>a</sup> חֲנִיָּתָו אבִּירָה the surname of ancestors. Taan. 20<sup>b</sup>; Meg. 28<sup>a</sup> I never called my neighbor חֲנִיָּתָו וְחֲנִיָּתָהּ (Ar.) by an opprobrious surname given him by myself or, as others relate, by his by-name (which others had given him); ed.: בחֲנִיָּתָו וְחֲנִיָּתָהּ by his *hākhina* (v. חֲנִיָּה); some say, (Rab Ada used the expression) *hānikha*. M. Kat. 25<sup>b</sup> בער חֲנִיָּתָו אבִּירָה (Ms. M. 2) at the time when he was to receive his name (when his palate was rubbed) died he who was to rear him (his father); (ed., v. חֲנִיָּה II). Gen. R. s. 43, beg. (expl. חֲנִיָּה, Gen. XIV, 14) בעלי חֲנִיָּתָו וכו' those bearing his name, their name being Abram, like his own.

**חֲנִיָּיִם** I m. du. (חֲנִיָּה; cmp. חֲנִיָּה) *palate and tongue*, contrad. to teeth. Hull. 103<sup>b</sup> דוד בין דוד in the posterior part of the mouth, i. e. if he spit out the forbidden foot just before swallowing.

**חֲנִיָּן** m. (חֲנִיָּן) *he who bestows love, affectionate father*. M. Kat. 25<sup>b</sup>, v. חֲנִיָּה II.

**חֲנִיָּן** II pr. n. m. *Hannin*. M. Kat. 25<sup>b</sup>, a. e., v. חֲנִיָּן.

**חֲנִיָּה** I pr. n. m. *Hänina*, name of several Tannaim and Amoraim. *H. b. Antigonus*: Tosef. Arakh. I, 15 (ed. Zuck. (חֲנִיָּה); Arakh. II, 4 (10<sup>a</sup>) Talm. ed. (Mish. (חֲנִיָּה). Tem. VI, 5 חֲנִיָּה; Tosef. ib. IV, 10 חֲנִיָּה. Nidd. 52<sup>a</sup>. Bekh. VI, 3; a. fr. (v. Darkhe Mish. p. 128). — *H. b. Gamliel*: Macc. III, 15 (23<sup>a</sup>) Ms. M. (ed. (חֲנִיָּה). B. Bath. X, 1. (Tosef. Yoma I, 6 חֲנִיָּה; Sifra Emor ch. I, Par. 2, a. e. חֲנִיָּה). Snh. 111<sup>a</sup> בן גמלא ד' (v. Rabb. D.

S. a. l. note). — Nidd. 8<sup>a</sup> (v. Darkhe Mish. p. 130). — *H. b. Hākhinai*: Kil. IV, 8 (Ms. M. a. Y. חֲנִיָּה, v. Rabb. D. S. a. l. note). Men. 62<sup>a</sup>; a. e. (mostly חֲנִיָּה). — *H. b. Sgan hak-Kohanim* (v. סִגְנָן). Eduy. II, 1; a. fr. (v. Darkhe Mish. p. 59, sq.). — Rabbi H.: Sabb. 59<sup>b</sup>; a. fr. (v. Frank. M'bo, p. 86<sup>b</sup>, sq.). — Other Amoraim by that name, v. Frank. l. c. 87<sup>b</sup>, sq. — Snh. 98<sup>b</sup>, v. next w.

**חֲנִיָּה** II f. (b. h.; חֲנִיָּן) 1) *mercy*. Gen. R. s. 78; s. 92 'וכ' שבענו ד' ב'ר' א' we find *grace* applied to the eleven tribes (before Benjamin was born; Gen. XXXIII, 5). — 2) *caressing* (of the new-born child). M. Kat. 25<sup>b</sup> (play on Hannin) אבִּירָה חֲנִיָּתָו אבִּירָה (v. חֲנִיָּה) at the moment of his receiving caresses died he who was to caress him. — 3) (name of fiction, v. preced.) *Häninah* (Love). Snh. 98<sup>b</sup> ר' ח' דבי ר' ה' חֲנִיָּה אמרי ד' שמו the disciples of R. H. said, the Messiah's name is H.

**חֲנִיָּה**, Targ. Y. II Deut. XXXII, 24 some ed., read: חֲנִיָּה.

**חֲנִיָּסָא**, **חֲנִיָּסָא** (חֲנִיָּסָא) m. pl. 1) *gauzy dresses or veils*. Targ. Is. III, 19 (h. text רעל). — 2) *obscene statutory devoted to the Sun* (h. חֲנִיָּסָא). Targ. O. Lev. XXVI, 30. Targ. Ezek. VI, 4; 6. Targ. Is. XVII, 8; a. e. [In various ed. our w. is written חֲנִיָּסָא in two words, also חֲנִיָּסָא. Our w. seems to be a derivative of a stem חֲנִיָּסָא, with anorganic י, having the meaning of *nakedness, shame*. (cmp. חֲסִירָה I, חֲסִירָה, חֲסִירָה).]

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה**, v. חֲנִיָּה.

**חֲנִיָּה** f. (חֲנִיָּה) *death by strangulation*. Y. Snh. VII, beg. 24<sup>b</sup>, v. חֲנִיָּה.

**חֲנִיָּה** f. (b. h. חֲנִיָּה *to bend*, v. Ges. Thes. s. v.) *spear*. Yalk. Job. 927. — Pl. חֲנִיָּה. Ib. Gen. 133.

**חֲנִיָּה**, **חֲנִיָּה** pr. n. pl. *Hänitha*, a place in the district of Tyre. Tosef. Shebi. IV, 9 ארעיהא ד' עיליאה וד' תליאה Upper and Lower H.; Y. Dem. II, 22<sup>d</sup> top וד' עליונה וד' תחתיה (corr. acc.).

**חֲנִיָּה** (b. h.; sec. r. of חֲנִיָּה) *to rub, polish, finish*; trans. *to train; to dedicate*.

*Pi.* חֲנִיָּה *to train, initiate* (a child); *to inaugurate, prepare for office; to dedicate*. Y. Yoma I, 38<sup>b</sup> top . . . מ' מ' as the Highpriest's inauguration lasted seven days (Lev. VIII, 33, sq.), so is the Highpriest prepared for the service of the Day of Atonement seven days. Naz. 29<sup>a</sup> ב'ר' ל'ח' in order to initiate his son into the performance of religious duties. Yoma VIII, 4; Tosef. ib. V (IV), 2 'וכ' מ' you must train them gradually (to fast on the Day of Atonement) a year or two before religious maturity. — M. Kat. I, 6 מ' 'וכ' you may finish up the excavated chambers; v. חֲנִיָּה; a. fr.

*Pu.* חֲנִיָּה, *Hithpa.* חֲנִיָּה, *Nithpa.* חֲנִיָּה *to be inaugurated, to be dedicated*. Yalk. Prov. 964 'וכ' יצחק ד' וכו' 61\*

Pesik. Bahod., p. 101<sup>a</sup> וְכִי יִצְחָק נִתְּחַד Isaac was initiated into the covenant on his eighth day. Sifra Vayikra, Hoba, ch. III, Par. 3 שִׁיתְחַנֵּף הַמִּזְבֵּחַ וְכִי that the altar must be dedicated by offering frankincense. Zeb. 40<sup>b</sup>; a. e.

**חֲנִיף, חֲנִיף** ch. same. Targ. O. Deut. XX, 5; a. e.  
**חֲנִיף, חֲנִיף** same. Ib. חֲנִיף (ed. Berl. חֲנִיף Pe.). Targ. Y. I, II Deut. XXXII, 3 (sanctified his mouth); a. e.

**חֲנִיפָה**, v. חֲנִיפָה.

**חֲנִיפִי**, v. חֲנִיפִי.

**חֲנִיפָה**, v. חֲנִיפָה.

**חֲנִיפָה** m. (b. h.; חֲנִי) *gratuitous act, favor*, mostly adv. בְּחֵן, לֵד, חֲנִי *gratuitously; for no reason*. Ex. R. s. 41 וְכִי הָאֱלֹהִים בְּרָאֲנִי עַל דָּבָר הָאֵלֶּיךָ hast thou created me for no purpose?—B. Kam. 92<sup>b</sup>, a. e., v. חֲנִי. Ex. R. s. 28, beg. חֲנִי he took it gratuitously. Num. R. s. 1 וְכִי מִן הַדְּבָרִים אֵלֶּיךָ אֵלֶּיךָ as these things (fire, water &c.) are free to all &c.—חֲנִי *an undeserved gift*. Ib. s. 11; a. fr.—חֲנִי *gratuitous hatred, hostility without cause*. Sabb. 32<sup>b</sup>; a. fr.

**חֲנַמְמֵל** (b. h.) pr. n. m. *Hanameel*, 1) cousin of Jeremiah. Meg. 14<sup>b</sup>; a. e.—2) H., the Egyptian, a High-priest. Par. III, 5.

**חֲנַמְמֵל** m. (b. h.) *beetle*, prob. a species of *locusts*. Yalk. Ex. 185, quot. fr. Tanh. (ed. Bub., Vaëra 19) כִּדְּמָה הָיָה יוֹרֵד הַחֵל הָיָה כְּחֵל הָאֵלֶּיךָ the hail came down formed like the *hänâmal*, as it says (Ps. LXXVIII, 47) &c.—Midr. Till. to Ps. l. c., v. חֲנַמְמֵל.

**חֲנַן**, Y. Peah I, 16<sup>b</sup> מִדָּבָר דִּלְיָמִין read, as Y. Snh. X, beg. 27<sup>c</sup>, מִדָּבָר דִּלְיָמִין. [חֲנַן Syr., rare form, v. P. Sm. 250 s. v. אֲנָה.]

**חֲנִין (חֲנִין)** (b. h.; cmp. חֲנַן) [*to cover, surround*], *to caress, grace, favor*. Sabb. 104<sup>a</sup> (in children's acrostics) וְכִי אֵלֶּיךָ אֵלֶּיךָ וְכִי אֵלֶּיךָ וְכִי אֵלֶּיךָ sustains and graces thee. Num. R. s. 11 (ref. to Num. VI, 25) וְכִי אֵלֶּיךָ בְּבָנִים may He favor thee with (good) children. Ib. (quot. from daily prayers) וְכִי אֵלֶּיךָ אֵלֶּיךָ thou graciously endowest man with knowledge. Ib. וְכִי אֵלֶּיךָ הַלֹּהִים the Lord will in due time protect them. Sifré Num. 41 וְכִי אֵלֶּיךָ תִּלְמִיד תִּלְמִיד may He grace thee by enabling thee to study the Law. Pesik. Asser, p. 97<sup>a</sup> (ref. to מְדוּקָה, Prov. III, 9) מִמָּה שֶׁתִּלְמִיד יִלְמַד out of what He has endowed thee with; a. fr.—[Midr. Till. to Ps. LXXVIII, v. חֲנִין.]—*Part. pass.* חֲנִין, pl. חֲנִינִים, 1) *graced, endowed*. Num. R. l. c. (בְּ)דִעַר endowed with knowledge. Pes. 87<sup>a</sup> בְּנֵי חֲנִינִיךָ children of thy favored ones, Abraham &c. (Ms., v. חֲנִין).—2) *bandaged*. Pl. fem. חֲנִינִיךָ. Sabb. V, 4, v. חֲנִין I, 2.

*Nif.* חֲנִין *to be shown favor*. Deut. R. s. 7 (ref. to Is. XXVI, 10) אֵינִי לִמְדָּה אֲבָל אֲבָל לִמְדָּה but if he has learned ..., he will be shown no favor (will not be forgiven).

*Hithpa.* חֲנִיפָה *to bend one's self, to supplicate* (v. חֲנִיפָה). Deut. R. s. 2, beg. חֲנִיפָה, v. חֲנִיפָה. Ib. חֲנִיפָה לְהַתְחַנֵּן he began to pray; a. fr.

*Hithpol.* (fr. חֲנִיפָה=חֲנִי) *to come to rest, to be collected*. Ber. 30<sup>b</sup> (adopting the expression in conformity with וְאֵתְּחַנֵּן, Deut. III, 23) until his mind be collected again (for prayer), v. חֲנִיפָה.

**חֲנִין, חֲנִין** ch., pret. חֲנִין same. Targ. O. Gen. XXXIII, 5. —Targ. O. Ex. XXXIII, 19 אֲחִירִין. Targ. Jud. XXI, 22 חֲנִינִיךָ ed. Lag. (oth. ed. חֲנִינִיךָ) be gracious to them.—Pes. 110<sup>b</sup> (in an incantation) וְכִי אֵלֶּיךָ אֵלֶּיךָ while He graced me and yourselves, I had not come to that (v. Ar. s. v. חֲנִין 8, a. Rabb. D. S. a. l. note for var. lect.).

**חֲנִין** (b. h.) pr. n. m. *Hanan*, name of several Tannaim and of several Amoraim, esp. H., one of the Justices of Peace in Jerusalem, v. אֲחִירִין. Keth. XIII, 1. Y. ib. 35<sup>c</sup> a. fr.—H. *the Egyptian*: Snh. 17<sup>b</sup>; a. e.—H. (interch. with חֲנִין). M. Kat. 25<sup>b</sup> וְכִי אֵלֶּיךָ לִיהָבָה (Ms. M. חֲנִין) they gave him the name of H. from his father (Hanan).—Y. Yeb. XI, 12<sup>a</sup> top (ed. Krot. חֲנִין). Y. Sot. VII, 21<sup>d</sup> bot. חֲנִין.—Y. Ber. IV, beg. 7<sup>a</sup> וְכִי אֵלֶּיךָ אֵלֶּיךָ; Y. Pes. IV, 31<sup>a</sup> חֲנִין; a. oth.—V. Frank. M'bo p. 8.

**חֲנַנְיָה, חֲנַנְיָה** m. ch.=h. חֲנַנְיָה. Targ. Ex. XXII, 26. Targ. Ps. CXI, 4 (ed. Lag. חֲנַנְיָה); a. e.

**חֲנַנְיָה** (b. h.) pr. n. m. *Hananeel*. Y. Keth. XIII, 35<sup>d</sup> top; a. e.

**חֲנַנְיָה, חֲנַנְיָה** (b. h. חֲנַנְיָה, חֲנַנְיָה) pr. n. m. *Hanania*; 1) H., one of the Babylonian exiles at the Babylonian court. Sabb. 67<sup>a</sup> וְכִי אֵלֶּיךָ הָיָה הַחֵל הָיָה prepared for H., Mishael and Azariah. Snh. 93<sup>a</sup> כִּי דִּיכָרְתִּי אֵלֶּיךָ as I tested H. &c.; a. v. fr.—2) several Tannaim and Amoraim (interchanging with חֲנַנְיָה q. v.); esp. H. b. *Akashia*: Macc. III, 16. Tosef. Shek. III, 18.—H. b. *T'radion*, a martyr of the Adrianic persecution. Tosef. Kel. B. Kam. IV, 17. Ab. Zar. 17<sup>b</sup>, sq. (חֲנַנְיָה). Taan. 16<sup>b</sup>; a. fr.—H. b. *Akabia*: M. Kat. 21<sup>a</sup>; (Keth. VIII, 1, a. fr. חֲנַנְיָה); a. e.—H., *the Haber of the Rabbis*. Y. Ter. VIII, 45<sup>c</sup>; (Y. Ber. I, 2<sup>c</sup> top. חֲנַנְיָה); a. fr.—Other Amoraim by that name, v. Frank. M'bo, p. 88<sup>b</sup>, sq.—*pr. n. pl. K'far Hanania* in Galilee. Shebi. IX, 2; a. fr.

**חֲנַסִּי**, v. חֲנַסִּי.

**חֲנַסִּי**, v. חֲנַסִּי.

**חֲנַף, חֲנַף** (b. h.) [*to bend, decline* from the right path.] *to be insincere, to flatter; to show favor in court; to deceive*. Der. Er. Zuta ch. II וְכִי אֵלֶּיךָ אֵלֶּיךָ I will flatter (lower myself before) this one that he may give me to eat &c.

*Hif.* חֲנַף same. Sot. 41<sup>b</sup> וְכִי אֵלֶּיךָ אֵלֶּיךָ thy flattered Agrippa (saying to him, 'Thou art our brother'). Ib. וְכִי אֵלֶּיךָ אֵלֶּיךָ it is permissible to flatter (submit to the power of) the wicked &c. Y. Ber. VII, 11<sup>c</sup>. Pesik. R. s. 25 (ref. to Is. XXIV, 5) וְכִי אֵלֶּיךָ אֵלֶּיךָ men deal insincerely with one another; וְכִי אֵלֶּיךָ אֵלֶּיךָ and he puts him (the priest or Levite) off with deceptive intent, and says &c.; a. fr.

דאס' ... לא תנפיר Pa. תנפיר ch. same. M. Kat. 17<sup>a</sup> ליה not even a man like thee did I flatter. Shebu. 30<sup>a</sup> ליה ליתנפיר that I should favor him in court?—Keth. 84<sup>b</sup> מהתנפיריהו would you favor them?; ib. 63<sup>b</sup> ליה (Af.) would you favor him?—Pesik. Asser, p. 98<sup>a</sup> (ref. to Is. XXIV, 5) את סבר מתנפא לה ודיא מתנפא לך thou meanest to deceive it (the land by withholding the tithes, v. preced.), but it will disappoint thee; Tanh. R'eeh 14 את כבר מחנא וכ' (corr. acc.).

*Af.* אֲחֵרִים same, v. supra.

**חָנִף** m. (b. h.; preced. wds.) *hypocrite, flatterer; faithless, arbitrary, fickle*. Esth. R.<sup>s</sup> to I, 1 (ref. to Job XXXIV, 30) וְכִי שֶׁהַמֶּלֶךְ ה' וְכִי when a king is arbitrary and rules tyrannically &c. Ib. שֶׁהָיָה דִּי וְכִי (Ahas-verus) was arbitrary, for he put to death &c.—**תַּנְפִּים**. מַפְרָסְמִין **תַּנְפִּין**. Tosef. Yoma V (IV), 12; Yoma 86<sup>b</sup> מִפְּרָסְמִין **תַּנְפִּין** את אֵת הַחַיִּי וְכִי you may expose the hypocrites to prevent defamation of the divine Name. Koh. R. to IV, 1 תַּנְפִּי רֹדֵף תַּנְפִּי pretenders of scholarship. Sot. 42<sup>a</sup>; Treat. Der. Er. ch. II. Ib. תַּנְפִּוֹת (masc., v. מַסֹּר); a. e.

**חֲנִיפָא, חֲנַפָּא** ch. same. Targ. Is. X, 6.—Esth. R. to I, 1 מִלְכָּא ד' an arbitrary King, v. preced.—*Pl.* חֲנַפִּין, חֲנִי. Targ. Is. IX, 16.

חֲנוּכָּה, v. חֲנוּכָּה.

חָנֵק (b. h.; cmp. חָנַק, [to press,] to seize by the throat, to choke. Tosef. Sabb. III (IV), 6 חוֹנֵקִין בשבת ואין you must not press (the jugular veins, to relieve from belly-ache) on the Sabbath; v. infra *Pi.*—B. Bath. X, 8 (175<sup>b</sup>) חוֹנֵק אֶת רֹאשׁוֹ if one seizes a debtor by the throat (threatening violence). Ib. 176<sup>a</sup> בְּהִנָּק in the case of one being threatened (and another pledging himself for him). Sabb. 57<sup>a</sup> אִין אִשָּׁה חוֹנֵקָהּ וְכ' a woman will not choke herself (will not tie a band around her neck so closely that no water could get under it when bathing); ib.<sup>b</sup> אִשָּׁה ד' חוֹנֵקָהּ a woman does tie a chain closely in order to appear fleshy. Gen. R. s. 34 (ref. to האדם באדם רם, Gen. IX, 6) אִם חוֹנֵקֵין אֶת הַחוֹנֵקִין (the gentile is guilty of bloodshed) even if he only chokes a man ('shedding the blood of man in man'); Y. Kidd. I, 58<sup>c</sup> תוֹפֵי צַמְצוּם בְּחוֹנֵק מִפְּנֵי צַמְצוּם (read: ממזרו) when he merely chokes him to take his money; a. e.—Esp. to *strangle to death*. B. Kam. 47<sup>b</sup> חוֹנֵק חַמֵּשׁ (the ox) strangled himself (by being caught in a rope). Y. Sot. IX, 23<sup>c</sup> חוֹנֵק נִמְצָא חַמֵּשׁ if he was found strangled; a. e.—Transf. to *produce anguish, agony*. Hull. I, 2 מִפְּנֵי חוֹנֵקֵין because they (a saw &c.) cause agony as if by choking (instead of cutting).—[Kidd. 62<sup>a</sup> (ref. to Num. V, 19—20) according to R. Meir who says that a condition is not valid unless both the negative and the positive alternatives are stated] חוֹנֵק מִיבְּעֵי לִיהּ it ought to have been added (to vers 20) 'die in agony'. א"ר תְּהוֹמוֹת הַקִּי א"ר חִיבֵי said R. T. it says (verse 19) *haki* (which may be read *hinnaki* for the one alternative and *hinki* for *hinki* for the other); Ar. reads חוֹנֵק, v. חוֹנֵק.

*Nif.* לַחֲנוּקָה 1) *to be strangled*. Snh. XI, 1 (84<sup>b</sup>) הַחֲנוּקִין those sentenced to death by strangulation. Pes. 112<sup>a</sup> לַחֲנוּקָה, v. אֵינָן.—2) *to feel like choking, to be sorry* (cmp.

אֵין). Cant. R. to IV, 12 רִאֵה וְ... הַחֹרֶץ the seller sees it and grieves (over his loss); Yalk. Ex. 225 Mekh. B'shall. s. 1 לִיחָן.—[Sabb. 66<sup>b</sup>, v. infra.]

*Pi.* 1) *to squeeze in, immature.* Pirké d'R. El. ch. XLVIII; Yalk. Ex. 169 מְזַקְקִין אֶת יִשְׂרָאֵל וְכ' pressed Israelites between the walls (having mingled their bodies with the clay).—2) *to strangle.* Tosef. M. Kat. I, 5 מְזַקְקִין וְכ' (M. Kat. 6<sup>b</sup> מְזַקְקִין) the aunts choke each other to death.—3) *to press the throat, to squeeze the jugular veins* (an operation applied in cases of abdominal affection, Ar. s. v. נִזְקַק; *to reset a laryngeal muscle or ring*, Rashi; oth. defin., v. Ar. s. v.). Sabb. 66<sup>b</sup> לְזַקֵּק to perform the operation (Rashi s. Ar. ed. Koh. לְזַקֵּק to have the operation performed).

**חָנַק** *ch. to strangle*. Targ. II Esth. I, 3.—Keth. 60<sup>b</sup>  
וְהִנְחִיחָהּ she choked her child to death; וְהִנְחִיחוּ . . .  
בְּיָדֵיהֶם for women (of sound mind) will not choke their  
children (in order to be allowed to marry again before  
the lapse of a certain time). Y. Taan. IV, 69<sup>a</sup> top . . וְהָיָה  
לִּיהָ אֵרֶץ אֵשׁ air burst forth out of the bottle and choked  
him. Y. Ab. Zar. II, 40<sup>d</sup> מִתְּחַלֵּט גִּרְמָה she hanged herself.  
Y. Ber. II, 5<sup>a</sup> top מִיִּתְחַנְקֶיהָ I would rather choke  
him; a. e.—Gitt. 67<sup>b</sup> וְהִנְחִיחָהּ, v. דִּישְתַּנָּהּ I.

*Ithpa*, אִתְּחַבֵּא to hang one's self. Targ. II Sam. XVII, 23. —Y. Snh. X, 29<sup>a</sup> bot. כָּדוֹן דָּוִד מִתְחַבֵּא now David will die in despair (emp. preced. *Nif.*). Ib. יֵהָא סוּפִיָּה מִתְחַבֵּא will end his life by suicide.

חָנָק m. (preced. wds.) *execution by strangulation*.  
 Snh. VII, 1; a. fr.

**חֲנִיקָא, חֲנִיקָא** m. (preced. wds.), *pl.* חֲנִיקָין, *ropes or chains around the neck.* Targ. Jer. II, 20. Ib. XXVII, 2; a. e.

חַסְּ m. (חַס) *sparing, forbearance*, only (adverbial) *forbearance and peace!*, *God forbend!*, *don't say that!* Eduy. V, 6 וַיִּשְׁעַקְבִּיאַ אֱלֹהִים God forbid (to think) that 'Akabia was excommunicated! Sabb. 138<sup>b</sup> וַיִּשְׁעַקְבִּיאַ אֱלֹהִים God forbid (to entertain the idea) that the Law will be forgotten &c. B. Mets. 85<sup>b</sup> וַיִּשְׁעַקְבִּיאַ אֱלֹהִים if, which God forbend, the Law should be forgotten &c.—Y. Pes. VI, 33<sup>a</sup> bot. (in Chald. phraseology) וַיִּשְׁעַקְבִּיאַ אֱלֹהִים God forbid (to think) that he would have done it!; a. v. fr.

**חַס** ch. same; חַס לֵּי [God spare him!], *far from him!* Targ. Gen. XLIV, 7 (h. text חֲסִילָה); a. e. — Kidd. 44<sup>b</sup> וְחַס לִיה לְיֹרְדֵיהּ וב' and far it is from the son of Abba ... (Samuel) to have said so; Hull. 111<sup>b</sup>. Y. Hag. II, 77<sup>d</sup> bot. חַס לֵּי חַס לֵּי חַס לֵּי far from him! He never did &c.

חֲסִי, v. חָסִי.

**חֲמַצָּה** I. m. (prob. fr. דּוּם *to bend*, cmp. Ber. 56<sup>b</sup> quoted below) *lettuce* (חֲמִירָה). Pes. 39<sup>a</sup>, v. דּוּם ch. Ib. 116<sup>a</sup>, v. חֲמַצָּה. Ber. 56<sup>a</sup> (to one who dreamt that he saw lettuce on the wine keg) עִסְקָךְ כֹּדֹ' *thy business will be doubled* (thrive) like lettuce; חֲמִירָה . . . דּוּם I. Y. Kil. I, 27<sup>a</sup> top (expl. חֲמִירָה גִּלְמִי; constr.), v.

Gen. R. s. 67 **ד' ברברבין** large (old) lettuce plants. Lam. R. to I, 1 **רבת' דה' (1 חד כוח')** a bundle of &c.

𐤇𐤍 II pr. n. m. *Hasa*. Yeb. 121<sup>b</sup>.

חֲסִינָן, Tosef. Kel. B. Mets. V, 13, read: חֲסִי, v.  
סוף II.

**חַסֵּד** I (v. next w.) to be *white, pure, charitable, graceful*. — Part. pass. חָסִיד, fem. חֲסִידָה, *endowed with חַסֵּד, graceful*. Keth. 17<sup>a</sup> (in a bridal song) כְּלָה נְאֻחַ דֹּר handsome and graceful bride. Num. R. s. 12; Cant. R. to III, 10 (not חֲסִידָה).

**חָסַד** II (b. h.; emp. חסר, חסה); *Pi.* חָסַד, חָסַד [to scrape off,] (emp. גרה, גרה) to jeer, scoff at, to shame. Ruth R. to IV, 8 שחפדן ברבים (or שחפדן; ed. Wil. שחפדן) he scoffed at them publicly (speaking ironically, with ref. to II Chr. XIII, 8); Y. Yeb. XVII, beg. 15<sup>c</sup> שחפדן וכו' he jeered at Jeroboam; Gen. R. s. 65; ib. s. 73 שחסר ed. Wil. (oth. שחש); Lev. R. s. 33; Midr. Sam. ch. XVIII שחפדן; Yalk. Kings 205 חפדן וכו'.—Ex. R. s. 30 (ref. to Ex. II, 14) שחפדן וכו' when Dathan and Abiram sneered at him. Ib. בזה שחפדתם אותו וכו' with the very word (שופט) with which you sneered at him, I shall give him the rulership (משפטים). Pesik. R. s. 42 שרה אה (not במסרה) jeered at Sarah; a. e.—V. חפדן.

**חָסַד** ch. same, 1) *to be put to shame (be whitened)*. Targ. Ps. XXXIV, 6 Ms. (ed. **עֲצַב**). lb. XL, 15 (ed. Lag. a. oth. Ithpa.; some ed. **ר** for **ר**).—2) *to shame &c.*; v. infra.

*Pa.* תָּסַר, *Af.* אָתְסַר to jeer, blaspheme, disgrace (in ed. frequ. *Pe.*). Targ. I Sam. XVII, 36. Targ. Prov. XXV, 10 נִתְסַר Lev. (ed. נִחְסַר); a. fr. [Some ed. ת for ג.]

*Ithpa*. אִתְּפָא *to be reviled, put to shame*. Targ. Ps. LXXI, 24; a. e.; v. *supra*. Targ. Prov. XX, 4 (v. LXX).

חסד m. (b. h.; חסד I) *grace, kindness, love, charity*. Sifra K'dosh., Par. 4, ch. X (ref. to חסד, Lev. XX, 17) הוא ... וז' הוא if you will object, why did Cain marry his sister? (Answ.) It was an act of kindness (to secure the propagation of the race); Y. Yeb. XI, 11<sup>d</sup> top ח' עשיתי כ' I (the Lord) dealt kindly with &c.—ח' חסדו v. חסד. Succ. 49<sup>b</sup> לפי ח' שבה .... חסדו charity is rewarded only in proportion to the benevolence in it. Ib. ח' חסדו a study of love (for its own sake); a. fr.—Ruth R. Par. 3, beg., v. חסדו. —Gen. R. s. 8 חסדו Charity said &c.—Pl. חסדים *acts of kindness*. Succ. l. c.; a. fr.; v. חסדו.

XX, 17 (v. Y. Yeb. XI, 11<sup>d</sup> top, quot. in preced.). Targ. Gen. XXXIX, 21; a. fr.—Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Hag. II, 77<sup>d</sup> bot., v. חֲסִידִים; a. e.—*Pl.* חֲסִידִים, חֲסִידִים, חֲסִידִים. Targ. O. Gen. XXXII, 11. Targ. Ps. CVII, 43; a. e.

חֲסִידָא, חֲרִי II m. (=b. h. חֲסִיד) *shame, revilement*.  
interch. with חֲסִידָא q. v.

חִסְדָּא, חִי III pr. n. m. *Hisda*, name of several Amoraim. Ber. 8<sup>a</sup>; Y. ib. IV, 9<sup>a</sup> top.—Hull. 10<sup>a</sup>.—Y. Hall. I, 57<sup>c</sup> top; a. fr. V. Fr. M'bo, p. 89<sup>b</sup>, sq.

**חֶסֶדָּהּ** m. (denom. of חֶסֶד I) *kind, pleasing.—Pl.*  
**חֶסֶדָּהּ**. Gitt. 7<sup>a</sup> וְהוּא מֵיֶלֶךְ חֶסֶדָּהּ *thy name is Hisda*  
 (Love), and lovable are thy words; [Ruth R. Par. 3, beg.  
 וּמֵיֶלֶךְ חֶסֶד וְהוּא חֶסֶד וְהוּא חֶסֶד, read: וּמֵיֶלֶךְ].

**חֲסִידַי, חֲסִידָא** pr. n. m. *Hisdai* (interch. with **חֲסִידָא**). Ruth B. Par. 3, beg. **חֲסִידָא**; (Gitt. 7<sup>a</sup> **חֲסִידָא**). Y. Snh. I, 18<sup>d</sup> bot.. Y. Erub. IV, end, 22<sup>a</sup>; a. fr.—V. Fr. M'bo, p. 90<sup>a</sup>.

**חֲסִידָהּ** f.=חֲסִידוֹתָא. Targ. Cant. VII, 6 (ed. Lag.  
'חֲסִיד'). Targ. Ps. LIX, 11 Ms. (ed. Lag. 'חֲסִיד, oth. ed.  
'חֲסִידוֹת').

חֲסִידֵיגֵרוֹן, v. חֲסִיד I a. גֵּרוֹן.

חֲסִידָא, v. חֲסִידָא.

חֲסִידָא f. ch.=next w. Targ. II Esth. II, 7; 8.

חֲסִידָה I f. *amiable*, v. חֲסִיד I.

**חֲסִירָה** II f. (prob. fr. חֲסַר II) *the vein opened for blood-letting*. Sabb. 108<sup>b</sup> bot. (old ed. תַּסְרִירָה); (emp. Taan. 21<sup>b</sup> bot.).

חֲסִידוֹתָא v. חֲסִידָתָא

חֲסוּת, v. חסות.

חֲסִימָה, v. חֲסוּמָה.

**חֲסוּדָה** I m. (חֲסָדָה) *sparing, clemency*. Targ. Jer. XXX, 11; XLVI, 28. Ib. X, 24 ed. Lag. a. Rashi (ed. חֲסוּדָה, not 'חֲסָדָה).

חֲסִיךְ II m. (v. חֲסִיךָ) *diminution*; (adv.) *less*. Targ.  
Ez. XVI, 47.

חֲסִידִים, חֲסִידָא, v. sub 'חֲסִידִים.

חֹסֶם (חֹסֶם) m. (חֹסֶם I; b. h. מַחֲסִים) muzzle.  
 Kel. XVI, 7 (ed. Dehr. חֹסֶם; Mish. ed. חֹסֶם, incorr.).  
 Tosef. Sabb. IV (V), 5 חֹסֶם; Sabb. 53<sup>a</sup>.

חֲסוּמִית, v. מְחֲסוּמִית.

חֲסִימָה, v. חֲסוּמָה.

חֲסִידִים, v. חֲסִיד.

חֲסוּרִין, v. חֲסֵר ch.

**חֲסוּיָהּ** f. (b. h.; חֲסֵה) *a projecting rock, shady place.*  
Ex. R. s. 2, beg. (some ed. חֲסֵה). [Levy Talm. Dict.  
reads: חֲסוּיָהּ, cmp. next wds.]

חסד, v. next w.

**הַסְחִיחַ** m. (סחם, *Pip.* of חסם, v. חסם a. preceded. art.) [*projection, protection,*] the cartilages forming the ear, *helix* &c. Bekh. VI, 1 (37<sup>a</sup>) הוּר נפגמה אומי מן הוּר (ed. חסחום; Mish. ed. a. Ar. סחחום if its ear it split (defective)

from the cartilages (inward).—*Pl.* תַּחֲסוּסִים *gris-tles*. Pes. VII, 11 (84<sup>a</sup>) Y. ed. (Mish. a. Bab. ed. תַּחֲסוּסִין; Ms. M. 2 also תַּחֲסוּסִין, v. Rabb. D. S. a. l. note 30).—Y Snh. VIII, beg. 26<sup>a</sup> אַכְלֵי הַסִּיקִים read: אַכְלֵי דְּחֵי.—V. תַּחֲסוּסִית.

תַּחֲסוּסִין ch. same. Targ. Am. III, 12 (h. text תַּחֲסוּסִין). Targ. Y. Lev. VIII, 23 (h. text תַּחֲסוּסִין, v. תַּחֲסוּסִין); a. e.

תַּחֲסוּסִין, Targ. Y. II Deut. XXXII, 11 מִדֵּי, read: מִדֵּי, v. תַּחֲסוּסִין I.

תַּחֲסוּסִית f. (v. תַּחֲסוּסִין) *the system of cartilages of the ear, helix and anti-helix*. Bekh. 40<sup>b</sup> בִּדְּאֵי אֶרֶץ (Rashi תַּחֲסוּסִין, read: תַּחֲסוּסִין) double ears with one system of &c.—*Pl.* תַּחֲסוּסִית. Ib.—V. תַּחֲסוּסִית.

\*תַּחֲסוּסִין (emp. II תַּחֲסוּסִין) *to be scraped*. Denom. תַּחֲסוּסִין.

תַּחֲסוּסִין *to revile, sneer at*. Targ. I Sam. I, 6 וּמִרְגוּזָה *Ar. s. v. מִחֹס* (ed. differ. vers.). V. תַּחֲסוּסִין.

תַּחֲסוּסִין c. (preced.) *scrubby, lean*.—*Pl. fem.* תַּחֲסוּסִין. Targ. Y. Gen. XLII, 3 (some ed. תַּחֲסוּסִין; v. 4 תַּחֲסוּסִין); ib. v. 19.

תַּחֲסוּסִין m. (b. h.; I תַּחֲסוּסִין) *kind, God-fearing, submissive, pious, abstemious*. Tem. 15<sup>b</sup> דָּאִמְרַי מַעֲשֵׂה בְּדִי אִמְרַי *wherever we read (in Talmudic writings), 'It is reported of a pious man', either R. Juda b. Baba it meant or &c.* Sot. III, 4 שׁוֹשֶׁה דֵּי אִי שׁוֹשֶׁה דֵּי אִי *a foolish saint*. Ab. V, 10 שֶׁלִּי ... דֵּי שֶׁלִּי *he who says, Mine is thine and thine is mine, is a ḥasid*. Ib. 11; a. v. fr.—*Pl.* תַּחֲסוּסִין. Ber. V, 1 דֵּי הַרְאֵשׁוֹנִים *the pious men of olden days*; a. v. fr.

תַּחֲסוּסִין, תַּחֲסוּסִין, תַּחֲסוּסִין ch. 1) same. Targ. Ps. XVIII, 26; a. fr.—B. Kam. 30<sup>a</sup> לְמִיִּדֵּי דֵּי אִי he who desires to be a conscientious man (in business) let him live up to the laws laid down in *N'zikin* (v. תַּחֲסוּסִין). B. Bath. 7<sup>b</sup>; a. fr.—Frequ. as a distinguishing surname. M. Kat. 17<sup>a</sup>. Ber. 29<sup>b</sup>; a. fr.—*Pl.* תַּחֲסוּסִין, תַּחֲסוּסִין. Targ. Ps. CXLV, 10; a. e.—Hull. 122<sup>a</sup>, a. e. דֵּי רַבְבֵּל *the meek men of Babylonia, opp. תַּחֲסוּסִין*. M. Kat. 17<sup>a</sup> לְמַעַרְתָּא דֵּי הַיָּמִין *to the cave where the pious were buried*; a. fr.—*Fem.* תַּחֲסוּסִין. Sabb. 77<sup>b</sup>, v. אֲסִיתָא.—2) *graceful*. Targ. Prov. XI, 16. Ib. XVII, 8.

תַּחֲסוּסִית f. 1) fem. of תַּחֲסוּסִין; v. also תַּחֲסוּסִית, s. v. תַּחֲסוּסִין I.—2) (b. h.) *stork*. Hull. 63<sup>a</sup>, v. תַּחֲסוּסִית; דֵּי שְׂעוּשָׁה *and she is named 'the kind' because she acts kindly with her kind*; Midr. Till. to Ps. CIV, 17. Ex. R. s. 35.

תַּחֲסוּסִית f. (תַּחֲסוּסִין) *piety, scrupulousness, abstemiousness; kindness*. Hull. 63<sup>a</sup>, v. preced.—B. Mets. 52<sup>b</sup>; Hull. 130<sup>b</sup>, a. fr. דֵּי מַדָּה *the conduct of a very scrupulous person*. Ab. Zar. 20<sup>b</sup>; Y. Sabb. I, 3<sup>c</sup> top; a. fr.

תַּחֲסוּסִית ch. same. Targ. Cant. III, 6; a. e., v. תַּחֲסוּסִית. —Snh. 110<sup>b</sup> לְתַחֲסוּסִיתָא *R. Ak. has abandoned his (usual) kindness, i. e. his harsh opinion does not agree with the liberality shown elsewhere*.

תַּחֲסוּסִית, v. תַּחֲסוּסִין.

תַּחֲסוּסִין m., תַּחֲסוּסִין c. (II תַּחֲסוּסִין, v. תַּחֲסוּסִין II and תַּחֲסוּסִין II) *rubbed off, lessened*; (of animals or plants) *stunted, lean*. Men. 29<sup>a</sup> וְיָמִי דֵּי כִילֵי הָאִי *Ar. (ed. תַּחֲסוּסִין; Rashi to Taan. 11<sup>a</sup>: תַּחֲסוּסִין, pl.) is there so much reduction (loss in weight by smelting)?—Pl.* תַּחֲסוּסִין; fem. תַּחֲסוּסִין, תַּחֲסוּסִין. Targ. Gen. XLI, 19; 20; 27 (interch. with תַּחֲסוּסִין a. תַּחֲסוּסִין, v. תַּחֲסוּסִין).—Pes. 48<sup>a</sup> דֵּי חֲרִיטִי *poor wheat*.

תַּחֲסוּסִין m. (preced.) *a little less*. Targ. Is. XXVI, 12 גַּם מִדּוּבָנָא דֵּי אִי *a little less that our sins deserved* (h. text גַּם, cmp. גַּם).

תַּחֲסוּסִין, v. תַּחֲסוּסִין.

תַּחֲסוּסִין m. (b. h.; תַּחֲסוּסִין) [*the peeler*,] *name of a species of locusts*. Snh. 94<sup>b</sup>. Y. Taan. III, 66<sup>d</sup>, v. תַּחֲסוּסִין.

תַּחֲסוּסִין, תַּחֲסוּסִין m. (תַּחֲסוּסִין) *weaned child, infant*. Targ. Is. XI, 8 (h. text תַּחֲסוּסִין); a. e.

תַּחֲסוּסִין m., v. תַּחֲסוּסִין.

תַּחֲסוּסִית I f. (תַּחֲסוּסִין I) *muzzling, the law forbidding muzzling* (Deut. XXV, 4). B. Mets. 88<sup>b</sup> אַתָּה מִצְוָה עַל תַּחֲסוּסִיתָא *thou art warned not to muzzle him*. Ib. 89<sup>a</sup> כָּל מִיִּלֵּי אִירְגוּנְהוּ בְּדִי *all things (animals) are implied in the law &c.* Ib. 90<sup>b</sup> דֵּי מַעֲלִירָא הוּא *it is a real case of muzzling*; a. fr.

תַּחֲסוּסִית II f. (תַּחֲסוּסִין II) 1) = תַּחֲסוּסִית, *steel-edge*. Tosef. Kel. B. Mets. III, 7.—2) *varnish, glaze*. Ib. I, 3 (quot. in R. S. to Kel. XI, 4), v. תַּחֲסוּסִית.

תַּחֲסוּסִין, Ex. R. s. 43 דֵּי קַאֲלָא, v. קַאֲלָא תַּחֲסוּסִין.

תַּחֲסוּסִין m., תַּחֲסוּסִין f. (I תַּחֲסוּסִין) *strong; hard*. Targ. Ez. XXIII, 31 (32). Targ. Am. II, 9; a. e.—*Pl.* תַּחֲסוּסִין, תַּחֲסוּסִין, תַּחֲסוּסִין. Targ. O. Deut. XXVIII, 23. Targ. Is. XXVIII, 2. Ib. XXI, 1; Targ. Deut. X, 21 *mighty deeds*.

תַּחֲסוּסִית f. (v. תַּחֲסוּסִין) [*storage*,] *a wicker work used for purposes of storage*. Kel. XVI, 5.

תַּחֲסוּסִין m., pl. תַּחֲסוּסִין (תַּחֲסוּסִין, v. תַּחֲסוּסִין) *stunted grains used for parching*, v. תַּחֲסוּסִין. Ned. 49<sup>b</sup>. Pes. 40<sup>b</sup>.

תַּחֲסוּסִית f. (contr. of תַּחֲסוּסִית) = תַּחֲסוּסִית. Tosef. Bekh. IV, 13 תַּחֲסוּסִית ed. Zuek. (Var. תַּחֲסוּסִית).—*Pl.* תַּחֲסוּסִית. Ib.

תַּחֲסוּסִין, v. תַּחֲסוּסִין.

תַּחֲסוּסִין m. (תַּחֲסוּסִין) *wanting, less; reduced, lean* (v. תַּחֲסוּסִין a. תַּחֲסוּסִין). Targ. Prov. VII, 7; a. fr.—*Fem.* תַּחֲסוּסִין, תַּחֲסוּסִין. Targ. Gen. XLII, 3; 4; a. e.—V. also תַּחֲסוּסִין ch.

תַּחֲסוּסִין, תַּחֲסוּסִין, תַּחֲסוּסִין f. (preced.) *want, absence*. Targ. O. Deut. XXVIII, 48; a. e.—V. תַּחֲסוּסִין.

תַּחֲסוּסִית I f. (= תַּחֲסוּסִית; תַּחֲסוּסִין, cmp. Ar. ḥassa) *peeling plants, alliacea, leek plants*. Ter. X, 10 אֵלָא עִם דֵּי (Ms.

M. והתחית; Y. ed. (התחית) except they are combined with leek-plants. Y. ib. 47<sup>b</sup> מין במיני ד' ב' if the same species of leek plants (of T'rumah and Hullin) are pressed together. Lam. R. to II, 11, v. דמעה.—Pl. תחית. Tosef. Ter. IX, 3 ו' אלו דן מיני ד' ו' (ed. Zuck. תחית, Var. תחית, תחית) the following belong to the leek-plants, common leek, garlic, onion and allium porrum, v. קפלוש.

**תחית II** f. 1) (תחית) *saving, protection*. Yalk. Ex. 200 'תחית פסחא אל'א ד' passing over (the root פסח) means sparing; (Mekh. Bo, Pisha, s. 11 תחית).—2) (תחית) *shady place*, v. תחית.

**תחית** (b.h. תחית) [*to scrape off*], *to diminish, deduct; to stint, withhold*. Dem. VII, 3 (4) ו' תחית גורגרת ו' Ar. a. ed. Y. (Mish. a. Bab. ed. תחית, Ms. M. repeatedly תחית) and retains one fig (which he does not eat). Ib. תחית (Var. same).—*Part. pass.* תחית *stripped, wanting*. Kel. I, 2 תחית בני' (תחית) and to make unclean the persons alone but not their clothes. Erub. 28<sup>a</sup> תחית בני' Ms. M. a. oth. (ed. תחית) those who want children, opp. מרובי בני'.

*Pi.* תחית *to spare, be regardful, lenient*. Tosef. Sot. VI, 7 תחית ה' עלי' הכתוב ד' the Biblical text (the Lord) spared him (did not rebuke him). Ib. תחית ל' they (in heaven) spare him. Zeb. 6<sup>b</sup> תחית הכתוב ד' the Biblical law has regard to expenses; v. תחית.

**תחית** ch. same, *Part. pass.* תחית q. v. Targ. Y. Gen. XLI, 3 תחית, read: תחית.

**תחית**, v. תחית.

**תחית** (b. h.; emp. preced. wds.) *to peel off, to bare*. Y. Taan. III, 66<sup>d</sup> the locust is called *hasil* ו' שהוא תחית ו' because it bares everything.

**תחית** ch. same, [*to scrape off*; (emp. תחית) *to finish*], 1) *to cease, have done* (emp. תחית). Targ. II Chr. IV, 11.—*תחית* *to be exhausted, gone*. Targ. Y. II Gen. XLVII, 15. Targ. Y. II Deut. XXXI, 24; a. e.—Targ. Y. II Gen. L, 19 תחית ו' the evil is paid off (atoned for; emp. תחית).—Y. R. Hash. II, 58<sup>b</sup> top מן תחית . . . מן ר' . . . had ceased from praying. Gen. R. s. 17, beg. מן תחית (not מן) when they had finished their studies; a. fr.—2) *to mature, ripen*. Targ. Y. II Num. XVII, 23 (h. text תחית).—3) *to wean*. Targ. I Sam. I, 24 (h. text תחית); a. fr.

*Af.* תחית, *Pa.* תחית 1) *to peel off, lay bare*. Targ. O. Deut. XXVIII, 38.—2) *to finish*. Targ. Y. II Gen. XLIV, 18.—Y. Bicc. I, 64<sup>a</sup> תחית ל' finished the sentence (by adding a general rule). Cant. R. beg. תחית ל' sometimes he goes through the entire alphabet &c.; (Koh. R. to I, 13 תחית); a. fr.

*Ithpe.* תחית *to be weaned*. Targ. O. Gen. XXI, 8 (ed. Berl. תחית); a. e.

**תחית I** (b. h.; emp. preced. wds., esp. תחית) [*to withhold, prevent*, v. Ez. XXXIX, 11,] 1) *to muzzle*, esp. *to prevent the animal from eating while at work* (with ref. to Deut. XXV, 4). B. Mets. 90<sup>a</sup> תחית בל תחית he

trespasses the law forbidding to muzzle (if he prevents the animal from eating). Ib. תחית מuzzle my cow. Ib.<sup>b</sup>, a. e. תחית בקול if he prevents her from eating by shouting at her; a. fr.—Trnsf. (an adaptation of Deut. I. c. which is followed by the law concerning leviratical marriage) *to tie a woman to a man (Yabam) with whom she cannot live*; [Rashi: *to shut a woman's mouth, ignore her objections*]. Yeb. 4<sup>a</sup> תחית איהא that we do not coërcé her (to be the wife of a leper).—2) *to form the rim of basket work or of a leather bag*. Kel. XVI, 2; 3; 4.

*Nif.* תחית *to be muzzled, to be prevented from eating while at work*. B. Mets. 89<sup>a</sup> ו' תחית ו' to draw a parallel between the muzzler (human laborer) and the muzzled (laboring brute).

*Hithpa.* תחית, *Nithpa.* תחית *to be bent into a rim*. Kel. XX, 2.

**תחית** ch. same, *to muzzle*; trnsf. *to silence*. Sot. 35<sup>a</sup> ו' תחית and they will silence me. Snh. 32<sup>b</sup>.

*Ithpe.* תחית *to be muzzled, silenced*. Targ. Ps. XXXII, 9. Ib. CVII, 42.—Snh. I. c. ו' תחית let them be silenced (intimidated).

**תחית II** (emp. תחית) *to peel, scrape, to polish, glaze, harden (steel)*. Tosef. Shebi. VI, 10; Y. ib. VIII, 38<sup>b</sup> bot. ו' תחית you must not use it for glazing stoves or ranges. Tosef. Bets. III, 16 תחית כרי ל' for the purpose of glazing them; Bets. 34<sup>a</sup> תחית (*Pi.*).—Y. M. Kat. I, end, 81<sup>a</sup>, v. infra.—[Tosef. Dem. IV, 12 משיחתם, read: משיחתם?] *Pi.* תחית same. Bets. I. c., v. supra. Ib. תחית because it is necessary to glaze the tiles (by heating them).

*Hithpa.* תחית *to be glazed*. Y. M. Kat. I, end, 81<sup>a</sup> [read: ו' תחית כרי בצונן כרי ש' תחית nor must you cool them off suddenly in order that they may be glazed (hardened). V. תחית.

**תחית** ch. same. *Part. pass.* תחית *bright and hard, flinty*.—*Pl.* תחית. Targ. Y. II Deut. VIII, 9; (Y. I ו' תחית, read: תחית fem. pl.). Targ. Y. ib. XXXIII, 25. *Pa.* תחית [*to scrape*, emp. תחית II] *to hesitate, be uncertain what to do*. Sabb. 147<sup>a</sup> ו' תחית ו' he hesitated to hand it to him. Keth. 20<sup>b</sup>. B. Mets. 23<sup>b</sup>. Hull. 50<sup>a</sup>. [Ar. a. some Mss. have תחית; v. Koh. Ar. Compl. s. v. תחית a. Rabb. D. S. to B. Mets. I. c.]

*Ithpa.* תחית 1) *to receive a steel edge*; trnsf. (of the mouth) *to become able to speak*. Lev. R. s. 23; Cant. R. to II, 2 ו' תחית R. E. (who on a former occasion was unable to pronounce a blessing) has received a steel edge, and they named him R. E. Hisma; [Ar. תחית: ו' תחית, v. supra].—2) *to rub against*, trnsf. (emp. תחית) *to seek a quarrel, to vie with* (v. P. Sm. 1333). Targ. Prov. XXIV, 19 (h. text תחית).

**תחית I** 1) *to be strong*. [Targ. Is. LXIII, 15, v. *Ithpa.*]—V. תחית.—2) (emp. תחית) *to take possession* (mostly in *Af.*).

*Pa.* תחית *to strengthen*. Targ. Is. XXXV, 3 (h. text תחית).

*Af.* תחית 1) same. Targ. O. Gen. XLIX, 24. Targ. Am. II, 14 (h. text תחית); a. e.—2) *to take possession* (for one's self and heirs). Targ. Ps. XXXVII, 29. Targ. O.

Lev. XXV, 46 (Y. תסס, *Pe.*); a. fr.—B. Bath. 148<sup>b</sup> bot. 'also if he uses the expression *yahsin*, he shall take possession, or *yereth*, he shall inherit, referring to an heir.—3) *to give possession, to bequeathe*. Targ. O. Deut. XXXII, 8 באחסנא (Y. verbal noun, constr.). Targ. Y. I Num. XI, 26.—4) *to hoard up* (v. תסנא). Targ. Am. II, 6; VIII, 6 (h. text נעלים, v. נעל).—5) (cmp. תסן Hif.) *to hold, have room for*. Y. Snh. X, 29<sup>a</sup> top (ref. to II kings VI, 1) לא א' אוכלסירא וכ' (not אסחין) it did no longer hold the masses &c.

*Ithpa.* תסן 1) *to strengthen one's self, to be-take one's self; to control one's own emotions*. Targ. Jer. III, 8. Targ. Is. LXIII, 15 ed. Lag. (oth. ed. תסס).—Targ. O. Gen. XLIII, 31 (v. ורז). Targ. I Sam. XIII, 12; a. fr. (h. text תסס).—2) *to be put in possession*. Targ. Job VII, 3 (h. text תסס).

תסן II (=תס I), *Af. תסן to wean*. Targ. Y. Gen. XXI, 8.

*Ithpa.* תסן 1) *to be weaned*. Ib.—2) *to be fully compensated*. Targ. Prov. XI, 31 (h. text תסס).

תסן, v. תסן.

תסנא m. (תסן) 1) *strength, power*. Dan. II, 37; v. תסנא.—2) *stronghold, store-house* (b.h. תסן).—*Pl.* תסנא. Targ. Joel I, 17 Ar. (ed. Lag. תסנא; v. תסנא).

תסן I (cmp. תסס) *to peel off; (neut. verb) to be scaly, rough*.

*Pa.* תסן *to pound grain* &c. Y. Sabb. VII, 10<sup>b</sup> bot. pounds pepper (cmp. תסס, Ex. XVI, 14). [Y. B. Mets. II, 8<sup>c</sup> bot. תסס, v. תסס.]

*Ithpa.* תסן [to become white, cmp. תסס] *to feel ashamed*. Targ. II Esth. VI, 12.

תסן II, תספא or תסן I m. (preced.) (=h. תסס) 1) *rough clay, clay vessel* (common and easily broken). Targ. O. Lev. XI, 33; a. e.—2) [something with which to peel or scrape,] *fragment of a vessel, potsherd*. Targ. Prov. XXVI, 23.—Yeb. 92<sup>b</sup>, a. e., v. תסן. Kidd. 18<sup>a</sup> (prov.) תסן נקיש... ידו בנא ליה תסן he had a pearl in his hand, and we give him a sherd, i. e. for a valuable object we give him a valueless paper; a. fr.—*Pl.* תסן. Gen. R. s. 14, v. תסן; Midr. Till. to Ps. II; a. e.

תספא, תסן II m. (תסן; cmp. תספא) *shame*; (cmp. b. h. תספא) *idol*. Y. Ned. I, 37<sup>a</sup> top (in answer to the question, 'Does not תספא mean a sherd?') קריין לך... תספא לשרון אומות... תספא (heres may be used as a substitute for תסס) for it is a gentile dialect, the Nabatæans say תספא for תספא (תספא) (which means *shame* or *idol*); Y. Naz. I, beg. 51<sup>a</sup> (corr. acc.); v. Ned. 10<sup>b</sup> top.

תספיה pr.n.pl. *Haspiah (Hasbeya)*, a border town in Northern Palestine. Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 10 צפיה ed. Zuck. (Var. תספיה).

תספניה f. (תסן) 1) *scaly skin*. Num. R. s. 19; Koh. R. to VII, 23 דנונא... תספניה the feet of chickens resemble (as to their covering) the scale-covered skin of the fish, v. תספניה.—2) *scab, eruption*. Sabb. 133<sup>b</sup>,

sq. ליה ד'... תספניה (Ms. M. תספניה) he who washes his face and does not dry it well, will get a scab. Ab. Zar. 28<sup>b</sup>, sq. (Rashi: תסס).

תסן, תסן I (b. h.; cmp. תסס) [to scrape off,] *to diminish, take off; to be diminished, less; to want, miss; to be imperfect*. Snh. 68<sup>a</sup> תסן מרבתי וכ' yet I skimmed of the knowledge of my teachers no more than a dog takes who licks out of the sea. Ib. תסן תספניה וכ' they skimmed of my knowledge &c.; Cant. R. to I, 3 תסן תספניה וכ' what wisdom I skimmed of the Law, was no more than &c., v. תספניה. Ib. תסן תספניה וכ' my teachers carried off at least a real smattering of it &c. B. Kam. 20<sup>a</sup> bot. תסן תספניה what loss have I occasioned to thee?—Ib.<sup>b</sup>, a. fr. תסן... תספניה the one profits while the other loses nothing (therefore can claim no damages). Lev. R. s. 1 תסן תספניה, v. תספניה. Men. 30<sup>a</sup>, a. e. is it possible that the Book of the Law wanted one letter yet (to be written) &c.?—Pesik. R. s. 3 (ref. to תספניה, Gen. XLVIII, 7) תספניה for I miss her; a. fr.

*Pi.* תסן *to lessen, omit; to deprive*. Ker. 6<sup>a</sup> תסן תספניה if he left out one of its ingredients. Erub. 13<sup>a</sup> תסן תספניה for if thou omit one letter. Koh. R. to I, 15 (ref. to תספניה, ib.) תסן תספניה as soon as a man deprives himself of the words of the Law (neglecting them); ib. תספניה (Hif.). Y. Snh. XI, beg. 30<sup>a</sup> תסן תספניה even if on inflicting an injury (v. תספניה) he did not create a diminution (open wound); a. fr.—*Part. pass.* תספניה, constr. תספניה *wanting, requiring*. R. Hash. 6<sup>a</sup> תסן תספניה wanting time, i. e. too young for sacrifice. Ker. II, 1 תספניה requires a ceremony of atonement (before he may partake of a sacred meal). Gen. R. s. 32, a. e. תספניה, v. תספניה. Hull. 25<sup>a</sup>, v. תספניה.—Y. B. Mets. V, 10<sup>c</sup> bot. תספניה wanting one action to be available; a. fr.—*Pl.* constr. תספניה. Ker. I. c. תסן תספניה there are four persons requiring a ceremony of atonement before being permitted &c., v. supra; a. fr.

*Hif.* תספניה same, v. supra.

תסן, תסן ch. same. Targ. Y. Ex. XVI, 18 (O. ed. Berl. תסן, oth. ed. תסן) had less. Targ. Deut. II, 7; a. fr.—Nidd. 68<sup>a</sup> תסן, v. תספניה; a. e.

*Pa.* תסן 1) same, v. supra.—2) *to lessen, deprive, reduce*. Targ. Ps. VIII, 6. Targ. Koh. IV, 8; a. fr.—Snh. 22<sup>a</sup> תסן תספניה v. תספניה, a. e.—*Part. pass.* תספניה (v. preced. *Pi.*) *wanting*. Targ. Y. Num. XI, 32.—Bets. 24<sup>a</sup>; Bekh. 39<sup>a</sup>, a. fr. תספניה תספניה (or תספניה *Ithpa.*) the relation is defective (a clause has been omitted).

תסן II m., תספניה f. 1) *wanting, defective; less*. Sabb. VII, 2 תספניה תספניה forty (labors) less one. B. Bath. VII, 2, v. תסן. Ib. 89<sup>b</sup> תסן תספניה a measure too small or too large. Tosef. Taan. I, 2 תספניה תספניה if the year had a deficiency of rain; Y. ib. I, 64<sup>b</sup>; a. fr.—*Pl.* תספניה תספניה of feeble physics; a. fr.—Esp. a) (calendar) תספניה a defective month (of 29 days), opp. תספניה of thirty days. B. Mets. 59<sup>b</sup> תספניה תספניה and he made a mistake between a full and a defective month (thought it was the thirtieth day of the preceding month). R. Hash. 19<sup>b</sup>; a. fr.—*Pl.* as ab. Ib.—



b) (orthogr.) *a defective writing, omission of the vowel letter*, opp. מלא (plene), e. g. חֹדֶשׁ, plene חֹדֶשׁ.—*Pl. f.* חֲסִירוֹת. Erub. 13<sup>a</sup>; Kidd. 30<sup>a</sup> חֲסִירוֹת ד' the rules concerning defective and plene; a. fr.—2) *creating a defect*. Hag. 3<sup>b</sup> (ref. to Koh. XII, 11) חֲסִירָה ד' וְכ' you might think, as the nail (driven in) creates a hole and not an addition, חֲסִירָה ד' חֲסִירָה ד' חֲסִירָה ד' so do the words of the Law &c.; Yalk. Koh. 989 end חֲסִירָה ד' חֲסִירָה ד' חֲסִירָה ד'.

חֲסֵר, constr. חֲסֵר ch. same. Targ. I Kings XI, 22. Targ. I Sam. XXI, 16; a. fr.—Targ. II Esth. III, 8 חֲסֵר ד' one month is defective (of 29 days).—*Pl.* חֲסֵר, חֲסֵר, חֲסֵר. Targ. Prov. XXVII, 12 (ed. Wil. חֲסֵר, חֲסֵר).—Targ. II Esth. I. c. (ed. Lag. חֲסֵר) *starving*.

\*חֲסֵר m. (preced.) *diminution*. Keth. 66<sup>b</sup>, v. מִלֵּח.

חֲסֵר (b. h.), חֲסֵר m. (preced.) 1) *want, loss*.—מִנֶּחֱסֵר loss of money. Sabb. 157<sup>a</sup>, a. fr., v. מִנֶּחֱסֵר. Kidd. 32<sup>b</sup> חֲסֵר ד' כִּי־שֶׁחֶמֶךְ with which no material loss is connected. Lev. R. s. 5 חֲסֵר ד' מִלֵּא חֲסֵר ד' the Lord replace thy deficiency; Ber. 16<sup>b</sup>. Tosef. Taan. I, 2 חֲסֵר ד' נִוְרָתָא the year's deficiency (of rain) will be supplied to him (who prays); Y. ib. I, 64<sup>b</sup> חֲסֵר ד' תָּפִי (ref. to Job XXX, 3) חֲסֵר ד' בִּיאָה ד' when thou seest scarcity &c.; (Gen. R. s. 31; s. 34 חֲסֵר, חֲסֵר, חֲסֵר. Hull. 47<sup>b</sup>, a. fr. חֲסֵר ד' נִקְבֵּי שִׁישׁ בִּי ד' a perforation connected with a loss of substance. Ib.; Bekh. 39<sup>a</sup>, a. e. חֲסֵר ד' מִבְּפִיִּים a deficiency of substance inside of an organ is not considered a defect (in ritual law); a. fr.

חֲסֵרָא, חֲסֵרָא, חֲסֵרָא, v. חֲסֵרָא.

חֲסֵר, חֲסֵר, חֲסֵר, v. חֲסֵר.

חֲסֵר m. (emp. b. h. חֲסֵר, חֲסֵר 1) *border, shore*. Num. R. s. 13 (ref. to Num. VII, 26) חֲסֵר ד' כֶּה אֵלֶּה חֲסֵר ד' *Kaf* (bowl) means the same as *haf* (shore), as it is said (Ps. XCVIII, 8) rivers strike the *Kaf*.—2) (emp. חֲסֵר) [*rim, ridge*,] *ward of a lock* (פּוֹרְחָה); *bit of a key* (corresponding to the ward); *pivot of a door* (v. Sm. Ant. s. vv. Cardo, Clavis). Sabb. VIII, 6 חֲסֵר ד' bone large enough to make of it a *haf*; expl. ib. 81<sup>a</sup> חֲסֵר ד' פּוֹרְחָה the rims (ward) of a lock; Y. ib. 11<sup>b</sup> חֲסֵר ד' מִדֵּי חֲסֵר ד' what *haf* is meant? (Answ.) the key-ward; ib. חֲסֵר ד' חֲסֵר ד' חֲסֵר ד' (not כלִּישׁ) there (Kel. XIV, 8) he (R. Judah) uses *haf* in the sense of a key-bit, and here (Sabb. l. c.) in the sense of a key-ward.—3) *the border of a web*, used for starting a new web by fastening the warp to it. Y. ib. VII, 10<sup>c</sup>, v. חֲסֵר IV.—*Pl.* חֲסֵר, חֲסֵר, חֲסֵר. Kel. XIII, 6 חֲסֵר ד' פּוֹרְחָה if the lock is of wood and its key-bits of metal (ed. Dehr. חֲסֵר). Ib. XIV, 8 חֲסֵר ד' if the teeth of the bit are broken off (damaged). Sabb. 81<sup>a</sup>, v. supra. Y. ib. IV, 7<sup>a</sup> חֲסֵר ד' לִסְמִיחָה borders used for weaving veils. Cant. R. to III, 10 (expl. פּוֹרְחָה, I Kings VII, 50) חֲסֵר ד' פּוֹרְחָה, read: חֲסֵר ד' פּוֹרְחָה the pivots; (Pesik. R. s. 6 חֲסֵר ד' שְׁבִיבוֹתָא, v. חֲסֵר, חֲסֵר).—Kel. XI, 4 חֲסֵר ד' חֲסֵר ד' חֲסֵר ד'.

חֲסֵר, חֲסֵר, חֲסֵר, v. חֲסֵר.

חֲסֵרָא, חֲסֵרָא, חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא, חֲסֵרָא m. (pl. of חֲסֵרָא; חֲסֵרָא) *covering* over burnt clay vessels. Tosef. Kel. B. Kam. III, 14; ib. Par. V (IV), 2 חֲסֵרָא ד' וְכ' ed. Zuck. (ed. corrupt) if he removes the covering and finds dust on the vessels (proving that none had touched them; v. R. S. to Par. V, 1 for correct version).

חֲסֵרָא, חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא, חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא, חֲסֵרָא m. (preced.) 1) *covering, wrapping*. Kel. XVI, 8 חֲסֵרָא ד' לִדְּחֵרָא whatever is intended for wrapping, opp. חֲסֵרָא, casing. Ib. XXVI, 6. Tosef. ib. B. Bath. IV, 11; a. e.—*Pl.* חֲסֵרָא, חֲסֵרָא. Ib. XVI, 8 חֲסֵרָא ד' חֲסֵרָא the wrapping of a lance &c.—2) *upholstered seat*. Ib. XXII, 4 חֲסֵרָא ד' חֲסֵרָא whose seat is missing; (Eduy. I, 11 חֲסֵרָא, Ms. M. חֲסֵרָא, Mish. Nap. חֲסֵרָא, v. Rabad a. l.). Kel. l. c. 6 חֲסֵרָא ד' חֲסֵרָא whose middle cushion (of the three forming the seat) is wanting.—*Pl.* as ab. Ib. 5 חֲסֵרָא ד' חֲסֵרָא יוֹצֵאִין (ed. Dehr. חֲסֵרָא) whose seats were not movable (v. Rabad to Eduy. l. c.); a. fr.—[Tosef. Sabb. IV (V), 7 חֲסֵרָא, ed. Zuck., read with ed.: חֲסֵרָא.]

חֲסֵרָא, חֲסֵרָא, חֲסֵרָא, constr. חֲסֵרָא, same, *covering, coating, overlaying*. Targ. Ex. XXXVIII, 17; 19 (h. text חֲסֵרָא). Targ. Is. XXX, 22.

חֲסֵרָא, חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא, חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא m. (חֲסֵרָא) *digger, attendant of earth-work on farms*.—*Pl.* חֲסֵרָא. Tosef. B. Mets. IX, 14 (ed. Zuck. חֲסֵרָא, corr. acc.; Y. ib. IX, beg. 12<sup>a</sup> חֲסֵרָא).

חֲסֵרָא m., pl. חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא f., constr. חֲסֵרָא, v. חֲסֵרָא.

חֲסֵרָא, חֲסֵרָא f. (חֲסֵרָא) *pit*. Yeb. 121<sup>a</sup>; Ber. 33<sup>a</sup> חֲסֵרָא; (Tosef. Yeb. XIV, 4; Y. ib. XVI, 15<sup>c</sup> חֲסֵרָא).

חֲסֵרָא, חֲסֵרָא f. (preced.) *products of the earth gained by digging*, opp. to those gained by cutting; *bulbs, roots* &c. [Also used in Chald. phraseology.] Tosef. Ned. IV, 3 חֲסֵרָא ד' חֲסֵרָא (Var. חֲסֵרָא) if one vows abstinence from *hāḥṣrah*, he is forbidden melons &c.; Y. ib. VII, beg. 40<sup>b</sup> חֲסֵרָא (corr. acc.). Bekh. 52<sup>b</sup> חֲסֵרָא (if on the father's death) what was available of the products of the ground was classed under *h.* (vegetable, e. g. green of grains), and now it is *shublé* (ears); B. Bath. 124<sup>a</sup> (Ms. M. חֲסֵרָא). Yeb. 63<sup>a</sup> חֲסֵרָא ד' מִלְּחָא invest a hundred Zuz in land, and you will have salt and common vegetable.

חֲסֵרָא, חֲסֵרָא f., pl. חֲסֵרָא (preced.) *fruits belonging to the class of hāḥṣrah, inferior produces*. Pesik. Asser, p. 100<sup>a</sup>; Tanh. R'eh 18; Yalk. Deut. 897.

**תפירתא** f., constr. **תפירת** (preced. wds.) *digging, mine*.—לִבָּא ד' לִבָּא mine of the heart, seat of deep-laid plans. Targ. Ps. LXXIII, 7, v. תִּפְרָא.

\***תפושית** f. (תפש) *a grant of emancipation, pardon, liberty*. Gen. R. s. 53, a gloss expl. הוֹרִיידָה (some ed. תִּפְשִׁיידָה; Yalk. Gen. 92 תִּפְשִׁיידָה).

**תפושיתא, תפושית**, v. תפש.

**תפ** (b. h.) *to be in haste, to hurry*.

**תפ**. *Nif. תפ* *to be hurried, excited*. Pirke d'R. El. ch. XXVI תפִּי וְתִפְּסִי נִבְדָּל וְתִפְּסִי frightened and excited.

**תפון** m. (b. h.; preced.) *haste, being hurried*. Ber. 9<sup>a</sup> (ref. to Ex. XII, 11) עד שעת ד' (which means, you may eat of the Passover lamb) up to the time of leaving in haste. Ib. כל שעת ד' ו' (they differ) as to the time of *hippazon*; R. El. saying דמצייר *hipp*. refers to the hastening of the Egyptians (ib. 30, sq., at night), while R. Ak. refers it to ד' ישראל the haste of the Israelites (in the morning, Num. XXXIII, 3); Mekh. Bo, s. 7 זה תפון זה שכינה this (Ex. XII, 11) refers to &c. Ib. ד' the haste (anxiety) of the Deity. Sifré Deut. 130 (ref. to Deut. XVI, 3) לישאל ולמצרים you might think, there was anxiety (fear) on the part of Israel and of Egypt. Pes. IX, 5. Ib. 96<sup>a</sup> ו' נאכל בוד' ו' this was eaten in haste, but no other &c.—Ex. R. s. 19; a. e.

**תפי** *barefooted*, v. תפא I.

**תפה, תפי** (b. h.; cmp. תפה I) 1) *to cover, spread over*. Hull. III, 7 ו' וכנפיו תופין וכ' and whose wings cover the largest portion of its body. Sot. IX, 15 (49<sup>a</sup>) ותפם and covered their heads (in shame).—Part. pass. תפוי. Esth. R. to VI, 12 ותפוי ראש ו' and his head covered (in shame) over what had happened to him; Meg. 16<sup>a</sup>.—2) *to bend, curve*. Yoma 47<sup>a</sup> ו' תופה שלש ו' he bends three of his fingers (grasping with them) up to &c.; cmp. תפן.

**תפי** 1) *to cover, strew over*. Tosef. Kil. I, 15 תפיה who covers up (mixed seeds with earth); M. Kat. 2<sup>b</sup>; Macc. 21<sup>b</sup>. Ib. תפיה ed. (Ms. M. תפיה). Y. Kil. VII, 31<sup>b</sup> תפיה לא is it not because in plowing over he covers the seeds up? Shebi. IV, 5 תפיה בעפר ו' he must not cover it (the cut) with loose ground, opp. to (כסד) covering with stones. Y. Taan. II, beg. 65<sup>a</sup> תפיה אבותינו ו' our ancestors covered it (the reader's desk) with gold, and we with dust. Nidd. 16<sup>a</sup> ו' ותפיה and semen virile may have covered it up; a. e.—2) *to cover over, to protect from justice, to be partial*. Shebu. 39<sup>a</sup> תפיה because they (the publican's or robber's relations) protect him. Ex. R. s. 30 תפיה אורי ו' tried to protect him; a. e.—3) (cmp. תפב) [to heap up words,] *to invent fictions* (v. II Kings XVII, 9). Gen. R. s. 94 (play on תפיה, ib. XLVI, 21) ו' שחיהם עליו רבריהם about whom they invented a fiction (Gen. XXXVII, 3).

**תפא, תפי** ch. same, *to cover, overlay*. Targ. Ex. XXXVI, 34; a. fr.—Targ. Ez. XXVI, 19 ו' תפיהן they shall cover thee up (bury).—Targ. Y. Deut. XXXII, 11 ו' תפא he spread over them the shade etc.—Ab. Zar. 39<sup>a</sup>

תפיה Ms. M. (ed. תפיה, incorr.) he put a basket over it. Sot. 22<sup>b</sup> ו' תפיה, v. תפיה II.

**תפי** 1) *to cover, overlay*. Targ. Is. XL, 19; a. e.—Part. pass. תפא, pl. תפיהן, f. תפיה. Targ. Ex. XXVI, 32.—2) as preced. **תפי**. 2. Targ. Y. Lev. XX, 5 (cmp. Shebu. 39<sup>a</sup>).

**תפי** *to cover, overlay*. Targ. Ex. XXVI, 29; a. e. (ed. Berl. תפיה Pe.).

**תפא, תפיה**, *Ilhpe. תפיה to be covered*. Targ. I Kings XVIII, 45. Targ. Is. XLII, 22 תפיה תפיה were covered with shame (h. text תפיה); a. e.

**תפיה I** m. (preced.) 1) *cover, overlaying*.—Pl. תפיה. Targ. Y. Num. XVII, 3, sq.; v. תפיה. —2) (adj.; cmp. תפיה) *bending over, concerned*. Koh. R. to I, 3 ו' תפיה ד' (some ed. תפיה) he is concerned about himself (his honor, because he has not been invited.)

**תפיה II** m. (v. תפיה II a. תפיה I; cmp. תפיה) *barefooted* (in mourning). Gen. R. s. 100 ו' תפיה (some ed. תפיה) went out barefooted, opp. תפיה.

**תפיה**, v. תפיה I.

**תפיה** f. (תפן) *the priest's taking handfuls of incense* (Lev. XVI, 12). Yoma 19<sup>a</sup> תפיה (they took him to the house of Abtinah) to teach him the manipulation of *hāḥnah*. Ib. ו' תפיה and he learned *hāḥ*. Ib. 49<sup>a</sup> תפיה with what the dying highpriest had seized with his hands. Men. 11<sup>a</sup> ו' תפיה is there not *hāḥnah* among the difficult priestly functions?; a. e.

**תפיה** f. (תפס) *to collect*, cmp. Arab. *hafaš*, a. *hafš*) *a small leather bag, valise* (for documents &c.). B. Mets. I, 8, expl. ib. 20<sup>b</sup> תפיה קטנה; Gitt. III, 3; ib. 28<sup>a</sup>. Yoma 75<sup>b</sup> תפיה כמו שמינה בוד' Ms. M. (ed. בקופסא) as if lying (pressed) in a valise. [Also in Ch.] Y. B. Mets. II, 8<sup>c</sup> תפיה בוד' covered up with a bag. Pesik. B'shall. p. 93<sup>a</sup> [read:] תפיה ו' תפיה my valise here and my cloak.

**תפיה I** f. (תפה I) *covering*. M. Kat. 12<sup>b</sup>.

**תפיה II** f. (תפה II) *cleansing the head* with a detergent, comb &c. B. Kam. 82<sup>b</sup> תפיה תפיה ordained (for women before bathing) cleansing &c. Nidd. 66<sup>b</sup>. Y. Maas. Sh. II, 53<sup>c</sup> תפיה; Tosef. ib. II, 1 תפיה when she cleanses her hair.

\***תפיה**, Cant. R. to III, 10, v. תפה.

\***תפיה** I f. (תפה I) *being bent*; *humiliation, sorrow*. Targ. Lam. III, 65 Ar. (ed. תפיה, h. text תפיה).

**תפיה II** (תפיה, Ar.) f. (תפה I) *preparation for the huppah* (v. תפיה). Keth. 17<sup>a</sup> תפיה מישחא דוד' do you speak of oil used at bridal arrangements? Ar.; [oth. opin. (תפה II) oil used for curing sores of the head, v. תפיה].

**תפיה** f. (תפן) *use of the root תפן, finding pleasure*. Gen. R. s. 80; Midr. Till. to Ps. XXII (ref. to Mal. III, 12).

**תפיה** m. (part. pass. of תפיה) *one for whom a grave is dug*. Koh. R. to X, 7 ו' תפיה a dead man is better

off than he; Sabb. 151<sup>b</sup> וְכִיּוֹרֵי דְחַפְרָא one who is dead and buried.

הַפִּירָה, v. הַפְּרִיחָה.

חַפְּיוּשָׁה f. (חַפֵּשׁ) *searching, digging*. Pes. 31<sup>b</sup> כַּמָּה תַּפְּיוּשָׁתָא הַכֶּלֶב how far does the dog reach in digging?

חַפְּיוּשָׁתָא, v. חַפְּיוּשָׁתָא.

חַפְּיוּתָא f. (v. חַפֵּשׁ) *fish remaining on the shore after the water receded, mud-fish*. Cant. R. to I, 4 (ref. to חַפְּיוּתָא, Job XLI, 14, comp. חַפְּיוּתָא דְּרַבּוֹתֵי מִקְרָשָׁא כְּדִרְאָה דְּרַבּוֹתֵי מִקְרָשָׁא jumping like raked fish. Y. Ab. Zar. II, 42<sup>a</sup> חַפְּיוּתָא; comp. חַפְּיוּתָא).

חַפֵּן [to bend the fingers, form a hollow of the hand, denom. חַפְּיוּן; whence] to take handfuls. Maas. Sh. II, 5 וְאִם בִּלְלֵי וְרִיבֵי if he mixed the coins up and took by handfuls, you go by the proportion of the coins mixed. Y. ib. 53<sup>c</sup> כְּבִלְלֵי וְחֻפְּיוֹן it is as in the case of him who &c.—Esp. (of the priest) to take grabs of incense with both hands (v. חַפְּיוּתָא). Yoma V, 1. Ib. 47<sup>a</sup> וְרִיבֵי חֻפְּיוֹן used to grab &c.; a. fr.

Nif. חַפְּיוּן to be grabbed. Y. Maas. Sh. I. c. וְהַנְּבִלְלִין חַפְּיוּן the coins which were mixed up and then collected by handfuls.

חַפֵּן ch. same. Yoma 47<sup>b</sup> (ref. to Lev. XVI, 12) הָיוּ אֵלֶּיךָ כְּדִרְבָּנֵי אִינְשֵׁי as people usually grab. Gen. R. s. 5 הָיוּ אֵלֶּיךָ כְּדִרְבָּנֵי אִינְשֵׁי he who takes a grab takes twice as much as he who fills his fist, v. קַמְיָן; Yalk. Josh. 14.

חַפֵּן, חוֹפֵן m. (b. h.; preced. wds.) the hollow of the hand formed by bending the fingers so as to touch the wrist, contrad. to חַפְּיוּן; a handful. Gen. R. s. 5 חַפְּיוֹן the quantity of a handful of Moses' hand. Ex. R. s. 11 מִלָּא דְּרַבּוֹתֵי מִלָּא דְּרַבּוֹתֵי מִלָּא his (Moses') handful and that of Aaron; a. fr.—Du. חַפְּיוּתָא, חַפְּיוּתָא. Yoma V, 1 חַפְּיוּתָא his two handfuls. Ib. 47<sup>a</sup> חַפְּיוּתָא. Ex. R. I. c. חַפְּיוּתָא both of them took, each his handfuls; a. fr. [Tosef. B. Mets. IX, 14 חַפְּיוּתָא ed., read חַפְּיוּתָא as ed. Zuck.].

חַפְּיוּתָא, חַפְּיוּתָא ch. same. Targ. Koh. IV, 6 מִלָּא חַפְּיוּתָא, read: חַפְּיוּתָא.—Pl. חַפְּיוּתָא, חַפְּיוּתָא. Ib. Targ. Ex. IX, 8. Targ. Ez. I, 8; a. e.—Sabb. 62<sup>b</sup> חַפְּיוּתָא by handfuls, liberally.

חַפְּיוּתָא\* (v. חַפְּיוּתָא I) of Haifa. Keth. 103<sup>a</sup> (v. Rashi); Y. ib. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top חַפְּיוּתָא; v. חַפְּיוּתָא.

חַפֵּשׁ = h. חַפֵּשׁ 1) to dig. Targ. Y. Ex. XXI, 33 (ed. Amst. חַפֵּשׁ). Targ. Job III, 20.—Y. B. Mets. II, 8<sup>c</sup> bot. וְחַפְּיוּתָא, read: וְחַפְּיוּתָא and when they were digging it up.—2) (comp. חַפְּיוּתָא) to grab. Targ. Y. I. Num. XI, 8 (some ed. חַפֵּשׁ Pa.; h. text חַפֵּשׁ). Targ. Job III, 21.

Pa. חַפֵּשׁ same. Ib. XXXIX, 21 חַפְּיוּתָא ed. Lag. (oth. ed. חַפְּיוּתָא).

חַפְּיוּתָא I (b. h.; comp. חַפֵּשׁ, גַּבַּב) to bend over, to cover; transf. to be anxious, to care. Meg. 26<sup>a</sup>; Zeb. 53<sup>b</sup> sq. בֶּנְיָמִין לָקָח אֲדָמָה בְּיָמָיו וְהָיָה בְּיָמָיו בֶּנְיָמִין לָקָח אֲדָמָה בְּיָמָיו Benjamin took pains ... שֶׁנִּי חוֹפֵק וְכִיּוֹרֵי דְחַפְרָא

to conquer it, as it says (Deut. XXXIII, 12) he (Benjamin) is bent over it &c. [Rashi: *rubbs his head*, v. חַפֵּשׁ II.]

חַפֵּשׁ, חוֹפֵשׁ, Polel חוֹפֵשׁ ch. same. Targ. Y. I. Deut. XXXII, 11 חַפֵּשׁ. (Y. II מחסותה, read: חַפְּיוּתָא).

Ithpol. חַפְּיוּתָא same. Targ. O. ib. (h. text חַפֵּשׁ).

Palp. חַפְּיוּתָא, v. supra.

חַפֵּשׁ II (comp. חַפֵּשׁ) to scrape, rub, esp. to cleanse one's head, rub, comb. Sabb. 31<sup>a</sup> וְרִיבֵי חוֹפֵק וְכִיּוֹרֵי דְחַפְרָא Ms. M. (ed. and Hillel was washing his head. Naz. VI, 3 a Nazir may wash (rub with his hand) his hair. Ib. חוֹפֵק בְּאֶרְצָה he must not use an earth, v. חַפֵּשׁ. Yalk. Gen. 150 (play on חַפֵּשׁ, Gen. XLVI, 21) לֹא חַפְּיוּתָא I did not wash (my head) or comb. Tosef. Ter. X, 4 שְׁחִיפְתָּהּ ed. Zuck. which a priest's daughter has used for washing her hair; ib. Maas. Sh. II, 1 שְׁחִיפְתָּהּ.

חַפֵּשׁ ch. same, to rub. Targ. Jer. VI, 26 חַפֵּשׁ חַפֵּשׁ חַפֵּשׁ rub your heads with ashes (h. text חַפֵּשׁ חַפֵּשׁ חַפֵּשׁ).—Part. pass. חַפְּיוּתָא, pl. חַפְּיוּתָא. Targ. Ez. XXVII, 30.

חַפְּיוּתָא f. (preced. wds., comp. חַפְּיוּתָא) sore, eruption. Sabb. 77<sup>b</sup>; Y. Ber. IX, 13<sup>c</sup> bot. Comp. חַפְּיוּתָא.

חַפֵּן (b. h.; comp. חַפֵּן I) 1) to bend (v. Job XL, 17); חַפֵּן to be busy with, to be anxious, desire.—Pesik Haḥod. p. 47<sup>b</sup> חַפֵּן לְגַאֲוֵל אֶתְּכֶם He is anxious to redeem you; ib. בְּגַאֲוֵלְכֶם Pesik. R. s. 15 חַפֵּן לְגַאֲוֵלְכֶם; Cant. R. to II, 8; a. e.—[2) to hold in one's hand, comp. חַפֵּן; v. next w.]

חַפֵּן m. (b. h.; preced.) 1) thing (held in hand), object. B. Mets. IV, 10 חַפֵּן בְּכַמָּה דְּזֵה how much is this worth? Cant. R. to I, 4 חַפֵּן כָּל דְּרַבּוֹתֵי אֵלֶּיךָ any good thing; a. fr.—2) concern, business; desire, desirable object. Ib.; Pesik. Sos, p. 147<sup>a</sup> חַפֵּן לִי דְּרַבּוֹתֵי אֵלֶּיךָ I have nothing more desirable than thyself. Koh. R. to V, 7 חַפֵּן נִשְׁמַח חַפֵּן his desire was fulfilled. Num. R. s. 19 חַפֵּן אֶל הַחַפֵּן דְּרַבּוֹתֵי מִן חַפֵּן do not turn me off from (refuse) my desire which &c.; a. fr.—Pl. חַפְּיוּתָא. M. Kat. 9<sup>b</sup> (ref. to Prov. III, 15, a. VIII, 11) חַפְּיוּתָא שְׁמִירָה but heavenly affairs (religious deeds) are equal to it (the study of the Law). Y. Peah I, 15<sup>d</sup> bot. (ref. to Prov. I. c.) חַפְּיוּתָא 'desirable things', that means jewels and pearls, 'thy desirable things', that means &c. Ib. חַפְּיוּתָא חַפְּיוּתָא thy treasures and my treasures cannot compare to what I sent you; Gen. R. s. 35, end.—Sabb. 113<sup>a</sup> (ref. to Is. LVIII, 13) חַפְּיוּתָא אֶתְּכֶם חַפְּיוּתָא thy pursuits are forbidden (on the Sabbath), but heavenly affairs (consultation about public welfare, education &c.) are permitted; ib. 150<sup>a</sup>; a. fr.

חַפְּיוּתָא ch. same, esp. a sacred object held in hand at the delivery of an oath. Shebu. 38<sup>b</sup> חַפֵּן לְאֶתְּכֶם דְּרַבּוֹתֵי הַדִּין the judge must make him hold an object (Torah) in his hand. Ib. חַפֵּן דְּרַבּוֹתֵי הַדִּין and a judge that administers an oath by the Lord ...., while the affirmant holds no object &c. Ib. חַפֵּן לֹא נִקְיָה דְּרַבּוֹתֵי הַדִּין (Ms. M. חַפֵּן) for he had nothing in his hand.—B. Kam. 91<sup>a</sup> חַפֵּן לֹא נִקְיָה דְּרַבּוֹתֵי הַדִּין

to give an opinion on the fact whether or not he has caused that injury.

**חֲפִצָּא** **חֲפִצָּא** **חֲפִצָּא** m. a kind of *peas*. Pl. חֲפִצִּי (עפצרים). Hull. 52<sup>a</sup> (Ar. חֲפִצִּי, expl. עפצרים).

**חֲפִר** (b. h.; cmp. חֲפֵשׁ) to dig, hollow out. B. Kam. V, 5 וְכִּי יִחְפֹּר אִם הוּא בְּיָדוֹ if one hollows out a pit on private ground, but opens it on public ground; Tosef. ib. VI, 4. B. Mets. 50<sup>a</sup>, v. אִישׁ II. Midr. Sam. ch. XXXII, end לְחַפֹּר to dig graves, v. חָפַר; a. fr.

**חֲפִר** I ch. same, 1) to dig. Targ. Ps. VII, 16 (Ms. כְּרָא). Targ. Gen. XXVI, 15; a. fr.—Part. pass. חָפִיר q. v.—2) (transf.) to plan, espy. Targ. Prov. XVI, 27. Targ. Job XXXIX, 29.

**חֲפִר** II (b. h.; חָפַר; cmp. חָנַר) to be white, be ashamed. Targ. Prov. XIII, 5.

**חֲפִיר** m. (חָפַר) grave-digging. Y. Taan. IV, end, 69<sup>c</sup> חֲפִיר הָיָה לְחַפְּשׁ אֲחֵרֵי דָּבָר the grave-digging (for the generation of the wilderness) ceased; Lam. R. introd. (R. Z'era). Y. l. c. וְלֹא יֵצֵא לְחַפְּשׁ go out for grave-digging; (Lam. R. l. c.; Midr. Sam. ch. XXXII, end לְחַפְּשׁ).

**חֲפִירָה** f. name of a root(?) Y. Shebi. III, 34<sup>c</sup> bot.

**חֲפֵשׁ** (b. h.; cmp. חָפַר), Pi. חֲפֵשׁ to dig, search. Pes. II, 3 לְחַפְּשׁ אֲחֵרֵי דָּבָר ... כל what the dog cannot reach by digging for it. Sabb. 89<sup>a</sup> וְכִּי יִחְפֹּשׂתִּי I searched all over the world. Cant. R. to I, 1 וְכִּי יִחְפֹּשׂתִּי אַחֲרֵי דָּבָר if thou wilt dig after the words of the Law as for secret treasures; a. fr.

**חֲפֵשׁ**, Pa. חֲפֵשׁ, v. חָפַס.

**חֲפֵשׁ** (b. h.) [to be white, cmp. Arab. *hafaš decorticare*, cmp. חָפַר II.] to be free (cmp. חָפַר II). V. next w.

Pi. חֲפֵשׁ to deliver. Pesik. R. s. 8 (ref. to חֲפֵשׁ, Zeph. I, 12) לֹא הוּא קוֹרֵא כְּמִי אֵלָּא שִׁי' אֲחַפֵּשׁ וְכִי read not the word with *Samme* but with *Shin*, 'I shall deliver &c.'; Yalk. Zeph. 567.

Pu. חֲפֵשׁ to be set free. Kerith. 11<sup>a</sup> (ref. to Lev. XIX, 20) הוּא מְכַלְל דְּהוּא דִּי this implies that he (her betrothed) has been liberated, is a freedman.

**חֲפֵשִׁי** (b. h.; preced.) 1) fem. *freedom*. Pesik. R. s. 8 (ref. to Zeph. I, 12) אֲנִי מוֹצִיָּה אֶת לִבִּי I shall lead her out to liberty (v. preced.); a. fr.—2) masc. *free, exempt*. Nidd. 61<sup>b</sup>, a. e. (ref. to Ps. LXXXVIII, 6) נִעְשָׂה ..... כִּיּוֹן דָּבָר when one is dead, one is free from religious duties. Tanh. Emor. 2 (ref. to וַיִּרְחֹשׁ, I Sam. XXVIII, 8) נִעְשָׂה דָּבָר divested himself of the (insignia of) government; Lev. R. s. 26 (not לְמַלְכוּת); Midr. Sam. ch. XXIV, v. פְּגִימָא; a. fr.

**חֲפֵשִׁיתָא** f. (preced. wds.) *scrapings, sediment*. Lam. R. introd. (R. Abbahu 2), (interpreting Ezek. XXIV, 6) חֲפֵשִׁיתָא בְּגוּוּהָ whose sediments (lowest classes) remain within her; (Ar. ed. Koh. יִזְרָה רְחִישׁוֹתָא לְגוּוּהָ); Yalk. Ez. 362.

**חֲפֵת** or **חֲפֵת** f. (חָפַת I, v. חָפַת) *border* of a garment (*limbus*), a kind of front bosom in which things can be hidden. Sabb. X, 3 (92<sup>a</sup>) וְכִּי יִחְפֹּת Ms. M. (v. Rabb. D. S. a. l. note, ed. וְכִּי יִחְפֹּת) in the bosom of his shirt. Yoma 77<sup>b</sup> מִדֵּי חֲפֵתוֹ ... וְכִּי יִחְפֹּת Ms. M. (ed. provided he takes not his hand out of the bosom of his shirt (to throw his cloak over his shoulder). Sabb. 98<sup>b</sup>, v. חָפַת.—Denom.

**חֲפֵת** to provide with a bosom or border. Part. pass. חָפֵת. Shek. III, 2 בְּפִרְגוֹ דִּי ... חָפֵת he who takes the money out of the Temple cell must not enter with a bordered cloak (in order not to create suspicion; Ms. M. חָפֵת, Mish. Pes. חָפֵת, v. Rabb. D. S. a. l.).—Pl. חָפֵת. Midr. Sam. ch. XXI וְכִי יִחְפֹּת the garments were found (to fit David) forming a bosom, not dragging along &c.; (Lev. R. s. 26, a. e. עֲשִׂינָהּ לוֹ as if made for him).

Pi. חָפַת to fold the bosom. Tosef. Ber. VII, 18 לְחַפְּשׁ חָפַת לוֹ חֲלוקָא וְהוּא לֹא דִּי וְכִי ed. Zuck. (Var. חָפַת) to form the bosom of his shirt, while he never had &c.

**חֲפֵת** ch., v. next w.

**חֲפֵתָא** **חֲפֵתָא** ch.=h. חָפַת. Gen. R. s. 75 וְיִיבְחֵרָהּ בְּחֵפֵתִי I put him in my pocket, i. e. I outwitted him.—Denom. חָפַת, part. pass. pl. חָפֵתָא *bosomed*. Ib. s. 100; Y. Kil. IX, 32<sup>b</sup> top חָפֵתָא חָפֵתָא (מֵאֲנִין) white, bosomed garments; Y. Keth. XII, 35<sup>a</sup> top חָפֵתָא חָפֵתָא (מֵאֲנִין) garments without bosoms; (Gen. R. s. 100 בּוֹרֵעִין, v. סִנְטָרָא).

Af. חָפַתָא to put in the bosom, i. e. to outwit. Gen. R. s. 80 וְיִיבְחֵרָהּ וְיִיבְחֵרָהּ חָפֵתָא they intended to outwit (Jacob), and they were outwitted.

*Ithpa.* חָפַתָא to be outwitted, v. supra.

**חֲצֵץ** (b. h.; חָצַץ I) 1) *wedge, arrow*. Mikv. X, 8 חֲצֵץ שְׂרָוּא an arrow sticking in a person's body; Tosef. ib. VII (VIII), 9. Arakh. 15<sup>b</sup> מִדֵּי אֲמָה the range of an arrow is forty five cubits. Ib. חֲצֵץ אֵלָּא לְשׁוֹן an arrow means (an evil) tongue (ref. to Jer. IX, 7); a. fr. [Y. Keth. II., beg. 26<sup>a</sup> שְׂרָוּא, read: שְׂרָוּא] —Pl. חֲצֵץ. Lam. R. to III, 12 (expl. חֲצֵץ, חֲצֵץ, חֲצֵץ) like the post for arrows (for military practice) at which all shoot &c.—Tanh. Nitsab. 1 (ref. to Deut. XXXII, 23) חֲצֵץ כִּלְיִן וְכִי my arrows will be spent, but they (Israel) shall not cease; ib. חֲצֵץ כִּלְיִן וְכִי his arrows will be spent, but the post will remain; Sot. 9<sup>a</sup>. B. Kam. 22<sup>a</sup> חֲצֵץ מֵשׁוֹם חֲצֵץ he is responsible for his fire, because it is his arrows (i. e. his action), opp. מֵשׁוֹם מִמּוֹנוֹ because it is his property which caused the damage. Ib. חֲצֵץ דִּגְמָל it is the action of (his) dog; חֲצֵץ דִּגְמָל of his camel; a. fr.—2) *shaft*.—Pl. as ab. Succ. 12<sup>b</sup>; 15<sup>a</sup> חֲצֵץ חֲצֵץ plain shafts, opp. חֲצֵץ חֲצֵץ shafts with a hole into which the arrow-head is sat.

**חֲצֵץ**, v. חָצַץ.

**חֲצֵב** (b. h.; cmp. חָצַב) to cut, chisel, hew, shape. Tosef. Yoma I, 6 חֲצֵב כְּשֶׁהוּא חֲצֵב engaged in stone-breaking; Sifra Emor ch. I, Par. 2; Tanh. Emor 4 אֲבָנִים דִּי; Lev.

R. s. 26 באבנים ה'. Y. M. Kat. I, 80<sup>d</sup> לא יִחַצֵּב one must not cut stones &c. Yalk. Deut. 854 וְכִי אָתָּה חֹצֵב וְכִי chisel thou the tablets &c.; a. fr.—Part. pass. חֹצֵב, f. חֹצֵבוֹת; pl. חֹצְבוֹת, חֹצְבוֹת. Y. M. Kat. I. c. Y. Shek. VI, 49<sup>d</sup> bot.; a. e.

*Nif.* חֹצֵב *to be hewn, chiselled.* Y. Yoma III, 40<sup>c</sup> bot. חֹצְבוֹת on sacred ground they must be chiselled.—Transf. (comp. גִּזַּר) *to be decided, decreed.* Lev. R. s. 5 (ref. to Is. XXII, 16) מִמֶּרֶם גַּ' עָלָיו from on high it has been decreed over him; Yalk. Is. 291 גִּזְרָה עָלָיו גִּזְרָה.

חֹצֵב ch. 1) same.; interch. with חֹצֵר q. v.—Part. pass. חֹצֵב, v. חֹצְבָא. —\*2) (used of the Cistus) *to cut through the ground, to grow.* Pes. 111<sup>b</sup>, v. חֹצְבָא II.—[Lev. R. s. 25 חֹצְבוֹן ה', v. חֹצֵר I.]

*Ilhpe.* חֹצְבוֹת *to be hewn.* Targ. Is. LI, 1.

חֹצֵב m. (preced. wds.) *stone-cutter* in the quarry. B. Mets. 118<sup>b</sup> לִסְתֵּר הָהוּא after the stone-cutter has surrendered (the stone) to the polisher; Y. ib. X, 12<sup>c</sup> bot. חֹצְבוֹת, חֹצְבוֹת. Y. Shek. VI, 48<sup>a</sup> top.

חֹצֵב m. (preced. wds.) *stone pitcher, earthen jug.*—Pl. חֹצְבוֹת, חֹצְבוֹת. Men. VIII, 7. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

חֹצֵב I (חֹצֵר) a species or variety of *dates* (v. Löw Pf., p. 109, sq.). Ab. Zar. I, 5 (Y. ed. חֹצֵר, with ר). Ib. 14<sup>b</sup>, expl. קִשְׁבָּא. Y. ib. I, 39<sup>d</sup> bot. חֹצֵר, v. חֹצְבָא II. [Maim.: *sugar cane*, v. Löw l. c.]

חֹצֵב II, חֹצְבוֹת m. (חֹצֵב) [*cutter*], a *shrubby plant*, with deep and straight roots, used for hedges to mark boundaries, prob. *cistus*. B. Bath. 55<sup>a</sup> וְכִי חֹצֵב וְהוּא a landmark (stone &c.) and the *ḥazab* form a legal boundary &c. Ib. 56<sup>a</sup>, v. חֹצְבוֹת I. Tosef. Sabb. XIV (XV), 8; Y. ib. XVIII, 16<sup>c</sup> bot; Bab. ib. 128<sup>a</sup> וְכִי חֹצֵב אֵת הָהוּא you may (on the Sabbath) handle the (cut) *ḥ*., because it is food for gazelles. Kil. I, 8 חֹצְבוֹת (Ar. חֹצֵב).—Pl., v. חֹצְבוֹת I.

חֹצְבָא ch. v. חֹצְבוֹת II.

חֹצְבָא m. ch.=h. חֹצֵב. Succ. 29<sup>a</sup>. Ber. 22<sup>a</sup> bot. חֹצֵב (Ms. M. חֹצְבָא) ordained that a pitcher containing nine kab must be used for purification. Ib. אֲחֵרֵי R. N.'s pitcher is broken (the rule he laid down is rejected). Bets. 30<sup>a</sup>; a. fr.—Pl. חֹצְבוֹת, חֹצְבוֹת. Targ. II Esth. III, 8 חֹצְבוֹת מִיָּמֵי חֹצְבוֹת they collect the thawing snows of the winter and put them in summer pitchers (coolers).—Bets. I. c. חֹצְבוֹת מְלִיִּין מְלִיִּין חֹצְבוֹת filled their pitchers with water. Ber. 28<sup>a</sup> וְכִי חֹצְבוֹת white pitchers full of ashes (unworthy students). Ib. 58<sup>a</sup>, v. חֹצֵב I.

חֹצֵר m. a species or variety of *dates*, v. חֹצֵב I.

חֹצֵר I (comp. חֹצֵב) *to cut, mow* (corresp. to h. חֹצֵר). Targ. Deut. XXIV, 19; a. fr.—M. Kat. 9<sup>b</sup> חֹצֵר וְלֹא חֹצֵר that you may sow but not cut (that your children may not die in your life time). Taan. 10<sup>a</sup> חֹצֵרָא בְּבֵל חֹצֵרָא

(Ms. M. חֹצְרָא . . . חֹצֵרָא) Babylonia is rich because she harvests without rain (independent of rain-fall on account of her canalization). Koh. R. to II, 20; Lev. R. s. 25 חֹצֵר חֹצְבוֹת קָאִים וְחֹצֵר חֹצְבוֹת cutting down cistus shrubs to plant shoots of fig-trees; a. fr. [Y. Dem. III, 23<sup>b</sup> bot. חֹצְבוֹת, חֹצְבוֹת, v. חֹצֵר.]

חֹצֵר II m. (preced.) *cutter.* Targ. Ps. CXXIX, 7; v. חֹצְבָא.

חֹצְבָא (חֹצְבָא) I m. (preced.) *crop, harvest-time.* Targ. Gen. VIII, 22.—Targ. Lev. XIX, 9; a. fr.—M. Kat. 12<sup>b</sup> חֹצְבָא חֹצְבוֹת חֹצְבוֹת had his crop cut &c. Ib. חֹצְבָא חֹצְבוֹת it was the wheat crop; a. e.

חֹצְבָא or חֹצְבָא II m.=h. חֹצֵר or חֹצֵב I. Y. Ab. Zar. I, 39<sup>d</sup> bot. (ref. to חֹצֵר, Mish.) חֹצְבָא חֹצְבוֹת it is a species (of dates) named *Ḥ*.

חֹצְבָא, v. חֹצְבָא.

חֹצְבָא pr. n. pl. *Hatsdad*, in Babylonia. Yoma 77<sup>b</sup> חֹצְבָא at the ford of *Ḥ*. [Var. חֹצְבָא, חֹצְבָא, חֹצְבָא, חֹצְבָא, v. Rabb. D. S. a. l. note 8.]

חֹצֵר, v. חֹצֵר.

חֹצְבוֹת, v. חֹצְבוֹת II.

חֹצְבוֹת I, v. חֹצְבוֹת II.

חֹצְבוֹת II m. ch.=חֹצֵב II. B. Bath. 56<sup>a</sup> חֹצְבוֹת (Ms. O. חֹצֵב, Rashi חֹצְבוֹת) it is the *ḥ*. which Joshua introduced as landmarks. Bets. 25<sup>b</sup> חֹצְבוֹת וְכִי (some ed. חֹצְבוֹת) the *ḥ*. cuts the feet of (convicts) the wicked (who remove the boundary lines).—Pes. 111<sup>b</sup> חֹצְבוֹת חֹצְבוֹת in the shade of a *ḥ* that has not cut through (grown) to an arm's length (v. Rabb. D. S. a. l. note); Yalk. Deut. 945.

חֹצְבוֹת I h. same, v. חֹצְבוֹת II, a. preced.—Pl. חֹצְבוֹת. Y. Peah II, beg. 16<sup>d</sup> חֹצְבוֹת חֹצְבוֹת cistus shrubs (between two fields) form a boundary line with regard to the poor man's corner. Gen. R. s. 31, end.

חֹצְבוֹת II f. (v. חֹצְבוֹת) *a stand for a pitcher, tripod.*—*Ḥ* in the shape of a tripod, *triangularly arranged.* B. Mets. 25<sup>a</sup> חֹצְבוֹת חֹצְבוֹת (Ms. H. חֹצְבוֹת) if coins are found lying in a triangle; (Y. ib. II, 8<sup>b</sup>, sq. חֹצְבוֹת, expl. חֹצְבוֹת). B. Bath. 83<sup>b</sup> (also חֹצְבוֹת) planted in a triangle. Erub. 85<sup>b</sup> חֹצְבוֹת חֹצְבוֹת חֹצְבוֹת (Ms. M. חֹצְבוֹת חֹצְבוֹת, read: חֹצְבוֹת, v. Rabb. D. S. a. l. note) the three ruins between two buildings stand in a triangle (so as to make only the central ruin equally near to both dwellings).

חֹצְבוֹת, חֹצְבוֹת m. (חֹצֵר) *mower, harvester.* Targ. Am. IX, 13. Targ. Jer. IX, 21 ed. Lag. חֹצֵר (oth. ed. חֹצְבוֹת).—Pl. חֹצְבוֹת. Targ. Ruth II, 3, sq.

חֹצְבוֹת, v. חֹצְבוֹת.

חֹצְבוֹת, v. next w.

**תְּצַרְרָה** f. (b. h. תְּצַרְרָה; = תְּצַרְרָה, redupl. of תְּצַר) [*closed all around*], *trumpet*. Y. Sabb. XVII, beg. 16<sup>a</sup> as to the trumpet, he blows for the third time (announcing the Sabbath) and deposits it in the place designated for it (on the roof, v. Bab. ib. 35<sup>b</sup> bot.).—*Pl. תְּצַרְרָה*. R. Hash. III, 4 וְ שָׁרִי דָּ; a. e.

**תְּצַרְרָה** ch. same. Targ. Hos. V, 8 (ed. Lag. תְּצַרְרָה).—Sabb. 36<sup>a</sup>; Succ. 34<sup>a</sup> וְ שׁוֹפָרָא וְ what (before the destruction of the Temple) was called Shofar is now called *hatsotsereth* &c.—*Pl. תְּצַרְרָה*, תְּצַרְרָה. Targ. Num. X, 2; 8; a. e.

**תְּצַרְרָה**, constr. **תְּצַרְרָה** f. (b. h.; תְּצַרְרָה) *half*, (sub. הלילה) *midnight*. Ber. I, 1; a. fr.

**תְּצַרְרָה** (b. h.; v. תְּצַרְרָה) 1) *to split, divide*. B. Bath. 3<sup>a</sup> שְׂרָצִי לְחֻצוֹתָא, v. מְרִיצָה.—2) *to pick one's teeth*. Tosef. Bets. III, 18, v. תְּצַרְרָה I.

*Hif. תְּצַרְרָה to order a division, to assign half, divide*. B. Kam. 34<sup>a</sup> פַּחַת שְׁפָחוֹתָא מִיחָא בְּתַרְסָא בְּחִי Ms. M. a. Rashi (ed. שְׁפָחוֹתָא) half of the loss of value which death has caused, is collected from the living animal; Y. ib. I, end, 2<sup>c</sup> תְּצַרְרָה אֵת הַנֶּזֶק the loss is divided.

**תְּצַרְרָה** ch. same, *to pick out* (of birds, v. P. Sm. 1349); *to pick one's teeth*. Targ. Prov. XXX, 17.—Y. Hall. IV, end, 60<sup>b</sup> מִתְּצַרְרָה שִׁנָּי (not 'ניח') to pick my teeth with; Y. Dem. III, 23<sup>b</sup> bot. מִיחָדָן, מִיחָדָן (corr. acc.).

**תְּצַרְרָה** m. (b. h.; preced. wds.) *half*. B. Kam. IV, 9 חֲצִי חֲצִי half the damage. Gitt. IV, 5 מִי שֶׁהָיָה עֶבֶד half he who is half a slave and half a freedman (having been emancipated by one of the partners); a. v. fr.—*Pl. תְּצַרְרָה*, תְּצַרְרָה, תְּצַרְרָה, תְּצַרְרָה. Sifra Vayikra, N'dab., ch. X, Par. 9 לֹא יִבְרִיאָהוּ חֲצִי לֹא he must not offer it in parts. Ned. 83<sup>a</sup> אֵין מִירִירָה לֹא there is no naziritism by halves, i. e. one cannot vow to be a nazirite by partial abstinence; יֵאָיִן nor is there a sacrifice for partial naziritism. Y. Hor. I, 46<sup>b</sup> top לֹא הַפֶּסַח לֹא the Passover offering does not take place in divisions (of clean and unclean parties). Kerith. 5<sup>a</sup> מִפְּסָח לֹא taking only a part of each ingredient; Y. Yoma IV, 41<sup>d</sup> bot. פִּיטְמָה וְ; a. fr.

**תְּצַרְרָה** m. (תְּצַרְרָה) *a hewn stone, block*. Targ. Is. LI, 1.—*Pl. תְּצַרְרָה* *chiselled stones*. Targ. Y. Ex. XX, 22.

**תְּצַרְרָה**, Erub. 85<sup>b</sup>, Ms. M., v. תְּצַרְרָה II.

**תְּצַרְרָה** f. (תְּצַרְרָה) *chiseling*. Y. Yoma II, 40<sup>c</sup> bot. תְּצַרְרָתָן תְּצַרְרָתָן their chiseling must take place in holiness.—[Y. Peah II, beg. 16<sup>d</sup> תְּצַרְרָה, some ed., v. תְּצַרְרָה I.]

**תְּצַרְרָה**, **תְּצַרְרָה** m. (תְּצַרְרָה) *carpenter's adze*, also *pick-axe* or *spade* (v. Sm. Ant. s. v. Dolabra). Targ. Is. XLIV, 12 (h. text מְצַרְרָה); a. e.—Sabb. 123<sup>b</sup> דְּנִגְרִי car-penters' adze. B. Bath. 73<sup>b</sup> וְ לִיהָ דְּנִגְרִי Ms. M. a. Ar. (ed. תְּצַרְרָה) a carpenter lost his adze there. Erub. 77<sup>b</sup>, v. מְרָא II; a. e.—*Pl. תְּצַרְרָה*. B. Kam. 119<sup>b</sup> . . . בְּאִירָא II; a. e.—*Pl. תְּצַרְרָה* in the place of our Tanna (in the Mishnah)

there are two *hatsiné* a large one called כְּשִׁיל (axe), and a small one called מְצַרְרָה (adze). Yoma 37<sup>b</sup>; Bets. 33<sup>b</sup>, v. תְּצַרְרָה.

**תְּצַרְרָה** m. (תְּצַרְרָה, sub. תְּצַרְרָה) 1) *bare-faced, impudent, impertinent*. Targ. Ps. XVII, 4. Targ. Koh. VIII, 1 דְּ עָלִי מֵאֵן וְ (constr.); a. e.—Ber. 34<sup>b</sup>; Sot. 7<sup>b</sup> וְ I consider him impertinent who &c. Kidd. 33<sup>a</sup> דְּ הָאִי גִבְרָא how irreverently behaves this man; a. e.—*Fem. תְּצַרְרָה*, *תְּצַרְרָה*. M. Kat. 16<sup>b</sup>. Y. Taan. III, 66<sup>d</sup> top.—*Pl. m. תְּצַרְרָה*, constr. *תְּצַרְרָה*. Targ. Y. Ex. XXVIII, 37; a. e.—2) *undaunted, persevering, strong*. Yalk. Koh. 989, v. תְּצַרְרָה. Pesik. Shub., p. 161<sup>a</sup> וְ דְּ נִצַּח לְבִישָׁא וְ the persevering (in prayer) conquers even the bad man, so much the more the Good One of the world; Y. Taan. II, 65<sup>b</sup> לְכִשְׂרָא (corr. acc.); Yalk. Jon. 550.

**תְּצַרְרָה** m. (v. תְּצַרְרָה) *intermediate contact, shaking an object between which and the person causing the vibration there is a partition*. Tosef. Hag. III, 21 וְ תְּצַרְרָה ed. Zuck. (missing in oth. editions). V. תְּצַרְרָה.

**תְּצַרְרָה**, B. Bath. 73<sup>b</sup>, v. תְּצַרְרָה.

**תְּצַרְרָה** v. תְּצַרְרָה.

**תְּצַרְרָה** f. (תְּצַרְרָה I) *interposition, an intervening object*. B. Kam. 82<sup>a</sup> bot. דְּ מִשּׁוּם דְּ to prevent an interposition (to remove anything sticking to the body or in the hair before bathing). Zeb. 19<sup>a</sup> וְ הִירִפּוּק לִיהָ מִשּׁוּם דְּ ought it not to be forbidden as an unlawful interposition between the priest's hand and the object he has to handle?; a. fr.—*Pl. תְּצַרְרָה* *the laws concerning interpositions*. Erub. 4<sup>a</sup>; Succ. 5<sup>b</sup>.

**תְּצַרְרָה**, v. תְּצַרְרָה.

**תְּצַרְרָה** m. (b. h.; תְּצַרְרָה *to cut, be small*, cmp. Targ. of תְּצַרְרָה, Num. XI, 5) *leek*.—*Pl. תְּצַרְרָה*, constr. *תְּצַרְרָה*. Kel. XVII, 5; Tosef. ib. B. Mets. VI, 10 (ed. Zuck. תְּצַרְרָה, R. S. to Kel. I. c. תְּצַרְרָה); Y. Orl. III, 63<sup>a</sup> bot. תְּצַרְרָה (corr. acc.), v. תְּצַרְרָה. [In b. h. תְּצַרְרָה also *grass, moss*.]

**תְּצַרְרָה** ch. same, *moss*. Targ. Ps. CXXIX, 6 (ed. Lag. תְּצַרְרָה, Var. תְּצַרְרָה).

**תְּצַרְרָה** (cmp. תְּצַרְרָה a. P. Sm. 1353 תְּצַרְרָה=ch. תְּצַרְרָה) *to peel off, bare*; part. pass. תְּצַרְרָה (sub. תְּצַרְרָה); f. תְּצַרְרָה 1) *barefaced, impudent, arrogant*. Snh. 3<sup>a</sup> דְּ בִ'ר דְּ an arrogant court (two sitting in judgment instead of three). Y. Taan. III, 66<sup>d</sup> top וְ אִתָּהּ כְּשִׁירָה דְּ one was unabashed, the other chaste. Ned. 20<sup>b</sup>; a. e.—2) *undaunted, energetic, strong*. Tanh. Vayera 23 הִיא הִיא the instinct of life is strong. Ex. R. s. 42 בְּרִיחָהּ דְּ three (creatures) are persevering (undaunted by failure or opposition), among beasts it is the dog &c. Y. Taan. IV, 69<sup>b</sup> וְ מִהָ תְּצַרְרָה (read: תְּצַרְרָה) how irrepressible is the Land of Israel that it still is productive (after all devastations).—*Pl. תְּצַרְרָה*, f. תְּצַרְרָה. Ex. R. I. c., v. supra.—Y. Ber. V, 8<sup>d</sup> bot. וְ שְׁעוֹת הָהֵן those irresistible, hard and evil times.

*Hif. תְּצַרְרָה to bare (one's face), to act irreverently.*

Koh. R. to IX, 18 כל המתצית פניו וכ' whoever speaks irreverently of &c. Ib. III, 9 מתציתין אתם you embolden yourselves.

**תָּצַר** ch. same; part. pass. **תָּצִיר** q. v.

*Af.* אָפּוּס as preced. *Hif.* Targ. Prov. VII, 13. Ib. XXI, 29. Targ. Ez. XIII, 6 מְדַבְּרִין וְכ' (Var. מְדַבְּרִין) they boldly insist upon it &c. [Dan. II, 15; III, 22 part. pass. *insisted upon, urgent.*]

**חָצַץ** I (b. h.; v. חָצַץ I) 1) *to drive a wedge in* (v. Prov. XXX, 27).—Denom. חָצַץ.—2) *to pick one's teeth*. Bets. IV, 6 חָצַץ וְכִי; (Tosef. ib. III, 18 חֲצוֹצֵת, v. חָצַץ).—3) *to interpose*, v. חָצַץ I. Zeb. 19<sup>a</sup> מִיּוֹ שֶׁחָצַץ (or שֶׁחֲצוֹץ). Ib. חָצַץ אֶת־אֶחָד אֶת־הָאֲחֵר even one thread forms an unlawful interposition. Ib. חֲצוֹצֵת, a. fr.

*Pi.* **לִּיכּוֹץ** to pick one's teeth. Y. Sabb. VIII, end, 11<sup>c</sup>; Hull. 16<sup>b</sup> **אֵין מִלִּיכּוֹץ** one must not use it for &c.

**חֲצִיץ II** (b. h.) *to cut off, divide; to line a wall so as to leave a space (חֲצִיץ) between the two partitions.* Ohol. XV, 4 **בֵּית שְׁחֻצָּיו וְ** a room which one partitioned off with boards or tapestry on the sides (walls) or on the ceiling. Ib. 5 **מֵאֲרָצוֹ ד'** if he partitioned it off from the floor (laying an additional floor with a vacuum between); Tosef. ib. XV, 4.

**רָצֵץ** m. (preced.) *space between two partitions, vacuum*. Ohol. XV, 4; 5; Tosef. ib. XV, 4. [In b. h. **רָצֵץ** (v. **רָצֵץ** I) *wedge-like objects, gravel, sand.*]

**חָצַץ**, Pa. חָצַץ (denom. of חָץ, v. חָצַץ) to sharpen, or to shoot an arrow. Targ. Jud. V, 8. חָצַץ חָצַץ (missing in ed. Lag.)

**חַבְרָה** m. ch. (=b. h. חֲבָצִי, v. חֲבָצִי, end) *gravel*, *sand*. Targ. Prov. XX, 17 (Ms. חֲבָצִי).—**חֲבָצִי** Lam. R. introd. (R. Joh. 1) וְכִי סָבִירָהּ בְּשׁוּרֵי בֶּת' you have to walk over rocks and gravel without shoes &c.

\*תְּצַעֲצֵץ f. pl. (v. תִּצְרֹץ) *intermediate contacts, laws concerning the shaking of an object by an unclean person through a partition* (v. תִּצְרִיץ). Y. Hag. II, end, 78<sup>c</sup> (v. emendation in R. S. to Toh. VII, 5).

חֲצֹצֶרֶת (denom. of חֲצֹצֶרֶת) to blow the trumpet. Targ. I Chr. XV, 24 מִתְחַצְצְרִין. Targ. II Chr. XIII, 14 מִתְחַצְצְרִין.— V. מִחְצֵרָא.

חֲצֵרָה, חֲצֵרָה &c., v. 'חֲצֵרָה.

**חֲצִיצְתָּא** f. (v. חֲצִיץ II, a. חֲצִי; cmp. חֲצִיעַ) *arbitration*,  
 חֲצִיצְתָּא דְּרֵית' untrained judges who arbitrate from ignorance  
 of the law. B. Bath. 133<sup>b</sup>, v. חֲצִיצְתָּא II. [R. Hān.: ח' *cemetery*,  
 from חֲצִיץ II=לְעִיר.]

\*חָצַר (dial. for חָצַד) *to cut, harvest*. Taan. 10<sup>a</sup> עִירְדָּה וְכִבֵּל בְּלִי חָצָרָא וְכִבֵּל Ms. M. (v. חָצַד) Babylonia shall in the future harvest without rain (on account of the canalization introduced). Omp. חָצַר.—[מְחַצְרִין, v. חָצַר.]

**חֵצֵר** *grass, leek*, v. **הִצִּיר**, **הִצִּירָא**.

חֶצֶר c. (b. h.; חצר, v. preced. wds.; cmp. חֶצֶרָה. אֶתְּחַצְרֶהָ &c.) court, yard, in gen. *private property*. B. Mets. 11<sup>a</sup> the ground belonging to a person takes possession for him (of what is found there) even without his knowledge. Ib. הַמְשַׁחֲמֵר ה' a well-guarded ground (fenced-in). B. Kam. 12<sup>a</sup>; Gitt. 21<sup>a</sup>, a. e. מְהֻלָּכָה ה' a moving ground, e. g. the back of a slave. Erub. VI, 1 דָּרַר בְּה' if one dwells in the same court yard with a gentile. Ib. 3 הַיֹּשְׁבֵי ה' the residents of dwellings in one court yard; a. v. fr. — הַצִּירִיָּה ה' Tyrian yard (with a lodge at the entrance). Maasr. III, 5; Nidd. 47<sup>b</sup>. — חֶצֶר — הַקֶּבֶר the excavated ground to which all the caves of a cemetery open. Ohol. XV, 8; Tosef. ib. XV, 7. — הַחִירָה ה' the rim of the cooking range. Kel. VII, 3; Tosef. ib. B. Kam. V, 5. — הַחֶבֶר ה' (= b. h. לֶחֶב) lobe of the liver. Yoma VIII, 6; a. e. מוֹת — ה' cemetery, v. supra. Ber. 18<sup>b</sup>. — Pl. חֶצְרוֹת, חֶצְרִי. Erub. IV, 6. Ib. VI, 8; a. fr.

ח' דעל—חִיצָרָא, חִיצָרָא, constr. חִיצָר ch. same.—ח' דעל  
 חִיצָר חִיצָרָא, v. preced. Targ. Ex. XXIX, 13;  
 a. e. (h. text יִתְרָה). Targ. II Chr. XVIII, 33.

חֶזֶק, חֶזֶק, v. חֶזֶק, חֶזֶק.

חֹזֶק, חֲזָקָה, v. חֹזֶק, חֲזָקָה.

חֲקִי, v. חֲקָה.

**חֲקִילָא** I=**חֲקִילָא**. Y. Dem. IV, 24<sup>a</sup> top 'מן דבר ה' וכו' 'when the manager of the estate came out to him.

תְּקוּלָּא II, תְּקוּלָּא pr. n. m. *Häkula*, *Häkulai*.  
Y. Peah I, 16<sup>c</sup> bot.; a. e. Y. Gitt. III, 45<sup>a</sup> top תְּקוּלָּא . . .  
1b. VIII, 49<sup>c</sup> bot. תְּקוּלָּא.

חִיקוּם, חִקוּקָה, חִקוּקָא, חִקוּקָא.

**חִקְרִי** m. (חָקַר) *ascertainment*.—חִי' הִיךְ judging ability. Ab. VI, beg.

**חִקָּה**, **חִיקָה**, **Pi.** חִיקָה (b. h.; denom. of חק) 1) *to draw circles, to survey.* Gen. R. s. 39, end (ref. to Gen. XII, 9) מְחַקֵּה וְרוֹדֵף וכ' surveying as he went along, with the direction towards the Temple.—2) *to imitate a person's customs, to follow a person's footsteps.* Sifra K'dosh. beg. (ref. to Lev. XIX, 2) עֲלִיהוּ לְחִירוּת פְּמִילֵי שֶׁל מֶלֶךְ מִן הַמֶּלֶךְ מְחַקֵּה לְמֶלֶךְ Rab. (ed. פ' לְמֶלֶךְ וְיֵמֵה וכ') what is the duty of the King's retinue?—To follow in the wake of the King; (Yalk. Lev. 604 מְחַקֵּה וכ'. Hull. II, 9 שְׂאֵל חִיקָה וכ' that he may not appear to imitate the customs of the heretics).

חֲקִירָה, v. חֲקִיקָה.

חֲקִילָא = חֲקֵלָא. Targ. Y. Gen. XXVII, 27 (some ed. חֲקֵל). Ib. XXIII, 19 חֲקִיל (constr.).—Y. Ab. Zar. II, 41<sup>d</sup> top; (Y. Sabb. I, 3<sup>d</sup> top בשורא; Y. Ter. VIII, 45<sup>d</sup> bot. בחלא, read: בחקלא).

חֶמֶק, v. חֶמֶק.

**חִקְיָה** f. (חִקַּק) *digging out, engraving*. Gitt. 20<sup>a</sup> לאו כתיבה חרא engraving is not writing (for legal purposes).

**חִקְיָה** f. (חִקַּר) *search, speculation, study*. Y. Keth. VII, 31<sup>c</sup> bot., a. e. חִקְיָה חכם... נדר a vow which requires the study of a scholar (to find out means of absolving).—Esp. *examination of witnesses, cross-examination*. R. Hash. 25<sup>b</sup> חִקְיָה העדים the hearing of witnesses (testifying to having seen the first appearance of the new crescent). Snh. IV, 1 'ח' require investigation and examination of witnesses; a. fr.—*Pl. חִקְיָה* *cross-examination referring to date, time and place*, contrad. to בריקה referring to accompanying circumstances. Ib. V, 1 בשבע 'ח' (in capital cases) they examined by means of seven questions, what year-week, what year, month, day, hour and place. Ib. 2 לבדיקה 'ח' what is the difference in point of law between &c.? Ib. 40<sup>b</sup> 'ח' eight questions; a. fr.

**חִקְלָא** I m. (חִקַּל, cmp. חִקַּר) [*marked out*], *field*. Targ. Gen. II, 5. Targ. O. Num. XX, 17; a. fr.—Gen. R. s. 74, v. אִיזְגָרָא; a. fr.—*Pl. חִקְלָא* *marked out*. Targ. Jer. XXXII, 15. Targ. Joel I, 10; a. fr.

**חִקְלָא** II, **חִקְלָא** f. (preced.) *estate, farm*. Targ. Is. V, 8.—Y. Snh. II, 20<sup>b</sup> bot.; Ruth R. to II, 9; Midr. Sam. ch. XX (translat. of פס דמים, I Sam. XVII, 1, I Chr. XI, 13) חִקְלָא סומקתא Red Field.—*Pl. חִקְלָא* *marked out*. Targ. Jer. IV, 17. Targ. O. Ex. VIII, 9.—*חִקְלָא* *marked out*. Y. Keth. X, end, 34<sup>a</sup>. Pesik. B'shall. p. 93<sup>a</sup>.

**חִקְלָא** m. (preced.) *field-laborer, peasant*; *trnst. boor, ignorant man*. Meg. 7<sup>b</sup>, v. חִקְלָא. Keth. 79<sup>a</sup> חִקְלָא see, sir, how this ignoramus Nahman &c.—*Pl. חִקְלָא*. Ber. 37<sup>b</sup>.—Mixed pl. *peasantry*. Sabb. 12<sup>a</sup> אביל דר' ו' Ms. M. (ed. חִקְלָא) but the garments of the peasantry are easily distinguishable (as to men's or women's).

**חִקְלָא** II, v. חִקְלָא.

**חִקַּק** (b. h.; cmp. חִקַּל) *to draw a circle, to limit*; 1) (denom. of חִקַּל) *to legislate*. Y. Kil. I, 27<sup>b</sup> top, a. e. שִׁחֲקָהּ v. חִקַּק. Num. R. s. 19, beg., v. חִקַּק; a. fr.—2) *to hollow out, to shape a receptacle*. Y. Bets. I, 60<sup>b</sup> bot. קערה שִׁחֲקָהּ a dish which an ape has hollowed out.—Part. pass. חִקְקָה, f. חִקְקָה. Tosef. B. Bath. III, 1; B. Bath. 65<sup>b</sup>, a. e. 'ח' the mortar which has been hollowed out (of stone &c.), opp. חִקְבִּיעָה stationary in the ground.—3) *to engrave, write with the stylus*. Tanh. Ki Thissa 14, v. חִקַּק. Gitt. 20<sup>a</sup> 'ח' וכתב ולא ו' 'he writes' (Deut. XXIV, 1) but not 'he engraves' (on tablets &c.). Ib. חִקַּק תוכות he chisels out the surroundings (making the letters come out in relief); חִקַּק ירכות he digs the sides, i. e. he engraves the letters. Gen. R. s. 68; s. 78 חִקְקָה שִׁחֲקָהּ 'ח' whose picture is engraven above (in the heavenly throne). Y. Yoma IV, beg. 41<sup>b</sup> חִקְקָה דר' the inscriptions were engraven (not written with ink). Y. Ned. VI, 40<sup>a</sup> top חִקְקָה דר' .. שִׁחֲקָהּ on account of the Chaldean

images which were engraven on the walls (Ez. XXIII, 14); a. e.

*Nif. חִקַּק to be hollowed out*. Y. Erub. II, 20<sup>a</sup> top אב שִׁחֲקָהּ if the block be hollowed out. Sot. 36<sup>b</sup> חִקַּק 'ח' (not שִׁחֲקָהּ) to have his name engraven on the jewels &c.; a. e.

**חִקַּק** ch. same. Lev. R. s. 6 וְחִקְקִיהָ ... נטל he took a reed and hollowed it out. Hull. 25<sup>a</sup>; Sabb. 103<sup>a</sup> חִקַּק קפיוזא 'ח' he hollowed out &c., v. חִקַּק I.—Part. pass. חִקְקָה, f. חִקְקָה *engraven, marked*. Targ. Y. Ex. XXVIII, 11 (Ar. חִקְקָה). Targ. Y. Lev. XIX, 28 (h. text קעקע). Targ. Cant. II, 9; a. fr.

*Itkpa. חִקַּק to be engraven, to engrave itself*. Targ. Y. Ex. XX, 2; 3.

**חִקַּר** (b. h.) *to go around, to espy, to examine*; esp. *to cross-examine*, v. חִקְיָה. Ab. I, 9 חִקְיָה חִקְיָה 'ח' cross-examine witnesses as much as possible. Snh. 40<sup>b</sup> חִקְיָה חִקְיָה ליה the text might have read (for emphasis) thou shalt diligently inquire, or thou shalt diligently investigate (instead of the unusual phrase ודרש). Deut. XVII, 4; a. e.

*Nif. חִקַּק to be investigated, examined*. Koh. R. to I, 16 חִקַּק חלב 'ח' the heart is examined (by the Lord). R. Hash. III, 1 חִקְיָה חִקְיָה when the evidence was closed. Tosef. Snh. VI, 4 עד שִׁחֲקָהּ עדות 'ח' until their examination in court has been closed; חִקְיָה עדות 'ח' after it has been closed, they cannot retract. Ib. 5; a. fr.

**חִקַּר** ch. same. Targ. II Sam. X, 3. Targ. Ps. CXXXIX, 23; a. e.

**חִקַּר** m. (b. h.; preced.) *search*.—'ח' (להם) אין *unsearchable, innumerable*. Num. R. s. 19; Tanh. Huck. 20.

**חִקַּר**, constr. חִקְרָא m. (preced. wds.) *examiner*. Targ. Jer. XVII, 10.

**חִקְרָא** m. ch. (preced. wds.) *surrounded place, fortification*. Targ. II Sam. V, 9 (h. text מצודה); a. fr.—Targ. Y. Num. XXXII, 17 חִקְרָא ed. Amst. (some ed. קריין, incorr.) fortified cities.—*Pl. חִקְרָא*. Ib. XIII, 20.—V. אִקְרָא.

**חִקְרָא** f. h. same. Arakh. IX, 6 חִקְרָא 'ח' the fort of Giscala.

\***חִקְרָא** m. (חִקַּר) *otherwise, critic*. *Pl. חִקְרָא*. Sifré Num. 131, v. חִקְרָא.

**חִר**, v. חִרַּר.

**חִרָא**, **חִרָא** pl. חִרִין, v. חִר, II, חִרָא II.

**חִרָא** *hole*, v. חִרָא I.

**חִרָא** (=אחרא, v. חִרָא), *next day*, v. חִרָא. Targ. II Chr. XX, 16 (ed. Lag. אחרא).—B. Mets. 17<sup>a</sup> למחר (Ms. H. a. oth. אחרא, v. Rabb. D. S. a. l. note 30) to-morrow or the day after.

**חִרָא**, v. חִרָא.



**חָרַב** I (b. h.) *to be burned, dried up, ruined, waste*. Snh. 22<sup>a</sup> 'כאלי ח' בה'מ וכו' as if the Temple had been destroyed in his days. Tosef. Men. XIII, 22 חָרְבָה 22 מפני מה חָרְבָה 22 why was Shiloh destroyed?; Yoma 9<sup>a</sup>, Kil. IV, 1 (expl. a vineyard the central part of which is laid waste. Ib. V, 1; a. fr. [Num. R. s. 7, end מקדש ח' בבל ח' read: החריב. Taan. 29<sup>a</sup> מורכס ח' read: כשהרש, v. Rabb. D. S. a. 1.]

*Nif. חָרַב to be destroyed*. Erub. 18<sup>b</sup>. Yoma 39<sup>b</sup> שסופך שחריב that it is thy final destiny to be destroyed; a. fr.

*Hithpa. חָרַב, Nithpa. חָרַב* same. Pesik. R. s. 31 שחריב. [Pirké d'R. El. ch. XXXIII, v. חָרַב.]

*Hif. חָרַב to destroy, lay waste*. Tosef. M. Kat. I, 5 'you may destroy ant-stores (during the festive week). Num. R. s. 7, end שחריבו בח'מ for they (the Romans) destroyed the Temple; a. fr.

*\*Hof. חָרַב to be destroyed*. Pes. 42<sup>b</sup> (ref. to Ez. XXVI, 2) מלאה או חָרְבָה זו (Jerusalem) is populated, the other (Caesarea) is laid waste; Yalk. Gen. 110 חָרְבָה.

**חָרַב, חָרִיב, חָרִיב** ch. same. Targ. Ez. XXVI, 2. Targ. Hos. XIII, 15. Targ. Is. XIX, 5; a. fr.—Naz. 32<sup>b</sup> 'that the Temple has been destroyed. Ib. חָרִיב that it will be destroyed. Gitt. 56<sup>a</sup> 'לחריב וכו' that Jerusalem may not be destroyed. Y. Ber. II, 5<sup>a</sup> top חריב with whose arrival it was destroyed; a. fr.

*Af. חָרַב to destroy, lay waste*. Targ. Is. XLII, 15. Targ. Jud. XVI, 24; a. fr.—Yoma 69<sup>b</sup> 'חָרְבָה who destroyed the Temple. Taan. 29<sup>a</sup> top 'חָרְבָה (לחריב); Gitt. 56<sup>a</sup> 'חָרְבָה; a. fr. Ms. M. a. Rashi (ed. לחריב); Gitt. 56<sup>a</sup> 'חָרְבָה; a. fr.

*Itkpe. חָרַב, אִתְחָרַב to be destroyed*. Y. Ber. I. c.

**חָרַב** II m., **חָרְבָה**, **חָרִי** f. (b. h.; preced. wds.) 1) *ruined*. Y. Ber. IV, 8<sup>a</sup>. Yalk. Gen. 110, p. חָרַב I; a. fr.—*Pl. חָרַב, חָרְבָה*; f. חָרְבָה, חָרִי. Ex. R. s. 31 (ref. to Num. XXIV, 5) 'חָרְבָה thy pledges, when they are in ruins, v. חָרְבָה; a. fr.—2) *dry*. Y. Sot. III, beg. 18<sup>c</sup> 'חָרִי the dry (oil-less) offering of wheat, opp. בָּלִיל. Kidd. 62<sup>a</sup> top; a. e.

**חָרַב** ch., v. חָרִיב.

**חָרַב** f. (b. h.; cmp. חָרַב) 1) *sword*. Hull. 3<sup>a</sup>, v. חָרַב I. B. Bath. 8<sup>b</sup> 'קשה ח' קשה ח' death in war is a greater affliction than natural death. Snh. 116<sup>a</sup> 'חָרַב חָרַב some of them they put to death by the sword. Tanh. Balak 8; Num. R. s. 20 'חָרַב חָרַב without drawing his sword. Ib. חָרַב חָרַב live on their sword. Taan. III, 5 'חָרַב חָרַב on the sword, i. e. when armies are passing the country. Ib. 22<sup>a</sup> 'חָרַב חָרַב a friendly army passing; a. fr.—2) *the sword-shaped handle of a plough*. Kel. XXI, 2. Tosef. ib. B. Bath. I, 7.—*Pl. חָרַב, חָרְבָה*. Pesik. R. s. 21 'חָרַב חָרַב (soldiers with) swords here &c.; a. e.

**חָרַב, חָרְבָה** I same. Targ. Gen. XXXIV, 26. Ib. III, 24; a. fr.—Sabb. 123<sup>b</sup>, v. חָרְבָה; (Ar. *scraping knife*).

**חָרַב, חָרְבָה** II m. (חָרַב) *dry eruption*. Targ. Y. Deut. XXVIII, 27 Ar. ed. Koh. חָרַב (oth. ed. חָרְבָה, חָרְבָה; h. text חָרַב). Targ. ed. גָּרְבָה; h. text חָרַב.

**חָרַב, חָרְבָה**, v. חָרִיב a. חָרְבָה.

**חָרַב** f. (v. חָרַב) *knife*. Shebi. VIII, 6 'חָרַב חָרַב (Ar. ed. Koh. בחורבה, R. S. חָרַב) you may cut them with a knife, opp. to חָרַב the tool especially intended for cutting figs.

**חָרַב** *ruin*, v. חָרַב.

**חָרְבָה**, v. חָרַב II.

**חָרְבָה, חָרְבָה** pr. n. m. (b. h.) *Harbona*, one of King Ahasver's eunuchs. Gen. R. s. 49; Treat. Sofrim XIV, 6 'חָרְבָה חָרְבָה (צ'ל) גב ח' זכור לשוב H., too, be remembered &c. Meg. 16<sup>a</sup>; a. e.

**חָרְבָה**, v. חָרְבָה.

**חָרַב**, v. חָרַב.

**חָרְבָה**, v. חָרְבָה.

**חָרַב** f., constr. חָרַב (חָרַב, v. P. Sm. 1366) [*rough sound, sawing*], *dying agony*. Targ. Deut. XXXII, 25. Targ. Lam. I, 20 ed. Lag. (oth. ed. חָרַב).

**חָרַב, חָרִי** m. (v. preced.) [*saw-dust*], *sun-motes* (cmp. חָרַב). Yoma 20<sup>b</sup> 'חָרַב חָרַב those sun-motes are called *la* (Dan. IV, 32).

**חָרַב** m. (b. h. חָרַב; חָרַב with ח inserted; cmp. חָרַב) name of an edible locust. Sabb. VI, 10 (67<sup>a</sup>) 'חָרַב חָרַב the egg of a *hargol* (carried in the ear for ear-ache).

**חָרַב** ch. same. Targ. O. Lev. XI, 22 (ed. Berl. חָרַב).

**חָרַב** m. pl. (comp. of חָרַב a. חָרַב, v. חָרַב) *garden-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39<sup>a</sup> ed. (Ms. M. 1 'חָרַב חָרַב read with Ms. M. 2: חָרַב).

**חָרַב**, v. חָרַב.

**חָרַב** (b. h.) *to be excited, to tremble*. Gen. R. s. 67 (ref. to Gen. XXVII, 33) 'חָרַב חָרַב more than the trembling which he felt on the altar; (Yalk. ib. 115 'חָרַב חָרַב twice did Isaac tremble. Gen. R. l. c. חָרַב is he frightened?; Yalk. l. c. חָרַב; a. e.

*Hif. חָרַב* 1) same, v. supra.—2) *to frighten*. Gen. R. l. c. 'חָרַב חָרַב the fright which Jacob caused to Isaac; Tanh. l. c.; Ruth R. to III, 8. Ib. חָרַב חָרַב the alarm which Ruth caused &c. Ib. חָרַב חָרַב they (the fowl) excite the man (who tries to catch them); a. e.

**חָרַב, חָרַב**, Lev. R. S. 24, v. חָרַב.

**תְּרִיבָה** f. (b. h.; preced. art.) *excitement, anxiety, fear, reverence*. Gen. R. s. 67; Ruth R. to III, 8, a. e., v. תְּרִיבָה. Nidd. IV, 7, a. e. 'מסלקת ו' excitement prevents the regular menstruation. Ber. 30<sup>b</sup> (ref. to Ps. XXIX, 2) Ms. M. read not 'in the glory' of the sanctuary, but in reverence of &c.; Yalk. Sam. 78; Y. Ber. V, 8<sup>d</sup> bot.—[Tanh. K'dosh. 9 בחררה דם v. תְּרִיבָה. Tanh. Tol'd. 13, v. תְּרִיבָה.]—*Pl.* תְּרִיבָה.

**תְּרִיבָה** m. *large Libyan lizard*. Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 82, end; (Hull. 127<sup>a</sup> צב).

**תְּרִיבָה** ch. same. Targ. Y. Lev. XI, 29 ed. pr. (ed. דורונו, Ar. דורונו; h. text צב; v. Fl. to Levy Targ. Dict. I, 425<sup>2</sup>). Targ. I Chr. XI, 22 ed. Lag. a. oth. (ed. Beck דורונו, ed. Wil. דורונו).—Y. Ber. I, 3<sup>d</sup> top ו' he must not (in bowing at prayers) bend like the *hardon* (with head erect).

**תְּרִיבָה** m. (תרי, with ר inserted; cmp. יר I) *mustard*. Kil. I, 2 ו' המצרי ו' common mustard and Egyptian mustard. Ber. 40<sup>a</sup> ו' הרגיל בו' he who is used to take mustard once in &c. Ib. 31<sup>a</sup>, a. e. 'בו' as large as a grain of mustard; a. fr.—*Pl.* תְּרִיבָה. Cant. R. to VI, 11 ו' הרחק ever so many grains of &c. B. Bath. 25<sup>b</sup> ו' תְּרִיבָה keep thy bee-hive from my mustard plants; ib. 18<sup>a</sup> תְּרִיבָה (Ms. F. a. R. תְּרִיבָה).

**תְּרִיבָה** m. (preced.; sub. יין) *mustard-colored, red wine*. Gen. R. s. 98. Sabb. 63<sup>a</sup> top ו' יין (an obscene disguise for a dark-complected woman), v. תְּרִיבָה.

**תְּרִיבָה** f. (preced. wds.; cmp. יר I, 2) *rain water rushing down a slope, torrent*. Eduy. V, 2; Mikv. V, 6; expl. Tosef. ib. IV, 10, v. תְּרִיבָה. Hag. 19<sup>a</sup> של גשמים ו'; Tosef. Mikv. III, 4 תְּרִיבָה; a. e.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה**, Pa. תְּרִיבָה, v. תְּרִיבָה.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה** m., **תְּרִיבָה** f. (preced.) *ruined, desolate*. Targ. Hag. I, 4; 9 (Levita תְּרִיבָה). Targ. Ps. LX, 11 (ed. Wil. תְּרִיבָה, Ms. תְּרִיבָה). Targ. Ez. XXVI, 19 ו' תְּרִיבָה ed. Lag. (ed. Ven. I תְּרִיבָה, ed. Wil. תְּרִיבָה).—*Pl.* fem. תְּרִיבָה. Targ. Ez. XXXVI, 38. Ib. 35. Targ. Is. LXI, 4; a. e.

**תְּרִיבָה** I m. (תריב) [*dry*,] 1) *carob-pod; carob-tree*. B. Bath. IV, 8 ו' שאינו מורכב ו' a carob-tree which has not yet been ingrafted (bears no fruit). B. Mets. 59<sup>b</sup>; a. fr.—*Pl.* תְּרִיבָה. R. Hash. 15<sup>b</sup>. B. Bath. 70<sup>a</sup>. Lev. R. s. 35, a. e. (play on האכלו Is. I, 20) ו' תְּרִיבָה (some ed. תְּרִיבָה, corr. acc.) ye shall eat carobs (live in poverty); a. fr.—2) *a variety of beans*, the pods of which resemble the carob, v. תְּרִיבָה. Kil. I, 2.

**תְּרִיבָה** II pr. n. pl. *Hārūb*, 1) *Tower of H.*, in Northern Palestine. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib.

IV, 11 (v. Hildesh. Beitr. p. 37).—2) **כפר ח' K'far** (*Village of H.* Y. Dem. II, 22<sup>d</sup> top, ו' כפר (corr. acc.); v. תְּרִיבָה II.

**תְּרִיבָה** I ch.=h. תְּרִיבָה I, *carob*. Lev. R. s. 35 ו' ישראל צריכין תְּרִיבָה Israel needs carob (poverty) to do repentance; Yalk. Is. 256; Lev. R. s. 13 (not 'לחיר'). Y. Kil. I, 27<sup>a</sup> (expl. תְּרִיבָה Mish. ib. I, 2) (פרסי) it is a variety of the Egyptian (Persian?) bean, and its pods look like those of the carob. Y. Succ. III, 53<sup>d</sup> top.

**תְּרִיבָה** II, **כפר ח' K'far** pr. n. pl. *Hārūb*, on the lake of Genezareth (v. Hildesh. Beitr. p. 37). Y. Taan. IV, 69<sup>a</sup> תְּרִיבָה; Lam. R. to II, 2 (ed. Wil. תְּרִיבָה, corr. acc.); Yalk. Deut. 946 ו' כפר ח'.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה** f. (תריב I) *carob-tree*. Num. R. s. 9 (p. 232<sup>b</sup> ed. Amst.); Midr. Sam. ch. XIII ו' גדולה היה Absalom was as tall as a large carob-tree; ib. ch. XXVII; Y. Sot. I, 17<sup>b</sup> top (not 'בוה...'). Pesik. R. s. 4 ו' פתרה ו' the carob tree opened itself and swallowed him (Isaiah).

**תְּרִיבָה** ch. same. Y. Sot. I, 17<sup>b</sup> top (not 'תריב'); Num. R. s. 9; a. e.

**תְּרִיבָה**, Treat. S'mah. ch. IX, end, read: תְּרִיבָה.

**תְּרִיבָה**, Targ. Y. II, Deut. XVIII, 10, v. תְּרִיבָה.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה**, pl. תְּרִיבָה, v. תְּרִיבָה.

**תְּרִיבָה** m. (תריב) *a stringer of pearls; trnsf. one who combines verses* from various Biblical books for homiletical purposes. Cant. R. to I, 10, v. תְּרִיבָה.

**תְּרִיבָה**, pl. תְּרִיבָה, v. תְּרִיבָה.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה** m. (תריב) *burned, charred meat*. Bets. 32<sup>b</sup> ו' but guard against its becoming charred (by touching a solid object in the oven). Pes. 41<sup>a</sup> ו' דשויה ו' he made (the Passover lamb) charred meat (instead of roast). Zeb. 106<sup>a</sup>; Yoma 68<sup>b</sup> ו' דשויה ו' if it has been reduced to lumps of charred flesh (instead of being burnt to ashes), v. תְּרִיבָה.—B. Mets. 85<sup>a</sup> they surnamed R. Zeira שקיה ו' Ms. M. (ed. תְּרִיבָה) the burnt one with dwarfed legs: Snh. 37<sup>a</sup> תְּרִיבָה (early prints 'תריב'); (Ber. 46<sup>a</sup> שקי ו' [Lam. R. to II, 2 ו' תְּרִיבָה, some ed., v. תְּרִיבָה II.]

**תְּרִיבָה** m. (b. h.; to sting, burn, cmp. תריב) *thorn, nettle*.—*Pl.* תְּרִיבָה, constr. תְּרִיבָה. Pirké d'R. El. ch. XXX; Yalk. Gen. 95.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה**, v. תְּרִיבָה.

**תְּרִיבָה** m. (b. h.; תריב) *anger*. Gen. R. s. 70 (play on Gen. XXIX, 4) ו' מ'רונוי של ו' we flee from the anger of the Lord; Yalk. ib. 123. Zeb. 102<sup>a</sup> ו' כל ו'רון א' ו' 63\*

wherever in the Scriptures the expression 'anger of the Lord' is used, there remains a lasting mark of it; Yalk. Ex. 173.

**תְּרוּסָה** f. (תְּרוּסָה; comp. תְּרוּסָה) *a pap made of fruits and spices with wine or vinegar*, used for sweetening the bitter herb on the Passover night. Pes. X, 3. Ib. 116<sup>a</sup> (play on תְּרוּסָה I) זָכַר לְשֵׁם ה' זָכַר, v. Tosef. ib. X, 9; a. e.

**תְּרוּסָה**, v. תְּרוּסָה.

**תְּרוּסָה** f. (תְּרוּסָה) *scraper, rake*.—*Pl.* תְּרוּסָה. Shebi. V, 4 של עֵץ בַּח' Ms.M. (ed. במְרוּסָה) with wooden rakes.

**תְּרוּסָה** f. (v. תְּרוּסָה) 1) *designated, betrothed*. Kidd. 6<sup>a</sup> 'אִם יֹאמַר אִישׁ אֶל אִשָּׁה בְּיָמֵינוּ הִיא תְּרוּסָה וְכִי' she is betrothed, for in Judæa they call the betrothed (אִשָּׁה) תְּרוּסָה. —Esp. שְׂפָחָה ה' (v. Lev. XIX, 20) *a handmaid designated to become the wife of one selected by her master*. Gitt. 43<sup>a</sup> אִשָּׁה שְׂפָחָה ה' (Ker. II, 5 only) what is the legal condition meant in the law concerning the designated handmaid?—Tosef. Ker. I, 19 אִשָּׁה ה' the sacrifice due for sleeping with an engaged handmaid. Ib. 16; a. fr.—*Pl.* תְּרוּסָה. Ker. 9<sup>a</sup>; a. e.—2) *deflowered*, v. תְּרוּסָה.

**תְּרוּסָה** m. (b. h.; תְּרוּסָה) *one having an abnormal incision or cavity on his body* (Lev. XXII, 22). Bekh. 41<sup>a</sup> ה' בְּמִקְוֵה עֵצִים in a fleshy part. V. תְּרוּסָה.

**תְּרוּסָה** m. (תְּרוּסָה, v. תְּרוּסָה; comp. P. Sm. 1226, sq. s. v. dazzling the eye, deceiver.—*Pl.* תְּרוּסָה, constr. תְּרוּסָה, with עֵינֵינוּ. Targ. Y. I Deut. XVIII, 10 (Y. II ed. Amst. תְּרוּסָה, corr. acc.); ib. 14 (h. text קִפְּנָה, derived fr. עֵין, v. Snh. 65<sup>b</sup> quot. s. v. תְּרוּסָה). [Targ. Y. Lev. XIX, 26 read: וְלֹא תִירָד עֵינֵינוּ, the word being a glossator's reference to Snh. l. c.]

**תְּרוּסָה**, Yoma 68<sup>b</sup> Ar. ed. Koh., v. תְּרוּסָה.

**תְּרוּסָה** m. (תְּרוּסָה II) *one belonging to the class, having the status, of freedmen*. Kidd. IV, 1.

**תְּרוּסָה** m. pl. (v. preced.) *claims of liberation from slavery*. Gitt. 86<sup>a</sup> (in a formula of sale of a slave) וְפָטֵר מִן ה' and is free and guarded from any claims of liberation.

**תְּרוּסָה** f. = תְּרוּסָה, *witchcraft*. Pes. 110<sup>a</sup> bot. Ms.M. (ed. v. תְּרוּסָה) women practicing witchcraft.

**תְּרוּסָה**, v. תְּרוּסָה.

**תְּרוּסָה** I m. 1) (תְּרוּסָה, sec. r. of תְּרוּסָה, v. תְּרוּסָה) *dried up by heat, shrunk*. Succ. 32<sup>a</sup> top פָּסוּל ה' if the palm-branch is dried up, it is unfit for use; רִימָה לֹהֵט if it only looks as if dried up (blackish) &c.—*Fem.* תְּרוּסָה. Hull. III, 2 ה' בִּידֵי שְׂמִימִים if the animal's lungs are shrunk (wood-like) through an accident; ib. 55<sup>b</sup> אִם בִּידֵי אִיזִי what animal is called תְּרוּסָה?—Answ. whose lungs are shrunk.—2) *engraved*, v. תְּרוּסָה. [Y. B. Bath. IV, 14<sup>a</sup> bot. תְּרוּסָה, v. תְּרוּסָה.]

**תְּרוּסָה** II, v. תְּרוּסָה.

**תְּרוּסָה** f. ch. (preced.) = h. תְּרוּסָה, *a dried-up twig, hardened palm-twig*, opp. כְּפֹת flexible. Succ. 32<sup>a</sup>. B. Bath. 161<sup>b</sup>; Gitt. 36, a. e. ה' צִייר drew a palm-twig (as his signature). [Targ. Is. LX, 21 תְּרוּסָה ed. Ven., read: דְּעִבֵּי, v. תְּרוּסָה.]—*Pl.* תְּרוּסָה, תְּרוּסָה. B. Bath. 101<sup>b</sup> ה' לָהּ כִּי ה' he makes the burial caves like palm-twigs (in the shape of a fan). Pes. 82<sup>a</sup> קִנֵּי תְּרוּסָה Ms. M. 2 (Ms. M. 1 קִנֵּי תְּרוּסָה, corr. וְה', ed. וְהַיּוֹאֵרָא, read: וְהַיּוֹאֵרָא; Ar. תְּרוּסָה, fr. תְּרוּסָה) reeds and twigs. Y. Shebi. II, 33<sup>d</sup> bot. בְּכִנְיֶשְׁתָּא תְּרוּסָה (read: דָּח) with a new broom of palm-twigs.

**תְּרוּסָה**, v. תְּרוּסָה.

**תְּרוּסָה** f. (תְּרוּסָה) *blackness, black sediment*. Nidd. 20<sup>a</sup>, v. תְּרוּסָה. [Kidd. 81<sup>b</sup> אֵנָּה ה' v. תְּרוּסָה.]

**תְּרוּסָה** (b. h.) [to bore holes, to carry thread through a hole,] 1) *to squeeze into*. Cant. R. to I, 10 (ref. to תְּרוּסָה ib.) שְׂחוּרִים צִוְּרִים (not שְׂחוּרִים) who squeeze their necks (through window holes, open doors &c.) to hear the words of the Law (v. Yoma 35<sup>b</sup>; Ber. 6<sup>b</sup>; v. תְּרוּסָה); Yalk. ib. 983 שְׂחוּרִים אֲחֵרִים (read: שְׂחוּרִים אֲחֵרִים).—2) *to string*. Ex. R. s. 20 יֹשֵׁב וְה' וְכִי he sat down and strung (assorting) the larger pearls separately &c.—Part. pass. תְּרוּסָה, pl. תְּרוּסָה, תְּרוּסָה. Cant. R. l. c. [read:] אֵלֵינוּ ע' those are the seventy elders who were strung (arranged) behind them (Moses and Aaron) like a string of pearls.—Hull. 95<sup>b</sup> בְּתִירוּסָה (Ar. תְּרוּסָה, noun) if the pieces of meat are strung together. Lam. R. to V, 13 ה' ג' מֵאֵת ... ה' three hundred children were found strung up on the branches of one tree.—Transf. to draw parallels between Biblical passages, to explain one passage by another. Cant. R. l. c. ה' יוֹשֵׁב וְה' I was sitting and comparing verses of the Pentateuch, and Pentateuch with Prophets &c.—Ib. שְׂחוּרִים אֲחֵרִים; Yalk. l. c. שְׂחוּרִים (corr. acc.). Cant. R. l. c. שְׂחוּרִים אֲחֵרִים which are strung together (illustrate one another).

*Hif.* תְּרוּסָה same. Lev. R. s. 16 ה' וְכִי I was comparing &c.

**תְּרוּסָה** ch. same, 1) *to sting, perforate*. Yeb. 75<sup>b</sup> top ה' תְּרוּסָה סִילָהּ a thorn wounded him &c. Ab. Zar. 28<sup>b</sup> ה' וְיִבְרָא וְה' he who suffers from the sting of a wasp, or of a thorn.—2) *to string beads*; transf. to compare verses (v. preced.). Cant. R. to I, 10 אִיהוּ יָדִיעַ לְמִתְרוּסָה וְכִי some know how to string but not how to bore pearls, i. e. some know how to bring on parallels without having the ability to enter into the depth of a subject.

*Af.* תְּרוּסָה to cause to sting, to prickle. Gitt. 84<sup>a</sup> מְתָרִיז אֶתְּרוּסָה Ar., v. תְּרוּסָה.

**תְּרוּסָה**, v. תְּרוּסָה.

**תְּרוּסָה** m. (preced. wds.) *stinging, spiny*. B. Kam. 80<sup>a</sup> (expl. שְׂרָצָה הוּצָא וְאִ"ד ה' דְּקָשִׁינָה וְכִי (חֻלְדָּה חֲסִנָּאִים Ms. M. (ed. שְׂרָצָה הוּצָא; for oth. var. v. Rabb. D. S. a. l. note 20; marginal vers. שְׂרָצָה הוּצָא וְאִ"ד שְׂרָצָה) a creep-

ing animal (which is) prickly, and some use the word *harza* (spiny), with tiny legs. But why 'creeping'?—Because its legs are low. V. תָּרַחַק. —Fem. תָּרַחַקָא, pl. תָּרַחַקָא. Erub. 26<sup>b</sup> אַצְוִרָא דִּי אַצְוִרָא Ms. M. (ed. תָּרַחַקָא, תָּרַחַקָא, v. אַצְוִרָא).

תָּרַחַק, v. תָּרַחַק.

תָּרַחַח, Pa. תָּרַחַח (=h. תָּרַחַח) to inflame. Targ. Prov. XXVI, 21 מִתְרַחַח Ms. (ed. Lag. מִתְרַחַח, oth. ed. מִתְרַחַח, corr. acc.; ed. Wil. מִתְרַחַח, fr. תָּרַחַח).

תָּרַחַחֲבִינָא, תָּרַחַחֲבִינָא m. (a comp. of תָּרַחַח=חרח, to bore, sting, v. תָּרַחַח II, a. בִּינָא, v. תָּרַחַח III, בִּינָא II) a hair-like creeper, creeper on palm-trees (comp. תָּרַחַחֲבִינָא, תָּרַחַחֲבִינָא). Tosef. Shēbi. V, 3 הִרְחִיבָהּ ed. Zuck. (Var. תָּרַחַח). Pes. II, 6, expl. ib. 39<sup>a</sup>, v. אַצְוִרָא. —Pl. תָּרַחַחֲבִינָא. Ib. בִּתְרַחַחֲבִינָא ed. (Ms. M. 1 וּבִתְרַחַחֲבִינָא; Ms. M. 2 וּבִתְרַחַחֲבִינָא, v. תָּרַחַחֲבִינָא. Ib. וּבִתְרַחַחֲבִינָא ed. (Ms. M. וּבִתְרַחַחֲבִינָא, v. Rabb. D. S. a. l. note 200) with palm-ivy, garden-ivy and wall-ivy.

תָּרַחַחֲוִר m. (reduplic. of תָּרַחַח, v. תָּרַחַח I) [point of a lance, v. Maim. to Kel. XIII, 3 ed. Dehr.,] the coulter, inserted into the horizontal pole (מִרְחָצִי) in front of the ploughshare (תָּרַחַח). Kel. XIII, 3. Ib. XXV, 2, v. תָּרַחַח. Tosef. ib. B. Mets. III, 7. Tosef. ib. B. Bath. III, 5.

תָּרַחַחֲוִר or תָּרַחַח m. (תָּרַחַח) burnt part of a loaf, burnt crust. Teb. Yom I, 3, sq. Cmp. תָּרַחַחֲוִר.

תָּרַחַחֲוִרָא m. (preced. =; b. h. תָּרַחַח 1) fever. Targ. O. Deut. XXVIII, 22.—2) (comp. תָּרַחַח) heated imagination, fantasy, delirium. Pl. constr. תָּרַחַחֲוִרָא. Targ. Y. Deut. l. c. דִּי דְלוּחִי (some ed. דִּי) the frightful fantasies of &c.

תָּרַחַחֲוִרָא m. pl. (redupl. of תָּרַחַח, v. תָּרַחַח) a prickly plant, thistle, (v. Sm. Ant. s. v. Carduus). Pes. 39<sup>a</sup> בִּתְרַחַחֲוִרָא (you may use for bitter herb) thistles, palm-ivy &c.

תָּרַחַחֲוִר or תָּרַחַח (onompatop.) harhar, a word in an incantation for choking. Sabb. 67<sup>a</sup> נִחֵרָא בִּלְעָא Ar. (ed. תָּרַחַח, Ms. O. both versions combined, v. Rabb. D. S. a. l. note 90) הֵ, go down swallowed thing.

תָּרַחַחֲוִר (b. h.; Pilp. of תָּרַחַח III) 1) to set twigs on fire for driving out the bees. Uks. III, 11 מִשְׁתַּרְחַחֲוִר from the moment he smokes the bees out; [Maim.: he heats the honey-comb; Var. in Ar.: מִשְׁתַּרְחַחֲוִר.—2) (sub. רִיב) to stir up strife. Cant. R. to VIII, 13 וְלֹא תִתְרַחַחֲוִר זֶה עִם זֶה do not quarrel with one another.—3) to make hot with fever. Lev. R. s. 17, v. תָּרַחַחֲוִר. [Y. Kidd. I, 58<sup>c</sup> top מִזְחַרְחִין מִזְחַרְחִין, a cacography of מִזְחַרְחִין; in ed. Amst. only מִזְחַרְחִין.]

תָּרַחַחֲוִר ch., v. תָּרַחַח III.

תָּרַחַחֲוִר (b. h.) to scrape; to chisel. Tanh. Ki Thissa 14 הִתְרַחַחֲוִר אֶת הַכֶּלֶל וְכִי הִתְרַחַחֲוִר אֶת הַכֶּלֶל chiselling the calf . . . , and above the Lord engraving the tablets.

Hif. תָּרַחַחֲוִר to model. Pirké d'R. El. ch. III אֵם אֵם

unless he models . . . its foundations and its entrances and exits, he does not begin to build. Ib. וְכִי לִפְנֵי ה' הִתְרַחַחֲוִר the Lord modelled before Him the world, but it would not stand.

Hithpa. תָּרַחַחֲוִר [to scratch one's self,] to regret, feel sorry. Hag. 5<sup>a</sup> וְתָרַחַחֲוִר בִּי and feels sorry for it. Nidd. 31<sup>b</sup> מִתְרַחַחֲוִר she regrets (her vow of abstinence); a. fr. V. תָּרַחַחֲוִר.

תָּרַחַחֲוִר ch. same, to regret. Targ. Cant. V, 4 לִמְחַחֲוִר to repent.—Pes. 113<sup>a</sup> וְתָרַחַחֲוִר, v. תָּרַחַחֲוִר.

תָּרַחַחֲוִר f. (preced. wds.) regret, esp. the expression, before a court, of regret for a vow made under misapprehension. Nidd. 31<sup>b</sup> וְכִי הָיָא מִלְחָא and the case is dependent on a formal declaration (and decision by a court). Ned. 8<sup>b</sup> לְתַרְחַחֲוִר אִשְׁתֵּי a deputy to declare his wife's regret (and procure absolution). Ib. 77<sup>b</sup> פּוֹתְחִין בִּדְ the court begins with suggesting reasons for regret; a. e.

תָּרַחַחֲוִר m. (b. h. pl. תָּרַחַחֲוִר; prob. an adapt. of the Egyptian her-tum) charmer, magician.—Pl. תָּרַחַחֲוִרִים. Ex. R. s. 10. Num. R. s. 18 הַתָּרַחַחֲוִרִים הַזֵּהוּ all the magicians of the world; a. fr.—Tanh. Sh'moth. 11 תָּרַחַחֲוִרִין (תָּרַחַחֲוִרִין, sub. מַעֲשֵׂי) deceptions.

תָּרַחַחֲוִר m. (חֲנֹט, with ר inserted)=חֲנֹט, nose, beak. Toh. I, 2. Sifra Alhäre, Par. 8, ch. XII וְכִי חֲנֹטִים אֵלֶּיךָ except the beak, the nails, feathers &c. [Tam. IV, 3 Ar. (ed. תָּרַחַחֲוִר) the nostrils.]

תָּרַחַחֲוִרָא ch. same, esp. (v. חֲנֹט 4) the knotted straps of the shoe. Lam. R. to I, 1 וְכִי חֲנֹטִים אֵלֶּיךָ (חֲנֹטִים אֵלֶּיךָ) the straps of his sandal were broken. Ar. (ed. חֲנֹטִים) the straps of his sandal were broken.

תָּרַחֲוִר behind; תָּרַחֲוִר another, v. תָּרַחֲוִר.

תָּרַחֲוִר or תָּרַחֲוִר, v. תָּרַחֲוִר.

תָּרַחֲוִר (b. h.) to be hot, to glow. Yalk. Sam. 158 אֵשׁ חֲרִיבָא His anger is enkindled &c., v. תָּרַחֲוִר.

Pi. תָּרַחֲוִר to ignite, stir. Midr. Till. to Ps. XVIII, 8 הֵ תָרַחֲוִר He stirs up His anger.

תָּרַחֲוִרָא ch. same. Targ. Ps. LVII, 5 תָּרַחֲוִרָא Lev. (ed. Lag. תָּרַחֲוִרָא, oth. ed. תָּרַחֲוִרָא fr. תָּרַחֲוִר; Ms. תָּרַחֲוִרָא, v. תָּרַחֲוִר ch.; ed. Wil. תָּרַחֲוִרָא, corr. acc.). [Targ. Prov. XVII, 24 תָּרַחֲוִר, quot. in Luzz. Philox. p. 106, glowing (with wisdom).—[Gitt. 69<sup>a</sup> לְכַלְבָּא וְלִיחֲוִר, v. תָּרַחֲוִר.]

Pa. תָּרַחֲוִר to stir, rake. Ab. Zar. 38<sup>b</sup> וְכִי תָרַחֲוִר אֶת הָאֵשׁ Ar. (prob. תָּרַחֲוִר; ed. תָּרַחֲוִר) and raked the fire. Hag. 5<sup>a</sup> תָּרַחֲוִר אֶת הָאֵשׁ and raked the fire in the oven (Rashi: out of the oven).

תָּרַחֲוִרָא m. pl. (תָּרַחֲוִר) excrements. Taan. 9<sup>b</sup> חֲרִיבָא excrements of goats (v. Rabb. D. S. a. l. note 7). Pes. 110<sup>a</sup> חֲרִיבָא דִּי חֲמִימָא hot excrements in broken baskets (words in an incantation). Gitt. 70<sup>a</sup> חֲרִיבָא דִּי חֲרִיבָא carthamus growing in dunged fields. Ar. (ed. תָּרַחֲוִר) carthamus growing in dunged fields.

תָּרַחֲוִרָא, v. תָּרַחֲוִרָא.

תָּרִיב, תָּרִיבָא, תָּרִיבָא, v. תָּרִיב a. תָּרִיב.

תָּרִיב, v. תָּרִיב.

תָּרִיב, Targ. Y. Ex. XII, 39 some ed., v. תָּרִיבָא.

תָּרִיב f., pl. תָּרִיבִּים (b. h. תָּרִיב, תָּרִיב; dried branches, twigs used for fuel. Succ. IV, 6, v. תָּרִיבִּים. Y. Sabb. III, beg. 5<sup>c</sup> תָּרִיבִּים remnants of twigs (in the stove); a. fr.

תָּרִיבִּים m. pl. (b. h. תָּרִיבִּים, v. תָּרִיבָא) excrements. Meg. 25<sup>b</sup> תָּרִיבִּים ed. (expl. in Ar. a. Rashi Ms. תָּרִיבִּים excrements of doves?) for תָּרִיבִּים they substituted &c., v. תָּרִיבִּים.

תָּרִיבִּים, תָּרִיבִּים, v. תָּרִיב.

תָּרִיב, v. תָּרִיב.

תָּרִיבָא, v. תָּרִיבָא.

תָּרִיבָא, Y. Ter. II, 41<sup>c</sup> top, v. תָּרִיבָא.

תָּרִיבָא, תָּרִיבָא m. (תָּרִיב) glow (of face), anger. Targ. Prov. XXX, 33 (ed. Wil. תָּרִיב). Ib. XXI, 24 (ed. Wil. תָּרִיב, corr. acc.). Ib. XXII, 8.

תָּרִיבִּים f. (preced.) stirring up, fomenting hatred. Targ. Prov. X, 24 (h. text תָּרִיבִּים, v. תָּרִיב).

תָּרִיבִּים, v. תָּרִיבִּים.

תָּרִיבִּים m. (Syr. תָּרִיבִּים yellowish, emp. b. h. תָּרִיבִּים gold; emp. תָּרִיבִּים Bastard saffron (Carthamus tinctorius, emp. תָּרִיבִּים a. תָּרִיבִּים). Kil. II, 8. Tosef. Maas. Sh. I, 13 (Chald. form) תָּרִיבִּים ed. Zuck. (Var. תָּרִיבִּים) the seeds of &c.; תָּרִיבִּים lozenges made of &c. (v. Löw Pfl. p. 218). Y. Kil. II, 28<sup>a</sup> (expl. תָּרִיבִּים); a. fr.

תָּרִיבִּים (v. תָּרִיבִּים) to be quick, acute. Hull. 110<sup>b</sup> תָּרִיבִּים thou art quick of perception.

תָּרִיבִּים, תָּרִיבִּים f. (preced.) 1) quick, sharp; pungent; acute. Targ. Ps. LII, 4. Targ. Is. VII, 20; a. fr.—Hor. 14<sup>a</sup> תָּרִיבִּים is acute and inclined to raise questions. Nidd. 45<sup>b</sup> תָּרִיבִּים that she is very bright (for her age). B. Bath. 111<sup>b</sup>, a. e. תָּרִיבִּים a sharp knife which cuts verses apart (interpreting without regard to syntax). Hull. 77<sup>a</sup> תָּרִיבִּים whose knife is sharp (who reasons well); Yeb. 122<sup>a</sup> תָּרִיבִּים a reasoning mind is worth more than learning. Ned. 31<sup>b</sup> top תָּרִיבִּים goods which sell quickly, v. תָּרִיבִּים; a. fr.—Pl. תָּרִיבִּים, תָּרִיבִּים. Targ. Josh. V, 2. Targ. Hab. I, 8.—Ber. 59<sup>b</sup> תָּרִיבִּים the reason that the men of Mahuza are acute. Kidd. 39<sup>a</sup>, a. e. תָּרִיבִּים the ingenious students of Pumb'ditha (Efa and Abimi); a. e.—2) current coin, easily passing. B. Mets. 44<sup>a</sup> sq. תָּרִיבִּים silver coin which is current, is considered coin, gold being less current is considered a produce.—Pl. תָּרִיבִּים. Ib. תָּרִיבִּים are easier passed than &c.

תָּרִיבִּים pr.n.m. (preced.) Hārifa (the acute). Targ. Y. Gen. XXV, 15 (h. text תָּרִיבִּים).

תָּרִיבִּים f. (preced. wds.) 1) early manhood, energy. Targ. Job XXIX, 4.—2) rapid current, water-course in the river. Keth. 85<sup>a</sup> תָּרִיבִּים from the current of the river (not near the shore); Kidd. 73<sup>b</sup> תָּרִיבִּים.

תָּרִיבִּים, v. preced., a. תָּרִיבִּים.

תָּרִיבִּים m. (b. h.; תָּרִיבִּים) 1) incision, furrow, trench. Kil. V, 3. Ib. II, 8. Meg. 14<sup>a</sup> top.—Sabb. 22<sup>a</sup> תָּרִיבִּים to make a rut in the floor; Y. ib. III, 6<sup>a</sup> top; Y. Bets. II, end, 61<sup>d</sup> תָּרִיבִּים.—Hull. 55<sup>b</sup> top תָּרִיבִּים (Ar. תָּרִיבִּים) at the indentation in the kidneys. Men. 34<sup>b</sup> תָּרִיבִּים (Ar. תָּרִיבִּים; Ms. M. תָּרִיבִּים, v. Rabb. D. S. a. l. note) if the grooves marking the partitions in the T'fillin are not distinguishable; a. fr.—Pl. תָּרִיבִּים, תָּרִיבִּים. B. Kam. V, 5; a. fr.—2) (from the shape) eye-lids with eye-lashes. Bekh. VI, 2 (38<sup>a</sup>) תָּרִיבִּים Ar. (Mish. תָּרִיבִּים, Talm. ed. תָּרִיבִּים). Gitt. 56<sup>a</sup> תָּרִיבִּים Ar. (ed. תָּרִיבִּים).—3) an abnormal depression or cavity in the body. Bekh. 41<sup>a</sup> bot. תָּרִיבִּים, v. תָּרִיבִּים.

תָּרִיבִּים ch. same, channel.—Pl. תָּרִיבִּים, constr. תָּרִיבִּים. Targ. Job XXXVIII, 25. Targ. Josh. XI, 8 תָּרִיבִּים Kimhi (ed. תָּרִיבִּים) channels for the manufacture of salt (h. text משרפות).

תָּרִיבִּים f. (preced. wds.) pressing into a channel; putting the tongue between the lips, effort in speaking. Midr. Till. to Ps. LXII, beg. (emp. Ex. XI, 7). [Gen. R. s. 70 תָּרִיבִּים, some ed., read תָּרִיבִּים.]

תָּרִיבִּים, Targ. Prov. X, 24 some ed., read: תָּרִיבִּים. [Targ. I Kings III, 6 תָּרִיבִּים, read with best editions: תָּרִיבִּים.]

תָּרִיבִּים (תָּרִיבִּים) m. (תָּרִיבִּים) gap; in the gap caused by the absence of, in the place of. Keth. 61<sup>a</sup> תָּרִיבִּים I brought thee a wife in my place (a hand-maid for domestic labors otherwise resting on the wife). Ib. 105<sup>a</sup> תָּרִיבִּים get me a man to irrigate my fields in my stead. Yoma 77<sup>a</sup> (in a passage omitted in later eds.) תָּרִיבִּים (Ms. M. תָּרִיבִּים) in his (my) place. Arakh. 27<sup>b</sup> bot. תָּרִיבִּים in our stead.

תָּרִיבִּים m., (תָּרִיבִּים f.), v. תָּרִיבִּים.

תָּרִיבִּים, v. תָּרִיבִּים.

תָּרִיבִּים, pl. תָּרִיבִּים, v. תָּרִיבִּים.

תָּרִיבִּים, v. תָּרִיבִּים.

תָּרִיבִּים m. (b. h.; תָּרִיבִּים I) ploughing, ploughing season. Mekh. Vayakhel (ref. to Ex. XXXIV, 21) תָּרִיבִּים a cease from ploughing &c. R. Hash. 9<sup>a</sup> תָּרִיבִּים a ploughing at the eve of the Sabbatical year (in the sixth year) which enters into (effects the growth of) the Sabbatical year; a. e.

**תְּרִישָׁה** I f. same, *ploughing*. Sabb. 70<sup>a</sup>. Ex. R. s. 6; Koh. R. to VII, 7, a. e. בְּתִישָׁה הַקֶּבֶר concerning a grave which has been ploughed over; a. fr.—Trnsf. *sexual connection*.—Pl. תְּרִישָׁה. Y. Yeb. I. beg. 2<sup>b</sup>. Gen. R. s. 98.

**תְּרִישָׁה** II f. 1) תִּישָׁה II, Hif.) *silence, acquiescence*. Sifré Num. 153 sq. (with ref. to Num. XXX, 5; 8; 12); v. שְׁתִּיקָה. —2) תִּישָׁה II Pi.) *making deaf, deafening*. B. Kam. 86<sup>a</sup> וְכִי לֹא שָׂאֵל לֹדֹה וְכִי (Ms. M. לְהַתְרִישָׁה) because it is not possible to cause deafness without afflicting a wound, a drop of blood &c.; ib. 98<sup>a</sup>.—3) *deafness*, v. תְּרִישָׁה.

**תְּרִישָׁה** III f. (v. תִּישָׁה) *thicket*, only in תְּרִישָׁה קִנִּים a *thicket of reeds*. Gen. R. s. 12, beg.; Koh. R. to II, 12; (Cant. R. to I, 1 וְכִי שֶׁל וְכִי (חֲדָשָׁה שֶׁל וְכִי); v. תִּישָׁה.

**תְּרִישָׁה** f. (denom. of תִּישָׁה) *deafness*. Sifra K'dosh. Par. 4, ch. IX שָׁכַן תְּרִישָׁהוּ גִרְמָה לוֹ where his deafness may be the reason why we must not curse him; Snh. 66<sup>a</sup> תְּרִישָׁהוּ.

**תְּרִישָׁה** ch.=h. תְּרִישָׁה III, *dense ramification*. Targ. Y. Gen. XXII, 13.

**תְּרִישָׁה** part. pass. of תִּישָׁה.

**תְּרִישָׁה**, v. תִּישָׁה.

**תִּישָׁה** (b. h.; emp. תִּישָׁה) *to roast, parch*.

**Pi.** תִּישָׁה *to char, burn bread* so as to make it uneatable; *to prepare a wick by charring*. Pes. 21<sup>b</sup> תִּישָׁהוּ he charred the leavened bread before the time appointed for the removal of leavened matter. Y. Sabb. II, 5<sup>a</sup> top לֵן מִתְּרִישָׁה (לֵן) לֵן תִּישָׁהוּ they char them (the wicks).—Part. pass. תִּישָׁה, fem. תִּישָׁה, pl. תִּישָׁה. Tosef. Sabb. II, 1 (v. Var. ed. Zuck.); Sabb. 29<sup>a</sup> (v. Tosaf. a. l.).

**Hithpa.** תִּישָׁה, *Nithpa.* תִּישָׁה *to be singed, burnt*. Tanh. Noah 13 וְכִי שָׁרַח לוֹ שֶׁרָאָה הָיָה לוֹ שֶׁרָאָה (not ב) his hair was singed. Y. Sabb. XVI, 15<sup>c</sup> תִּישָׁהוּ הַזֶּה he who preaches it (the Agadah) will burn himself (at the fire of the Law); (Treat. Sof'rim XVI, 2 מתבדק, corr. acc.)

**תִּישָׁה, תִּישָׁה, תִּישָׁה** ch. same, 1) (neut. verb) *to be burnt, blackened*. Targ. Job XXX, 30 (h. text תִּישָׁה). Targ. Jer. VI, 29 תִּישָׁה. Targ. Is. IX, 18 תִּישָׁה (ed. Lag. תִּישָׁה).—2) (act. verb) *to burn, roast*. Pes. 40<sup>a</sup> וְכִי לֹא תִישָׁהוּ one must not roast two ears &c.—Part. pass. תִּישָׁה. B. Mets. 85<sup>a</sup>; Ber. 46<sup>a</sup>, a. e., v. תִּישָׁה.

**Pa.** תִּישָׁה *to burn, singe the hair off*. Kidd. 41<sup>a</sup> תִּישָׁהוּ he himself singed the hair off the animal's head (in preparing for the Sabbath). Ab. Zar. 38<sup>a</sup>.

**Ithpe.** תִּישָׁה, *to be burnt* &c. Targ. Y. Gen. XXI, 15 תִּישָׁה he was parched (with fever). Targ. Y. Ex. XII, 37.—B. Mets. 85<sup>a</sup> תִּישָׁהוּ (Ar. תִּישָׁה) his legs were burnt. B. Bath. 74<sup>a</sup> תִּישָׁהוּ Ms. M. 2 (ed. . . . חוּהָ אִיחָה' v. Rabb. D. S. a. l. note) it (the wool) was singed. Nidd. 28<sup>a</sup> תִּישָׁהוּ Rashi (ed. אִיחָה, corr. acc.) it (the corpse) was charred (not burnt to ashes).

**תִּישָׁה** m. [burn, v. preced.] *herekh*, a verbal substitute or *herem* (תִּישָׁה), v. תִּישָׁה. Ned. I, 2.—Pl. תִּישָׁה, v. תִּישָׁה.

**תִּישָׁה** I m. (b. h. תִּישָׁה; תִּישָׁה, emp. תִּישָׁה a. תִּישָׁה) *lattice, latticed window*. Pesik. Hahod., p. 49<sup>b</sup> כֵּשֶׁם ... בֵּין חֲלוֹן לֹדֹה as there is a difference between (the light as it comes through) an open window and a latticed window, so &c.; Num. R. s. 11; Pesik. R. s. 15; Yalk. Cant. 986 בֵּין חֲלוֹן לֹדֹה (corr. acc.).—Pl. תִּישָׁה, תִּישָׁה. Gen. R. s. 98.

**\*תִּישָׁה** II m. (תִּישָׁה) *parched grain*; תִּישָׁה vendors of parched grain who sold also spices &c.; *grocers* (ἀπαλῶτες). Pes. 116<sup>a</sup>; [oth. opin. vendors sitting behind lattices, v. preced.—Var. תִּישָׁה, v. תִּישָׁה, *pounded spices*].

**תִּישָׁה** ch.=h. תִּישָׁה I, 1) *breaking through, breaking in*. Targ. Y. Ex. XXII, 1 (h. text מתחרחר).—2) *window*. Targ. I Chr. XV, 29; Targ. II Sam. VI, 16 (h. text חֲלוֹן); a. e.—Pl. תִּישָׁה, תִּישָׁה. Targ. Y. Gen. VIII, 2. Targ. Cant. II, 9; a. e.

**תִּישָׁה** m. pl. (תִּישָׁה) [burnings,] *hārakhaya*, a verbal substitute of תִּישָׁה, q. v. Ned. 10<sup>b</sup>, Rashi (ed. תִּישָׁה) v. תִּישָׁה.

**תִּישָׁה** (b. h.) [to perforate, break through (emp. Arab. *haram*, a. תִּישָׁה I),] 1) *to make a net*. Men. 37<sup>a</sup> top יוֹסֵי הַחֲרוֹם R. J. the *net-maker* (or *fisher*); [Rashi, reading תִּישָׁה, (v. Rabb. D. S. a. l., note 100), v. infra].—2) *to perforate*. Part. pass. תִּישָׁה (b. h. תִּישָׁה) *one whose nose is so flattened as to show its holes, flat-nosed*. Bekh. VII, 3 אִישׁוֹ הַחֲרוֹם a *haram* is he who can paint both of his eyes with one movement. Ib. 43<sup>b</sup> שְׁקוּעַ הֵן הֵן is one whose nose is sunk.—3) *to cut off, to set outside* (emp. Arab. *haram*), v. infra, a. תִּישָׁה.—[4) *to burn*, emp. תִּישָׁה; v. תִּישָׁה.]

**Hif.** תִּישָׁה (denom. of תִּישָׁה) [to set outside, apart,] 1) *to dedicate for priestly or sacred use* (Lev. XXVII, 28, sq.); *to renounce private use*. Arakh. VIII, 4 וְכִי אִישׁוֹ אֵין מִתְּרִישָׁה a man may renounce a portion of his sheep &c.; וְכִי אִישׁוֹ אֵין מִתְּרִישָׁה but if he renounces all of them, they are not dedicated (his vow is invalid). Ib. אֵין מִתְּרִישָׁה since man is not permitted to renounce all his property even for a sacred purpose &c. Ib. 7 מִדֵּי וְכִי אִישׁוֹ אֵין מִתְּרִישָׁה one may declare *herem* one's own designated offerings (in which case he has to pay their value to the priest or the sanctuary); a. v. fr.—Part. pass. מִתְּרִישָׁה, pl. מִתְּרִישָׁה. Ib. 4, sq., v. supra; a. fr.—2) *to excommunicate, to pronounce the higher ban* (which includes the withdrawal of protection of property). M. Kat. 16<sup>a</sup> וְכִי מִתְּרִישָׁה the smaller ban is pronounced (over one disregarding a legal summons) at once . . . , the great ban after sixty days.

**תִּישָׁה** ch. same, *to perforate*. Part. pass. תִּישָׁה, תִּישָׁה *flat-nosed*, v. preced. Targ. O. Lev. XXI, 18.

**Pa.** תִּישָׁה, Af. תִּישָׁה 1) *to declare*. Targ. Josh. VI, 18 דִּי תִישָׁה (Var. תִּישָׁה, read: תִּישָׁה). Targ. I Sam. XV, 21 תִּישָׁהוּ (ed. Lag. a. oth. תִּישָׁה).—Targ. O. Lev. XXVII, 28.—Arakh. 28<sup>a</sup> לֹא תִישָׁהוּ . . . לִתְרִישָׁה כֹּלִיָּה one must not renounce (for sacred purposes) all his property, but of one kind he may renounce all he has.—2) *to excommunicate*. M. Kat. 16<sup>a</sup> מִנְּלֵן דְּמִתְרִישָׁהוּ (or דְּמִתְרִישָׁה) whence is it proven that we (the court) have a

right to excommunicate a recreant person?—Y. ib. III, 81<sup>d</sup> top מְחַרֵּם וְכ' . . . מְחַרֵּם דְּלֵא תְרַמִּיהּ were it not that I never in my life excommunicated a person, I should have excommunicated that man; a. e.—Part. pass. מְחַרֵּם, pl. מְחַרְמִין. Ib. bot. יֵיאָ דְּחִירָא גְבֵרָא מ' this man (thou) be excommunicated. Ib. לִירְחוֹן הִירָא עֲמָא מ' those people (you) be excommunicated.

*Itlpe.* תָּרָם *to be declared* תָּרָם, *to be dedicated.* Targ. O. Lev. XXVII, 29 רִיתָרְךָ ed. Berl. (oth. רִיתָרְךָ).

**חָרָם** m. (b. h.; preced.) 1) *net.* Kel. XXIII, 5; XXVIII, 9, v. וָזָז; a. fr.—Ned. II, 5, v. infra.—2) *a place adapted for catching fish in nets, fishing coast, fishery.* B. Kam. 81<sup>b</sup> חָרָם חָבֵל דְּבִרְיוֹמָה a rope's length (district) of fishing coast south of it (the Lake of Tiberias); Tosef. ib. VIII, 18 Var. ed. Zuck.—Erub. 47<sup>b</sup> חָרָם דְּשִׁבְיָן וְכ' a fishpond between two territories.—3) [*cut off, excluded*, emp. חֲרֵמָה, *herem, property set apart for priest's or Temple use; doomed to destruction.* Ned. II, 4 אִם כֹּה־אֵם if (he said, This shall be to me) like the *herem* consecrated to the Temple, opp. חֲרָמִים של כהנים assigned to the private use of priests. Ib. 5 בְּחֵרְמֵי . . . נִרְרָא ב' if he made a vow of abstinence using the word *herem*, and he says, I meant the *herem* of the sea (fisher's net). Ib. I, 2 לִרְרָא כִּינְיָרִין verbal substitutes for *herem* (effecting prohibition); a. fr.—4) *excommunication.* M. Kat. 17<sup>a</sup>.—*Pl.* חֲרָמִים, חֲרָמִין. Snh. 43<sup>b</sup> חָרָם מַעַל עֵכָן בִּגְדֵי אַחָא committed three sacrileges. Ned. II, 4 חָרָם vows containing the expression *herem* unqualified. Ib. חֲרָמֵי הַכֹּהֲנִים the dedications as priestly property. Arakh. VIII, 6 סָרָם חָרָם unqualified dedications (this be *herem*) go to the repair of the Temple; a. fr.—[Y. Kil. IX, 32<sup>a</sup> top בְּחֵרְמָא, read: בְּחֵרְמָא.—V. חֲרָמִים, read: בְּחֵרְמָא.

**חָרָם** m. (preced.) 1) *fisherman.*—*Pl.* חֲרָמִים, חֲרָמִין, constr. חֲרָמִי. Y. M. Kat. II, end, 81<sup>b</sup>; Y. Pes. IV, 30<sup>d</sup> top חֲרָמִי the net-fishers of Tiberias.—2) *confiscator, official oppressor*, v. חָרָג. —Tosef. Ab. Zar. VII (VIII), 6; Ab. Zar. 58<sup>a</sup>. Tosef. B. Mets. III, 19; Y. ib. IV, end, 9<sup>d</sup> חָרָג a defective coin must not be given וְכ' וְלֵא לִידֵּי חָרָג to a travelling merchant, to a highwayman, or to an oppressor, because they will cheat &c.—*Pl.* as ab. Ned. III, 4; B. Kam. 113<sup>a</sup>, v. חָרָג.

**חָרְמָא** m. ch.=h. תָּרָם, 1) *net.* Targ. Hab. I, 15.—2) חָרְמָא. Targ. O. Lev. XXVII, 21 (ed. Berl. חָרְמָא).—Targ. Josh. VI, 17, sq. (ed. Lag. חָרְמָא; some ed. חָרְמָא); a. fr.

**חָרְמָה**, **חָרְמָת** pr. n. pl. (b. h.) *Hormah (Destruction, v. preced.).* Targ. Num. XXI, 3 (ed. Berl. חָרְמָה). Targ. O. ib. XIV, 45 (ed. Berl. חָרְמָה; Y. שְׁצִיָּה).

חֲרָמִינִי, v. חֲרָמִינִי.

חֲרָמִת, v. חֲרָמִת.

**חֲרִינְוָנָא** m. (emp. חֲרִינְוָנִי, a. חֲרִינְוָנִי) *thistle.* Sabb. 110<sup>b</sup> חֲרִינְוָנָא וְכ' (Ar. חֲרִינְוָנָא; Ms. M. חֲרִינְוָנָא, v. חֲרִינְוָנָא).—V. חֲרִינְוָנָא.

חֲרָנְקָא, v. חֲרָנְקָא.

**חָרָם** I m. (b. h. חָרָשׁ; תָּרָם *to be rough; to scrape*) 1) *common earthenware.* חָרָם כְּלִי חָרָם earthen vessel. Kel. III, 1 (ed. Dehr. חָרָשׁ); a. v. fr.—Ib. 4 חָרָם בֵּיהּ חָרָם if there remained of it a (sound) piece large enough to contain &c.—Tanh. Sh'lah. 1 (ref. to חָרָשׁ, Josh. II, 1) חָרָם בֵּיהּ חָרָם read it *heres* (with earthenware, in the disguise of potters); Num. R. s. 16, beg. חָרָשׁ; a. fr.—Esp. (v. חָרָשׁ) *potsherd.* Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> חָרָם . . . לֹא חָרָם did not Bar K. say, *heres* is a substitute for *herem* (חָרָם)? now, does not this mean a *sherd* (which has no reference to anything forbidden either as sacred or as doomed to destruction)?; v. next w.—*Pl.* חֲרָסִים, חֲרָסִין. Kel. III, 4. Ib. IX, 5 (Ar. חֲרָשִׁין); a. e.—Hag. 13<sup>b</sup> (expl. בִּיק, Ez. I, 14) חָרָם מִבֵּין חָרָם like the flames from between the perforated earthen pieces (used in smelting gold).

**חָרָם** II m. (b. h.; תָּרָם *to glow*; emp. חֲרָה) *the sun.* Men. 110<sup>a</sup> (ref. to Is. XIX, 18) חָרָם מֵאִי עִיר חָרָם (late eds. חָרָם, v. Rabb. D. S. a. l. note) what is *Ir ha-Heres*? קָרָתָא מֵאִי מִשְׁמַע דְּחָרָא the city of Beth-Shemesh; חָרָם מֵאִי מִשְׁמַע דְּחָרָא where is the evidence that *heres* means sun? (Answ. ref. to Job IX, 7). Y. Ned. I, 37<sup>a</sup> top; Y. Naz. I, beg. 51<sup>a</sup> חָרָם לִשְׁוֹן גְּבוּהָ דְּחָרָם (as a substitute for *heres*, v. preced.) has reference to Deity, (as we read) 'who speaks to the sun' (Job I. c.).

**חָרָם** III (b. h.; emp. preced. a. חֲרָשׁ) *an eruption of the skin.* Bekh. 41<sup>a</sup> חָרָם דֵּה חָרָם *garab* (v. חָרָב) is the same as *heres*.

**חָרָם** (חָרָם) ch. same. Targ. O. Deut. XXVIII, 27 (Y. quot. in Ar. חֲרָסִין, v. חֲרָסִין).

**חָרְסִים** pr. n. m. *Harsum.*—Yoma 9<sup>a</sup>; Y. ib. III, 40<sup>d</sup> חָרְסִים (or חֲרָסִים) El b. H. a highpriest; Tosef. ib. I, 22 חֲרָסִים ed. Zuck. (Var. חָרָם . . .).—Yoma 35<sup>b</sup> R. El b. H. a rich scholar; Lam. R. to II, 2 (some ed. חֲרָסִין) Treat. S'mahoth ch. IX בִּרְמִי דְּחָרָם (prob. to be read: חָרָם בְּן דְּחָרָם) in the days (of persecution) of &c.

**חָרְסִין** pr. n. m. *Harsum.* Koh. R. to IV, 8 חָרְסִין בֶּן גִּבְרִי G. b. H., a rich heir (emp. preced.).

חָרְסִין, v. חָרְסִין.

חֲרָסִים, v. חָרְסִים.

**חֲרָסִית** I (b. h.) pr. n., שַׁעַר חֲרָסִית *Gate of Harasith*, one of the Jerusalem gates. Y. Erub. V, 22<sup>c</sup> (the Eastern gate) was called חֲרָסִית שְׁוֵאָה מִכּוּוֹן וְכ' (corr. acc.) Gate of H., because it was facing the East; v. חֲרָם II.

**חֲרָסִית** II f. (חָרָם) *potter's clay, clay-ground.* Maas. Sh. V, 1 חָרָם must be marked off with burned clay. Hull. VI, 7 חָרָם powdered burned clay. Kel. III, 7; a. fr.—[Tosef. Ter. IX, 3 חֲרָסִית, v. חֲרָסִית I.]

**חָרָסִין** m. (preced.) *earthen vessel, bed-chamber.* Tosef. Ter. X, 13; Tosef. Toh. V, 3; Y. Ter. XI, 48<sup>a</sup> חָרָסִין (corr. acc.). [Ar. ed. Koh., s. v. חֲרָסִין, reads חָרָסִין.]

חֲרָסִית, v. חֲרָסִית.

חֲרָסִית, v. next w.

**תַּרְסִיפִּיתוֹן** m. pl. (חסק with ה inserted, v. תַּרְסִיפִּיתָא) *scales*. Targ. Y. Lev. XI, 9, sq. Targ. Y. Deut. XIV, 9 sq.—Pesik. R. s. 14 דמיין לתַּרְסִיפִּיתָא דמיין v. תַּרְסִיפִּיתָא; Pesik. Par., p. 35<sup>a</sup> לתַּרְסִיפִּיתָא דמיין (corr. acc.).

**תַּרְרָף** m. (next w.) [*shame*,] *heret*, a phonetic substitute for תַּרְרָם. Ned. I, 2.—Pl. תַּרְרָפִים, v. תַּרְרָפִיָא.

**תַּרְרָף** (b. h.) 1) *to scrape, sharpen, grind*.—Part. pass. תַּרְרָפָה, f. תַּרְרָפָה, pl. תַּרְרָפִים. Pesik. R. s. 21 ד' sharp (severe) countenance (Var. תַּרְרָפִית).—Transf. *to deflower*, v. infra.—2) (cmp. תַּרְרָם) *to change, transform; to change possession*. Part. pass. f. תַּרְרָפָה designated for change of condition, v. תַּרְרָפָה.

**Nif.** תַּרְרָפָה 1) (of grist) *to be ground*; trans. *to be deflowered, have intercourse*. Y. Kidd. I, 59<sup>a</sup> top (expl. Lev. XIX, 20) בכחושא לפני איש . . . תַּרְרָפָה 'nehērefeth by a man' means crushed before a man (with ref. to Prov. XXVII, 22, v. תַּרְרָפִית).—2) *to change condition*. Kerith. 11<sup>a</sup> (ref. to תַּרְרָפָה explained by תַּרְרָפָה) . . . דשניי (Rashi: רשינייא) what proof is there that *nehērefeth* has the meaning of change from natural condition? Answ. ref. to תַּרְרָפִית (II Sam. XVII, 19) and to Prov. I. c.

**Pl.** תַּרְרָפָה (cmp. תַּרְרָם) [*to scrape off*,] *to revile, blaspheme, shame*. Lev. R. s. 7, end ומגדפת she (Rome) blasphemes and reviles. Num. R. s. 10 ומגדפת, v. תַּרְרָם. Snh. 94<sup>a</sup>, sq. ו' who blasphemed (the Lord) through a messenger; a. fr.

**Hithpa.** תַּרְרָפָה, *Nithpa.* 1) *to be reviled*. Midr. Till. to Ps. LXXIV, end שמתתקת ומתנאן which is reviled and blasphemed. Ib. to Ps. XVIII, 1 עד שנתַּרְרָפָה until I was reviled; a. e.—2) *to become white, pale*. Tanh. B'resh. 12 (play on ורחק קיץ ורחק) that you will feel nauseous (some ed. מתַּרְרָפִין) and your faces become pale.

**תַּרְרָף** ch. same; *Pa.* תַּרְרָף 1) *to sharpen, grind*. Targ. I Sam. XIII, 20, sq. Targ. Job XVI, 9 (not תַּרְרָף; h. text ילנש).—Part. pass. מַתְרָפָה. Targ. Jer. IX, 7 ed. Lag. (oth. ed. מַתְרָפָה, corr. acc.). Targ. Is. V, 28.—2) *to blaspheme, revile*. Targ. Y. Lev. XXIV, 11; a. fr.—[Ib. 15, sq. תַּרְרָף *Pe.*]

**Af.** תַּרְרָפָה *to be quick, be early*. Snh. 70<sup>b</sup> ויעלו אַתְרֵיהֶם אַתְרֵיהֶם go in early (before sunset), and leave early, that people may take notice of you. Sabb. 115<sup>a</sup> קא דדוּוּ that they did it earlier (than they were told to).

**תַּרְרָף**, v. תַּרְרָם.

**תַּרְרָפָה** or **תַּרְרָפָה** m. (v. תַּרְרָף *Af.*) *early*. B. Bath. 90<sup>b</sup> תַּרְרָפָה the early market (soon after the crop) at the early market price, opp. תַּרְרָפָה later market.—*Pl.* תַּרְרָפִיָא. Targ. Koh. XI, 2 early seeds.—Taan. 3<sup>b</sup> בת' concerning early clouds (when rain is gathering). Nidd. 65<sup>b</sup>, v. תַּרְרָפָה.—*Fem. pl.* תַּרְרָפָה. R. Hash. 8<sup>a</sup> Ar. (ed. תַּרְרָפָה), v. תַּרְרָפָה.

**תַּרְרָפָה** f. (b. h.; תַּרְרָם) [*paleness*,] *shame; revilement*. Gen. R. s. 80. Sabb. 88<sup>b</sup>, a. e. ו' hear themselves reviled and answer not.

**תַּרְרָפָה, תַּרְרָפָה** f. (תַּרְרָם) *scab*, v. תַּרְרָפָה.

**תַּרְרָפָה** m. pl. (v. תַּרְרָם) *hārafaya*, a phonetic substitute of תַּרְרָם in place of תַּרְרָם. Ned. 10<sup>b</sup>, v. תַּרְרָפָה.

**תַּרְרָפָה** f. *early conceiving, vigorous sheep*. Pl. תַּרְרָפָה, v. תַּרְרָפָה; cmp. תַּרְרָפָה.

**תַּרְרָפָה** ch.=h. תַּרְרָפָה, Targ. Ps. XXII, 7 תַּרְרָפָה Ms. (ed. תַּרְרָפָה).

**תַּרְרָפָה** f. *bat*. Targ. Y. II Deut. XIV, 18 (Y. I תַּרְרָפָה).

**תַּרְרָף** (b. h.) 1) *to dig a cavity, to cut a trench of even width all through*. Y. Kil. VII, 31<sup>b</sup> bot. ו' if (on the Sabbath) one dug (a pit), made a trench, and cut a wedge-like ditch (narrow below), he is guilty of one act; Y. Sabb. VII, 9<sup>a</sup> bot.; a. fr.—2) *to decree, designate*. Tanh. B'huck. 1 (ref. to Job XIV, 5) ו' He designated the duration of life of every creature.—*Part. pass.* תַּרְרָפָה, f. תַּרְרָפָה; pl. תַּרְרָפִים a) *grooved*. Sabb. 98<sup>b</sup> ו' the boards of the Tabernacle were grooved, and the sockets hollowed out correspondingly.—b) *decreed, decided; determined*. Gen. R. s. 67 (ref. to Prov. XII, 27) the blessings הוציאו תַּרְרָפָה which were designated to him from primeval days. Ib. ו' it is a decided fact known to the righteous that they will in this world receive none &c. Deut. R. s. 1 שידוך דודו ו' that thy hands are quick and determined.—c) *flat-nosed*, v. תַּרְרָף.

**Nif.** תַּרְרָפָה *to be cut into, dug, ploughed*. Y. Nidd. I, 49<sup>a</sup> bot. a soil is called virgin מירייה when it has never been cut into; v. תַּרְרָף.

**תַּרְרָף** ch. same, *to cut into*. Part. pass. תַּרְרָפָה. Gitt. 20<sup>a</sup> ו' is the stamp of a coin dug into (are the devices formed with a loss of substance), or is it pressed into (by compressing the substance)?—Bekh. 41<sup>a</sup> ו' (a dry scab is) cut into (deeper than the surface).

**Hithpe.** תַּרְרָפָה *to be cut into*, v. supra.

**תַּרְרָף** m. (preced.) *incision, groove, mark of a seam*. Y. Nidd. I, 49<sup>a</sup> bot. ו' כל שאין בו' (a virgin soil is) such as shows no grooves. Y. Maasr. I, 48<sup>d</sup> bot. משיחמלא ו' from the time the incision in the growing fruits begins to fill up.—Y. Bets. II, end, 61<sup>d</sup>, a. e., v. תַּרְרָף.

**תַּרְרָף** m. ch. *loin*, v. תַּרְרָפָה II.

**תַּרְרָפָה I** m. (תַּרְרָף) *digging, a digger*. B. Kam. 80<sup>a</sup> (marginal version) ו' a digging animal, and some use only the word *hartsa*: digger; v. תַּרְרָפָה.

**תַּרְרָפָה II** m. (תַּרְרָף) 1) *groove, channel*, v. תַּרְרָפָה.—2) (cmp. תַּרְרָם) [*incision*,] *loins*. Targ. Deut. XXXIII, 11 (Y. II תַּרְרָפָה).—Targ. Gen. XXXVII, 34 (Y. תַּרְרָפָה *pl.*); a. fr.—*Pl.* תַּרְרָפִין, constr. תַּרְרָפִיָא. Targ. O. Ex. XXVIII, 42 (some ed. תַּרְרָפִין *their loins*); Y. ib. תַּרְרָפִין.



תַּרְצִינִיתָא the place of the knot of their loins (belt). Targ. Y. Gen. I. 11; a. fr.

תַּרְצִינִיתָא, תַּרְצִינִיתָא, v. תַּרְצִינִיתָא.

תַּרְצִינִיתָא m., pl. תַּרְצִינִיָּם (b. h.) a pomace of kernels or shells of grapes; v. תַּרְצִינִיתָא. Naz. VI, 2. Ib. 35<sup>a</sup>; a. fr.—Ib. 38<sup>b</sup> אכל תַּרְצִינִיתָא if he ate the shell (or the interior) of one berry. Hull. 82<sup>b</sup> זרע זמח וזרע if he sowed a wheat grain and a kernel; a. fr.—V. תַּרְצִינִיתָא II.

תַּרְצִינִיתָא f. (preced.; collect. noun) kernels. Y. Maasr. I, 48<sup>d</sup> וכל שלהן וכל שלהן their kernels must be seen through the berries.

תַּרְצִינִיתָא, תַּרְצִינִיתָא ch. same, stones of a fruit. Tanh. Vaera 14 מתחמא מלגא דוד מתחמא דוד like the berry of a pome-granate whose stones are seen from within (shining through); Pesik. Vayhi, p. 3<sup>b</sup> תַּרְצִינִיתָא (read: תַּרְצִינִיתָא); Ex. R. s. 12 תַּרְצִינִיתָא; Num. R. s. 12 תַּרְצִינִיתָא (corr. acc.); Cant. R. to III, 11 רכל הוא פטרשא (read: תַּרְצִינִיתָא . . .); Yalk. Ex. 186 תַּרְצִינִיתָא (read: תַּרְצִינִיתָא . . .); Yalk. Job 912 (corr. acc.).

תַּרְקָא m. (next w.) [cleft,] *herak*, a phonetic substitute for *herem* (תַּרְקָא). Ned. I, 2.—Pl. תַּרְקָא, v. תַּרְקָא.

תַּרְקָא (b. h.) to cut a gap; to squeeze into a gap; to prick. Part. pass. תַּרְקָא, f. תַּרְקָא; pl. תַּרְקָא, a) having incisions, edged, serried. Hull. 59<sup>b</sup> ed., v. תַּרְקָא.—b) wedged in. Par. XII, 8 תַּרְקָא (Var. תַּרְקָא) those handles which are squeezed into holes, opp. תַּרְקָא bored handles; Tosef. ib. XII (XI), 17 אף תַּרְקָא וצואה וכל (read: תַּרְקָא וצואה וכל).

Pi. תַּרְקָא [to set at edge,] (with תַּרְקָא) to gnash, grind the teeth. Pesik. R. s. 37 תַּרְקָא שנייהם ground their teeth (in sneer). Ex. R. s. 5; Tanh. Vaera 6 תַּרְקָא עליהם he began to gnash his teeth against them (in rage).

תַּרְקָא ch. same. Sabb. 67<sup>a</sup> ביה פורתא let him cut a little notch into it. Part. תַּרְקָא. Y. Kil. IX, 32<sup>c</sup> bot. בשיניו וזרע and gnashing his teeth; Y. Keth. XII, 35<sup>b</sup> תַּרְקָא (corr. acc.),

Ithpe. תַּרְקָא, תַּרְקָא same. Y. Kil. I. c. בשינייך thou wast gnashing thy teeth; Y. Keth. I. c. תַּרְקָא בשיניי (corr. acc.).

תַּרְקָא, תַּרְקָא m. (preced.) edge, notch. Pl. תַּרְקָא, תַּרְקָא. Hull. 59<sup>b</sup> תַּרְקָא תַּרְקָא provided the edges of their horns run irregularly into one another. Sabb. 46<sup>a</sup> תַּרְקָא בה תַּרְקָא Ar. it has indentations (making the candlestick appear as if composed of movable parts), v. תַּרְקָא.

תַּרְקָא m. pl. (preced.) [incisions,] *härakaya*, a Chaldaic substitute of תַּרְקָא which is itself a substitute of תַּרְקָא. Ned. 10<sup>b</sup> what are the substitutes of *herem*? תַּרְקָא תַּרְקָא Rashi (Ar. תַּרְקָא; ed. תַּרְקָא &c., h. pl. of תַּרְקָא &c.).

תַּרְרָא I, Pi. תַּרְרָא (v. תַּרְרָא I) to break through, to cave.

Ohol. III, 7; Succ. 20<sup>b</sup> שחוררה מים (or שחוררה) a cavity made by water, by animals &c.

תַּרְרָא ch. same, to perforate.—Part. pass. תַּרְרָא discharging (v. תַּרְרָא). Targ. Y. Lev. XV, 3 ית וכל (some ed. תַּרְרָא part. act.) his membrum discharges &c.

תַּרְרָא II, Pi. תַּרְרָא (denom. of תַּרְרָא II) to set free.—Part. pass. תַּרְרָא freed, free. Gen. R. s. 14, end (ref. to Gen. II, 7 נפש וזרע) עבר מוד בפני עצמו וכל (Var. מכור, v. תַּרְרָא) a freed slave left to himself for a living.—Keth. 51<sup>b</sup>; B. Kam. 95<sup>a</sup> תַּרְרָא (נכסים) unencumbered property. [Shaf. תַּרְרָא]

תַּרְרָא ch. same, to set free. Targ. Y. Gen. XVI, 2 תַּרְרָא I will liberate her. Ib. 3 תַּרְרָא (not . . .). Ib. 5.

Ithpa. תַּרְרָא, תַּרְרָא to be set free. Targ. Lev. XIX, 20.

תַּרְרָא III (b. h.; cmp. תַּרְרָא) [to be rough, excited,] to glow. Pilp. תַּרְרָא, q. v.

תַּרְרָא ch. same, to burn, to be blackened, charred. Targ. Ps. II, 12 תַּרְרָא. Ib. CII, 4. Targ. Ez. XV, 4, sq. תַּרְרָא; a. e.

[Pa. תַּרְרָא to stir the fire. Ab. Zar. 38<sup>b</sup> תַּרְרָא, v. תַּרְרָא.] Ithpa. תַּרְרָא to be heated, dried up. Targ. II Esth. V, 1. Ithpalp. תַּרְרָא same. Targ. Ps. LXIX, 4.

תַּרְרָא IV (cmp. תַּרְרָא I) to heap up, round. Denom. תַּרְרָא, תַּרְרָא.

תַּרְרָא same.—Pa. תַּרְרָא to round, make a תַּרְרָא. Targ. Ez. IV, 12 (some ed. תַּרְרָא Af.; h. text תַּרְרָא).

תַּרְרָא freedom, v. תַּרְרָא.

תַּרְרָא m. 1) needle-eye, v. תַּרְרָא I.—2) pile, v. תַּרְרָא.—Pl. תַּרְרָא, v. תַּרְרָא.

תַּרְרָא, תַּרְרָא c.=next w., 1) a cake. Targ. Jud. VII, 13 (h. text תַּרְרָא). Targ. I Kings XVII, 13 (h. text תַּרְרָא אמרין עבדין מיניה וכל) read: תַּרְרָא there (in Babylonia) they say, they made out of it a cake for a dog, but he would not taste it (v. Erub. 81<sup>a</sup>); Pesik. Haomer, p. 71<sup>b</sup> תַּרְרָא.—Pl. תַּרְרָא. Targ. Y. I Num. XI, 8. Targ. Y. Ex. XII, 39 (some ed. תַּרְרָא, תַּרְרָא, corr. acc.).—2) clot. Lev. R. s. 24 דמא וכל (ed. תַּרְרָא, תַּרְרָא, corr. acc.) a clot of blood.

תַּרְרָא f. (תַּרְרָא IV) [rounded heap,] 1) a thick cake baked on coals. Kidd. 59<sup>a</sup>, v. תַּרְרָא (v. also Rashi a. l. a. infra). Sabb. I, 10. Tosef. Hag. III, 12; Y. ib. III, 79<sup>b</sup>, v. תַּרְרָא. B. Kam. II, 3 תַּרְרָא שנטל דוד that took a cake (with live coals sticking to it).—Pl. תַּרְרָא. Bets. II, 6 (21<sup>b</sup>) תַּרְרָא Bab. ed., v. תַּרְרָא (Mish. ed. תַּרְרָא, Y. ed. תַּרְרָא, b. h., collect. noun: cakes); Y. ib. 61<sup>c</sup> bot. (play on תַּרְרָא, Deut. XXIX, 23, a. on תַּרְרָא, Gen. XL, 16).—2) pile of sheaves, temporary stack in the field. Peah V, 8 לוד for the purpose of temporary piling, opp. לגוד. [Kidd. 59<sup>a</sup>

אלי... תפלה ד' בלחש וכו' (play on תָּרַשׁ, II Kings XXIV, 16) *harash* means those who hold silent prayers in murmuring, and yet conquer &c.

תָּרַשׁ m. (b. h.; v. תָּרַשׁ) *silence*. Tanh. Sh'mini 9 (play on תָּרַשׁ, II Kings XXIV, 16) *harash* means those who hold silent prayers in murmuring, and yet conquer &c.

תָּרַשׁ or תָּרַשׁ pr. n. m. *Heres* or *Heresh*. Ab. IV, 15. Yoma 4<sup>b</sup>; a. e.

תָּרַשׁ, v. תָּרַשׁ.

תָּרַשׁ I (b. h.) 1) *to engrave, draw, design*. Koh. R. to I, 16 הלב הורש the heart designs.—2) *to plough*. Macc. III, 9 ורש חלם וכו' one may plough one bed and &c. Taan. 29<sup>a</sup> ורש את העיר Ms. M. and passed the plough over the city of Jerusalem. Sabb. VII, 2; a. fr.—Trnsf. *to have sexual intercourse*. Y. Yeb. I, 2<sup>b</sup> top. Gen. R. s. 98; a. e.

*Nif.* תָּרַשׁ *to be ploughed over*. Taan. IV, 6 נרשה העיר the plough was passed over the city of Jerusalem; a. e.

תָּרַשׁ II, *Pl.* תָּרַשׁ, תָּרַשׁ (denom. of תָּרַשׁ) *to deafen, make deaf*. B. Kam. 86<sup>a</sup> וכו' שתרשו when he made him deaf without wounding him. Ib. הורש את אביו (Ms. H. a. R. תָּרַשׁ); ib. 98<sup>a</sup> תרשו לאביו if one injured his father's hearing; v. תָּרַשׁ II. Kidd. 24<sup>b</sup>.—Sabb. 109<sup>a</sup> top. מרשה יד the unwashed hand put to the ear causes deafness.

*Hif.* תָּרַשׁ 1) same. B. Kam. 86<sup>a</sup> לתרשו, v. תָּרַשׁ II. —2) (b. h.) *to be silent*. Y. Pes. IX, end. 37<sup>a</sup> (ref. to Prov. XVII, 28) ואין צ'ל חכם מתרש and it is needless to say the same of a wise man keeping silence. [Usu. שָׁחַס.]

*Nithpa.* תָּרַשׁ *to become deaf (and dumb)*. Yeb. XIV, 1; Tosef Ter. I, 1 פיקח וכו' if he had been well-hearing and became etc.; v. תָּרַשׁ.

תָּרַשׁ ch. (v. preced. wds.) 1) *to be entangled*. Targ. Job VIII, 17.—2) *to be choked, obstructed, deaf*. Gen. R. s. 81 (prov.) וכו' מהילתך תרשה if thy sieve is choked, knock at it (when you are forgetful of your duties, the Lord will remind you through affliction); v. תָּרַשׁ II.—3) *to practice witchcraft*. Ib. s. 86 תרשין תרשין בארז דרשין תרשין where there are sorcerers witchcraft is practiced.

*Pa.* תָּרַשׁ *to entangle, inure*. Targ. Ez. XIII, 20 (h. text צרד).

*Itpha.* תָּרַשׁ *to be entangled, confounded*. Y. Hag. II, 77<sup>c</sup> top (expl. ראלמנו, Ps. XXXI, 19) וכו' תרשין may their lips be confounded, crushed, silenced, cmp. אָלַם a. תָּרַשׁ; Gen. R. s. 1 (corr. acc.)

תָּרַשׁ m. (b. h.; תָּרַשׁ I) *artist, artisan, carpenter, turner (faber)*. Deut. R. s. 2 לך שדירה וכו' like an artist that was making an image &c.—*Pl.* תָּרַשׁים Gen. R. s. 65, end; s. 70, v. חמור; Pesik. Shek., p. 15<sup>a</sup>.—Trnsf. *scholar*. Gitt. 88<sup>a</sup> (ref. to II Kings XXIV, 16) בתרשין... שבשעה the scholars were named *harash*, for when they opened argument, all were like dumb; Snh. 38<sup>a</sup>; Yalk. Dan. 1066; a. e.—*Pl.* as above. Hag. 14<sup>a</sup> (ref. to Is. III, 3).

תָּרַשׁ m. ch. *sorcerer*, v. תָּרַשׁ.

תָּרַשׁ m. (b. h.; v. תָּרַשׁ) *silence*. Tanh. Sh'mini 9 (play on תָּרַשׁ, II Kings XXIV, 16) *harash* means those who hold silent prayers in murmuring, and yet conquer &c.

תָּרַשׁ or תָּרַשׁ pr. n. m. *Heres* or *Heresh*. Ab. IV, 15. Yoma 4<sup>b</sup>; a. e.

תָּרַשׁ m. (b. h.; cmp. תָּרַשׁ) [*closed up*] *deaf, dumb* (cmp. אָפֵם); *deaf and dumb*. Ter. I, 2 וכו' שדבריו וכו' the *heresh* of which the scholars speak (in a legal sense) means everywhere *deaf and dumb*. Ib. וכו' המדבר וכו' a *heresh* that can talk but not hear. Meg. II, 4 מר' except a deaf person. Sifré Num. 153 (ref. to Num. XXX, 5; 12) להוציא את הו' this excludes the case of the father (the husband) being deaf; Ned. 73<sup>a</sup>; a. fr.—*Pl.* תָּרַשׁים Hag. 14<sup>a</sup>; Gitt. 88<sup>a</sup>, v. תָּרַשׁ. Ruth R. s. 2 beg. (ref. to Josh. II, 1) וכו' עשמו עצמם וכו' pretend to be deaf.—*Fem.* תָּרַשָׁה. Gitt. V, 5. Yeb. XIV, 1; a. e.—*Pl.* תָּרַשָׁה. Ib. 3.

תָּרַשׁ, תָּרַשָׁה ch. same. Targ. Ex. IV, 11; a. fr.—*Pl.* תָּרַשָׁה, תָּרַשָׁה. Targ. Is. LVI, 10; a. e.—Y. Ber. IX, end, 14<sup>d</sup> וכו' כל חרשיי טובין וכו' Var. (v. פְּדָבָא) all dumb (silent) persons are good, but those silent (abstaining) from reciting the Law are bad.

תָּרַשׁ, תָּרַשׁ m. (v. תָּרַשׁ; cmp. לַחַשׁ) *fascinator, charmer, sorcerer*. Targ. O. Deut XVIII, 10 (some ed. תָּרַשׁ); a. e.—Cant. R. to III, 6. Y. Hag. II, 77<sup>d</sup> bot. וכו' עיסקיה דהרין וכו' it is the nature of a sorcerer that he can do nothing when lifted from the ground. Ber. 62<sup>a</sup> bot. (in an incantation) וכו' לא תרשי רח' (Var. דתְרַשִּׁי... pl., v. Rabb. D. S. a. 1, note 8) no charm of a sorcerer or of a sorceress.—*Pl.* תָּרַשִׁין, תָּרַשָׁה, תָּרַשָׁה, תָּרַשִׁין. Targ. Y. Deut. I, c. (ed. Amst. תָּרַשִׁין). Targ. Ps. LVIII, 6; a. e.—Y. Hag. I, c.; Y. Snh. VI, 23<sup>c</sup> bot.—*Fem.* תָּרַשָׁה תָּרַשָׁה. Targ. O. Ex. XXII, 17.—Ber. I, c. (Var. תָּרַשִׁין).—V. תָּרַשִׁין.

תָּרַשִׁין (preced.) *sorcery*, v. תָּרַשִׁין.

תָּרַשִׁין f. same. Targ. Y. Ex. XXII, 17; a. e.—V. תָּרַשָׁה.

תָּרַשִׁין, תָּרַשִׁין, תָּרַשִׁין m. pl. *sorcery, witchcraft*. Targ. Koh. XI, 4 (ed. Amst. תָּרַשִׁין); a. fr.—Sabb. 75<sup>a</sup>, v. תָּרַשִׁין. Ber. 62<sup>a</sup> bot., v. תָּרַשִׁין. Cant. R. to III, 6 לירח וכו' witchcraft has no effect by night. Gen. R. s. 86 במצרים וכו' sorcery imported to Egypt, v. תָּרַשׁ 3.—Hull. 84<sup>b</sup>; B. Mets. 29<sup>b</sup> וכו' כסא דר' rather drink a cupfull of witchcraft (charmed drink) than of tepid water. Pes. 110<sup>a</sup>, v. next w.

תָּרַשִׁין f. (preced.) *sorceress*. Ber. 62<sup>a</sup>, v. תָּרַשִׁין. —*Pl.* תָּרַשִׁין, תָּרַשִׁין. Y. Hag. II, 77<sup>d</sup> bot. וכו' נשי דר' women practicing witchcraft. Pes. 110<sup>a</sup> וכו' נשי דר' Rashi (ed. תָּרַשִׁין, v. תָּרַשִׁין), Ms. M. (דירושא), v. תָּרַשִׁין.

תָּרַשָׁה, v. תָּרַשָׁה.

תָּרַשׁ (b. h.; cmp. תָּרַשׁ) *to engrave*. Part. pass. תָּרַשָׁה, v. תָּרַשׁ.

**חָרַרְרָה**, ch. same. Part. pass. חָרַרְרָה, pl. חָרַרְרָה. Targ. O. Lev. XIX, 28 (ed. Berl. חָרַרְרָה). Targ. Jer. XVII, 1.

**חָרַרְרָה** f. (חָרַרְרָה III) *soot, sediment of ink, shoe-black*. Nidd. II, 7 כח' ib. 19<sup>a</sup> כְּחָרְרָה; Tosef. ib. III, 11 (not בחד'); expl. Nidd. 20<sup>a</sup> חָרְרָה דְּרִיחָה v. חָרְרָה.—Y. Sot. VII, 22<sup>d</sup> חָרְרָה its ink was black fire. Y. Kil. IX, 32<sup>a</sup> top בחד' פֶּשֶׁתָּן שְׁצַבְנֵי בחד' (ed. בחרם, corr. acc.) linen dyed with blacking (looking like wool).

**חָרְרָה** I ch. same. Sabb. 104<sup>b</sup>; Gitt. 19<sup>a</sup>, v. אֲשֶׁכְפָא. Lam. R. to IV, 8.

**חָרְרָה** II f. (חָרַרְרָה III) [*heat*], *strife, anger*. Targ. Prov. XV, 18; XVIII, 6 (ed. Lag. חָרְרָה).

**חָרְרָה**, v. חָרַרְרָה.

**חָרְרָה** f. (v. חָרְרָה II) *a free woman*.—Pl. חָרְרָה. Yeb. 118<sup>b</sup> בִּי דָּה' among the women of nobility; Keth. 75<sup>a</sup> חָרְרָה.

**חָרְרָה** m. (v. חָרְרָה II) *querulous man*. Targ. Prov. XVI, 28 (ed. Lag. חָרְרָה; some ed. דְּרַחֲמָה, incorr.)

**חָשׂה**, v. חָשׂה, חָשׂה, חָשׂה.

**חָשׂה**, v. חָשׂה.

**חָשׂה** (or חָשׂה) m. (חָשׂה) *what man has to suffer, predestination, luck*.—Pl. חָשׂה or חָשׂה. Lam. R. to I, 16 חָשׂה לִינוּקִי hard fates are in store for my child (Matt. K. quotes a version נחשייה, v. נחשייה). Ib. [read:] חָשׂה לִיה' לא אמריה לך דח' קשייה ליה דעל ריגליה חרב בית מקדשא.

**חָשׂה**, v. חָשׂה, חָשׂה m. pl. (v. P. Sm. 1391) *thyme*. Sabb. 128<sup>a</sup>, expl. קורנייה (v. Löw Pf. p. 181).

**חָשׂה** m. (חָשׂה) *whispering, stillness, secret*. Pes. 56<sup>a</sup> חָשׂה לְהַבִּיא בחד' to offer it to her in secret. Ib. חָשׂה בחד' ... אימריה that they say it in a whisper. Arakh. 16<sup>a</sup>; Zeb. 88<sup>b</sup>; Yoma 44<sup>a</sup> חָשׂה דבר שבוד' something done in secrecy (the offering of frank-incense on the inner altar); מעשה חָשׂה what is committed in secrecy (calumny). Ber. 15<sup>b</sup>; a. fr.—Pl. חָשׂה. Shek. V, 6 חָשׂה לְשַׁכַּר דָּה' the Hall of Secret (donations).

**חָשׂה**, v. חָשׂה, חָשׂה ch. same. Targ. Ps. XLI, 8. Targ. Job IV, 16; a. e.

**חָשַׁב** (b. h.; cmp. חָשַׁב) 1) *to think, intend, plan*. Ber. 8<sup>a</sup>; Kidd. 40<sup>a</sup> (ref. to Mal. III, 16) חָשַׁב אֶפְרָיִם אֶחָד אֶתְּמַרְרָה even if one only had the intention of doing etc.; Sabb. 63<sup>a</sup> חָשַׁב (Pi.).—Tanh. P'kudé 11 חָשַׁב אֶתְּמַרְרָה and when they thought they had put it up, it fell apart again. Sot. 35<sup>a</sup> חָשַׁב אֶתְּמַרְרָה I planned it for their good, but they considered it an evil; a. fr.—2) *to consider, regard; to count*. Ber. 14<sup>a</sup> (ref. to Is. II, 22) חָשַׁב אֶתְּמַרְרָה with what right didst thou pay thy regard to him and not to God?—Sot. l. c., v. supra. Pesik. R. s. 21, v. סוֹפִיסְטָא; a. fr.—3) *to design, trace*. Yoma 72<sup>b</sup> (ref. to חשב a. חשב, Ex. XXVI,

31<sup>a</sup> 36) חָשַׁב אֶתְּמַרְרָה they embroidered over what they had traced.—Part. pass. חָשַׁב fem. חָשַׁבָה a) *counted, regarded*; חָשַׁב דָּה' equal to. Lam. R. to I, 5 חָשַׁב אֶתְּמַרְרָה the country towns were of no account. Ned. 64<sup>b</sup> חָשַׁב דָּה' is like dead; ib. חָשַׁב דָּה' Gen. R. s. 71 חָשַׁב דָּה' a. fr.—b) *valuable; important; respectable, of high standing*. Bets. 3<sup>b</sup> חָשַׁב דָּה' an egg is a valuable object. Ber. 19<sup>a</sup>, a. fr. חָשַׁב דָּה' with a man of high standing it is different. Pes. 108<sup>a</sup> חָשַׁב דָּה' a woman of rank. Tanh. Shmini 9 חָשַׁב דָּה' a man of standing whom they respected in his place; a. fr.

**חָשַׁב** same, 1) *to consider, regard; to respect*, v. supra.—2) *to account, calculate, figure*. B. Bath 78<sup>b</sup> חָשַׁב אֶתְּמַרְרָה the thoughtful. Sabb. 150<sup>a</sup> חָשַׁב אֶתְּמַרְרָה accounts of a religious nature may be figured out on the Sabbath. Ab. II, 1 חָשַׁב דָּה' count what you sacrifice in doing good, against what you gain thereby. Snh. 65<sup>b</sup> חָשַׁב עֲרִים וְכ' he who calculates seasons and hours (which are auspicious and which are not). Ib. 97<sup>b</sup> חָשַׁב אֶתְּמַרְרָה those who make calculations (from Biblical verses) as to when the Messiah will come; a. fr.—[Sabb. 150<sup>b</sup> top חָשַׁב לְמַרְרָה (Kal), Ms. M. חָשַׁב.—V. חָשַׁב.—3) (sub. מַרְרָה זֶרַח) *to have in mind an undue intention in the performance of a sacrificial ceremony*. Yoma 48<sup>a</sup> חָשַׁב בַּחֲפִזָּה וְכ' if he had an undue intention when grasping the frankincense (e. g. to offer it tomorrow). Ib. b; a. fr.

**חָשַׁב**, **חָשַׁב**, **חָשַׁב** 1) *to be counted*. Ohol. I, 3 חָשַׁב אֶתְּמַרְרָה the tent is not counted (as a special item). Yalk. Num. 768 חָשַׁב לְנִי מַרְרָה will be counted against us (be deducted from our share). Mikv. III, 3 חָשַׁב אֶתְּמַרְרָה until it is calculated that all the original water has run off. Pesik. R. s. 44 חָשַׁב אֶתְּמַרְרָה are not counted or remembered to him.—2) *to be considered, believed to be*. Tanh. Masé 5, v. חָשַׁב.—3) *to occupy a high position*. Shebi. VIII, 11 חָשַׁב אֶתְּמַרְרָה (Ms. M. חָשַׁב, v. Rabb. D. S. a. l. note) if he (is like one who) holds a high position.—4) *to conspire* (with the Romans). Tosef. Ab. Zar. II, 7 חָשַׁב וְכ' but when he (the Israelite besieging a city) does it as an ally (in the Roman interest), he is forbidden (to conduct the siege); Ab. Zar. 18<sup>b</sup> חָשַׁב עִמָּהּ provided he does not conspire with them; וְכ' נָחַד' (Ms. M. חָשַׁב); Y. ib. I, 40<sup>a</sup> חָשַׁב (corr. acc.).

**חָשַׁב** (חָשַׁב) ch. same. Targ. Gen. L. 20. Targ. Esth. VIII, 3; a. fr.—Pesik B'shall, p. 82<sup>a</sup> (translating Ex. XVIII, 11<sup>b</sup>) חָשַׁב אֶתְּמַרְרָה לְנִי חָשַׁב אֶתְּמַרְרָה what they had planned (against Israel) was planned against them. Sabb. 3<sup>a</sup> חָשַׁב אֶתְּמַרְרָה he counts in; a. fr.—Part. pass. חָשַׁב, pl. חָשַׁבָה h. חָשַׁב, v. preced. Targ. Y. Ex. IV, 19; a. fr.—Keth. 8<sup>b</sup> חָשַׁב אֶתְּמַרְרָה thou hast been found worthy to be seized (to suffer) for etc. Gitt. 56<sup>b</sup> חָשַׁב מֵאֵן דָּה' who is highly esteemed in that world (the hereafter)?; a. fr.

**חָשַׁב** same, *to plan, to count, calculate*. Targ. Jer. XXI, 11.—Targ. O. Lev. XXV, 27; a. fr.—Meg. 11<sup>b</sup> חָשַׁב וְכ' count, and include in their place &c. Pes. 94<sup>a</sup> חָשַׁב דְּקָמָה וְכ' because they also counted the distances which one walks before dawn and after

sunset. Sabb. 74<sup>a</sup> וכל יליתשב וכל let him also count the act of pounding; ib. 6<sup>b</sup>; a. e. וכלתשוב (Pe.); a. fr. [Y. Pes. IV, end, 31<sup>c</sup> מדשבת v. תשנא.]

*Ithpa.* ארתשב. *Ithpe.* ארתשב. 1) *to be planned.* Targ. O. Gen. I, 20.—Pesik. l. c., v. supra.—2) *to be considered, valued.* Targ. Lev. XVII, 4. Targ. Ps. L, 23; a. fr. — [Targ. Prov. XXIX, 11 מרתשב Ms. (ed. Lag. מדשב, Var. מאן) *is respected* (v. Pesh. a. l.; ed. Wil. מאנה v. מאן).]

**תשנא** (תש) m. (preced.) *accountant, calculator.* —Pl. תשנא (תש). Targ. Is. XXXIII, 18.

**תשנא** m. (b. h.; preced. wds.) 1) *account, sum; accountability; punishment and reward.* B. Bath. 9<sup>b</sup> גריל ד' sum total. Ib. 78<sup>b</sup> (play on *Heshbon*, Num. XXI, 27; 30) באו ונתשבו תשנאנו וכל come and let us examine the account of the world (human affairs), the loss etc. Ib. וכל the accountability of the world is gone (there is no reward or punishment). Ex. R. s. 51, beg., a. fr. ד' ליתן to render an account. Tosef. B. Kam. X, 21 עשה וכל how our father settled with you; Y. ib. X, 7<sup>b</sup> bot.—Y. Ab. Zar. II, 42<sup>a</sup> top ד' מים וכל he understands the calculation of the action of the water. Ib. גריל ד' this is a great thing to calculate; a. fr.—2) *promptness in business.* Deut. R. s. 4 איני מכיר תשנאך I do not know your way of settling (whether you are prompt); ib. לי ד' עשה you paid me promptly. [Yalk. Deut. 808 ד' read ד' market commissioner.]—Pl. תשנאנו Sabb. 150<sup>a</sup>, sq., v. תשב. Bekh. 5<sup>a</sup> בקי בוד a good arithmetician.

**תשנא** v. תשנא.

**תשנא** v. תשנא II.

**תשנא** (emp. תשנא) [*to whisper*,] *to suspect* (emp. ד' a. e. תשנא). Yoma 19<sup>b</sup>, a. e. תשנא ד' he who entertains a suspicion against worthy men. Ib. צדוקי (ב) צדוקי they suspected him of being a Sadducee. Sabb. 127<sup>b</sup> whereof did you suspect me?—Ib. 118<sup>b</sup>; M. Kat. 18<sup>b</sup> מי שחשדך וכל whom people suspect without cause; a. fr.—Part. pass. תשנא, f. תשנא; pl. תשנא. ד' לרבר Dem. III, 5, v. תלך. Erub. 69<sup>a</sup> one who is suspected of neglecting one religious law, is suspected of disregarding the whole Law; Bekh. 30<sup>b</sup>. Ib. על השבועה ד' suspected of ignoring the laws of the Sabbatical year. Shebu 32<sup>b</sup>, a. fr. השבועה ד' suspected of swearing falsely (not admitted to oaths). Y. Taan. III, beg. 66<sup>b</sup> מפי פניס ד' for the sustenance of those suspected (of neglecting the laws of the Sabbatical year); a. fr.

*Nif.* תשנא *to be suspected.* Ber. 31<sup>b</sup> (ref. to I Sam. I, 16) מכאן לנ בדבר וכל from this we learn that he who is unjustly suspected, must make it known (clear himself). Bekh. 30<sup>b</sup>; Ab. Zar. 39<sup>a</sup> עד שיתשנא until there is reason to suspect them of neglecting the observances of the associates (v. תבר); a. fr.—[Y. Ab. Zar. I, 40<sup>a</sup> מדחשד, v. תשב.]

**תשנא** ch. same. Targ. Y. Deut. XXIV, 9.—Sabb. 118<sup>b</sup> תשנא ד' they suspected me without cause; a. fr.—

Part. pass. תשנא. Ber. 5<sup>b</sup> וכלתשנא וכל am I suspected by you (of doing wrong)?; וכל קב"ה וכל can the Lord be suspected of injustice? v. תשנא. Shebu. 32<sup>b</sup> מאן ד' which of the contestants is suspected (of swearing falsely)?; a. fr.

*Ithpe.* תשנא *to be suspected.* Targ. Y. Deut. XXI, 3.

**תשנא** m. (preced. wds.) *suspected.*—Pl. תשנא; constr. תשנא. Pes. 85<sup>a</sup> כדונה ד' the suspected among the priesthood, i. e. priests suspected of wilfully unfitting a sacrifice in order to spite the owner.

**תשנא** m. (preced. wds.) *suspicion.* מפני ד' *to avoid suspicion.* Sabb. 23<sup>b</sup> מפני ד' (Tosef. Peah I, 6 מפני ד' (מרצח ד' to avoid suspicion (as if he appropriated to himself the poor man's share). Yoma 30<sup>a</sup>; a. fr.

**תשנא** ch. same. Hag. 5<sup>a</sup> לירי ד' exposes her to suspicion.—ד' משום ד' *to avoid suspicion.* Ber. 43<sup>b</sup>; a. fr.—

**תשנא** v. תשי.

**תשנא** pr. n. m. *Hashu.* Keth 84<sup>b</sup> bot. ד' ימר בר ד'.

**תשנא** v. תשנא.

**תשנא** m. (b. h.; תשנא) 1) *dark, black.* Ab. Zar. 8<sup>a</sup>, v. תשנא.—Pl. תשנא. Bekh. VII, 5 (expl. מרצח ד' Lev. XXI, 20) whose complexion is very dark. Yalk. Ex. 258 ד' dark (frowning) countenance; Mekh. B'shall., Vayassa, s. 2 תשנא.—2) *obscured, benighted.* Pesik. R. s. 6, beg. (ref. to Prov. XXII, 29) פרעה ד' Pharaoh, the benighted.—Pl. as ab. Cant. R. to I, 1 (ref. to Prov. I, c.) לפני ד' 'before the benighted' that means the wicked.

**תשנא** I. ch. 1) same, *dark.* Targ. Am. V, 20.—2) *lean, reduced, poor.* v. תשנא II.

**תשנא** II m. (preced.) 1) *darkness.* Targ. Ex. X, 21, sq.; a. fr.—Targ. Ez. XIII, 18, v. תשנא II.—Pes. 34<sup>b</sup> ד' ארצא a land of darkness (fogs). Hag. 12<sup>b</sup> bot. וכל איכא ד' is there darkness before the Lord?; a. fr.—Pl. תשנא. Targ. Ps. LXXXVIII, 7.—2) *charred wick, snuff.* Bets 32<sup>a</sup> ד' עדויי Ar. (ed. תשנא). v. תשנא.

**תשנא** Tanh. P'kudé 3, some ed. (oth. ed. תשנא), read סתנא, v. סתנא.

**תשנא** v. תשנא.

**תשנא** v. תשנא.

**תשנא** (b. h.) [*to whisper*,] *be silent, quiet* (emp. ד' רום). Part. (fr. תשנא, f. תשנא, pl. תשנא. Hag. 12<sup>b</sup> וחשוא ביום וכל say praise by night, and are silent by day. Ib. 13<sup>b</sup> (play on חשוא) Ms. M. *Hayoth* (v. תשנא I end) who at times are silent etc.

**תשנא** ch. 1) same. Y. Ab. Zar. I, 39<sup>b</sup> top תשנא ד' hush, for the king wants it so (desires to

be worshipped in the form of a calf).—2) (=חֲשִׁי) *to feel, suffer*, v. חֲשָׂה ch.

חֲשִׂי v. חֲשָׂה.

חֲשִׂי v. חֲשָׂה.

חֲשִׂיב, חֲשִׂיב v. חֲשָׂה.

חֲשִׂיבָּה m. (חֲשָׂה) *prominent person, notable*. Pl. חֲשִׂיבִּי. Gitt. 58<sup>a</sup> ר' רומאי ה' the Roman notables. Ib. 56<sup>b</sup> [read:] וְאִימְנוּ לְהוֹדוֹתָ לְרִי' לְאוֹרֵיכֶם וְכ' and the Roman nobility resolved to place thee at their head; Yalk. Prov. 953.

חֲשִׂיבִּיתָּ f. (preced.) *importance, value*. B. Bath. 146<sup>a</sup> חֲשִׂיבִּיתָּ ed. (Ms. M. a. F., Rashb. חֲשִׂיבִּיתָּ) the valuableness of Palestine (for its fertility).

חֲשִׂיד v. חֲשָׂה.

חֲשִׂיָּה v. חֲשָׂה.

חֲשִׂיכָא I m. (חֲשָׂה I) *dark, black*. Targ. Y. Lev. XXI, 20 חֲשִׂיכָא חֲשִׂיכָא Ar. s. v. חֲשִׂיכָא whose complexion is very dark (v. חֲשִׂיכָא; ed. חֲשִׂיכָא).—Fem. חֲשִׂיכָא, pl. חֲשִׂיכָא. Targ. Lam. V, 17.

חֲשִׂיכָא II m. (חֲשָׂה II) *lean, poor; luckless* (interch. with: חֲשִׂיכָא, חֲשִׂיכָא). Targ. Ez. XVIII, 12. Targ. II Sam. XIII, 4. Targ. Ps. LXXII, 13; a. fr.—Lam. R. to I, 5 חֲשִׂיכָא וְלִמָּה חֲשִׂיכָא and why is he so reduced?—Ib. to III, 20 (prov.) חֲשִׂיכָא חֲשִׂיכָא חֲשִׂיכָא חֲשִׂיכָא Ar. (Var. חֲשִׂיכָא חֲשִׂיכָא; ed. חֲשִׂיכָא חֲשִׂיכָא חֲשִׂיכָא חֲשִׂיכָא) while the fat one becomes lean, the lean one is dead (retribution to the oppressor comes too late). Midr. Till. to Ps. XXII, 7, v. חֲשִׂיכָא.—Pl. חֲשִׂיכָא, חֲשִׂיכָא. Targ. Jer. LII, 15, sq. — Succ. 44<sup>b</sup> חֲשִׂיכָא (Ms. M. 2 חֲשִׂיכָא, read חֲשִׂיכָא) to the poor.—Fem. חֲשִׂיכָא, חֲשִׂיכָא. Targ. Is. LIV, 11.—Pl. חֲשִׂיכָא, חֲשִׂיכָא. Targ. Y. Gen. XLI, 19, sq; v. חֲשִׂיכָא.

חֲשִׂיכָה f. (b. h.; חֲשָׂה I) *darkness, nightfall*. Sabb. II, 7 חֲשִׂיכָה עֵס חֲשִׂיכָה Ib. חֲשִׂיכָה if it is doubtful whether or not night has set in; a. fr.—Pl. חֲשִׂיכָה (adj.), v. חֲשִׂיכָה.

חֲשִׂיכָה f. (v. חֲשָׂה I Hif.) *awaiting the nightfall* (on the Sabbath), *approaching the Sabbath limit in day-time and waiting there for the night for the transaction of business*. Sabb. 151<sup>a</sup> חֲשִׂיכָה חֲשִׂיכָה (Mish. רשאי אני בחֲשִׂיכָה) I am permitted to take the preliminary steps for it before nightfall.

חֲשִׂיכָה v. חֲשָׂה II.

חֲשִׂיל v. חֲשָׂה.

חֲשִׂילָא c. (חֲשָׂה) *mashed*.—Pl. fem. חֲשִׂילָא. Hull. 93<sup>a</sup> חֲשִׂילָא חֲשִׂילָא bot. חֲשִׂילָא mashed testicles (undeveloped).

חֲשִׂילָא f. (preced.; v. חֲשָׂה) *a brew made of peeled and pounded fruits*, v. חֲשִׂילָא. Ber. 38<sup>a</sup> חֲשִׂילָא (ידאי) חֲשִׂילָא (Ms. F. חֲשִׂילָא, v. Rabb. D. S. a. l. note; Ar.

חֲשִׂילָא, incorr.) (by *trimma*) you (surely) mean a brew of ground dates.

חֲשִׂיפָה f. (חֲשָׂה, v. חֲשָׂה I) 1) *stripping, uncovering*. Y. Ber. IX, 13<sup>a</sup> חֲשִׂיפָה חֲשִׂיפָה חֲשִׂיפָה the baring of His arm (Is. LII, 10).—2) *paring, shavings* used for basket work. Tosef. Kil. III, 14 חֲשִׂיפָה Var. (ed. Zuck. חֲשִׂיפָה); Y. ib. V, end, 30<sup>a</sup> חֲשִׂיפָה חֲשִׂיפָה Tosef. Toh. XI, 16 חֲשִׂיפָה quot. by R. S. to Toh. X, 8 (ed. Zuck. חֲשִׂיפָה חֲשִׂיפָה) basket work made of shavings; Ab. Zar. 75<sup>a</sup> חֲשִׂיפָה חֲשִׂיפָה (ed. Pes. חֲשִׂיפָה). Succ. 20<sup>a</sup> חֲשִׂיפָה חֲשִׂיפָה Ms. M. (ed. חֲשִׂיפָה חֲשִׂיפָה) matting made of etc.; Tosef. ib. I, 10 חֲשִׂיפָה ed. Zuck. (Var. חֲשִׂיפָה, oth. ed. חֲשִׂיפָה).

חֲשִׂיקָה f. (חֲשָׂה) *pleasure, favor, use of the root* חֲשָׂה. Gen. R. s. 80, a. e.; v. חֲשִׂיקָה.

חֲשִׂיקָה v. חֲשָׂה.

חֲשִׂיקָה (v. חֲשָׂה) *to spare, withhold*. Targ. Prov. XIII, 24 חֲשִׂיקָה חֲשִׂיקָה (part.). Ib. XVII, 27.

חֲשִׂיקָה f. (preced.) *deduct*. Y. Pes. IV, end, 31<sup>c</sup> חֲשִׂיקָה חֲשִׂיקָה (not חֲשִׂיקָה, v. חֲשִׂיקָה).

חֲשִׂיקָה (b. h.; cmp. חֲשָׂה) [*to be pressed, thick*] *to be dark*. Sabb. 34<sup>a</sup>; 51<sup>a</sup> חֲשִׂיקָה חֲשִׂיקָה; ib. IV, 2 חֲשִׂיקָה חֲשִׂיקָה when it darkens (at nightfall, v. חֲשִׂיקָה). Snh. 22<sup>a</sup> חֲשִׂיקָה חֲשִׂיקָה the world around him is dark; Ab. Zar. 8<sup>a</sup> (some ed. חֲשִׂיקָה). Ber. 16<sup>b</sup> חֲשִׂיקָה חֲשִׂיקָה let not our eyes be obscured; a. fr. V. חֲשִׂיקָה.

Hif. חֲשִׂיקָה 1) *to be overtaken by (the Sabbath) nightfall*. Sabb. XXIV, 1 חֲשִׂיקָה חֲשִׂיקָה he who is on the road at nightfall (on Friday).—2) *to wait for the nightfall, to make preparations to be ready for work on the exit of the Sabbath*, v. חֲשִׂיקָה. Ib. XXIII, 3 חֲשִׂיקָה חֲשִׂיקָה you must not, during the day, walk to the extreme end of the Sabbath limit to await the night there for the purpose of hiring workmen etc.; but one may do so for the purpose of going at nightfall to watch his field, and then he may also take his fruits home. Ib. חֲשִׂיקָה חֲשִׂיקָה to await the night at the Sabbath limit for the purpose of doing it. Ib. 4; a. fr.—3) *to darken, obscure*. Cant. R. to I, 1 (ref. to חֲשִׂיקָה חֲשִׂיקָה, Prov. XXII, 29) that is Potifar חֲשִׂיקָה חֲשִׂיקָה whose eyes the Lord darkened etc. Ex. R. s. 51 (ref. to חֲשִׂיקָה חֲשִׂיקָה, Gen. XV, 12) that is Media חֲשִׂיקָה חֲשִׂיקָה who made Israel's eyes dim (with tears) by her decrees. Pesik R. s. 47 (ref. to Job XXXVIII, 2) חֲשִׂיקָה חֲשִׂיקָה (not חֲשִׂיקָה חֲשִׂיקָה) thou hast obscured the council which I held in heavens (when the Lord vouched for Job's integrity); a. fr.—4) *to become dark*. Midr. Till. to Ps. XVIII, 12 (ref. to the versions חֲשִׂיקָה, Ps. l. c., and חֲשִׂיקָה II Sam. XXII, 12) when the clouds are laden with the waters, חֲשִׂיקָה חֲשִׂיקָה they receive a dark color from the waters, and afterwards they drop them as through a sieve.

חֲשִׂיקָה I ch. same. Targ. Job. XVIII, 6. Targ. Ex. X, 15; a. fr.—Taan. 10<sup>a</sup> חֲשִׂיקָה חֲשִׂיקָה when the clouds are dark, they contain much water.

*Pa.* הַשֵּׁק 1) *to darken, obscure*. Targ. Ps. CV, 28; a.e. —2) *to do something at night, to be late*. Tam. 27<sup>b</sup> הַשֵּׁק at bed-time attend to thy body, and in the morning etc. Ber. 8<sup>a</sup> הַשֵּׁק מקדמי ומחשכי וכ' they go to Synagogue early and late. Ib. קדימו והשכיבו ועיילו וכ' (Ms. M. וְהַשְׁכִּיבוּ, *Af.*, v. Rabb. D. S. a. l.) go ye early and late to etc. Targ. Y. Deut. XXVIII, 65, v. הַשֵּׁק.

*Af.* הַשֵּׁק 1) *to obscure*. Targ. Job XXXVIII, 2; a.e. —2) *to do something late*. Targ. I Sam. XVII, 16.—Ber. l. c., v. supra.

*Ithpe.* הַשֵּׁק הַשֵּׁק *to grow dark*. Targ. Ps. LXIX, 24; a.e.—Snh. 96<sup>a</sup> הַשֵּׁק אֵינוֹ עַד רָאִתָּה אֵינֶנּוּ by the time he came it had grown dark.

הַשֵּׁק, הַשֵּׁק II (cmp. הַשֵּׁק) *to be reduced, lean*. Targ. Ps. XXXI, 11 (h. text עָשָׂה, v. Rashi a. l.)

*Ithpe.* הַשֵּׁק הַשֵּׁק same. Targ. Job XXXIII, 21 Ms. (ed. שפירא).

הַשֵּׁק, הַשֵּׁק m. (b. h.; הַשֵּׁק) *darkness*. Ex. R. s. 14. Hag. 12<sup>a</sup>; a. v. fr.—הַשֵּׁק *Dark Mountains*, behind which the Amazons live (*Amazonici Montes*, v. Sm. Class. Dict. s. v.). Lev. R. s. 27; Pesik. Shor, p. 74<sup>a</sup>; Tam. 32<sup>a</sup>. [The Jewish legend relating the meeting of Alexander the Great with the Amazons seems to point to Africa, v. קריטגרינא].

הַשֵּׁק ch. same. Targ. Ps. XVIII, 29 (Ms. חֲבִירָא, v. חֲבִירָא); Targ. II Sam. XXII, 29 (ed. Lag. הַשֵּׁק). Targ. Ps. LXXXVIII, 13 הַשֵּׁק, constr. (Ms. הַשֵּׁק).—V. הַשֵּׁק.

הַשֵּׁק, v. הַשֵּׁק.

הַשֵּׁק f. (preced. wds.) *dimness, darkness*. Targ. O. Deut. XXVIII, 65 (ed. Vien. הַשֵּׁק).

הַשֵּׁק f. same. Targ. O. Deut. XXVIII, 65, v. preced.—*Pl.* הַשֵּׁק. B. Mets. 30<sup>b</sup> הַשֵּׁק וּבֹרַח every early morning or every evening after dark.

הַשֵּׁק, v. הַשֵּׁק II.

הַשֵּׁק = הַשֵּׁק.

הַשֵּׁק (b. h.; cmp. הַשֵּׁק) *to scrape off, polish; to reduce*. *Pl.* הַשֵּׁק *to crush, batter*. Koh. R. to I, 6 the Lord breaks it (the vehemence of the wind) through the mountains; (Lev. R. 15; Gen. R. s. 24 מִרְשָׁלִי; Y. Ber. IX, 13<sup>c</sup> bot. מִכְשָׁלִי).

*Nif.* הַשֵּׁק *to be crushed*. Sifré Deut. 296 (ref. to נִשְׁכָּר, Deut. XXV, 18) וְנִשְׁכָּר מִדֶּחַת וְכ' who have been crushed out of the ways of the Lord and battered away from under the protection of etc.

הַשֵּׁק, הַשֵּׁק ch. same, 1) *to furbish, forge, hammer*. Dan. II, 40.—Ab. Zar. 16<sup>a</sup> הַשֵּׁק מִיִּנְיָהּ וְכ' Ms. M., v. הַשֵּׁק.—Transf. *to plan, design* (corresp. to b. h. הַשֵּׁק a. הַשֵּׁק). Targ. Ps. XXXVI, 5. Targ. Prov. XIV, 22; a. fr.—2) *to peel, pound grits*, v. הַשֵּׁק.—V. הַשֵּׁק.

*Pa.* הַשֵּׁק same, esp. *to plan*. Targ. Ps. XXI, 12, a. fr. Ms. (ed. Pe.). Targ. Y. Deut. I, 12.

הַשֵּׁק m. (preced.) *furbisher, smith*.—*Pl.* constr. הַשֵּׁק. Keth. 77<sup>a</sup> (expl. מִצְרָה נִחְשָׁה Mish.) הַשֵּׁק kettle smiths.

הַשֵּׁק n. gent. m. *Asmonean, Hasmonean*, family name of Mattathias the priest and his descendants (Maccabean dynasty). Midd. I, 6 הַשֵּׁק בְּנֵי דָ' the sons of the Asmonean (Judah and his brothers). Sabb. 21<sup>b</sup> הַשֵּׁק בֵּית דָ' the government of the Asmonean house. Midr. Till to Ps. XCIII, beg. (ed. Bub. plur.). Sot. 49<sup>b</sup>; Men. 64<sup>b</sup>; B. Kam. 82<sup>b</sup> (v. Rabb. D. S. a. l.) הַשֵּׁק מְלָכֵי בֵּית הַשֵּׁק the kings of the Asmonean house (Hyrcaan and Aristobulus).—*Pl.* הַשֵּׁק. B. Kam. l. c. (some ed.).—[*Chald.* Targ. I Sam. II, 4. Targ. Cant. VI, 7 (some ed. הַשֵּׁק ..., pl.).]

הַשֵּׁק m. (b. h.; cmp. הַשֵּׁק II; v. Ges. H. Dict. 10 s. v.) *a glittering substance; amber or galena(?)*. Hag. 13<sup>a</sup> הַשֵּׁק including the verse in which *hashmal* appears (Ez. I, 27). Ib. הַשֵּׁק מִבֵּין בָּדָה was speculating on the meaning of *hashmal*; וַיֵּצֵא אֵשׁ מִדָּהּ and fire came out of the *hashmal*. Ib., sq. הַשֵּׁק אֵשׁ מְלָלֶה *Hayoth* (v. הַשֵּׁק) speaking fire; v. הַשֵּׁק.

הַשֵּׁק, הַשֵּׁק ch. same. Targ. Ez. I, 4; a. e.—Hag. 13<sup>a</sup>.

הַשֵּׁק, v. הַשֵּׁק.

הַשֵּׁק (b. h.) *to press, tie, surround*. Ab. Zar. 35<sup>a</sup> (ref. to Cant. I, 2) הַשֵּׁק שְׁפָתֶיךָ וְכ' press thy lips together and be not too hasty in replying.—2) (cmp. הַשֵּׁק) *to be attached to, in love with; to elect*. Tosef. Yeb. VIII, 4 הַשֵּׁק בְּחֻרָה my soul has chosen the Law (as bride); Yeb. 63<sup>b</sup>. Hull. 89<sup>a</sup> (ref. to Deut. VII, 7) הַשֵּׁק בָּכֶם I elected you.

הַשֵּׁק ch. same, *to bandage, saddle, harness*. Targ. II Sam. XIX, 27.—Part. pass. הַשֵּׁק, pl. הַשֵּׁק, f. הַשֵּׁק. Targ. Jud. XIX, 10. Ib. V, 10.

הַשֵּׁק [(cmp. הַשֵּׁק II a. הַשֵּׁק) *to peel*, whence הַשֵּׁק *an implement for removing peels, sieve, from which הַשֵּׁק to sift, distil drops as if through a sieve*. Midr. Till. to Ps. XVIII, 12, v. הַשֵּׁק. Ib. ... הַשֵּׁק אִדָּם נוֹטֵל כְּבֹרָה וְהַשֵּׁק a man takes a sieve and lets (a liquid) down a height of two or three fingers; before it comes down to the ground, the drops will be mixed up; Yalk. Sam. 160.—Gen. R. s. 13 כְּבֹרָה כְּמִין אִדָּהּ וְהַשֵּׁק אִדָּהּ and they (the clouds) distil it (the rain) as if from a sieve; Yalk. Gen. 20; Yalk. Koh. 967.

*Pl.* הַשֵּׁק same. Taan. 9<sup>b</sup> הַשֵּׁק וְהַשֵּׁק מְנוֹקְבוֹת they (the clouds) are perforated like a sieve and distil water to the ground.

הַשֵּׁק ch. same, *to sift*. Y. Sabb. VII, 10<sup>b</sup> bot. הַשֵּׁק וְכ' he who (on the Sabbath) sifts powder of gypsum &c. Y. Meg. I, 71<sup>b</sup> top הַשֵּׁק מִדֶּחַת וְכ' because its meshes are wide and you may sift flour through it; Y. Ned. IV, beg. 38<sup>c</sup>, v. הַשֵּׁק.

הַשֵּׁק (v. הַשֵּׁק) 1) *to feel heavy, feel pain*. Y. Sabb. IV,

8c top **הַחֹשֶׁשׁ אֶזְנוֹ** **he** who has ear-ache. **Esth. R.** to I, 1 (play on **אֶזְנוֹ**) who ever thinks of him **רֹשֶׁשׁ אֶת רֹאשׁוֹ** gets a head-ache; a. e. — (Mostly with **כ**). **Cant. R.** to V, 2 **בְּרֵאשׁוֹ . . . חֹשֶׁשׁ אֶם** if one of the twins has a head-ache; a. fr. — (2) **to apprehend, take into consideration.** **Pes. I,** 2 **אֵין חֹשֶׁשִׁין שְׂמָא דְּכֹ** we do not take into consideration that perhaps a weasel &c. **Tosef. Hull. III,** 24 **וְאֵין דְּרִי שְׂמָא דְּכֹ** and we need not hesitate to use them for fear that they may be eggs of &c.; **Hull. 63<sup>b</sup>** **אֵין דְּרִי לֹא מִשּׁוּם** **אֵין דְּרִי לֹא מִשּׁוּם** I am afraid he has committed a sin which requires a sin-offering to atone for; a. fr.

**חָשַׁשׁ** ch. same, 1) *to suffer*. Y. M. Kat. III, 82<sup>d</sup> top וְדַּחַשׁ פּוּמְבִּיזָה דִּיּוּא he has an ailing on his mouth (and therefore ties it up). Cant. R. to II, 16 וְכִּי וְיִבְרַח דִּיּוּא and continued suffering with fever for three years; a. fr.—2) *to be affected, troubled; to care, apprehend*. Targ. Prov. XXVIII, 17 וְדַחַשִׁיּוּבִי he who is troubled (feels compunction) about blood-guiltiness (h. text עָשָׂק); a. e.—Y. M. Kat. III, 81<sup>d</sup> bot. צִדִּיק אַחַד חָשַׁשׁ עַל נַפְשׁוֹ thou must mind the excommunication for thy soul's sake. Ib. חָשַׁשׁ עַל נַפְשֵׁיּוֹ he minded the excommunication. Ib. חָשַׁשׁוּ אִילָיִן עַל אִילָיִן they minded each the other's excommunication. Keth. 26<sup>b</sup> בְּמִיָּחָה לִיּוֹרֵאוֹת וְכִּי they differ as to providing against the disregard of the court; a. fr. (interch. with חָשַׁח) —[3] (=חָשַׁח) *to whisper, hiss*. Targ. Jer. VI, 29 חָשׁ (ed. Wil. חָשַׁח).

*Ihpa.* אִיחָה־שֶׁשׁ, אִיחָה to become sick. Cant. R. l. c.  
(Var. אִיחָה; ed. Wil. אִיחָה, corr. acc.).

*Palp.* חֲשׂוֹשׁ 1) to feel. Targ. Y. Num. XI, 12.—2) to care for. Targ. Ps. CXLI, 1 Regia (ed. חֲשׂוֹשׁ).

**חֲשָׁנָה** m. (preced.) *anxiety, fear, suspicion*. Targ. Koh. II, 25. — Yoma 83<sup>b</sup> אֵימָר דְּאֵמָר אָנָּה ד' וּכ' (Ms. M. לְפִיחָשׁ, v. preced.) what I said (that a name was an omen) was meant only as an apprehension, but I did not mean it as a certainty. Bekh. 36<sup>a</sup> לֹא דְאֵימָר דְּאֵמָר ר"מ לֹא what R. M. said, was meant as an apprehension (worth investigating), but not to make one legally disqualified. Ib. ד' דְּלֹא it is merely a suspicion, וּבִמְקוֹם ד' וּכ' and against such a doubt, we may argue that he had no reason to tell a falsehood. Nidd. 17<sup>b</sup> אִי בְרַר ד' וּכ' if you are guided by a doubt, opp. חֻזְקָה; a. fr.

חתי, חתה, חתא, v. חתי.

זב ע"ר m. (v. זבת) *breaking, killing*. Hull. 27<sup>a</sup> the flow must have been caused by the action which kills (cutting).

חֲתִיבָהּ v. חֲתִיבָהּ, חֲתִיבָהּ:

**חָתוּלִי** m. (v. Fl. to Levy Targ. Dict. I, p. 426<sup>1</sup>) *cat*.  
 B. Kam. 80<sup>b</sup>, Hor. 13<sup>a</sup>, Bekh. 8<sup>a</sup>; a. fr.—*חָתוּלִי* חָתוּלִי...;  
 f. חָתוּלִי. B. Kam. 80<sup>a</sup>, sq.; Tosef. ib. VIII, 17. Hor. l. c.  
 חָתוּלִי מִפִּי מִזְּחָלִי Ms. M. a. Ar. (v. Rabb. D. S. a. l.  
 note; ed. חָתוּלִי) why have the cats been given power over  
 the mice?—Koh. R. to VI, 11. Cant. R. to VII, 2 וְכִנֹּחַ  
 חָתוּלִי מִפִּי מִזְּחָלִי וְהוּא מְקוּרָא לְפִנֵּיהֶם  
 front of the chickens; Y. Peah III, 17<sup>d</sup> top.

**חַתוּלָא**, חתול ch. same. Hull. 52<sup>b</sup>. — *Pl.* חַתוּלִיָּא, Targ. Is. XIII, 22; XXXIV, 14 (h.text אֲרִיִּים) wild cats. [Hos. IX, 6 חַתוּלִיָּין, read: חַתוּלִיָּין.]

חִיתָּוִם, חִתָּוִם.

**חתימה** m. (חתם) *signer, witness*.—Pl. חתומים Y. Gitt. IX, 50<sup>b</sup> bot. ... ויהי כ' ידב רשו (not ויהי כ' ידב רשו) gave permission to the scribe to write and to the witnesses to sign.

יְהוָה. v. חֲתָנָא, חֲתָנִי.

חֲתֻנָּה f. (b. h. חֲתָנָה; חֲתָן) *wedding*. Num. R. s. 12;  
a. e., v. חֲתָנָה.

חִיּוּתִית, v. חִיּוּת, חִיּוּת.

**חָתַן, חָתַן**, (v. חָתַן); *Hif.* (א. חָתַן) to put down, rest.  
Y. Yoma V, 42<sup>b</sup> bot. וַיִּחָתֵן... יְרֵמְיָהּ let him change hands  
...and set (the pan) down. Ib. אִם דָּ' מִיְמֵינוּ וְכ' if he  
set it down from his right towards his left side.

**וְהָיָה כִּשְׁמַח** I ch. Af. אֶתְּמַח same. Yoma 47<sup>a</sup> וְהָיָה כִּשְׁמַח ר' לֵבִי (v. Rabb. D. S. a. l. notes 3, 4) and let him put the pan on top of it. V. נִחַח.

**חָתַת** (b. h.) *to dig*, esp. *to take coals out with a pan*. Yoma IV, 4 וּכְּכֹל יוֹם הָיִיד חֹתֵת וְכֵן every other day the priest used to take coals out in a silver pan &c. Sabb. VII, 7 לְחֹתֵת בֵּר אֵת הָאוּר large enough to take fire out in it. Zeb. 64a; a. fr. —Y. Yoma IV, 41<sup>a</sup> bot. צִרִיךְ לְחֹתֵת (read לְחֹתֵת) he must take coals out as before.

*Pi.* *חִתָּה* to stir embers, rake. Sabb. 34<sup>b</sup> שָׂמָא חִתָּהּ he might rake the coals under the ashes. [Hull. 27<sup>a</sup>, v. חִתָּה]

**חָרַר**, **חָרַר** II ch. same. Targ. Is. XXX, 14.—Part.  
**חָרַר** Targ. Prov. XXV, 22 ed. Lag. (oth. ed. **חָרַר**).—  
*Pa.* **חָרַר** to stir. Ab. Zar. 38<sup>b</sup> **חָרַר** **בְּה** **חָרַר** ed. (v.  
 Rabb. D. S. a. l. note 8), v. **חָרַר**.

וַיִּתֵּן f. (preced. wds.) *taking coals out in a pan.*  
 Y. Yoma IV, 41<sup>c</sup> bot. Bab. ib. 48<sup>b</sup> וַיִּשֶׁב בְּיָדָיו וְכִי if  
 he entertained an undue thought on taking coals from  
 the altar.

**חֵתִיכָה** f. (חָתַךְ) 1) *cutting*. Erub. 103<sup>a</sup>, v. חֵתִיכָה. Hull. 31<sup>b</sup>, v. חֵתִיכָה. —2) *a piece (of meat); portion* (comp. חֵתִי, מִנְהָ, Ib. VII, 5 של דג וב' a portion of an unclean fish. Ib. 100<sup>a</sup> שאני ד' חֵתִיכָה with an entire piece the case is different, because it is fit to be offered to guests; a. fr. —**חֵתִיכָה**. Ib. VII, 5. Kerith, 17<sup>b</sup> חֵתִיכָה מִשְׁתִּי ד' a doubt as to one piece out of two (of which one was forbidden and one allowed, and it is unknown which he ate); a. fr.

חֲתָם, v. חֲתִים.

**חתימה** f. (חָתַם) 1) *signature, stamp, mark*. Gitt. 87a<sup>1</sup> bot. וְכִּי וְיִדְעִיכֶן בְּהֵא ד' וְכִי when we know about that signature that it is not Jacob's. Ib. II, 4 וְיִדְעִיכֶן בְּהֵא ד' unless it was written and signed on a movable material (v. תָּבַר). Y. Keth. II, 28c<sup>2</sup> top וְכִי וְיִדְעִיכֶן בְּהֵא ד' to iden-

tify the signature of the second witness. B. Bath. 89<sup>b</sup> עד דהוי א"י לא הוי ד' Ms. M. (ed. לא הוי ד' Ms. H. since he does not see the official stamp on the measure; a.fr.—Trnsf. זָקֵן *the mature manly expression which the beard gives, full manhood*. B. Mets. 39<sup>b</sup>; Yeb. 88<sup>a</sup>; Gen. R. s. 91; a. e.—[Targ. Cant. III, 8 תְּחִימוֹתָא the seal of the covenant.]—*Pl.* תְּחִימוֹתָא Keth. 21<sup>b</sup> the signatures (handwritings) of the witnesses; a. e.—2) (v. תְּחִימוֹתָא) *the concluding clause of a prayer*. Pes. 104<sup>a</sup> סמוך לתְּחִימוֹתָא he must use expressions corresponding to the closing formula immediately before the latter.—3) *locking up, obstruction*. Nidd. 48<sup>b</sup>, a. fr. (with ref. to Lev. XV, 3) תְּחִימוֹתָא פִּי הַאֲמִי the filling up of the aperture of the membrum (with mucus).

תְּחִימוֹתָא, תְּחִימוֹתָא, תְּחִימוֹתָא same. Keth. 21<sup>a</sup> he testified to (identified) his own signature &c.—B. Bath. 167<sup>a</sup> ידא תְּחִימוֹתָא (Ms. M. תְּחִימוֹתָא). Gitt. 66<sup>b</sup>, v. תְּחִימוֹתָא.—*Pl.* תְּחִימוֹתָא Keth. 21<sup>b</sup> תְּחִימוֹתָא תְּחִימוֹתָא.

תְּחִימוֹתָא, Y. Gitt. IX, 50<sup>c</sup> bot., v. תְּחִימוֹתָא.

תְּחִימוֹתָא, v. תְּחִימוֹתָא.

תְּחִימוֹתָא, v. תְּחִימוֹתָא.

תְּחִימוֹתָא f. תְּחִימוֹתָא *breach, opening made by digging*. Gen. R. s. 76 וְהָרָה לִי הַקֶּבֶץ ה' ו' and the Lord created an opening for him etc. Ruth R. to II, 14; Y. Snh., X, 28<sup>c</sup> bot., v. תְּחִימוֹתָא. Ruth R. l. c. עֲדִירָה לְה' עֲדִירָה, v. next w.

תְּחִימוֹתָא (תְּחִימוֹתָא) ch. same. Lev. R. s. 30; Gen. R. s. 63 (ref. to II Chr. XXXIII, 13; Gen. XXV, 21) בְּרִיבָא in Arabia they say for *hāthirta* (breach) *hāthirta*; Y. Snh. X, 28<sup>c</sup> bot. עֲדִירָה לְה' עֲדִירָה...; Ruth R. to II, 14, v. preced.—*Pl.* תְּחִימוֹתָא Y. Maas. Sh. V, 55<sup>d</sup> bot. בְּרִיבָא (strike out) three hundred robberies by breaking in were committed; Gen. R. s. 27 תְּחִימוֹתָא m. pl.; Yalk. Job 909 (corr. acc.).

תְּחִימוֹתָא, v. תְּחִימוֹתָא.

תְּחִימוֹתָא (b. h.) 1) *to cut, dissect; to sever*. Hull. 33<sup>a</sup> cuts out flesh of the size of an olive. Ib. 32<sup>a</sup> if in slaughtering he cut a pumpkin at the same time. Ib. 48<sup>b</sup> a. e. הוֹתֵקָה מִכָּאן וְכ' he amputates on one place and the animal survives &c. Bets. 32<sup>b</sup> הוֹתֵקָה he may sever the wick over the light. Y. Meg. IV, 75<sup>a</sup> הוֹתֵקָה the reader cuts one verse into two (reading Gen. I, 5, a. I, 8 as two verses severally); a. fr.—[Lev. R. s. 10 אֲבִיּוֹ וְכ'—*Part. pass.* תְּחִימוֹתָא *cut into, having the incisions of limbs &c., outlined*. Nidd. 24<sup>b</sup> גוֹף שְׂאִיטָה a shapeless body (not articulated); גוֹף שְׂאִיטָה a shapeless head (without indications of the nose &c.) Ib. 24<sup>a</sup> הוֹתֵקָה a well-shaped hand (of an embryo); a. fr.—2) (emp. פֶּסֶק *to decide, sentence*. Lev. R. s. 4, beg. (ref. to הוֹתֵקָה, Jer. XXXIX, 3) שְׁשֵׁם הוֹתֵקָה אֵת הַחֲלָכָה for there they

decide the practice. Ib. וְהוֹתֵקָה דִּינֵיהֶם וְכ' and decides the cases &c. Shebu. 30<sup>b</sup> bot. אֶתְחֵקֵנּוּ I will decide the case (in accordance with the testimony).—*Part. pass.* as ab. Y. Snh. IV, beg. 22<sup>a</sup> הוֹתֵקָה הוֹתֵקָה if the Law had been given in the form of clear decisions (leaving no room for differences of opinion, discretion &c.)

*Nif.* תְּחִימוֹתָא 1) *to be cut off, severed; to be cut into*. Hull. IV, 6 שְׁנֵי תְּחִימוֹתָא רַגְלֵיהּ whose feet have been amputated. Ib. 32<sup>a</sup> וְכ' תְּחִימוֹתָא וְלֵעֵזָא if by accident a pumpkin has been cut simultaneously with the animal (opp. to תְּחִימוֹתָא, v. supra); a. fr.—2) *to be decided, decreed*. Meg. 15<sup>a</sup> תְּחִימוֹתָא עַל יַפְיּוֹ all the government affairs were decided upon his opinion.

*Pl.* תְּחִימוֹתָא 1) *to cut*. Hull. IV, 2 אֲבִי אֲבִי he may cut off limb after limb. Ib. 98<sup>b</sup> וְכ' מִחוּץ לָהּ he carves the foreleg and then boils it.—*Part. pass.* תְּחִימוֹתָא *piecemeal, limbwise*. Y. Nidd. III, 50<sup>c</sup> מִדּוֹ יֵצֵא if the embryo came out by pieces.—2) *to decide*. Snh. 7 תְּחִימוֹתָא... צֶדֶק make the case clear and then decide it. Ber. 61<sup>a</sup> לְשׁוֹן תְּחִימוֹתָא the tongue forms the sentence, the mouth closes (the case, makes it irreversible).—3) *to dig ore (in lumps)*. Keth. 77<sup>a</sup> (expl. מַצְרָה) מַעֲרִיקוֹ he who digs copper in the shaft. [Tosef. Ohol. IV, 3 וְהוֹתֵקָה, v. תְּחִימוֹתָא or וְהוֹתֵקָה, v. תְּחִימוֹתָא a. תְּחִימוֹתָא.]

תְּחִימוֹתָא ch. same. *Pa.* תְּחִימוֹתָא *to cut off*. Hull. 11<sup>a</sup> לִיהּ he severed it entirely, v. תְּחִימוֹתָא.—*Part. pass.* תְּחִימוֹתָא *in pieces*. Targ. Y. Lev. VII, 30 (ed. Amst. תְּחִימוֹתָא, in-corr.). Targ. Y. I Num. XII, 12 מִדּוֹ (not תְּחִימוֹתָא).

*Ithpa.* תְּחִימוֹתָא *to be cut, to be decided*. Targ. Esth. IV, 5 (v. Meg. 15<sup>a</sup>, quot. in preced.).

תְּחִימוֹתָא m. (preced.) *cut, wound*. Tosef. Mikv. VII (VIII), 3 מִפְּנֵי הַדָּם on account of the place where the handle is intended to be lopped off (v. Mikv. X, 5).—Erub. 18<sup>a</sup>. Hull. 32<sup>b</sup> הוֹתֵקָה בְּמִקְוֵה שֶׁהָיָה שָׁם he slaughtered by setting the knife into the wound (and continued the cut).

תְּחִימוֹתָא (b. h.; emp. b. h. תְּחִימוֹתָא) 1) *to tie up, close, lock*. Tanh. B'resh. 1 וְכ' הוֹתֵקָה הָיָה הוֹתֵקָה he locked the Ocean up, that it might not go forth &c.—2) *to seal*. Y. Ab. Zar. III, 42<sup>c</sup> bot. טַבְעָה שֶׁהוֹתֵקָה בָּהּ the ring with which he seals. Ib. תְּחִימוֹתָא אֲסוּרָא you dare not use it for a seal; Tosef. ib. V (VI), 2; a. fr.—2) *to sign, subscribe* (as witness, judge &c.) Gitt. VI, 7 הוֹתֵקָה... אֶחָד one writes the document and two sign it as witnesses. Ib. 66<sup>b</sup> סוֹפֵר if the scribe signed as one of the witnesses. Ib. 67<sup>a</sup> תְּחִימוֹתָא and sign you. Shebi. X, 4 הוֹתֵקָה הוֹתֵקָה the judges sign under it; a. fr.—*Part. pass.* תְּחִימוֹתָא, f. תְּחִימוֹתָא; pl. תְּחִימוֹתָא. Yeb. 25<sup>b</sup>, a. e. עֲדִים הוֹתֵקָה if witnesses are signed &c.; a. fr.—3) *to close a benediction* (v. תְּחִימוֹתָא). Pes. X, 6 וְהוֹתֵקָה בְּגִּלְיוֹתָא and he closes with redemption (Blessed be the Lord who redeemed Israel). Ib. הוֹתֵקָה he did not close with a benediction. Ber. I, 4 מִקְוֵה שֶׁהָיָה שָׁם הוֹתֵקָה where the Rabbis ordained to close a benediction with Barukh &c.; a. fr.—*Part. pass.* as ab. Gitt. 60<sup>a</sup> הוֹתֵקָה הוֹתֵקָה the Law was given as one complete book, opp. מִגִּלְיוֹתָא מִגִּלְיוֹתָא in single sheets. [Cant. R. to I, 11, v. next w.]



*Pi.* to provide with signatures. Y. Gitt. I, beg. 43<sup>a</sup>, a. e. he may have provided it with the signatures of unfit witnesses. Ib. תתחמו וכו'. — *Part. pass.* תתחמו. Y. Keth. II, 26<sup>c</sup>; Y. Shebu IV, 35<sup>c</sup> מרד בארבע וכו' provided with four signatures.

*Nif.* תתחמו, *Hithpa.* תתחמו, *Nithpa.* תתחמו 1) to be signed, sealed. Gitt. I, 1 בפני נר' (Y. ed. תתחמו) in my presence has it been signed; a. fr. — 2) to be finally sentenced (by attaching the seal or signature). R. Hash. 16<sup>b</sup> תתחמו נכתבין וכו' their verdict is written and sealed at once; Y. ib. I, 57<sup>a</sup> תתחמו נרד' Gen. R. s. 31, beg. נרד' their decree was sealed; a. e.

תתחמו, ch. same. 1) to close up. Ber. 6<sup>a</sup> פומיה וכו' and let him close up its opening. Part. pass. תתחמו. Targ. O. Lev. XV, 3. — 2) to seal, sign. Targ. Jer. XXXII, 44; a. fr. — Gitt. 66<sup>b</sup> תתחמו וכו' to draw their signatures. — *Part. pass.* as ab. Targ. l. c. 11. — B. Bath 89<sup>b</sup> תתחמו where they do not stamp measures officially. — 3) to close a benediction. Meg. 22<sup>b</sup> בריך וכו' he closed his prayer without saying *Barukh* &c. Cant. R. to I, 11 [read:] מסיימה ... מילה תתחמה a closed and finished word (complete in itself).

*Pa.* תתחמו to lock up. Targ. Job XXIV, 16 (some ed. *Itthpa.*).

*Itthpa.* תתחמו 1) to lock one's self up. V. supra. — 2) to be sealed, stamped. Targ. Esth. IV, 1. Targ. Is. VIII, 21; a. fr. — 3) to be closed up. Targ. Y. Lev. XV, 3 ed. pr. (ed. אחסחם).

תתחמו, v. תתחמו a. תתחמו.

תתחמו (b. h., cmp. preced.) to tie, connect, to covenant (Assyr. *hatānu*, to protect. Friedr. Del. Proleg. p. 91).

*Hithpa.* תתחמו, *Nithpa.* תתחמו to become connected, to enter into the family, to intermarry. Snh. 82<sup>a</sup> כאלו תתחמו כאלו as if he connected himself with idols. Gen. R. s. 82, beg. שני ביהודיה וכו' who married Judith &c. Sifré Deut. 52, a. e. ... שני when Solomon married the daughter of Pharaoh; a. fr.

תתחמו ch. same. Y. Sot. IX, end, 24<sup>c</sup> [read:] בעין תתחמו they desired to ally him to the Nasi family; Y. Ab. Zar. III, 42<sup>c</sup> bot בעין מדחנניה וכו' (read: מיתחם) members of the Nasi family desired to take him into the family.

*Itthpa.* תתחמו to become connected. Targ. I Sam. XVIII, 22, sq.; a. fr. — Y. Sabb. XII, 13<sup>c</sup> bot. תתחמו, v. תתחמו.

תתחמו m. (b. h.; preced.) connection, son-in-law; bridegroom; (metaph., with ref. to the covenant of circumcision, v. תתחמו) the infant fit for circumcision. B. Bath. 98<sup>b</sup> תתחמו a son-in-law who lives in the house of his father-in-law. Pes. 113<sup>a</sup> מיתחמה היאשון guard thy wife against her former affianced. Y. Ned. III, end, 38<sup>b</sup> (ref. to Ex. IV, 24 sq) משה קרוי תתחמו Moses is called the husband, blood (circumcision) is asked of thee; תתחמו (ed. תתחמו) (and she said) תתחמו מיתחמה ממן husband, blood (circumcision) is asked of thee; תתחמו the infant is called the *hathan*, (and she said) תתחמו ברמים אחו עומד לי child of the covenant, a high price I pay for thee; Bab. ib. 32<sup>a</sup>; Ex. R. s. 5 תתחמו

תתחמו thou shalt be my affianced by covenant, thou art given to me &c. Nidd. V, 3 an infant one day old ... is קד' שלם (as regards mourning ceremonies) like a perfect circumcised child to his parents &c. — Ber. II, 5 פשור וכו' a bride-groom in the first night is exempt &c. Keth. 8<sup>a</sup> (in wedding benedictions) who causest the bridegroom to rejoice with the bride; a. fr. — Transf. (cmp. תתחמו) the fructifying rain. Ber. 59<sup>b</sup>; Taan. 6<sup>b</sup> לקראת כלה וכו' when the bridegroom goes forth to meet the bride, i. e. when the falling rain-drops meet the water on the ground and bubble; [oth. opin.; when the rivulets formed by the rain meet each other in gutters.] — Pl. תתחמו Keth. l. c. Ib. <sup>b</sup>, v. תתחמו; a. fr. —

תתחמו, תתחמו ch. same. Targ. Ex. IV, 25, sq. (Targ. Y. II ib. 26 תתחמו, corr. acc.) — Targ. I Sam. XVIII, 18. — Targ. Is. LXII, 5; a. fr. — Yeb. 52<sup>a</sup> ודאורי a son-in-law who resides &c., v. דור. Hull. 83<sup>a</sup> ברי ד' in the bridegroom's family; a. fr. — Pl. תתחמו. Targ. Jer. VII, 34; a. e. — Sabb. 23<sup>b</sup> תתחמו Ms. O. sons-in-law, v. תתחמו.

תתחמו f. (preced. wds.) marital relation, intermarriage, wedlock (connubium). Ab. Zar. 31<sup>b</sup>, a. e. ד' משום ד' as a guard against intermarriage (between Jews and gentiles). Ib. 36<sup>b</sup>, v. אישור. Yeb. 76<sup>a</sup> ד' ליר' they have no connubium (a marriage with them is not legally recognized); a. e. — ד' בית ד' additional rooms for the young couple in the bridegroom's paternal house. B. Bath. VI, 4 (98<sup>b</sup>). Taan. 14<sup>b</sup>.

תתחמו ch. same. Targ. G. I Deut. XXXII, 50. — Pl. תתחמו connections through marriage, sons-in-law &c. Sabb. 23<sup>b</sup> חזו ליר' ד' רבנן (Ms. O. תתחמו) will have scholars in the family through intermarriage.

תתחמו, v. תתחמו.

תתחמו = תתחמו. Targ. Job. IX, 12 ed. Lag. (ed. חטח).

תתחמו (b. h.; cmp. תתחמו) to dig, break in, make an opening. Kidd. 24<sup>b</sup> תתחמו לי שיני Ar. (ed. תתחמו לי שיני) scrape my tooth (to clean it). Deut. R. s. 2 (ref. to תתחמו, II Chr. XXXIII, 13) תתחמו לי וכו' the Lord made an opening for his prayer; ד' את הריקיע He broke through the heavens; Y. Snh. X, 28<sup>c</sup> bot.; Ruth R. to II, 14 ד' לי נשל את חצפורן (v. Snh. 103<sup>a</sup>). — Ex. R. s. 37 חצפורן וכו' (לחפור: צפורן) he took the digging tool to undermine his father's house; Lev. R. s. 10 (לחפור), תתחמו (corr. acc.). Gen. R. s. 63 (ref. to תתחמו, Gen. XXV, 21, v. supra) like a prince תתחמו who undertook a siege (for military practice) against his father for a *litra* of gold (for the winner) וכו' מבפנים וכו' and so the one did mine from within &c. (the father assisting his son's efforts). — Snh. 109<sup>a</sup> תתחמו and broke in there; Gen. R. s. 27; a. fr. — Part. pass. תתחמו, f. תתחמו, pl. תתחמו. B. Kam. 114<sup>b</sup> וכו' ד' חסר' his house was broken into. Ib. 28<sup>a</sup> וכו' ד' חסר' with reference to dogs, ordinary *dogs* are subject to being broken



**טבאות** (טבאות), **טבאות** f. (v. טב. a. טבאות) (*in a*) *good manner, well, properly* (h. טב). Targ. Y. Deut. IX, 21; a. e.—Y. Ber. V, 9<sup>c</sup> top לא עברין ט' וכ' I will go to whosoever explains the Bible well etc.—Y. Shebu. VII, 38<sup>a</sup> bot. ט' אין אתא דא if he appears, it is well. Y. Shek. IV, 48<sup>a</sup> top כן יטביר Bab. ed. (Y. ed. וטבא) and so it is right. Y. Maas. Sh. I, 52<sup>d</sup> top כן יטביר (corr. acc.)—Hebr. form: טביר. Meil. 17<sup>a</sup> אמר ט' he spoke well (he is right).

**טבאי** pr. n. m. *Tabbai*. Ab. I, 8; a. fr.

**טבאל** (Is. VII, 6) pr. n. place (!) *Tobal*. Y. Ab. Zar. I, beg. 39<sup>a</sup> ט' מקום ששמו . . . דיזירנו we searched the whole Bible and could not find a place by the name of Tobal.

**טבב**, Y. Maas. Sh. I, 52<sup>d</sup> top יטבבו read: וטביר.

**טבח** m., pl. טבחי (Pers. *tābah, tāvah, tapak*, Lag. Ges. Abh. p. 49) (*pieces of*) *roasted meat*. Erub. 29<sup>b</sup> bot. (Ar. sing.; ed. Ven. ט' ט' pieces after pieces &c.).

**טבות** f. constr. **טבות** (טב), sec. r. of *beneficence, good deed*. Targ. Mic. VII, 20 (perh. pl.).—*Pl.* טבין, טבין, טבין. Ib. (ed. Lag. טבין). Targ. Gen. XXXII, 11; a. e.

**טבאות**, **טבין**, v. טבאות.

**טבח** m. (infin. of טבח) 1) *slaughtering and preparing the pilgrim's offering*. Hag. II, 4 (17<sup>a</sup>) וכ' יום ט' the slaughtering day is observed after the Sabbath. Y. ib. 78<sup>a</sup> bot. טבחה היא יומה its day (the festive day itself) is its slaughtering day.—2) *Taboah*, name of a wind-storm (demon). Sabb. 129<sup>b</sup>.

**טבולא**, **טבול**, v. טב.

**טבוסח**, Y. Sabb. VI, 7<sup>d</sup> (P'né Mosh. סכוסח), read טבחה or טבחה, v. טבחה; cmp. Bab. ib. 57<sup>b</sup>.

**טבועין**, v. טבועין.

**טביר**, **טביר**, v. טביר.

**טבות** I, v. טבאות.

**טבות** II pr. n. m. *Tabuth*. Snh. 97<sup>a</sup>, v. טבוימי; B. Mets. 49<sup>a</sup> (Ms. Alf. טבאות, v. Rabb. D. S. a. l. note 6).

**טביתא**, v. טביתא.

**טביתא**, v. טביתא.

**טבח** (b. h.) *to prepare a feast, esp. to slaughter and dress meat, to cook*. Keth. 4<sup>a</sup> טבחיו טבחיו his meat for the feast is ready (for cooking).—Bets. 25<sup>a</sup> (expl. טבחה) (בית טבחה) מקום שטבחה וכ' the place where the animal cooks (digests) its food.

**טבח** ch. same. Ber. 56<sup>a</sup> ולא אכלת thou shalt prepare and not eat. Sabb. 129<sup>b</sup> לזה ט' it (the

wind or demon טבח) would have feasted on them (the Israelites), on their flesh and their blood; a. e.—V. טבחי.

*Pa.* טבח same. Gen. R. s. 57, end טבחין טבח (Gen. XXII, 24) means, 'Slaughter them' v. טבחין.

**טבח** m. (b. h.; preced. wds.) 1) *the meat for a feast*. Keth. 4<sup>a</sup>, v. טבח.—2) *feast, transf. onslaught*. Gen. R. s. 83 (ref. to Is. XXXIV, 6) ט' גריל וכ' nevertheless the main onslaught will be in the land of Edom (Rome); Pesik. R. s. 14, end; s. 15; Yalk. Num. 759.

**טבח** m. (preced.) *meat-dresser, butcher, cook*. Bets. 28<sup>a</sup> אימן ט' a professional butcher; a. fr.—*Pl.* טבחים. Kidd. IV, 14; a. e.

**טבחא** ch. same. Targ. Y. Lev. I, 5.—Targ. I Sam. IX, 23, sq.—Hull. 18<sup>a</sup>; a. e.—*Pl.* fem. טבחין. Targ. I Sam. VIII, 13.

**טבחא**, **טבחא** ch.=h. טבח. Targ. Prov. VII, 22.—Gen. R. s. 65 ט' לקבל חורא according to the size of the ox is the feast (as you call Esau (Rome) great, so will his punishment be great, ref. to Is. XXXIV, 6); Pesik. Hahod. p. 56<sup>b</sup>; Pesik. R. s. 15 (read לפים for פים); Cant. R. to II, 15 טבחה (corr. acc.).

**טבחין**, v. טבח.

**טבי** I pr. n. m. (cmp. טבין) *Tabi*. 1) a slave. Ber. II, 7; a. fr.—2) name of several Amoraim. R. Hash. 22<sup>a</sup>. Meg. 6<sup>b</sup>; a. e.—3) *T. Rishba* (the hunter, Rashi). Sabb. 17<sup>b</sup> top.

**טבי** II, pr. n. pl. *K'far Tabi*, near Lydda. Bets. 5<sup>a</sup>; R. Hash. 31<sup>b</sup>. Tosef. Ohol. IV, 2 טבין ט' (Var. טבא).

**טביא** m. (=h. צבי) *deer, gazelle*. Targ. Deut. XII, 15; a. fr.—Snh. 95<sup>a</sup>. Hull. 59<sup>b</sup>, v. קרש II; a. e.—Ib. 59<sup>a</sup> ט' a young deer.—*Pl.* טבין, טבין. Targ. II Sam. II, 18; a. e.—Keth. 103<sup>b</sup> וצירנא טביא (Rashi: וצירנא) and I caught deer.—Fem. pl. טבין, טבין. Targ. I Kings V, 3. Targ. Y. Deut. XIV, 5.—Y. Snh. VII, end, 25<sup>d</sup>.—[Y. Ter. IX, end, 48<sup>b</sup> מה טביה v. טב I ch.]

**טביומי** pr. n. m. *Tabyomi*. Snh. 97<sup>a</sup> . . . רב טביומי רב טביומי his name was R. Tabuth, some say, R. Tab-yomi. Kidd. 14<sup>b</sup>. Men. 70<sup>a</sup> קיסנא ט' בר קיסנא (Ms. M. טביר, v. Rabb. D. S. a. l. note).—Gen. R. s. 4. Ex. R. s. 93, end.

**טבחה** f. (טבח) 1) *slaughtering*; 2) *digestion*. Bets. III, 3 טבחה בית טבחה the place where it is cut (neck); ib. 25<sup>a</sup> ט' מאי לאי טבחה ט' ממש וכ' does this not mean actually from the place etc.? No, ט' טבחה וכ' טבח.

**טבילה** f. (טביל) 1) *dipping*. Mekh. Bo, Pisha, s. 11 (ref. to Ex. XII, 22) ט' כל דוגעה ט' you must dip the hyssop into the blood for each time you strike. Sifra Vayikra, Hōbah, ch. III, Par. 3.—Zeb. 98<sup>b</sup>; a. fr.—2) *immersion, purification*. Yoma 88<sup>a</sup>, a. fr. בזמנה ט'

the immersion in due time is obligatory (must not be postponed). Kerith. 9<sup>a</sup>; a. v. fr.—*Pl.* טבילה Men. 7<sup>b</sup> enough for all dippings.—Yoma I. c.; a. fr. טבילה those bound to take an immersion. Nidd. 29<sup>b</sup> and we make her take immersions at intervals during ninety five days; a. fr.

**טבילה** ch. same. Snh. 39<sup>a</sup> טבילה is the law requiring immersion (for levitical purification) complied with by putting the object in fire? Ib. טבילה the true purification is by fire (ref. to Num. XXXI, 23).

**טבילה** f. same. Nidd. 30<sup>a</sup> טבילה (Rashi) an additional immersion.

**טבילה** I f. (טבילה I) *being drowned*. Num. R. s. 14, beg. טבילה whom I saved from drowning through the intervention of &c. [Y. Ber. V, 9<sup>b</sup> טבילה, v. טבילה]

**טבילה** II, v. next w.

**טבילה** f. (טבילה II) *impression; identification of an object from a general impression of its form* without stating particular marks. Sabb. 114<sup>a</sup>... טבילה... טבילה to whom a lost object is restored on his identification etc. [Some ed. טבילה]

**טבילה** ch. טבילה same. Gitt. 27<sup>b</sup>; B. Mets. 19<sup>a</sup> טבילה if you require a special mark, I have one on it, if you require identification on general impression, I have it (I recognize it). Ib. 23<sup>b</sup>... טבילה as to restoring it to a scholar on his identification &c., v. preced.—Hull. 96<sup>a</sup> טבילה (not by special marks). Ib. טבילה טבילה identification by one's voice; a. fr.

**טבילה**, v. sub טבילה.

**טבילה** pr. n. f. (v. טבילה I) *Tabitha*, name of a handmaid. Y. Nidd. II, beg. 49<sup>d</sup>.

**טבילה** I (b. h.; cmp. טבילה I) 1) *to dip*. Zeb. 93<sup>b</sup>, a. e. ולא טבילה 2) *to immerse, to bathe for purification*. Yoma VII, 4 וטבילה went down to the bath and took an immersion. Ber. 2<sup>b</sup> טבילה when the priests (that have been unclean) bathe in order to be permitted to partake of their priestly share; a. v. fr.—Ib. 22<sup>a</sup> טבילה those taking a bath in the morning (after emission of semen virile); Y. ib. III, 6<sup>c</sup> טבילה טבילה morning bathers (Esenes, v. Graetz Gesch. d. Jud. III<sup>2</sup>, p. 468, a. for correct vers. R. S. to Yad. IV, 8).—*Part. pass.* טבילה (one who has bathed in day-time,) *one who has bathed but must wait for sunset to be perfectly clean* (Lev. XXII, 7). T'bul Yom I, 1; a. fr.—Nidd. 30<sup>a</sup> טבילה a woman after bathing whose day is adjourned (having to wait a long time for perfect levitical purity).—*T'bul Yom*, name of a treatise of Mishnah and Tosefta of the order of *Taharoth*.

*Pl.* טבילה 1) *to dip into vinegar, salt &c., to make tasty; esp. to take a luncheon, to take the first course of*

*a meal consisting of relishes; to take the antepast*. Maasr. IV, 1 וטבילה he who makes a luncheon (of fruits) in the field. Pes. X, 3 וטבילה he takes lettuce as antepast. Tosef. ib. X, 9 וטבילה if he has eaten as antepast only &c. Pes. 107<sup>b</sup> וטבילה Ms. M. a. comment. (ed. מטביל) but he may make a luncheon of &c. Ib. וטבילה comment. (ed. מטביל; Tosef. ib. X, 5 מטביל, v. מטביל; a. fr.—2) (cmp. רביל) *to season with spices*. *Part. pass.* מטביל. Y. Shek. III, 47<sup>c</sup> טבילה boiled (wine) is (in ritual law) like spiced wine; v. infra.

*Hif.* וטבילה 1) *to immerse vessels for purification, to order immersion*. Ter. II, 3 וטבילה he who immerses vessels on the Sabbath. Bets. II, 2 וטבילה you must immerse whatever needs immersion (both persons and vessels) before &c.—Ib. 3 (17<sup>b</sup>), v. טבילה.—Nidd. 29<sup>b</sup>, v. טבילה; a. fr.—2) *to take luncheon*, v. supra.—3) *to season*. Erub. 28<sup>b</sup> וטבילה they used to season the roast with it (in place of pepper).

*Hof.* וטבילה *to be immersed, to be made clean*. Mikv. V, 6 וטבילה are not considered as clean through immersion; Tosef. ib. IV, 10.

**טבל** (טביל) ch. same. Targ. Lev. IX, 9; a. fr.—*Part. pass.* טביל, f. טבילה. Targ. Josh. III, 15 (טביל?)—Snh. 39<sup>a</sup> טבילה wherewith did he purify himself (after contact with a corpse)?; טבילה he did it by means of fire, v. טבילה. Nidd. 30<sup>a</sup> טבילה let her bathe; a. fr.—*Af.* טבילה as preceded. *Hif.* 1) *to immerse, order immersion*. Nidd. I. c. טבילה we make her bathe. Bets. 19<sup>a</sup> טבילה to immerse it; a. fr.—2) as preceded. *Pi.* 1, *to take an antepast*. Pes. 114<sup>b</sup> טבילה must take the bitter herb a second time; a. e.

**טבל** II (denom. of טבל) *to create Tebel, to make obligatory the setting aside of tithes &c.* Y. Maasr. IV, beg. 51<sup>a</sup> טבל fire (roasting) makes subject to sacred gifts; טבל salting makes subject &c.; a. fr.—*Part. part.* טבל *that which is subject to sacred gifts, forbidden as Tebel*. Ber. 47<sup>b</sup> טבל טבל declared to be such by rabbinical enactment; a. e.—*Pl.* טבלים, טבילין. Y. Dem. VI, 25<sup>c</sup> טבל, opp. טבילין. Ib. VII, 26<sup>b</sup> טבל fruits of which the sacred gifts have not been set aside.

*Nif.* טביל *to become, or to be declared Tebel*. Y. Maasr. I, end, 49<sup>b</sup> טבל טבל which is declared to be such by rabbinical law, v. supra. Ib. IV, beg. 51<sup>a</sup> טביל the roasted ears became subject to tithes; a. fr.

**טבל** ch. same. Men. 70<sup>a</sup> טבל (not טבלא) he made it subject to tithes. Bets. 13<sup>a</sup> טבל ביוםיה Ms. M. (ed. טבלא, corr. acc.) he made them *Tebel* on that day (by designating them for immediate use); a. e.

**טבל** m. (טבל I, v. *Pi.* a. *Hif.*) *fruits of which you are permitted to make a luncheon or improvised meal in the field without separating the priestly or levitical shares*. Ber. 35<sup>b</sup> וטבל מתחייב וטבל the *tebel* is not subject to tithes, until it is brought home (for consumption or storage).—Esp. *Tebel*, produces in

that stage in which the separation of levitical and priestly shares respectively is required, before you may partake of them; eatables forbidden pending the separation of sacred gifts. Ter. X, 6 ש' ח' חבלי חתן של ט' טבול ש' T'rumah; expl. Bets. 13<sup>a</sup> ט' טבול ש' (T'rumah; Rashi: תרומה של ט' גדולה Ms. M. ש' ח' חבלי חתן של ט' טבול ש' T'rumah and tithes); תרומה ט' טבול ש' T'rumah (in the possession of a Levite who received it for tithes, and) considered *Tebel*, because it is subject to the T'rumah from tithes (Num. XVIII, 26). Ter. IX, 6 ש' ח' חבלי חתן של ט' טבול ש' the growth of seeds that had been subject to sacred gifts the separation of which had been omitted &c. Ib. 7 א' ש' שפירוחיו ט' although its growth is considered *Tebel* (because the seeds were not tithed) &c. Kidd. 58<sup>b</sup> ש' ח' חבלי חתן של ט' טבול ש' his neighbor's *Tebel*; a. fr.—[Erub. 86<sup>a</sup> ש' ח' חבלי חתן של ט' טבול ש' I.].—Pl. טבול ש' Ib.—Ned. 20<sup>a</sup> ש' ח' חבלי חתן של ט' טבול ש' he will finally give thee to eat things from which the tithes have not been given. Hull. 132<sup>b</sup>; a. e.

**טֵבֵל** ch. same. Nidd. 46<sup>b</sup> **טֵבֵל דְּדִירָא** *Tebel* by Biblical law (lacking the separation of T'rumah). Bets. 13<sup>a</sup> **אֶסְרִיָּהּ טֵבֵלָא** (some ed., corr. acc.), v. **אֶסְרִיָּהּ**. Ib. **וְכִי הָיָה חֶסֶם לֹא עָלָיו** there (in the case of ears, ib.) it was not subject to T'rumah &c.; a. e.

**מַבֵּל** I (טבל, emp. Aeth. *טבלל* to tie around, v. Ges. H. Dict.<sup>10</sup> s. v. טָבִילִים; emp. טבער, טבור) a bell or collection of bells, an instrument especially used at public processions (in Arab. *drum*, Gr. *ταβλά*; v. Sm. Ant. s. v. Tintinnabulum as to forms and uses of bells). Targ. Koh. VII, 5 קל ט' ר"ל the music of the fells. Targ. Cant. I, 1.—Sot. 49<sup>b</sup> (expl. אִירִים פומא ט' רורר פומא a *tabla* with one mouth (a single bell)). Ber. 57<sup>a</sup> רחמי ט' ר"ל (I dreamt) I suspended a *tabla* and shouted into it (differ. in Rashi). Sabb. 110<sup>a</sup> בטב to the sound of a *tabla* (at a wedding). M. Kat. 9<sup>b</sup> (prov.) לקל ט' רחמי . . . ללך בת שיחין a woman of sixty years, like one of six, runs at the sound of the *tabla* (to see the procession). Y. Erub. VIII, 25<sup>a</sup> bot. ט' אפ"י if even he has there a *t.* (which he dare not move on the Sabbath); Bab. ib. 86<sup>a</sup> יש לו טבל.—In gen. *musical instrument*. Arakh. 10<sup>b</sup>, v. אִירִינא.

**מַבֵּלָה** II, **מַבְלָה** f. (tabula, tabella, τὰβλα) *plank, board, tablet for writing; book of accounts, list; will*. Erub. IV, 8 (49<sup>b</sup>) כַּטְבֵּל מְרִיבֵתָּה (Talm. ed. כַּטְבֵּלָה) like a square tablet. R. Hash. II, 8 (24<sup>a</sup>) בְּכוֹתָל עַל הַט' Ms. M. (ed. וּבְכוֹתָל, v. Rabb. D. S. a. l. note) (drawings of the phases of the moon) on a tablet on the wall. Gitt. 20<sup>a</sup> כָּתַב שְׂעִיר ט' וּפְיָנִיקָס writing (of manumission) on a tablet or on a board (account book or will, v. Treat. 'Ābadim, ed. Kirchh. ch. III, Rev. des Etudes Juives 1883, p. 150). Y. Snh. I, 18<sup>d</sup> bot. רִפְאוּת וְשֵׁל list of (superstitious) remedies (Pes. 56<sup>a</sup> וְסַפְרוֹכ' a. fr.—[Y. Bets. I, 60<sup>a</sup> bot. טַבְלָה בְּרִיתָהּ וְכ' (read טַבְלָתָהּ *pl*), the outside stone plates of the colonnade of Asi.—*Pl.* טַבְלָלוֹת, טַבְלָלוֹת. Y. B. Bath. VI, 14<sup>e</sup> bot. ט' שֵׁל שֵׁל Asi. — *Pl.* טַבְלָלוֹת polished marble plates for walls. Yalk. Ex. 426 ט' וְכ' וְרִיבָאִין ט' and they appeared like marked off squares

surrounding &c. Pes. 57<sup>a</sup> של זהב gold plates.—Chald.  
pl. טבלאות, v. supra.

מבלי III pr. n. m. *Tabla*, an Amora. Hull. 132<sup>b</sup>  
Y. Gitt. IV, 46<sup>a</sup>; a. e; v. next w.

**מַבְלִי**, **מַבְלִי** pr. n. m. *Tablai*, an Amora. Y. Erub. V, 25<sup>a</sup> bot.; (Sabb. 101<sup>a</sup> **מַבְלִי**).—Y. Sabb. VI, 8<sup>a</sup> bot.; a. e.

II. מַבְלָא v. מַבְלָה.

טבלאי v. מבלאי

**מַבְלָרִי** *m. (tabellarius) courier.*—*Pl.* מַבְלָרִין. *Pesik.* R. s. 21<sup>a</sup> [read:] כְּהֵרִין אִיסְפָּרַיִם עַל לִבָּם כְּהֵרִין אִיסְפָּרַיִם the angels are His couriers, and His name is engraven upon their hearts like a seal (v. *Pesik.* Baḥod, p. 108<sup>b</sup>, note 161); *Midr. Till.* to Ps. XVII ed. Bub. (corr. acc.).

**מַלְרָא** ch. same. Targ. Prov. XXIV, 34 (h. text אִישׁ מִןּ).  
 (אִישׁ מִןּ).

**טָבַע** I (b. h.; cmp. טָבַל I) 1) (act. verb) *to sink, drown*. Gitt. 56<sup>b</sup> לְטוֹבְעוֹ to drown him (sink his ship). Ib. טָבַעוּ He drowned him; a. fr.—2) (neut. verb) *to sink, be drowned*. Ber. 16<sup>b</sup> טָבְחָה ספינתו if his ship went down &c. Meg. 10<sup>b</sup>; Snh. 39<sup>b</sup> מַעֲשֵׂה יָדַי טוֹבְעִין וְכ' my creatures (Egyptians) are perishing in the sea, and you want to sing?; a. e.

*Hif.* הִשְׁקִיף *to sink*. Yalk. Gen. 120 הָרָאָהּ He made the stone sink down to the depth &c.; (Pirké d'R. El. ch. XXXV, וְשָׁקַף הָאֵן, Midr. Till. to Ps. XCI, end וְשָׁקַף אוֹתָהּ). Yalk. Ex. 241 לְהַשְׁקִיף אֶת מִצְרַיִם *to drown the Egyptians*; a. e.

**מִבֵּי** ch. same. Targ. Y. Gen. IV, 8.—Targ. I Sam. XVII, 49; a. e.—Pes. 40<sup>b</sup> וְרַמְתָּא אַרְבָּא a ship with wheat sank &c. Sabb. 108<sup>b</sup> וְלֹא נָיִי never was yet a man drowned in the Lake of Sodom. B. Bath. 153<sup>a</sup> אַמְרָה לִיה טְבָא וְ אַמְרָה לִיטְבַע אַרְבִּיָּה (Ms. H. אַמְרָה לִיה טְבָא וְ, Ar. אַמְרָה לִיטְבַע) said she, May his (thy) ship go under; a. e.—[Targ. Y. Deut. XXVIII, 29 כִּי־יִשְׁתָּוֶהֱ some ed., read, וְרַב־תִּכְבֶּה.]

*Pa.* טבע *to sink*. B. Bath. 73<sup>a</sup> וַיִּבֶּעַ הַגַּל the wave which threatens to sink the ship. Hull. 60<sup>a</sup> אָתָּה מִיִּשְׁבָּה there came a rain and sank the provision into the sea.

*Ithpa.* אִתְּפָא *to be sunk.* Targ. O. Ex. XV, 4.

**מַבֵּעַ II** [to round, shape, denom. מָבַע, fr. which אָבַע 1) to coin. Snh. IV, 5 (37<sup>a</sup>) אָבַע טוֹבֵעַ כְּמַה מִטְבַּעַת (אָבַע, v. דוֹרַם; Y. ib. VI, 22<sup>b</sup> bot.; a. e.—Transf. to formulate. Gitt. 5<sup>b</sup>, a. e. כל הַמְשַׁנָּה שֶׁבְּטוֹבֵעַ וְכ' he who deviates from the formula of the deed of divorce which the scholars have fixed. Ber. 40<sup>b</sup> בְּבִרְכַּת שֶׁ...שֶׁ...כָּל הַמְשַׁנָּה he who changes the formula of benedictions which &c.; a. fr.—2) to specify, mention explicitly. Num. R. s. 20 (ref. to Deut. XXVII, 12, sq.) ... בְּבִרְכַּת הָיָה מְזִכְרֵן לֹא יִדְוָה טוֹבֵעֵן (the people) ..., but in ordering curses He did not

mention them explicitly; (Tanh. Balak 12 מזכירם לא היה מזכירם; ed. Bub. 18 רובעין, Yalk. Num. 766 רובעין, incorr.).

**טבע** ch. same, to assume shape. Targ. Prov. VIII, 25 נטבעין.

**טבע** m. (v. טבע II) 1) *coin, medal*. טבעו של פ' יצא one's coin passes, i. e. one's authority is recognized. Shebu. 6<sup>b</sup> וז' רומי חייבה שטיבעה וז' Ms. M. (ed. פרס) that is wicked Rome whose government is recognized all over the world. Meg. 14<sup>b</sup> לא יצא טבעך בעולם thou art not yet the legitimate king; cmp. בויניטא. [Y. Ber. V, 9<sup>b</sup> מטבעה של תפלה ed. Lehm., oth. ed. מטבעה, v. מטבע.]—2) *Teb'a*, a coin equal to half a Sela. Y. Shek. II, 46<sup>d</sup> top (the ten brothers) sold Rachel's first-born for twenty silver pieces (denars) ט' מהם ט' וז' מטבעה ט' so that a Teb'a came upon each (Bab. ed. טבעה, טבעה, Ms. M. טבע).—*Pl.* טבעין, טבעין, טבעין. Shek. II, 4. Y. l. c. ט' פלגי סלעין (Bab. טבעין) *tib'in* i. e. half-Shekels.—3) *that which is to be shaped, substance, element*.—*Pl.* as ab. Num. R. s. 14 וז' כגור ארבעה ט' corresponding to the four elements of which the Lord created &c. [In later Hebr.: *nature, character; Nature*.]

**טבע** II, **טבעא**, **טיב** I ch. same, *coin*; *Teb'a*. Targ. Y. Gen. XXIV, 22 Levita (ed. דרמיוט; v. Y. Shek. II, 46<sup>d</sup> top, quot. in preced.). Targ. Y. Ex. XXX, 13 (ed. Amst. טבעא) Targ. II Esth. VI, 10 וז' טבעי וטבעך אויל וז' טבעי וטבעך עליהו ט' which have no stamp. Ib. 44<sup>b</sup> דורי is considered as coin (money), opp. to פירא merchandise. Shebu. 6<sup>b</sup> ט' רמאן וז' the coin of which goes farther (whose power is greater)?—Nidd. 20<sup>b</sup> וז' רבבל ט' the Babylonian coin (which I could not understand) was the cause &c.; a. fr.—*Pl.* טבעי. B. Mets. 25<sup>a</sup> מכריו ט' Ms. H. a. R. (ed. sing.) he publishes that he has found 'coins'.

**טבעא**, **טיבעא**, **טיבעא** II m. = h. טביעה, *shipwreck*. B. Bath. 153<sup>a</sup> לא איפיק מן' (Ms. M. משינשה) did not escape the loss through shipwreck (which the woman had wished him.)

**טבעין** (טבעים) טי, טבעין, טבעין pr. n. pl. *Tibon* or *Tibin* (prob. *Tubun*, west of Sepphoris, Neub. Géogr. p. 196). Makhsh. I, 3, v. חליקופרי.—Tosef. Meg. II, 5; Y. ib. IV, beg. 74<sup>c</sup> של טיבעין בוד'כ the synagogue of T.—Sifré Deut. 323 איש טיבעים; Yalk. Deut. 946 כפר טיבעין.—[Erub. 29<sup>a</sup> bot. לטיבעין (Var. טביעים, v. Rabb. D. S. a. l. note 6), missing in Tosef. ib. IX (VI), 4, v. טדיסקוס.]

**טבעיני** m. (preced.) of *Tibon*, *Tibonite*.—*Pl.* אנשי טבעיני Y. Ber. II, 4<sup>d</sup> bot.; Meg. 24<sup>b</sup> טבעיני (prob. to be read: טבעין).

**טבעין**, **טבעין**, v. טבעין.

**טבעת** f. (b. h.; טבע II) *round band, ring*. Tosef. Kel. B. Mets. II, 1 ט' שדוא חויר וז' a ring which one puts around his loins; ט' של אצבע finger ring; Sabb. 52<sup>b</sup>. Ib.; Kel. XII, 1 ט' אדם ornamental ring; ט' בהמת והכלים a ring used for beasts or for garments (for fastening);

a. fr.—Esp. *seal-ring*. Sabb. 59<sup>b</sup>. Deut. R. s. 2; a. fr.—'ט' the authority given by transfer of the ring. Meg. 14<sup>a</sup>; Lam. R. to IV, 22.—*Pl.* טבעור. Sabb. l. c.; a. fr.—Ab. d'R. N. ch. XVIII ט' ט', v. טבע. Transf. (פי חט') *anus, end of the rectum*. B. Kam. 92<sup>a</sup>. Sabb. 108<sup>b</sup> bot.; a. fr.—Y. ib. VIII, end, 11<sup>c</sup> לטבעות, read לטבעה, v. אטבעותא.

**טברמי**, v. טבריי.

**טבריא** (טבריא) טיב, טבריה, טבריא pr. n. pl. *Tiberias* in Galilee. Targ. Y. I Num. XXXIV, 8, v. חמא. Targ. Y. I Deut. III, 17 (?). Ib. XXXIII, 23.—Gen. R. s. 23, beg. ט' טבריאא Tiberias is named after Tiberius; Yalk. Ps. 758 (corr. acc.). Gen. R. s. 31, v. בטיטא. Meg. 6<sup>a</sup>; a. fr.—Y. Taan. IV, 69<sup>b</sup> bot. טבריי (corr. acc.).—Denom. טבריי, f. טבריי. Y. Hall. II, 58<sup>c</sup> bot. Y. Pes. X, 37<sup>c</sup> bot. old Tiberian measure.—*Pl.* טבריי. Y. Keth. I, 25<sup>b</sup> top טבריי (corr. acc.), v. חגן.—*Ch.* טברייא, pl. טברייא. Y. Taan. l. c. Y. Bets. II, 61<sup>b</sup> top טברייא (corr. acc.).

**טבריא**, **טבריא** pr. n. m. *Tiberius*, the Roman emperor. Yalk. Ps. 758 (not ט . . .); Gen. R. s. 23 טבריאא, טבריאא, v. preced.

**טבריי**, **טברמי**, **טברמי**, Pesik. Hashsh'mini, p. 191<sup>b</sup> Ms. O. (ed. טב בטי); Pesik. R., addit. (ed. Fr., p. 201, v. Var. lect. notes a. l.),—a corruption, prob. to be read: טבריי or טבריי (q. v.) *theatre, spectators*, opp. קנגרא (קנגרא) the participants in the fights of the arena; cmp. בלשוורא.

**טבר** (denom. of טבריי) [*to measure the length from shoulder to belly*, v. Macc. III, 13, a. Bart. a. l.; Tosef. ib. V (IV), 15,] *to lash a transgressor* with a strap commensurate to his size (v. טלקית). Y. Yoma V, 42<sup>c</sup> (expl. במשוור, Mish. V, 5) כמטבריי Ar. s. v. צלה (ed. במשוור, read כמטבריי, cmp. טבריי) like the movement of the lasher in court; (cmp. Bab. ib. 55<sup>a</sup> top כמנגרא).

**טבת** (b. h.); *Tebeth*, the tenth month of the Hebrew calendar, containing twenty nine days, varying between the second of December and the twenty ninth of January. Targ. Esth. II, 16. Targ. II Esth. III, 7, Ib. 8 דט' מלקטין פשרי דט' store up the melting snows of Tebeth (in their cisterns).—Taan. 6<sup>b</sup> דט' מנוולתא טבא . . . דט' מנוולתא טבא auspicious is the year whose Tebeth is ugly (muddy from heavy rains); דט' ארמלתא whose Tebeth is a widow (without rain, v. בעלא).

**טבת** f. (v. טבתא) (*in a good condition, right*. Gen. R. s. 26 (ref. to טבת, Gen. VI, 2) טבת כתיב משהו מטיבין טבתא (that they were all right); you may read *tabbath* (that they were all right); when people had made the bride ready &c.

**טבתא**, v. טב.

**טגות**, Sifré Deut. 234 quot. in Ar. (ed. יגא), v. טגא.

**טגים**, Pesik R. s. 43, v. טגין, s. v. טגין.

טָהַר *Pi*. טָהַר, v. טָהַר.

**מִגְרִיס, מִגְרִיס** m. (tigris, v. Sm. Ant. s. v.) *tiger*. Hull. 59<sup>b</sup> וְכִי אֵרִידָה וְכִי אֵרִידָה וְכִי אֵרִידָה the tiger is the lion of Be-Ilai (the mountains of interior Asia), i. e. what the lion is in other regions.

**מִדִּיר** pr. n. m. *Tadi*, טָהַר (שָׁעִיר), name of a northern gate of the Temple. Midd. I, 3; 9; II, 3 (Var. טָהַר).

**מִתְהַרֵּה** m., **מִתְהַרֵּה** f. (b. h.; next w.) 1) *clean, pure; not subject to levitical uncleanness*. B. Mets. 86<sup>a</sup> נִשְׁמַחֵךְ בִּטְּנָהּ (Ms. בְּטָהָהּ) thy body is pure, and thy soul expired with (the word) 'pure'; Snh. 68<sup>a</sup>.—Kidd. 70<sup>b</sup> וְכִימִינִיךְ טָמֵא טָמֵא טָמֵא and the sign (by which to remember which of the two families is of unblemished descent) is, that with the name of an unclean animal (raven) is unclean, that with the name of a clean animal (dove) is clean; B. Bath. 91<sup>a</sup>. Kel. III, 7 וְכִימִינִיךְ טָמֵא טָמֵא and the person that touches the clay is clean (not affected by levitical uncleanness). Ib. IV, 1 טָהוֹר is not subject to levitical uncleanness; a. v. fr.—טָהוֹר, רִגְלָהּ, טָהוֹר a fish, a bird, a domestic animal *permitted to eat*. Hull. XII, 2. Ib. IV, 3 בְּטָהָהּ טָהוֹר if it occurs with an animal of the clean class, the person is levitically clean; a. v. fr.—*Pl.* טָהוֹרִים; טָהוֹרִים; טָהוֹרִים. Kel. II, 1 פְּשׁוּטֵיהֶן טָהוֹר the flat-surfaced among them are not subject to uncleanness.—Ber. 2<sup>b</sup> וְכִי טָהוֹרִים Ms. M. (ed. מְטוֹהָרִים) when the purified priests enter &c. B. Mets. 61<sup>b</sup>; a. v. fr.

**מִתְהַרֵּה, מִתְהַרֵּה** (b. h.; emp. צָהָר, זָהָר) [*to be bright, to glitter*,] 1) *to be clean, pure, esp. to be levitically clean; to be unsuceptible of levitical uncleanness*. Neg. X, 8 שֶׁכֵּן שֶׁכֵּן שֶׁכֵּן which has been declared clean once. Mikv. II, 2 טָהוֹר טָהוֹר טָהוֹר until it is ascertained that it has become clean. Ib. III, 2 וְכִי טָהוֹר טָהוֹר טָהוֹר so that the waters coming from above become cleansed from the impurity of the lower waters. Neg. VII, 4 מִי טָהוֹר טָהוֹר and is declared clean from it (the last scall); a. fr.—2) *to be cleared, removed*. Ber. 2<sup>b</sup>, v. next w.

*Pi.* טָהַר 1) *to purify, make (levitically) clean; to absolve from sin*. Yoma VIII, 9 וְכִי מִי טָהַר who is it that absolves you? Ib. (ref. to Jer. XVII, 13) מִי טָהַר מִי טָהַר as the ritual bath (v. מִקְוֶה) cleanses the unclean, so does the Lord &c.; a. fr.—2) *to keep clean, guard against contact with unclean things*. R. Hash. 16<sup>b</sup> וְכִי טָהַר one is bound to keep one's self clean for the festive days.—3) *to declare טָהוֹר, to decide in favor of cleanness*. Snh. 17<sup>a</sup> וְכִי טָהַר one who knows how to prove a creeping thing to be clean. Ib. אֵיךְ אֵיךְ אֵיךְ I will argue and prove it to be clean. Eduy. VIII, 7 לְטָמֵא וּלְטָהוֹר to decide on unclean and clean; a. v. fr.—*Part. pass.* מְטוֹהָרִים, pl. מְטוֹהָרִים. Ber. 2<sup>b</sup>, v. preced.—4) *to become clean*. Snh. 94<sup>b</sup> טָהַר טָהַר it becomes clean at once. Hull. 60<sup>b</sup> טָהַר טָהַר; Gitt. 38<sup>a</sup> טָהַר טָהַר, v. טָהַר.

*Nif.* טָהַר *to become clean*. Tanh. Metsora 7 וְכִי טָהַר she became clean on the eighth day. Ib. וְכִי טָהַר and becomes clean; a. fr.

*Hithpa.* טָהַר *to be cleansed, to cleanse one's self; to amend*. Yoma 38<sup>b</sup> וְכִי טָהַר מִסִּידֵיהֶם אֹתוֹ (Ms. M. 2

טָהַר) if one is willing to do good, he will be assisted; Sabb. 104<sup>a</sup>; Yalk. Prov. 935 לִיטָהַר; a. e.—Yoma VIII, 9 (85<sup>b</sup>) מִי טָהַר מִי טָהַר מִי טָהַר Mish. a. Y. ed. (Bab. ed. טָהַר) before whom do you cleanse yourselves (from sin)?; a. e.

**מִתְהַרֵּה, מִתְהַרֵּה** ch. same, 1) *to be clean* (usually רָכִי). Ber. 2<sup>b</sup> גְּבִירָה וְכִי, v. infra.—2) *to be cleared away, be gone*. Ib. 2<sup>a</sup>, sq. (ref. to Lev. XXII, 7 וְכִי טָהַר וְכִי טָהַר how do you know that this *uba hash-shemesh* means his sunset (the finished sunset of the seventh day, v. Ms. M. in Rabb. D. S. a. l.), and *v'taher* means, the day is gone; may be *uba* &c. means the approach of his evening (beginning sunset. Tosaf. a. l.; Rashi: the arrival of his (eighth) morning), and *v'taher* (referring to the man) means, the man becomes clean (by means of his sacrifice, Rashi).—3) (denom. of טָהַר) *to be noon-time*. Yoma 59<sup>a</sup>, a. e., v. טָהַר a. next w.

*Pa.* טָהַר *to declare clean*. B. Mets. 84<sup>b</sup> וְכִי טָהַר he declared them clean.

**מִתְהַרֵּה, מִתְהַרֵּה** m. (b. h.; preced. wds.) 1) *the pure, real surface* (of gold). Yoma V, 6 מִתְהַרֵּה טָהוֹר (or טָהוֹר) immediately on the top of the golden altar (free from coals or ashes, v. טָהוֹר). Men. 97<sup>a</sup> טָהוֹר טָהוֹר (עַל הַשֵּׁל) immediately on the golden table.—2) (emp. טָהוֹר) *the centre of the front*. Yoma 59<sup>a</sup> (one opinion explain. טָהוֹר טָהוֹר, v. supra) טָהוֹר the centre of the altar front, as people say, טָהוֹר טָהוֹר the centre of the altar front, as people say, טָהוֹר טָהוֹר 'the noon-light shines' meaning by *tihara* the middle of the day; ib. 15<sup>a</sup>; Zeb. 38<sup>b</sup>.

**מִתְהַרֵּה, מִתְהַרֵּה, מִתְהַרֵּה, מִתְהַרֵּה** v. sub טָהַר.

**מִתְהַרֵּה, מִתְהַרֵּה** f. (b. h.; preced. wds.) 1) *clearness* of the sky after the rainy season. Ber. 59<sup>a</sup> וְכִי טָהַר טָהוֹר (or טָהוֹר) he who sees the sky in its restored brightness (Ms. F. טָהוֹר, v. טָהוֹר). Ib. טָהוֹר טָהוֹר (Ms. M. טָהוֹר טָהוֹר) he who sees the sky in its restored brightness (Ms. F. טָהוֹר, v. טָהוֹר). Yalk. Is. 335 טָהוֹר טָהוֹר (Ms. M. טָהוֹר טָהוֹר) he who sees the sky in its restored brightness (Ms. F. טָהוֹר, v. טָהוֹר).—2) *pureness, condition of levitical cleanness; purification*. Sabb. 152<sup>b</sup> וְכִי טָהַר טָהוֹר Ms. M. (v. Rabb. D. S. a. l. note) give her (the soul) to Him as He has given her to thee, as He (has given her) in pureness, so give thou &c. Snh. 68<sup>a</sup>, v. טָהוֹר.—Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) וְכִי טָהַר טָהוֹר as the rivers raise man from a condition of uncleanness to one of cleanness, so do the tents (schools) &c. Ab. Zar. 8<sup>a</sup> וְכִי טָהַר טָהוֹר encouraging idolatry, though from no impure motives. Yoma 72<sup>b</sup>; Men. 110<sup>a</sup> וְכִי טָהַר טָהוֹר he who studies the Law in (sexual) purity.—Snh. I. c. טָהוֹר טָהוֹר and their purification (immersion) is performed in whatever condition they are (whole or torn); a. v. fr.—Esp. טָהוֹר or טָהוֹר *observance of levitical rules originally prescribed for the handling of sacred food*; also (mostly in pl.) *secular food so prepared or pretended to be so prepared*; v. טָהוֹר.—Gitt. 62<sup>a</sup> וְכִי טָהַר טָהוֹר you must not separate the priest's share under levitical

precautions for a non-observant (because it might mislead the priest); Tosef. Dem. III, 1. Sabb. 13<sup>a</sup> זר הדין 13<sup>a</sup> how far the custom of observing the rules of levitical cleanness for secular food has spread &c. Hag. II, 7 הקורש על ט' הורה אוכל על ט' הקורש used to eat his ordinary meals with the observance required for sacred food; a. fr.—*Pl.* טהורו, טהורו. Tosef. Dem. I. c. אין איין one must not prepare food with observance of levitical precautions for &c., v. supra. Ber. 19<sup>a</sup>; B. Mets. 59<sup>b</sup> כל ט' שטירר וכו' all objects which R. . . . had declared clean. Tosef. Dem. II, 20 וכו' אין משלוחין ט' וכו' you must not send food levitically prepared through a non-observant; a. v. fr.—*Tohbroth*, or *Tahäroth*, (euphem. for טומאות), name of the sixth order of the Mishnah and Tosefta (סדר ט'), and of one treatise of that order.

טָנָא, v. טוי.

**טוב** I (b. h.) *to be good, fit, handsome, valuable.*

*Hif.* טהיר 1) *to prepare, outfit, dress, adorn.* Gen. R. s. 26, v. טפה. Ib. s. 83 (play on מדיטבאל, Gen. XXXVI, 39) מְטַיְבִי אֱלֹהִים הָיוּ they were dressers of idols; שחיו they adorned themselves in honor of the idols. Ib. מְטַיְבִי נָשִׁים וכו' they dressed women for their wedding; a. e.—Esp. (ארז הנרות) ד' *to trim, cleanse the lamps.* Yoma III, 4 וְלִמְטַיְבִי. Ib. I, 2. Ib. 14<sup>b</sup> וְיִמְטַיְבִי; a. fr.—V. הַטְבָּה.—2) *to turn a dream unto good* (saying, 'I have dreamt a good dream'). Ber. 55<sup>b</sup> וכו' יְמַטְבֵּנוּ בַּפֶּנִּי he shall turn it in the presence of three persons, and say &c.—3) *to do good, be beneficent.* Ib. IX, 2 דַּטְבִּי who is good and beneficent. Taan. 31<sup>a</sup> . . רָקְנִי they introduced in Jabneh the benediction 'who is good &c.' (in the grace after meal).—Kidd. I, 10 good will be done to him; a. fr.—*Part. Hof.* מְטַבֵּב, q. v.

*Pi.* טהיר *to improve a field, to till oftener than usual.* Y. Shebi. IV, 35<sup>b</sup> top וכו' טְהִירָהּ if, after he improved a field, he died &c.

*Nithpa.* נִיטְהִיר *to be improved.* Shebi. IV, 2; Tosef. ib. III, 10; a. e.—Denom. טִירִיב.

**טוב** ch., *Pa.* טהיר, *Af.* טהיר *to do good, to favor.* Targ. Y. I Ex. XXXIII, 2 לְמִטְבֵּיבָא; Y. II לְמִטְבֵּיבָא V. רַעַב.

**טובה** II m., *f.* (b. h.) 1) *good; a good thing.* Ber. 5<sup>a</sup> (ref. to Ps. XXXIX, 3) וְאֵלֶּא וכו' under good the Torah is meant. Ib. 60<sup>b</sup> מִדָּה ט' this refers to a good dispensation; a. v. fr.—יום טוב (abbr. ט"ז) *festival.* Bets. I, 1; a. fr.—כי טוב (ref. to Gen. I, 4) *day-time.* Pes. 2<sup>a</sup>.—Ber. V, 3 (33<sup>b</sup>) וכו' טוב על thy name be praised for the good (thou doest).—זכיר לטוב, v. זכר. יָזַכְרָהּ, f. טובה. Ber. I. c. (34<sup>a</sup>, omitt. in Mish.) v. טהיר.—*Pl.* טובים, f. טובות. Ber. I. c. (34<sup>a</sup>, omitt. in Mish.) he who says in prayer, The good praise thee. Ib. IX, 2 בשורות ט', v. בשורה; a. v. fr.—V. טובה.—2) *noble, elder.*—*Pl.* טובים. Tosef. Shek. II, 16 בני ט' of noble descent; a. fr.—טובי העיר *representatives* of the town. Meg. 27<sup>a</sup>.

**טוב** m. (b. h.; preced.) *goodness, good.* Ber. 44<sup>a</sup> לְשִׁבּוּעַ ט' to be satisfied out of its (the land's) riches; a. e.

**טובא** m. ch., same, *good, goodness, mercy.* Targ. Is. I, 19. Targ. Ps. XXXIII, 22; a. fr.—2) (mostly in pl. constr. טבִּי) *happines*, used like אֲשֶׁרִי, *happy!, blessed!* Targ. I Kings X, 8. Targ. II Kings V, 3 (h. text אֲחֵלִי). With personal suffix טובִּי, טובִּי, טובִּי. Targ. Prov. XXVIII, 14. Targ. Ps. I, 1; a. fr.—Snh. 7<sup>a</sup> v. טבִּי ch.—Y. Yoma IV, 41<sup>d</sup> top טבִּי . . . טבִּי, v. לְוִיָּהָא; a. fr.—3) *much; many; very.* Snh. 41<sup>b</sup> ט' אמריתו בה you said much (had many reasons to offer). Ber. 30<sup>b</sup> ליבא ט' very bitter at heart.—Ib. 18<sup>b</sup> ט' אבא many by the name of Abba. Ib. 52<sup>b</sup> ט' נרורי many lights (colors); a. fr.—*Pl.* fem. טבִּי more. Y. Peah I, 15<sup>c</sup>; Y. Kidd. I, 61<sup>b</sup> top ט' פריטין a higher price.

**טובה** f. (b. h., v. טוב) 1) *good, goodness.* Y. Shek. I, beg. 45<sup>d</sup> לֵב ט' כל נדיב לֵב for a good purpose—every liberal-hearted &c. Sot. 47<sup>b</sup> ופסקה ט' and blessing (plenty) has departed. Yeb. 47<sup>a</sup>, sq. וכו' לא רוב ט' . . . אינם they cannot stand either too much prosperity or &c.; a. fr.—*Pl.* טובות. Kidd. 40<sup>b</sup> הרבה ט' the effect of many good deeds; a. fr.—2) *favor.* Sot. 47<sup>b</sup> מְטַבֵּלִי טְבִּיָּהָא when those became numerous who say, 'I accept thy favor' and 'I shall appreciate thy favors' (in official life); Tosef. ib. XIV, 7 . . . טְבִּיָּהָא וּמְטַבֵּלִי טְבִּיָּהָא . . . ; a. fr.—פֶּטַח as a favor, i. e. *expected to be reciprocated*, ט' not expected &c. Shebi. IV, 1; 2; a. e.—הַנֶּאֱחָה ט' the benefit of a pleasure, i. e. *the satisfaction which one feels in obliging somebody.* Pes. 46<sup>b</sup>, a. e. מיון ט' ד' the benefit of putting a person under obligation is equal to a consideration in money; a. fr.—4) *inclination, good will.* Gen. R. s. 86 כִּדְחָהּ שְׁלֵא בְּטִבְחָהּ by force, against her will; Tanh. Vayesh. 4. Y. Ab. Zar. I, 40<sup>a</sup> הוֹבִישׁ בה ט' he looked at her involuntarily; a. fr.—טבתו was liberal with the Law (that had been given to him), and he gave it to Israel.

**טובי** (v. next w.) pr. n. m. *Tobi.* M. Kat. 16<sup>a</sup> רב ט' בר מונה.

**טוביה** (b. h.) pr. n. m. *Tobijah, Tobias.* Kidd. 70<sup>b</sup> בְּשֵׁי בִר ט' a slave. Keth. 85<sup>b</sup> שני ט' two by the name of T.—Pes. 113<sup>b</sup>, a. e., v. ויָצַד.—Lev. R. s. 1, beg.; Sot. 12<sup>a</sup> (one of the names of Moses).

**טובינא**, v. טובינא.

**טובינא** m. (v. טובא) *happy, blessed.* Gitt. 26<sup>b</sup>; Keth. 40<sup>a</sup>; Kerith. 13<sup>b</sup> דַּחֲמִי ט' happiest of all scholars.

**טובל**, Bets. 13<sup>a</sup>, read: טבִּלָּא.

**טובלן** m. (טבִּל I) *bather.*—*Pl.* טבִּלָּנִים, constr. טבִּלָּנִי. Tosef. Yad. I, 20 Var., v. טבִּל I.

**טובינא** (טובינא) pr. n. pl. *Tobanya (Tobyana).* Tosef. Shebi. VII, 14 Pes. 53<sup>a</sup>; Erub. 28<sup>b</sup> טובי.

**טובעין**, v. טבִּעַ 2.



**מובענא** m. (טבע I) *flood*. Targ. Y. Gen. VI, 17; a. fr. (O. טופענא).

**מובעני** I m. (preced.) *land submerged by a flood*. Taan. 10<sup>a</sup> וְלֹא יִיבְשֵׁנִי ט' better flooded land than rainless land.

**מובעני** II = טבעוני.

**מובקא** f. ch.=h. טובה, *blessing*. Targ. Y. I Deut. XXXII, 50. [Targ. Jud. V, 26 some ed., read מובקא.]

\***מובנא** f. (*toga*) *toga, Roman gown*. Sifrē Deut. 234 פרט ליגא; Yalk. Deut. 933 ליגא; Treat. Tsitsith (ed. Kirchheim p. 22) דזשריגון (corr. acc.).—*Pl.* טובקיה. Sifrē l. c. quot. in Ar., s. v. טג: וכ' טג: טג: *togae* are exempt from *tsitsith*.

**מוהר**, v. מחר.

**מוהה, מוהה**, v. מור.

**מוווא**, v. טפוא (a. next w.)

\***מוווג**, **מוווג** m. (= זוג, v. זוגא) *merry company, picnic of young men*. Ab. Zar. 14<sup>a</sup> בט' (Ms. M. במווא) 'the son's feast' of which R. Judah speaks (Tosef. ib. I, 21) means a picnic (not a wedding). [Perles Et. St. p. 11 refers to Pers. *tūzi. tūsi*, Arab. *توزع*.]

**מוח, מוח** m. (II טוח) *pressing the bow, shot, shooting distance*.—*Pl.* טוח, טוח. Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) שני ט' בקשר מיל ('Rashi' a. l. טוח) two shooting distances with the bow are a mile (מיל); Yalk. Gen. 94.

**מוי**, part. pass. of טח.

**מוויה, מוויא, מווי**, v. sub מור.

**מווס** m. (טוס; cmp. *ταῦς*, Pers. *tavus*, v. Lydd. Gr. Diet. s. v.) *peacock*. Gen. R. s. 7, end. Tosef. Kil. I, 8 var. (ed. Zuck. טור, corr. acc.) the cock, the peacock and the pheasant, although resembling each other, &c.; Y. ib. I, 27<sup>a</sup> bot.; B. Kam. 55<sup>a</sup> (Ms. H. טאוס); Y. ib. V, end, 5<sup>a</sup> טאוס (?).—*Pl.* טאוס. Pesik. R. addit. s. 1 (ed. Fr. p. 193<sup>b</sup>). Yalk. Esth. 104<sup>b</sup> ט' של שן טאוס peacocks made of ivory.

**מווסא, מווסא** ch. same. Targ. II. Esth. I, 2.—Y. Ab. Zar. III, 42<sup>d</sup> top (expl. Adrammelech and Anammelech, II Kings XVII, 31) ט' וכ' peacock and pheasant. Sabb. 130<sup>a</sup> וכ' רישא דט' Ms. M. (Ms. O. טאוסא, ed. in-corr. טורא) the head of a peacock cooked in milk.—*Pl.* טאוס, טאוס. Targ. Ez. XXVII, 15 (h. text (דובנים). Targ. I Kings X, 22 (h. text (דובנים).

**מווסא**, v. טאוס.

**מוורא, מוור**, v. טאוס.

**מונוס, אומוניס** (מ' אומוניס) pr. n.

(*Taurus Amanus* (v. אמונה II, 2) corresp. to *Hor-Hahar*. Targ. Y. Num. XXXIV, 7, sq. (O. טורא).—Targ. Y. ib. XX, 22; 25; Targ. Y. I Deut. XXXII, 50 (!) (Y. II a. O. טורא).

**מוות**, **מוות** f. (stem טו, טו, cmp. טור; cmp. Arab. *ṭavi*) [*clearness, emptiness*,] (adv.) *with an empty stomach, without meal, fasting*. Dan. VI, 19.—Pes. 107<sup>a</sup>, v. בירה—Ber. 55<sup>a</sup> כל היום בלא ט' Ms. M. (ed. ולא) no dream is to be feared in which fasting plays no part; [Ar.: every dream has some reality, except that which one dreams while fasting].

**מוותה, מוותה**, v. טאוס, טאוס.

**מויח** I (b. h.) 1) *to cover with a cohesive substance, to plaster*. Part. טח. M. Kat. 7<sup>a</sup> טח בטיט but puts no clay on. Cant. R. to VIII, 6 טחי גגות roof-plasterers. Neg. XIII, 1 וטח and plasters the spot over; a. fr.—*Part. pass.* טח *coated, covered with viscid or glittering matter*.—Midd. IV, 1 כהב ט' coated with gold; (Num. R. s. 12 טוח).—Nidd. 24<sup>a</sup> בפניו טוחות (Rashi טוחות) when the face of the embryo is covered over (no features distinguishable).

*Nif.* טח *to be pasted on, to stick*. Y. Kil. VI, 30<sup>c</sup> טח ודריא נישוחה and it (the fig) stuck (against the wall); Y. Sabb. XI, 13<sup>a</sup> bot. ודריא נ' (corr. acc.). Tosef. Kel. B. Mets. II, 17 לישוחה some ed. (ed. Zuck. לישוח, corr. acc.), v. infra.

*Hif.* טח 1) *to plaster, to polish*. Hull. 25<sup>a</sup> . . . עתיד לטח (Tosef. Kel. l. c. לטח, v. supra) which wants polishing, v. אטח. Bets. 9<sup>a</sup> וכ' he needs the ladder for plastering his roof. [Tosef. Kel. B. Kam. IV, 19, sq. [read:] אם יכול דטח, v. טח].—2) *to cast mud*, trans. (with or without דבר) *to speak rebelliously, to reproach* (with נגד or כלפי). Taan. 25<sup>a</sup>; Meg. 22<sup>b</sup>, a. e. וכ' לטח אל רשית אל one must, in his prayer, never reproach the Lord. Ber. 31<sup>b</sup>, sq.—Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) כמטחוי וכ' as if thrusting reproaches against the Lord; Tanh. Vayetse 5. Ex. R. s. 3. B. Bath. 134<sup>a</sup> וכ' עלי וכ' Ben U. insulted me.

**מויח** ch. same, *to plaster, smear*. Pes. 30<sup>a</sup>, v. טח. Af. טח 1) same. Zeb. 95<sup>b</sup> טח (Ms. R. 2 טח), v. טח. 2) (with מלין) *to talk rebelliously*. Targ. Y. Gen. XV, 6.

**מויח** II (v. טחי) *to press, squeeze*. Hull. 109<sup>b</sup> טחי presses it against the wall (to make the milk flow out).—*Part. pass.* טח *squeezed in*. Num. R. s. 10 (ref. to Job XXXVIII, 36) טח וכו' טח that means the kidneys which are wedged into the body.

*Hif.* טח 1) *to press, squeeze, knock against*. Ber. 34<sup>b</sup> וכ' אלמלי ד' (Ms. M. דטח, v. Rabb. D. S. a. l. note) if Ben. Z. (myself) had squeezed his head between his (the son's) knees (praying for his recovery). Gen. R. s. 20 וכו' דטח he knocked his head against the wall; Yalk. ib. 30 וכו' דטח Ohel. XVII, 2 בסלע ד' struck (with the plough) against a rock. B. Kam. 28<sup>b</sup> וכ' דטח he struck (with) his bottle against the stone; Y. ib. III, 3<sup>c</sup> top, v. דטח.—Tanh. P'kude 11 וכ' דטח.

when they had squeezed their faces from all sides (had in vain tried in all directions).—2) *to press the bow-string, to shoot*; (euphem.) *to emit semen virile*. Yeb. 54<sup>a</sup>. Snh. 46<sup>a</sup> באשרו ה' Ms. M. (ed. אשרו).

**טוּחַן** m. (טוּחַן) *miller*.—Pl. טוּחַנים. Tanh. Mishp. 19 כגון חמוריהם של ט' like the mask over the faces of the millers' asses.

**טוּחַנוֹת** f. pl. (preced.) *millstones*, v. טוּחַנה.

**טוּט** m. (onomatop.) *blow on the horn*. M. Kat. 16<sup>a</sup> a blow binds (proclaiming excommunication), and a blow unbinds.

**טוּטְלוֹתָא** f. pl. (= טוּטְל; טוּטְל) *branches of the vine, arbor*. Targ. Y. Lev. XIX, 10; Targ. Y. II Deut. XXIV, 21 טוּטְלוֹתָא.

**טוּטְפָא** f., pl. **טוּטְפָן**, v. טוּטְפָא.

**טוּטְפָאוֹת**, v. טוּטְפָא.

**טוּטְפָת** f. (b. h. in pl.; = טפפֿטָ, v. טִיפְטָה 2) [*something glistening*], beads used as charms, ornament worn on the forehead, *frontlet*. Sabb. VI, 1, expl. ib. 57<sup>b</sup>, v. דבר שהוא נותן במקום ד' אֶפְסוּרִינִי; Y. ib. VI, 7<sup>d</sup> אֶפְסוּרִינִי a. הַמְּקַדֵּשׁ (קָדֵשׁ) something which is put on by women in the place of the *totafoth* (by men, v. infra).—Pl. טוּטְפָת. Tosef. ib. IV (V), 6.—Esp. pl. טוּטְפָת *phylacteries*, (corresp. to אִוִּת, Deut. VI, 8, a. e.) slips of parchment containing inscriptions and put in the casings of the T'fillin (v. תְּפִלִּין). Mekh. Bo. s. 17 כד בראש ט' ארבע כ' ארבע כ' ארבע כ' ארבע כ' as the T'fillin on the head contain four inscriptions, so those on the hand. Snh. XI, 3 (88<sup>b</sup>); a. e.

**טוּטְפָתָא** ch. same, *charm, ornament*. Targ. II Sam. I, 10 ידא ט' דעל ידא (אצורה).—Pl. טוּטְפָתָא, v. טוּטְפָתָא *phylacteries*, v. preced. Targ. Esth. VIII, 15 (comp. Men. 35<sup>b</sup>). Targ. Ez. XXIV, 17; 23 (h. text פאר, comp. M. Kat. 15<sup>a</sup>; Keth. 6<sup>b</sup>).

**טוּמְרַפְלוּת**, v. טוּמְרַפְלוּתָא.

**טוּמְרַפְלוּתָא** (b. h.) [*to go to and back*, comp. טוּמְרַפְלוּתָא *to spin*. Keth. VII, 6 בשוק she spins in the street. Ib. 72<sup>b</sup>, v. וְרָר II.—Tosef. Toh. IV, 11; Zeb. 79<sup>b</sup> פשתן שְׁטוּוּאָרוֹ וְכ' linen which a menstruant spun.—Part. pass.. טוּמְרַפְלוּתָא. Kil. IX, 8 ארוג ט' או ארוג ט' spun or woven, v. טוּמְרַפְלוּתָא. Sabb. 79<sup>a</sup>; a. e.—V. טוּמְרַפְלוּתָא.

**טוּמְרַפְלוּתָא** I ch. same. Denom. טוּמְרַפְלוּתָא.

**טוּמְרַפְלוּתָא** II, **טוּמְרַפְלוּתָא** (v. preced. wds.) [*to turn*], *to roast*. Targ. Is. XLIV, 16 (ed. Wil. טוּמְרַפְלוּתָא); a. fr.—Part. pass. טוּמְרַפְלוּתָא, constr. טוּמְרַפְלוּתָא. Targ. Ex. XII, 8, sq.—Gitt. 69<sup>b</sup> וְכ' let him roast it in a smithy; a. fr.

**טוּמְרַפְלוּתָא** same. Bets. 4<sup>a</sup> וְכ' is it permitted to roast them to-day &c.

**טוּמְרַפְלוּתָא** *to be roasted*. Pes. 76<sup>b</sup> וְכ' which

was roasted together with meat. B. Kam. 19<sup>b</sup> רִמְסוּרִי (בְּטוּרִי) it means that it was roasted. Ber. 44<sup>b</sup> מְשִׁירָא than six (eggs) roasted.

**טוּר** or **טוּרִי**, **טוּרִי** m. (טוּר) *spinning, that which is spun*. Meg. 26<sup>b</sup>; Snh. 48<sup>a</sup>, v. אָרִיג. Tosef. B. Kam. X, 2 טוּרִי (read טוּרִי, Var. טוּרִי).

**טוּרִי**, **טוּרִי**, **טוּרִי**, **טוּרִי** m. (טוּר II) *roast, roasted meat*. B. Kam. 19<sup>a</sup> Ar. (v. טוּר II).—Sabb. 109<sup>a</sup> שְׂרִיקָא a roast glaired, Rashi (differ. in Tosaf.) Y. Ter. X, 47<sup>b</sup> טוּרִי.

**טוּרִי** m. pl. (טוּר) *spinning animals, spiders*. Lev. R. s. 25 (expl. בשחור, Job XXXVIII, 36) בָּשׂ (Ar. בְּשִׁיטָא; comp. LXX Job. I. c.); v., however, בְּשִׁיטָא.

**טוּרִי**, **טוּרִי**, **טוּרִי** f. (טוּר) *spinning*. Sabb. 74<sup>b</sup>. Ib. 79<sup>a</sup>; a. fr.

**טוּרִי**, v. טוּרִי.

**טוּרִי**, v. טוּרִי.

**טוּל**, **טוּל**, imperat. of טוּל, **טוּל**.

**טוּל** I *Pi*. 1) *to walk about, to be at leisure, to enjoy one's self*. Snh. 102<sup>a</sup> נְטִיל בָּנֵי we shall walk about in paradise. Succ. 28<sup>b</sup> וְנִמְשָׁל בְּסִיכָא and enjoys himself &c. Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10, v. נְטִילָא. Tanh. Ki Thissa 3; a. fr.—2) *to make walk*. Ib. נְטִילָא thou madest me walk by thy side.

**טוּל** ch. same, *to walk about, stride*. Targ. Jer. I, 11 (h. text צוּל; comp. Targ. ib. VIII, 16).

**טוּל** 1) *to walk, travel*. Targ. Y. Gen. XXIV, 61. Targ. Y. Num. XXII, 20. Targ. Ps. LXXVIII, 8 טוּלָא (ed. Wil. טוּל; h. text צוּל; a. fr.—2) as preced. *Pi*.—Targ. Y. Gen. III, 8 (h. text מְשָׁלָא).—Y. Ber. III, 6<sup>a</sup>, a. fr. וְנִמְשָׁלָא וְכ' were walking about &c. B. Bath. 91<sup>b</sup> וְכ' when boys and girls used to play &c. Succ. 53<sup>a</sup> וְכ' (מְשָׁלָא) was sporting before &c., v. טוּל; a. fr.—3) *to drive off, send away*. Targ. Y. Deut. XXIV, 1; 3 (ed. pr. יִשִּׁיל, corr. acc.).

**טוּל** *to cause to travel*. Targ. Ps. LXXVIII, 52 Ms. (ed. אֶשֶׁל).

**טוּלָא** II, **טוּלָא** m. (טוּל) = h. צֶל, *shade, shadow*. Targ. Jud. IX, 36; a. fr.—Yoma 74<sup>b</sup> בָּשׂ sit in the shade.—Gitt. 17<sup>a</sup> וְכ' either let us live in thy shadow (protection) or in the shadow of the son of Esau (Rome). Snh. 18<sup>b</sup> וְכ' in the shade of a fig-tree; Y. R. Hash. II, 58<sup>b</sup> טוּלָא; Y. Snh. I, 18<sup>c</sup> bot. טוּלָא (corr. acc.); a. fr.—*Pi*. טוּלָא. Targ. Jer. VI, 4; a. e.—Targ. Is. IX, 1 מוֹחָא ed. Lag (oth. ed. טוּלָא in one word, h. text צֶלֶם).—Pes. 111<sup>b</sup> וְכ' there are five shades (where demons dwell); a. e.—V. טוּלָא.

**טוּלָא** m. (comp. טוּלָא) *rag* tied around the finger. Meil. 18<sup>a</sup> עִימָד לָשׁ Ar. (ed. לְטוּלָא; v. R. S. to Kel. XXVII, 4) fit for tying &c.

**טוֹלְמוֹתָא**, v. טוֹלְמָא.

**טוֹלְמָא** I m., **טוֹלְמָא** f., constr. טוֹלְמָא (טֹלֶם) [panis aqueus ac mollis, P. Sm. 1477] *cake, loaf*. Targ. Job. XXXI, 17 דלחמ' ט' Ms. (ed. only טוֹלְמִי); a. e.—Targ. Esth. III, 2 דלחם ט' ed. Lag.; Yalk. ib. 105<sup>b</sup> דלחמ' ט'—[Y. Snh. II, 20<sup>c</sup> bot. מנהם טלמא, v. טלְמָא.—*Pl.* טוֹלְמִין, טוֹלְמִי. Targ. I Kings XIV, 3; a. e.—Meg. 15<sup>b</sup> בטולמ' Ms. M. 2 (ed. only בטלְמִי) for loaves of bread. [Ar. s. v. דִּקָּה quotes, in Hebr. diction, (play on Josh. XV, 24) כל המזיוף טולמין וכו' ed. Koh. (oth. ed. טולמין, טוֹלְמִין) he who lends bread to the poor, will be raised.]

**טוֹלְמָא** II *oppression*, v. טוֹלְמָא.

**טוֹלְמוֹסִין**, v. next w.

**טוֹלְמִיסִין** (ἐτόλμησεν, fr. τολμάω) *he dared*. Gen. R. s. 41, beg.; s. 52 (ref. to Gen. XII, 17) [read:] על ד' / because he dared to come near the shoe of that matron; Y. Keth. VII, end, 31<sup>d</sup> על ד' שלמסך (corr. acc.); Yalk. Gen. 69.

**טוֹלְר**, Yalk. Josh. 31, read פוֹלְר.

**טוֹלְשָׁא** m. *crab-apple* (cmp. Syr. טלש, P. Sm. 1482). —*Pl.* טוֹלְשִׁי. Ber. 40<sup>b</sup> (expl. עוזרין of Dem. I, 1).

**טוֹם** (v. טָמַם) *to fill up*. B. Kam. 51<sup>b</sup> טם טפח if one filled up again one hand-breadth (of the depth of the pit).

**טוֹם** ch. same. Targ. II Kings III, 19, v. טָמַם.—B. Kam. 50<sup>a</sup> עד דְטָמַם ליה (Ms. M. אָטַם Af, v. Rabb. D. S. a. l. note) until he fills it up.

*Ithpa.* לְמִטְרִימִיָּה *to be filled up*. Erub. 79<sup>a</sup> לְמִטְרִימִיָּה קא' the intention is that it be filled up (with the pebbles).

**טוֹמְאָה** f. (b. h. טָמְאָה; טָמָא; *uncleanness*, esp. *levitical uncleanness*, v. טָהוֹרָה. Pes. 19<sup>a</sup> טוֹמְאָה ידים *uncleanness of hands by touch*. Eduy. II, 1, v. אָב. M. Kat. 5<sup>a</sup> 'ט' קורא'ה וכו' the uncleanness (the unclean spot being marked) calls unto him warning &c.; a. v. fr.—*Pl.* טוֹמְאָוִר. Kel. I, 1; a. v. fr.

**טוֹמְאָה** f. ch. (hebraism; preced.) *unclean woman, menstruant*. Targ. Ez. XXII, 10. —*Pl.* טוֹמְאָה. Targ. Is. XXX, 22.

**טוֹמוֹס (טִימוֹס)** m. (τόμος) 1) *scroll, roll, tome*. Tosef. B. Kam. IX, 31 של וכו' with a roll of papers in his hand; Y. ib. VIII, beg. 6<sup>b</sup>; Sifra Emor Par. 14, ch. XX של ניירות (read: טימיסמ', טימיסמירות); Yalk. Lev. 658; a. e.—2) *document, record*. Y. Hor. III, 48<sup>a</sup> bot. ט' ראש ט' at the head of the list; Lev. R. s. 5 ברוך Ar. (ed. only בראש ט'). Gen. R. s. 25 beg. ברוך ט' in the record of the righteous; Yalk. ib. 42; Yalk. Chr. 1072 טימוסין pl.—*Pl.* טימוסין, טומוסין, טימוסין (or ויטל ט' וכו' [read:] he took the lists of the tribes &c.; Tanh. Ki Thetse 9. Y. Snh. X, 28<sup>a</sup> top טימוסיהם... אף שמותיהם even their names disappeared from their books of records. Ex. R. s. 15

דִּפְתָּרָא (corr. acc.; Tanh. Vaëra 5 *census*. Lam. R. to II, 2 בעגלה... טימס their census had to be carried to Jerusalem on a wagon; [Y. Taan. IV, 69<sup>a</sup> bot. קטמ' read קינסוס or הטומוס or הטומוס].

**טוֹמְמוֹם** m. (redupl. of טָמַם) *a person whose genitals are hidden, or undevelopped; one whose sex is unknown*. B. Bath. 126<sup>b</sup> 'ט' שנקרע וכו' a *tuntum* who was operated upon and was found to be a male. Bicc. IV, 5 (Talm. ed.); a. e.—[Midr. Till. to Ps. I; Yalk. Prov. 953 (אֲבִטְמוֹטוֹס v. ט' היא הטומט). Yeb. 64<sup>a</sup> bot. (טומטמין).

**טוֹמְמִיָּא** m. pl. (טוֹם; cmp. סָתַם, סָתָם) *secret, hidden place*. Targ. Y. II Deut. XXVII, 15 (later ed. טוֹמְמִיָּא).

**טוֹמְמִיָּה**, v. טוֹמְמִיָּה.

**טוֹמְמִיקוֹן**, v. טוֹמְמִיקוֹן.

**טוֹמְמִיעָא** m. (טָמַע) 1) *secret place*. Targ. Job. XL, 13. —2) *hidden treasure*.—*Pl.* טוֹמְמִיעָא. Ib. III, 20.

**טוֹמְמִיָּה** m. (טָמַר, cmp. preced.) *secret, hiding place*. Targ. Y. Deut. XIII, 9. Targ. Y. I, ib. XXVII, 15; a. fr.—*Pl.* טוֹמְמִיָּה. Targ. Ps. X, 8; a. e.; v. טוֹמְמִיָּה.

**טוֹן**, v. טָנַן.

**טוֹנָא** I (= טָנַן; טָנַן) 1) *burden, load; bag*. Targ. Y. Gen. XLIV, 1, sq. (h. text אחזרח). Targ. Y. Ex. XXIII, 5; a. e.—Ber. 61<sup>a</sup> דלא דרי ט' Ms. M. (ed. מירי) when he is not carrying a load. Sabb. 92<sup>a</sup> כל ט' דמירלי וכו' every load which is lifted on poles &c.; a. fr.—2) (v. טָנַן) *argument*. Zeb. 32<sup>b</sup> מִטְנִיָּה I borrow thine own argument; R. Hash. 4<sup>a</sup>; Hull. 132<sup>a</sup> top (Rashi derives fr. מְטִי: 'we have reached thee').—*Pl.* טוֹנִיָּה. Targ. Y. Gen. XLIII, 23.

**טוֹנָא** II m. = טָנַן (?), *shade, shadow*. Ber. 56<sup>b</sup> (v. vers. in Rabb. D. S. a. l. Ms. M. a. note).

**טוֹנוֹס**, Y. Ber. IX, 14<sup>b</sup> bot. טוֹנוֹס, v. טוֹנוֹס.

**טוֹנִס** pr. n. pl. (Tunes) *Tunis in Northern Africa*. Sifré Deut. 320, v. בְּרִיָּה. —\*Targ. Y. Ex. II, 3 ריבורא ד'ט' (prob. meaning טָנַס; some ed. נָס...) a Tunesian box (h. text גמא).

**טוֹס** (b. h. טוֹש) [1] *to glisten*. Denom. טוֹס.—2) (cmp. [חָלַף] *to fly swiftly*.—Y. Taan. IV, 69<sup>b</sup> לא נרא'ה קישט... וטס כעוף no bird has been seen flying in all Palestine; Lam. R. introd. end.—Deut. R. s. 6 קישט goes straight like an arrow, and swift like a bird. Midr. Till. to Ps. XC, 10 חשינו וטסין גוין they pass, hasten and fly; a. fr.

*Pi.* טוֹס same. Koh. R. to IX, 7 וט' וחזר וט' he flew to and back.

*Hif.* טוֹס *to cause to fly, to bring on by flight*. Ruth R. to IV, 1 חשיסו וכו' the Lord would have made him

fly and brought him (to the place). Gen. R. s. 59, end. Cant. R. to I, 9, הִטִּינָן; Ex. R. s. 23 end הִטִּינָן (corr. acc.).—Lev. R. s. 16 הִטִּינָן (read as) Yalk. Kings 232. Lev. R. s. 11, beg. הִטִּינָן (corr. acc.) he winged them; a. fr.

**טויס** ch. same. Targ. Job V, 7 (Ms. טויס); a. fr.—Part. טויס, טויס, טויס. Ib. XXXIX, 18.—Targ. II Esth. I, 2 שוֹטֵרִין טויסין (read: שוֹטֵרִין).—Targ. Is. XVIII, 1 (ed. Lag. טויס); a. fr.—Y. Yeb. XVI, 15<sup>c</sup> bot. טויסא נפשא הוֹטֵרֵת the soul hovers over the body; Y. M. Kat. III, 82<sup>b</sup> bot.; Lev. R. s. 18; (Gen. R. s. 100 הִטִּיבָא).

**טויס** 1) same. Targ. II Esth. I. c. טויס I flew.—2) to cause to fly. Targ. Y. Deut. XXVIII, 49. [Ib. טויס נישרא, read: טויס, v. supra.]

**טויסא**, **טויסא**, v. sub טויס.

**טויס** f. (טויס) thoughtlessness. Targ. Prov. I, 32 (ed. Lag. טויס, Var. טויס).

**טויס** (טויס) m. (טויס I) requirement. Sifra introd., v. טויס I.

**טויסא** m. (טויס II) burden, load, bag. Targ. O. Ex. XXIII, 5; a. fr.; v. טויס I.—V. טויסא.

**טויס** ch.=h. טויס, 1) [to shine,] to come to the surface, float, bubble up. Part. טויס, טויס. Targ. Y. Deut. XXI, 1. Targ. Y. Gen. XXVIII, 10; a. e.—Koh. R. to V, 8 (mixed diction) טויס בארית של ו' Miriam's well came up.—Ab. II, 6; Succ. 53<sup>a</sup>, v. infra.—Y. Shebi. IX, 38<sup>d</sup>; Pesik. B'shall. p. 89<sup>b</sup> טויס הוֹרֵה the corpse came up to the surface. Gen. R. s. 81 (in Hebr. dict.) וטויס ריודי and my mind in me was swimming (I became proud, v. טויס); a. fr.—2) (denom. of טויס) to drip; to be inundated. Targ. O. Gen. XLIX, 12; a. e.—Keth. 111<sup>b</sup> וטויס milk was dripping &c. Y. Taan. III, end, 67<sup>a</sup> וטויס the world would have been flooded. Gen. R. s. 32; Yalk. ib. 57 ו' דלגא טה it (the mount Gerizim) was not flooded by the waters of the flood; a. e.—[Targ. Y. Deut. XXI, 23 וטויס, v. טויס a. טויס.]

**טויס** 1) to direct the overflow, to assign channels. Targ. Job XXXVIII, 24, v. טויס.—Gitt. 69<sup>b</sup> top וטויס and let it (the milk) run over &c.—2) to cause to glisten, to turn in all directions. Keth. 60<sup>b</sup> וטויס Ar. (ed. מציצי, v. infra) with restless eyes.—3) to cause to float, v. infra.

**טויס** (fr. טויס) 1) to make flow. Targ. Deut. XI, 4.—[Keth. I. c. וטויס עינא Ar. s. v. טויס I 'with dripping eyes', v. supra.]—2) to cause to float. Ab. II, 6 וטויס על דאטויס וטויס וטויס וטויס ed. Strack (oth. eds. וטויס; Strack reads וטויס Pa.; oth. pointed eds. וטויס h. form) because thou (the person whose skull was seen to float) hast caused (a corpse) to float, they made thee float, and those who made thee float, shall also float.

**טויס** to be glittering, to be turned in all directions. B. Kam. 92<sup>b</sup>; Meg. 14<sup>b</sup> וטויס וטויס and its eyes look all around (for food).

**טויסא**, Koh. R. to V, 10 דהרא ט' דהרא. read: טויסא.

**טויסא**, pl. טויס, v. טויסא.

**טויסא**, v. טויס a. טויסא.

**טויסא** m. (טויס II) irrigating engine. Peah V, 3 אין טויסא (Y. ed. טויסא) one must not irrigate (a field) with an irrigator (before the poor have collected their share; v. Tosef. ib. II, 20); Y. ib. V, 19<sup>a</sup> top. [Maim. identifying our w. with next w. explains: you must not sow the tofah in conjunction with other seeds.]

**טויסא** m. (v. preced.) an aquatic plant like the Colocasia; bean, tofah; [Maim. קרמא Arab., defining it 'a seed similar to barley.' Kil. I, 1. T'bul Yom I, 2; Tosef. ib. I, 1, sq. טויסא (R. S. to T'bul Yom I. c. quotes טויסא). Tosef. Makhsh. III, 6 טויסא. Tosef. T'rum. VI, 11 טויסא ed. Zuck. (Var. טויסא, טויסא). Peah VI, 7 וטויסא אפי' וטויסא even if the barley in the field have the size of tofah (R. S.; Maim.: "even if it be a field of the inferior kind of barley named t.").—V. טויסא II.

**טויסא**, v. preced. wds.

**טויסא** m. (טויס III) additional amount, surplus. B. Mets. 63<sup>b</sup> וטויסא וטויסא (Var. טויסא, טויסא, v. Rabb. D. S. a l. note 9) and he (the borrower) finds in the bundle more money than the loan agreed upon. V. טויסא a. טויסא.

**טויסא**, **טויסא**, Pesik. R. s. 21, read: טויסא.

**טויסא**, Targ. Job XXVIII, 7 ed. Lag., v. טויסא.

**טויסא**, pl. טויסא, טויסא, v. טויסא.

**טויסא**, v. טויסא.

**טויסא** m. (טויס) flood. Targ. O. Gen. VI, 17 (Y. טויסא); a. fr.

**טויסא** m. (v. טויס; emp. טויס, טויס) frame; trnsf. (influenced by Greek τύπος) formula (to be filled out according to occasion). Y. Ber. I, 3<sup>d</sup> וטויס such is the formula of the benedictions; Lev. R. s. 34, end; Y. Sabb. XV, end, 15<sup>b</sup> טויס.—Esp. the formula or blank of documents, opp. טויס containing names, dates &c. Y. Gitt. III, beg. 44<sup>e</sup> וטויס (also טויס) if the writer filled out a blank. B. Mets. 7<sup>b</sup>; a. fr.—Pl. טויס, constr. טויס. Y. Gitt. II, beg. 44<sup>a</sup> וטויס declares illegal deeds of divorce written into ready-made blanks. Gitt. III, 2 וטויס גיטין וטויס he who writes formulas of letters of divorce must leave blanks for the name &c.; a. fr.

**טויסא**, ch. same, = h. טויס, טויס, frame, mould, cast. Targ. Y. Num. XXV, 1 (cmp. Sabb. 64<sup>a</sup> s. v. טויס). Targ. Y. Ex. XXXII, 4 וטויסא Ar. a Levita (ed. טויסא, corr. acc.) in a mould.—[B. Bath. 103<sup>b</sup> וטויסא Ar., v. טויסא.]

**טויסא** m. = h. וטויס, 1) nail of the human

finger; *claw*; *hoof*; trnsf. *pencil*. Targ. Jer. XVII, 1.—Hull. 17<sup>b</sup> the knife must be examined, 'וכ' אבישרא ואש' on the fleshy top of the finger and on the nail &c.; a. fr.—*Pl.* טופרין, טפ', טופריא, טפ'. Targ. Jud. V, 22 (h. text עקבוח) Targ. O. Deut. XXI, 12 טופרנא ed. Berl. (ed. Vien. טופרנא; Y. טופרנא).—M. Kat. 18<sup>a</sup> לטופריה (not לטופרי) saw that his nails were long; a. e.—Midr. Sam. ch. XI, v. אשטלי.—2) *onycha* (*unguis odoratus*) a spice. Targ. O. Ex. XXX, 34.—[Targ. Y. Gen. III, 7 טופרין ושר, read: טופרנא.—Lev. R. s. 33 לבוש טופרא, read: טופרין של צלמים, v. Yalk. Dan. 1061.—Targ. Y. Ex. XXXII, 4, v. טופסא].—V. next w.

**טופרנא** m., collect. noun (preced.) *nails*. Targ. O. Deut. XXI, 2.—[Y. Snh. I, 18<sup>c</sup> bot. טופרין, read: טופרין; Y. R. Hash. II, 58<sup>b</sup> top טופרין; v. דקקא.]

\***בקעת בית ט', מופת** pr. n. *Valley of Beth-Tofeth* Koh. R. to V, 8; v., however, נופה II.

\***טוק**, Y. Sabb. VI, 7<sup>d</sup> bot. פרוש טוק טקלין ed., Ar. פרושטוקטלין, פרושטוקטלין, prob. a corruption of פרושטוקטלין (χρυσόστοκός) a golden castle, name of a head-dress (v. Sm. Ant. s. v. Corona).

**טור** I, *Pa.* טורין (cmp. טורין) to espy, to augur. Targ. Y. Gen. XLIV, 8; 15 (h. text טורין).

*Af.* טורין (denom. of טורין) to consult divination. Ib. XXX, 27.

**טור II, טורא I, טורא II** m. (preced., cmp. b. h. צור) *mount, mountain*. Targ. O. Ex. III, 12 (Y. טורא). Targ. Y. Gen. XXIII, 2; a. fr.—Hull. 7<sup>b</sup>, v. גבה. Sabb. 152<sup>a</sup> a mountain of snow (my head is white). Gen. R. s. 32, v. גבה; a. fr.—*Pl.* טורין, טוריא, טורין. Targ. Job. IX, 5. Targ. Deut. XI, 11; a. fr.—Gen. R. I. c. ט' אי רביא if it belongs among the high mountains; a. e.—[Sabb. 98<sup>b</sup> ט' טורין, v. טורין].—(h. מלכא) *King's Mountain*, *Mount Simeon*. Gitt. 55<sup>b</sup>. Y. Taan. IV, 69<sup>a</sup>; Lam. R. to II, 2 (v. Neub. Géogr. p. 41; p. 267).—*Iron Mount*. Targ. Y. Num. XXXIV, 3.—For other compounds, v. respective determinants.

**טור II** m. (cmp. טור, v. preced.) *clearness, sky*. Gen. R. s. 99 (ref. to דמסדוריה, Jud. III, 23) [read:] ערפלי 'וכ' the clouds of brightness, where the angels are seated in order.

\***טורא III** m. *tura*, name of a bitter herb. Pes. 39<sup>a</sup> (Ms. M. טורא).

**טורפיל, טורפיל** (tribulum, τριβόλος) only in משא *threshing sledge* (couch) consisting of a wooden platform studded underneath with sharp pieces of flint or with iron teeth. Ab. Zar. 24<sup>b</sup> (Ar. a. Yalk. Sam. 122 (טרבן); Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup> Ms. M. (ed. טרבן), v. דקקא. Par. XII, 9 טרבן).

**טורנינוס**, v. טורנינוס.

\***טורוס** (sub. מישח) f. (torus) *bolster, couch, sofa*. Pirke d'R. El. ch. XLI כטורס שדיא פרוסה Ar. (ed. only כטורס, corr. acc., and add האחל v. Mekh. Yithro,

Bahod. s. 4 כאדם שדויה מציע את הכר על ראש המטה like a couch which is spread in a tent. [Ar. refers to the late Latin *tenta*, Gr. τέντα (τένδα), Italian *tenda*.]

**טורנינא** m. pl. (טור=טור II; cmp. טורנינא) [*locked up things*, cmp. איצר,] *royal wardrobe, armory*. Ber. 56<sup>a</sup> 'וכ' (some ed. טורנינא, Ar. טורנינא) the chief of the royal wardrobe dreamt. Ib. 'וכ' אחיזה לריש ט' (Ms. M. אמר קיסר אייזיה לריש טריא) they brought the chief.... up, and he was put to death. [For Var. lect., v. Rabb. D. S. a. l. notes 1, 2.]

**טורנינא, טר' (preced.)** 1) *treasury-office, armory*. Ber. 56<sup>a</sup> 'וכ' אפוחא דריש ט' (Ar. טורנינא, v. preced.) at the entrance of the chief treasury; [prob. to be read: 'וכ' דבי ט' having come in by tautography from the succeeding טורנינא].—B. Bath. 8<sup>a</sup> ולטר' וכ' (Ms. F. טורנינא, Alf. Ms. טורנינא) for the maintenance of the town-wall, the horse-guard and the armory even orphans must contribute.—2) (sub. ריש) *superintendent of the armory or treasury*. Erub. 80<sup>a</sup> 'וכ' הדויה ט' (ed. Sonc. טורנינא) there was a (gentile) superintendent that lived in the neighborhood &c.

**טורח** (b. h. טרח; טרח) *toil, labor, trouble, pains-taking preparations*. Sabb. 153<sup>a</sup> בלא ט' כלום is there a banquet without visible preparation?; (Koh. R. to IX, 8 (הטרח). M. Kat. 8<sup>b</sup> מפיני הט' on account of the labor (connected with preparing the wedding). Y. Pes. X, 37<sup>d</sup> top מטריוס וכ' what is all that trouble for to which you put us &c.; a. fr.—*Pl.* טרחיה. Ber. 58<sup>a</sup> 'וכ' טרח וכ' to how much trouble did the host go &c.; (Y. ib. IX, 13<sup>c</sup> טרח). Lev. R. s. 1 'וכ' משה עסוק בט' (כמה טרח). Lev. R. s. 1 'וכ' משה עסוק בט' (like an *agoranomos*) was engaged in the (dietary) affairs of Israel. Gen. R. s. 94 נפש אחוה ט' the troubles of providing for one soul.—V. טרחיה.

**טורחא, טורחא** ch. same. Targ. O. Deut. I, 12. Targ. Koh. II, 21; a. fr.—Ib. 11 טורחיה.—B. Mets. 40<sup>b</sup> טורחיה, v. טורחיה.—V. טורחא.

**טורחין, טורחין**, v. sub טורח.

**טורחנא** m. (preced. wds.) *trouble, care*. Targ. Y. I Num. XI, 12.

**טורחנא** f., v. טורחנא.

**טורטור**, pl. טורטורין, v. next w.

**טורטני, טורטני, טורטני, טורטני**, f. (trutina, τρυτάνη, prob. of Semit. origin, cmp. טרא) *balance, steel-yard*. Sifra K'dosh. Par. 3, ch. VIII טור' 'in weight' (Lev. XIX, 35) that means the trutina. Sabb. 81<sup>a</sup> shall a (gold) balance be brought in (to weigh accurately)?; Men. 87<sup>b</sup>. B. Kam. 119<sup>a</sup>. B. Bath. 89<sup>a</sup> 'וכ' (for weighing gold), contrad. to מאוניס. Tosef. Kel. B. Mets. II, 5.—Y. Shek. VI, end, 50<sup>b</sup> ט' arranged like a steel-yard. Sot. 34<sup>a</sup> (ref. to מוש, Num. XIII, 23) 'וכ' דט' a combination of balancing poles (for four couples of carriers); Y. ib. VII, 21<sup>d</sup> bot. טורטורין several

poles (each carried by two); וְשֵׁנֵי מְרוֹסֵינֵי a combination &c.—*Pl.* טַרְטֵינִין. B. Kam. I. c. Ms. R. 2 (v. Rabb. D. S. a. l. note 400).

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין pr. n. pl., v. טַרְטֵינִין.

טַרְטֵינִין, טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין f, pl. טַרְטֵינִין (turma, τὸ τεταρτάκι) *turma, a squadron of horse; in gen. division of an army.* Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Ps. XVIII, 13) כנגד טַרְטֵינִין שלהם (corr. acc.) corresponding to their (the enemy's) squadrons. Yalk. Sam. 160; Mekh. B'shall s. 2 טַרְטֵינִין. Ib. של מַדְּוֹשׁ ה' troops of angels. Ib. (ref. to Ex. XIV, 10) כַּאֲשֶׁר אֶחָד they all formed squadrons marching like one man; Yalk. Ex. 230 ט' טַרְטֵינִין. Ib. מִמֶּנָּה מִכָּאן from here (the Egyptian warfare) the governments learned to form squadrons; Yalk. Ex. 230 ט'.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין m. pl. (tormenta) *engines for hurling missiles; missiles, shots from the engine.* Y. Sot. VIII, beg. 22<sup>b</sup> (ref. to Ps. XVIII, 13) כנגד טַרְטֵינִין (corr. acc.) corresponding to their (the enemy's) tormenta (v. טַרְטֵינִין); Yalk. Sam. 160 טַרְטֵינִין; Mekh. B'shall s. 2 טַרְטֵינִין (corr. acc.). Midr. Till. to Ps. XVIII טַרְטֵינִין (read: טַרְטֵינִין). Sifré Deut. 204 טַרְטֵינִין; Yalk. ib. 923 טַרְטֵינִין (read: טַרְטֵינִין).

טַרְטֵינִין m. (טַרְטֵינִין) *officer, less than a captain.*—*Pl.* טַרְטֵינִין. Targ. Is. X, 17 (h. text טַרְטֵינִין). Ib. XXXIV, 7; a. e.—*Esp. Philistean magistrates.* Targ. Jud. III, 3 (h. text טַרְטֵינִין); a. fr.

\*טַרְטֵינִין m. (τόρνος, tornus) *turner's wheel, lathe.* Pesik. R. s. 21 לְמִדְּוֹשׁ הַזֶּה (read: טַרְטֵינִין, v. Friedm. a. l. note 29) like the lathe which shows a front wherever you turn it.

טַרְטֵינִין מ' רופוס (also in one word) pr. n. m. *Turnus Rufus* (supposed to be a corruption of *T. Annius Rufus*), a Roman commander in the days of the Hadrianic persecutions. Taan. 29<sup>a</sup> טַרְטֵינִין ed. (Ms. M. טַרְטֵינִין, or טַרְטֵינִין, v. Rabb. D. S. a. l. note). Y. Ber. IX, 14<sup>b</sup> טַרְטֵינִין (Tosaf. to Sot. 31<sup>a</sup> טַרְטֵינִין). Koh. R. to III, 17. Snh. 65<sup>b</sup>. Ned. 50<sup>b</sup> top; Ab. Zar. 20<sup>a</sup>. Pesik. R. s. 23.

טַרְטֵינִין, v. preced.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, Targ. Ps. I, 3 ed. Lag., v. טַרְטֵינִין.

טַרְטֵינִין, Sifré Num. 89, v. טַרְטֵינִין.

טַרְטֵינִין, Ar. s. v. טַרְטֵינִין; v. טַרְטֵינִין a. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין I (cmp. טַרְטֵינִין I) *to cover with a cohesive substance, to polish* (with a fatty matter); *to besmear, soil, pollute.* Pes. 30<sup>b</sup>; Zeb. 95<sup>b</sup>, a. e. וְאֵין טַרְטֵינִין one must not polish the stove with &c. Tosef. B. Kam. IX, 31 [in a misplaced passage, belonging after שְׂבִירָתוֹ; read:] חֶרֶק כְּנֶגֶד (ref. to Is. I, 6<sup>b</sup>) who spat into or besmeared his neighbor's face; (cmp. Mish. ib. VIII, 6; Sifra Emor Par. 14, ch. XX).

*Pilpel* טַרְטֵינִין (fr. טַרְטֵינִין) *1) to make viscid, soften.* Taan. 22<sup>b</sup> (the heavy rains) make the soil muddy and it yields no fruit; Yalk. Lev. 671.—2) *to smear over, besmear.* Part. pass. טַרְטֵינִין, pl. טַרְטֵינִין. Pes. 65<sup>b</sup> הָיוּ בְּגָדָיו מְטֻשָּׁם if his (the priest's) garments were besmeared (with blood &c.); Zeb. 18<sup>a</sup>, sq.; ib. 35<sup>a</sup>.—Meg. 18<sup>b</sup> מְטֻשָּׁם אֲחֵרֵי הַשֵּׁנִי letters made illegible by being smeared over.

*Nithpalp* טַרְטֵינִין, *Hithpa* טַרְטֵינִין *to be smeared over, be dirty.* B. Bath. 168<sup>b</sup> אִם נִטְשָׁה כִּי הָיָה נִטְשָׁה if the writing was blotted out or blurred. Tosef. Kel. B. Mets. IV, 13 טַרְטֵינִין a metal mirror which became blurred (blind). Sabb. 81<sup>a</sup> נִטְשָׁה Ms. M. (ed. נִטְשָׁה, corr. acc.) the spots were washed away (became indistinct). Cant. R. to VIII, 9 a picture on a wall שְׂמֵרָתוֹ טַרְטֵינִין (prob. שְׂמֵרָתוֹ טַרְטֵינִין, v. supra) even if it be smeared over.

טַרְטֵינִין ch. same. Targ. Y. Deut. XXVIII, 40 טַרְטֵינִין Ar. (ed. טַרְטֵינִין, corr. acc. or טַרְטֵינִין, v. טַרְטֵינִין) you will oint yourselves. Targ. Y. II Lev. XIV, 42 וְיִטְשָׁה (read: וְיִטְשָׁה) shall plaster over; (Targ. Y. I וְיִטְשָׁה *Ithpa*).—Gen. R. s. 34, end מוֹדִיעַ מוֹדִיעַ (not וְיִטְשָׁה) and paste the plaster on its skull.

*Ithpa* טַרְטֵינִין *to be plastered.* Targ. Y. Lev. XIV, 43; 48; v. supra.

*Palp* טַרְטֵינִין *to smear over, to make muddy.* Part. pass. טַרְטֵינִין; v. infra.

*Ithpalp* טַרְטֵינִין *to be smeared over, to be made muddy.* Targ. Job. XVI, 16 מְטֻשָּׁה Ms. (ed. מְטֻשָּׁה; h. text טַרְטֵינִין); Targ. Ps. XLVI, 4 (h. text טַרְטֵינִין; cmp. טַרְטֵינִין).

טַרְטֵינִין II (v. טַרְטֵינִין, *Af.* טַרְטֵינִין *to hide, reserve* (corresp. to h. טַרְטֵינִין). Targ. Ps. XXXI, 20 אֶתְּשָׂה Ms. (ed. אֶתְּשָׂה, v. טַרְטֵינִין). Ib. CXIX, 11 (some ed. אֶתְּשָׂה, corr. acc.). Targ. Job X, 13. Ib. XXIII, 12.

*Ithpe* טַרְטֵינִין, אֶתְּשָׂה *to be hidden.* Ib. XV, 20. Ib. XXIV, 1.—V. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

טַרְטֵינִין, v. טַרְטֵינִין.

\*טַרְטֵינִין m. *dew, moist grass* (Ar.: cold). Sifra Ahare beg.; Yalk. Lev. 571.

\*טַרְטֵינִין f. (preced.) *dew, vapor.* Targ. Job XXXVII, 11 Regia (ed. בִּירְחָה, h. text בִּירְחָה).

**מחול** m. (cmp. טח II) *spleen, milt*. Hull. III, 2. Snh. 21<sup>b</sup>; Ab. Zar. 44<sup>a</sup> ט' נחולי having had their milt cut out (as fast runners); a. fr.

**מחולא** ch. same. Pl. טחולין. Targ. Esth. VIII, 10; v. טחלא.

**מחון** v. טחנה.

**מחונא** m. (טחן) *miller*. — Pl. טחונין. Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>b</sup> bot. 'ט' ... אחר an ordinance was issued for millers (for government work); Pesik. R. s. 23-24 טחונים (read יא ...). Y. Pes. III, 30<sup>a</sup> top; a. fr.

**מחור** m. (v. טחר) *sufferer from piles*. Midr. Sam. ch. X 'מחור היה יושב כש' when one sat straining himself like &c.

**מחורין, מחורי** m. pl. (b. h. *k'ri* טחורים; v. טחר) *piles, hemorrhoids*. Targ. Deut. XXVIII, 27; a. e.—Targ. Ps. LXXVIII, 66 (h. text מחור).

**מחא, מחי** (v. טח II) *to squeeze into, fasten to*. Gitt. 69<sup>b</sup> 'מחא בחרירא (not חריירא ...) let him squeeze it (the milt) into (the cracks of) an oven; ינש' ביני אוריבי let him squeeze it in between bricks &c.

**מחיא** v. טחיא.

**מחאי, מחי** m. pl. (טחא, cmp. טח I) *cakes smeared with oil*. Sabb. 119<sup>a</sup>; Hull. 111<sup>a</sup> ט' חלה סאי three S'ah of flour made into glistening cakes.

**מחין** v. טחין.

**מחינה** f. (טחן) *grinding*. Pes. 11<sup>a</sup>; a. fr.—Men. XI, 3 (96<sup>a</sup>) טחינה (Mish. ed. טחון); Tosef. ib. XI, 4 טחון. —Trnsf. *sexual contact*. Sot. 10<sup>a</sup>; Num. R. s. 9 (ref. to Jud. XVI, 21, a. Job XXXI, 10).

**מחינין** m. pl. (preced.) *grist, meal*, v. טחינה. Tosef. Dem. I, 24; Hull. 6<sup>a</sup>; Y. Dem. I, 22<sup>a</sup> סח' (corr. acc.)

**מחלא** ch.=h. טחול. Gitt. 69<sup>b</sup> לט' for pain in the milt. Hull. 93<sup>a</sup>; a. fr.—Pl. טחלי. Ib. 'ט' רט' the veins (sinews) of milts must be removed as fat; v. חויטא. Ib. 111<sup>a</sup> דט' חבשילא a dish of pieces of milt.

**מחן** (b. h.; cmp. טחי 1) *to mill, grind*. Sabb. VII, 2 'מחן he who grinds (on the Sabbath). Ex. R. s. 36, beg. וצקין (the olives) are crushed. Sot. 9<sup>b</sup> ... וצקין and Samson uprooted them (the mountains) and ground them against one another; Snh. 24<sup>a</sup>; a. fr.—Trnsf. *to have sexual intercourse* (cmp. מאלל). Gen. R. s. 48, end.—\*2) *to force to menial labor*. Pesik. R. s. 23-24 (ed. Fr. p. 122<sup>b</sup>) טחנול ברחיים, v. infra, a. פדן. Hif. טחין *to cause to grind*. Kidd. 31<sup>a</sup> bot. ויש וטחין and some one may make his father grind in the mill (v. supra, a. פדן). Keth. 59<sup>b</sup> (ref. to ib. V, 5) ויש וטחין you cannot mean that she must do the grinding? ... she must attend to the grinding.

**מחין, מחן** ch. same. Targ. Jud. XVI, 21; a. e.—Pesik. R. s. 23-24; Y. Kidd. I, 61<sup>b</sup> bot.; Y. Peah I, 15<sup>c</sup>

bot. חור אישחין grind thou in my place. Ib. טחין קשירא as Y. Kidd. l. c.—Snh. 96<sup>a</sup> טחין קשירא were grinding date-stones; a. fr.—*Part. pass.* טחין. Ib. טחיתא 'ט' קמחא thou groundest ground flour (you conquered Israel because it was doomed to destruction). Ber. 43<sup>a</sup> bot. ט' משחא oil perfumed with ground ingredients, contrad. to כבישא.—Y. Ned. VI, end, 40<sup>a</sup> קליין 'ט' וטחין roasted and ground &c. [Cant. R. to I, 16 לא משחא, read: ממשחא (?), v. נצט.]

**מחן** m.=טחנה q. v.

**מחנה** f. (b. h.; preced. wds.) *mill*. Koh. R. to XII, 7 'מחנה נמשלו ד'ר' כט' וכ' the study of the Law is allegorized as a mill, as the mill does not stop &c.—Pl. טחנה (fr. טחנה) *millstones*. Lam. R. introd. (R. Josh. 2) 'מחנה נמשלו ישראל Israel is compared to millstones (never resting), v. supra. Ib. 'מחנה משניה וכ' 'the millstones' (Koh. XII, 3), that means the study of the great M'sh-nyoth of &c.

**מחנה** (cmp. טחב) *to be moist, soiled*.—*Part. pass.* טחנה; fem. טחנה, pl. טחנה (of wool) *dirty-white, gray*, opp. לבנה bright-white. Hull. XI, 2; ib. 136<sup>b</sup> Ar. (ed. (שוטת). [Cmp. Arab. tahf moeror, nubes.]

**מחר** (= תחר, denom. of אחר; cmp. טחין) *to press, to strain the rectum*. Sabb. 82<sup>a</sup> לא לטח טחי Ar. (ed. Ms. M. לטח, v. Rabb. D. S. a. l. note) one must not strain himself too much.—V. טחוריא.

**מח** or **מח** *two* (in the language of כרפי or כרפי). Snh. 4<sup>b</sup>; Zeb. 37<sup>b</sup>; Men. 34<sup>b</sup>.

**מחלפוש** pr. n. pl. *Tattafush* (?). Hull. 110<sup>a</sup> (in R. Gershon Ms. טחל לפוש, v. Koh. Ar. Compl. s. v.;—perh. a perversion of בלשפט).

**מחפאות, מח** f. pl., a corruption of טחפולאות, v. טחפולאות.

**מחפא, מחפא** v. טח.

**מחאמולין, מחאמול** m. (τετραμολος) *a chariot with four animals (mules) abreast, (Lat.) quadriga*; [a compound not recorded in Greek dictionaries]. Ex. R. s. 3 I shall come down בט' שלי with my *quadriga* (ref. to Ez. I, 5); ib. s. 42 מילין ... (corr. acc.); Tanh. Ki Thissa 21. Ex. R. s. 43 'מח אחד מן ט' וכ' and they will unhitch one of the four animals of my chariot.

**מחפאות** v. טחפולאות.

**מחח** (= טחח, reduplic. of טחח, cmp. טחח) *to molest, provoke*. Erub. 61<sup>a</sup> 'מחח לדי' וכ' the residents of G. used to molest those of H. (visiting their place; v. Ms. M. a. Rabb. D. S. a. l. notes).

**מחגון** m. 1) (τετραγωνος) *four-cornered, in a quadrangle, in a square*. Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> ט' (ביר) a house of four corners. Cant. R. to IV, 4 (expl. תלפיוז) טחגון (τετραγωνος) in a square. Pesik. R. s. 10

בִּיטְרִינִי (corr. acc.), v. אֶסְטְרִינִי (2) (tetragono, v. דְּרִינִי נִזִּיר Tosef. Naz. I, 2 for the fourth time. Naz. I. c.; B. Bath. I. c.—3) *fourfold, four combined*. Midr. Till. to Ps. LXXVIII, 49 מִנִּי דִּיהָ (corr. acc.) each plague was fourfold; ed. Bub. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** ch. same. Y. Sot. VIII, 22<sup>d</sup> top (ref. to Ex. XXXII, 15) טִיבִּיּוֹתָא the engraving on the tablets was in a square (containing the Ten Commandments four times on each side, and readable whichever way you turned it); Cant. R. to V, 14 טִיבִּיּוֹתָא (corr. acc.).

**טִיבִּיּוֹתָא**, v. preced.

**טִיבִּיּוֹתָא**, infin. of טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, Tosef. Ohol. XVIII, 13, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, Y. Gitt. IV, 45<sup>d</sup> bot., v. דְּרִינִי נִזִּיר.

**טִיבִּיּוֹתָא**, Cant. R. beg., some ed. טִיבִּיּוֹתָא, read: טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא** I m. (טִיבִּיּוֹתָא, cmp. טִיבִּיּוֹתָא) *form, nature, character, peculiarity*. Y. Ber. VII, 11<sup>b</sup> בִּרְכָה טִיבִּיּוֹתָא the form of a benediction. Kidd. 13<sup>a</sup> טִיבִּיּוֹתָא the legal form of deeds of divorce and of betrothals. Gen. R. s. 17 אדם זה טִיבִּיּוֹתָא this man (whom thou art going to create)—what will his nature (distinction) be?—Keth. I, 8 מה טִיבִּיּוֹתָא what is that man? Ib. 9 מה טִיבִּיּוֹתָא what is this expected child (who is its father)?—Snh. 108<sup>b</sup> מה טִיבִּיּוֹתָא what is the nature of these seven days?—Sifra Emor ch. XVIII, Par. 14 מה טִיבִּיּוֹתָא לִיטַע וְכִי טִיבִּיּוֹתָא thou (what right hast thou) to put up thy tent &c.; a. fr.

**טִיבִּיּוֹתָא** ch. 1) same. Targ. Cant. VII, 1 מה טִיבִּיּוֹתָא what right have you?—Y. Sabb. II, 4<sup>d</sup> top מה טִיבִּיּוֹתָא what sort of a man was he?; Y. Ter. XI, end, 48<sup>b</sup> טִיבִּיּוֹתָא (corr. acc.).—\*2) *seal, sign of recognition*. Targ. I Sam. XVII, 18 טִיבִּיּוֹתָא ed. Lag. (oth. ed. טִיבִּיּוֹתָא, h. text טִיבִּיּוֹתָא). [Targ. Am. IX, 4 לִטַע, some ed., read לִטַע. Targ. Is. IX, 9 טִיבִּיּוֹתָא, some ed., read לִטַע.]

**טִיבִּיּוֹתָא II** (טִיבִּיּוֹתָא) m. (טִיבִּיּוֹתָא, cmp. טִיבִּיּוֹתָא) *murmuring, rumor, (evil) report*. Targ. O. Gen. XXXVII, 2 טִיבִּיּוֹתָא ed. Berl. (oth. ed. טִיבִּיּוֹתָא; Y. טִיבִּיּוֹתָא). Targ. Prov. X, 18 טִיבִּיּוֹתָא ed. Lag. (some ed. טִיבִּיּוֹתָא, read טִיבִּיּוֹתָא); a. fr.—[Targ. Y. Gen. XXXIV, 30 טִיבִּיּוֹתָא, Var. טִיבִּיּוֹתָא, read טִיבִּיּוֹתָא.]

**טִיבִּיּוֹתָא**, Pi. טִיבִּיּוֹתָא, Pa. טִיבִּיּוֹתָא, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא** f. = טִיבִּיּוֹתָא I.—Pl. טִיבִּיּוֹתָא. Snh. 61<sup>b</sup> טִיבִּיּוֹתָא from the qualities of the near deities &c., [Ms. F. טִיבִּיּוֹתָא, v. Rabb. D. S. a. l. note 90].

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** f. ch. = h. טִיבִּיּוֹתָא, *goodness, good deed; profit, enjoyment, pleasure*. Targ. Gen. XXIII, 13. Targ. Koh. IV, 8; a. fr.—Y. Hag. II, 77<sup>d</sup> bot. טִיבִּיּוֹתָא one good deed. Tam. 32<sup>a</sup> טִיבִּיּוֹתָא let him act kindly towards &c. Taan. 23<sup>b</sup> טִיבִּיּוֹתָא without having credit given to us. Y. Ber. II, 5<sup>a</sup> bot., v. טִיבִּיּוֹתָא. Lam. R. to I, 5; a. fr.—Men. 52<sup>a</sup> טִיבִּיּוֹתָא לא אמרי Ms. M. (ed. טִיבִּיּוֹתָא) of our good teachings they do not speak. Ib. טִיבִּיּוֹתָא נמי מטיבִּיּוֹתָא היא Ms. M. (ed. טִיבִּיּוֹתָא) this is also one of our good things.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** m. 1) (טִיבִּיּוֹתָא I) *dipping; luncheon, antepast*. Pes. 115<sup>a</sup> טִיבִּיּוֹתָא כל שֶׁמִּטְבִּילִי בְּמִשְׁקָה וְכִי טִיבִּיּוֹתָא is dipped into a liquid, requires hand-washing (before partaking of it). Gitt. 70<sup>a</sup> וְכִי טִיבִּיּוֹתָא let him make it a habit to eat relishes dipped (in vinegar &c.) in the summer as well as &c. Bets. 18<sup>b</sup>; Sabb. 111<sup>a</sup> טִיבִּיּוֹתָא before the antepast. Pes. 115<sup>b</sup> טִיבִּיּוֹתָא ראשון בטִיבִּיּוֹתָא when dipping the first time; a. e.—2) (טִיבִּיּוֹתָא II) *the act which makes food subject to priestly gifts* (טִיבִּיּוֹתָא). Y. Hall. III, 59<sup>b</sup> top טִיבִּיּוֹתָא גִּילְגִּילָה the rolling of the dough makes it *Tebel*.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** ch. same, *dipping, immersion, bathing*. Targ. Y. Num. XIX, 4. Ib. 7, sq.; a. e.—Pl. טִיבִּיּוֹתָא. Pes. 114<sup>b</sup> טִיבִּיּוֹתָא dipping twice.

**טִיבִּיּוֹתָא** m. pl. (טִיבִּיּוֹתָא I) *sinking; for being sunk, at the risk of receiving no consideration*. Keth. 76<sup>b</sup> טִיבִּיּוֹתָא the object of value given at betrothal is made a present even at the risk of death before the consummation of marriage; B. Bath. 145<sup>a</sup>.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** (b. h. טִיבִּיּוֹתָא, cmp. טִיבִּיּוֹתָא) *[rounded, arched,] navel, umbilicus*. Sabb. XVIII, 3 (128<sup>b</sup>) טִיבִּיּוֹתָא the infant's navel string. Nidd. 13<sup>b</sup> טִיבִּיּוֹתָא above his navel. Yoma 85<sup>a</sup> טִיבִּיּוֹתָא the formation of the embryo begins from the navel. Midr. Till. to Ps. XIX; a. fr.—Trnsf. *centre* or *highest part*. Meg. 6<sup>a</sup> (homiletic etymol. of טִיבִּיּוֹתָא של (טִיבִּיּוֹתָא) it is situated on the height of Palestine.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** ch. same. Sabb. 66<sup>b</sup> טִיבִּיּוֹתָא כִּסָּא אֶמְבִּיּוֹרִי Ms. M. (ed. אֶמְבִּיּוֹרִי, corr. acc.) to put a dry cup on the navel.—Y. Kil. VIII, 31<sup>c</sup> bot. טִיבִּיּוֹתָא it draws nourishment through its navel string; איפסוק טִיבִּיּוֹתָא when its navel string is cut.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא**, v. sub טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא**, v. sub טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. טִיבִּיּוֹתָא.

**טִיבִּיּוֹתָא**, v. next w.

**טִיבִּיּוֹתָא, טִיבִּיּוֹתָא** m. (טִיבִּיּוֹתָא, טִיבִּיּוֹתָא, also



ῥῥαρον, v. Lydd.-Scott Gr. Dict. s. v.; prob. of Semitic origin=רֹגֶן, denom. of אָגֶן; as for ר=ט cmp. Syr. סגר P. Sm. 1432 with Chald. (רגרא 1) *frying pan*; also (interch. with טיגנא) *a flour-dish prepared with oil*. Snh. 21<sup>a</sup> (ref. to ורצק II Sam. XIII, 9) עשרה לו מיני ט' she made for him oil-dishes. Men. 104<sup>b</sup> ד' מיני טיגנא (most eds.) five sorts of oil-dishes (ref. to Lev. II, 1; 4; 5; 7; 14—15).—*Pl.* טיגנין Tosef. Ab. Zar. V (VI), 1; VIII (IX), 2 רט' the frying pans.—2) (cmp. Syr. טוגנא, P. Sm. 1431) *an engine of torture and execution*. Pesik. R. s. 43 הנטניו ברוך הטיגנין (read: הנטיגנין or הנטיגנין) they put him into the *teganon*.—Denom. טגן, *Pl.* טיגן 1) *to fry, roast*. Men. 50<sup>b</sup> (expl. רופיני Lev. VI, 14; 21) אופה אחד אחד one baked it and then fried it with oil; a. fr.—Part. pass. מטגנא. Y. Ned. VI, beg. 39<sup>c</sup>. [Ib. VI, end, 40<sup>a</sup>, v. next w.].—2) *to torture, put to death*. Pesik. R. l. c. וטיגני אורו (Var. וטניו, read: וטיגני אורו or וטיגניו—Transf. *to torture, agonize*. Tanh. Vayiggash 9 רט' thou causedst agony to thy father &c.

**טיגנא I** ch. same. Kidd. 44<sup>a</sup> רט' דנא (some ed. לטיגני) (his report of the proceedings of the college is) as direct as catching a fish from the lake and throwing it into the frying pan. Y. Ber. III, 6<sup>d</sup> רט' מן ימא from the lake into the pan, i. e. this is an immediate application of the lesson learned.—Y. Kidd. II, 62<sup>b</sup> top ידור רט' it was a fresh report, v. supra; Y. Gitt. VI, 48<sup>a</sup> לטיגני....—Denom. טגן *to fry with oil*. Part. pass. מטגנא Targ. Y. Lev. VI, 14; VII, 12.—*Pl.* טיגנא. Y. Ned. VI, end, 40<sup>a</sup> (not מטוגנא).

**\*טיגנא II** m. (ῥῥαρον=πῥαρον, v. Löw Pfl. p. 372) rue. Ab. Zar. 28<sup>a</sup> bot.

טיגנא, טיגן, v. מיגס, מיגני, מיגנא, מיגנא, מיגנא.

טיגן, v. מיגרוס.

טיגניא, v. טיגניא.

**טיגן** m. (v. טיגן) *bright sky* after rain. Ber. 59<sup>a</sup> Ms. F.; Y. ib. IX, 13<sup>d</sup>; Yalk. Is. 335 שמים נראה בטיגן (read: רקיע).

**טיגן** ch. 1) same. Ber. 59<sup>a</sup> bot. אימא מטהו בטיגן Ms. M. (ed. only אימא) when is the sky seen in its brightness?—*Pl.* טיגין Targ. Jer. IV, 11 רוח ט' a clearing, sweeping wind (h. text צח).—2) (cmp. Targ. Jer. l. c.) *cold wind, cold* (cmp. אטקנא). Lam. R. introd. (R. Joh. 1) ובקייטא בט' in cold weather and in summer heat.—3) (cmp. צהריים) *midday*. Targ. O. Deut. XXVIII, 29; a. fr.—Yoma 59<sup>a</sup>, a. e., v. טגן Sabb. 63<sup>a</sup> שרנא a lamp at noon (useless thing); Hull. 60<sup>b</sup>; a. fr.—*Pl.* טיגניא Targ. Ps. XCI, 6 Ms. (ed. sing.), Ib. XXXVII, 6 Ms. (ed. sing.).

**טיגן** m. pl. (preced.; v. Ps. XCI, 6) *midday-demons* during the summer. Targ. Cant. IV, 6 טגרי ed. Lag.—Targ. Y. I Deut. XXXII, 24 (some ed. incorr. טיגרי).

**טיגנא** m. (טיגן) *blotting, filling a blank with dots or blots*. B. Bath. 163<sup>a</sup> (commentaries use h. form טיגנא a. טיגנא). [Targ. Prov. IX, 17 Ar. ed. Koh. s. v. טיגניא, v. טיגניא].

**טיגל** m. (טול) *walking, going errands*. Targ. Job XXIX, 15 רגליא ט' Ms. (ed. only ט'; ed. Lag. טיגל, v. טיגל).

**\*טיגן** m. pl. (טוס; v. P. Sm. 1443) *high-flying, proud*. Ex. R. s. 15 (some ed. טיגין).—V. טיגן.

טיגנא, v. טיגנא.

טיגנא, v. טיגנא.

**טיח** m. (b. h.; טיח I) *plaster, lining of vessels*. Tosef. Kel. B. Kam. IV, 19, sq. [read, as R. S. to Kel. V, 11:] אם יכול הט' לעמוד בפני עצמו if the lining can stand by itself (form a vessel of itself); v. טיח.

**טיחא** f. (preced.) *plastering*. Neg. XII, 6; Sifra Metsora, Neg., Par. 6, ch. IV.

**טיחא** m. (preced.) *smearing with a fatty substance, glazing*. M. Kat. 17<sup>a</sup> בחנורא כר ט' ומחניא ביה כר ט' (the excommunication) retains its effect on him as does the glazing on the tiles of the oven. Pes. 30<sup>a</sup> דחיא דחיא an oven which they smeared with fat for glazing purposes; Zeb. 95<sup>b</sup> טיחיהו ביה דחיא (Ms. R. 2 טחויי . טחויי Ms. K. טחויי 'in which they baked cakes smeared with fat', Rashi; v. טחויי).

**טיחא** c. (b. h.; טנא, v. טנא; cmp. טג; Assyr. ṭū) [*moist, viscid substance*], *plaster, clay, mud*. Pes. 55<sup>a</sup>, v. טיח. M. Kat. 7<sup>a</sup>, v. טיח I. Mikv. VII, 1 חנוק ט', v. טקן. Ib. 7 חנוק ט' thick clay; a. fr.—[Sabb. 67<sup>a</sup> ט' son of mud, a demon, prob. a Var. lect. of טיחא].

**טיחא** Targ. Prov. IX, 17 Ar. (Var. טיחא, טיחא) a. some ed., a corrupt. of טיחא.

**טיחא** pr. n. m. *Titus* (Flavius Sabinus Vespasianus), Roman general, later emperor, captor of Jerusalem. Targ. Lam. I, 19.—Gitt. 56<sup>b</sup>; a. fr. (mostly with the by-name 'the wicked').—[Sot. IX, 14 (49<sup>b</sup>) ט' פילמוס של ט' v. Frankel Monatssch. 1852, p. 393 sq.]

טיחא, v. טיחא.

טיחא, Esth. R. to I, 2, v. טיחא, a. טיחא.

**טיחא** pr. n. m. (v. טיחא) *Titus*. Y. Ber. III, 6<sup>c</sup>; Y. Bicc. III, 65<sup>d</sup> בר ט' יודה בר ט'—Y. Ter. VIII, 45<sup>c</sup> bot. חיה בר ט'.

**\*טיחא** m. (= טיחא, טיחא, v. טיחא, with format. ט; cmp. אטקנא) *a perforated vessel, sprinkler, strainer*. Kel. II, 6 (Var. טיחא).

**טיחא** m. (τέταρτον) *tetarton (quart)*, a liquid measure, about one-quart of a pint. Y. Sabb. VIII, beg. 11<sup>a</sup>; Y. Shek. III, 47<sup>b</sup> bot.; Y. Pes. X, 37<sup>c</sup> top ט'.



Ib. 30<sup>a</sup> bot. (by יין חר is meant) 'the austere *tila* which bursts the bag. Gitt. 70<sup>a</sup> the worst of all is 'white *t*.' white *t*.

\***טילרא** m. (טלא, v. טלאי) *patch, rag*; transf. *insignificant person*.—Pl. טילרי. Koh. R. to XI, 10 סירוי כל ט' סירוי 'ill-smells' (paltry persons are quarrelsome), and all 'ill-smells' are foolish.

**טילרילא**, v. טילרילא.

**טילמולא**, v. טילמולא &c., v. sub טילט.

**טילרא**, v. טילרא.

**טילמא**, v. טילמא.

**טילפא**, v. טילפא.

**טימחון**, v. טימחון I.

**טימוס**, v. טימוס.

**טימוק**, Y. Dem. II, beg. 22<sup>b</sup>, read: טימוק (v. R. S. to Dem. II, 1).

**טימוק** m. (טימ) 1) *secrecy*. Targ. Prov. IX, 17 ed. Lag. a. oth. (some ed. טיטורא, טיטורא; corr. acc.).—[Targ. Ps. XI, 4 טיטורוי ed. Lag., v. טימקא.]—Targ. Job XL, 21 טימקא constr.—2) *hiding, turning away*. Ib. XXIV, 15.

**טימורקא** f. same. Targ. Koh. X, 20 (ed. Amst. טימור).

**טיממוס** m. (next w.) *becoming a cohesive shapeless mass*. Y. Hall. III, beg. 59<sup>a</sup>, contrad. to גילגול.

**טיממס** (Pilp. of טמם) 1) *to knead into a cohesive shapeless mass*, contrad. to גלגל to roll and shape the dough. Hall. III, 1 טיממסא בשעוריים after one has formed a lump of barley flour; Tosef. ib. I, 11; a. e.—2) *to thicken, obstruct, esp. to blunt the understanding*. Pes. 42<sup>a</sup> טיממסא obstructs the heart (makes a person dull). Yoma 39<sup>a</sup> ונטממס . . . ונטממס Ms. (ed. ונטממס, corr. acc.) sin dulls the heart of man, read not (Lev. XI, 43) *v'nitmethem* (you will be defiled) but *un'tam-mothem* (from טמם) (you will become dull-hearted); Yalk. Lev. 545.—Ch. טממס.

*Hithpalp.* טיממסא *to become a shapeless mass*. Hall. I. c. ונטממס; Tosef. ib. I. c. ונטממס.

**טימרי** I f. (טימרי, inflected like a native word; cmp. טימרי I) 1) *valuation, value, consideration*. Targ. Esth. III, 8. Targ. Y. Num. XX, 19 טימריהן. Targ. Prov. XXXI, 10 טימריהן (missing in some eds.) her value.—Y. Peah I, 15<sup>d</sup> bot., a. fr. ט' טימריהן invaluable (cmp. טימריהן). Gen. R. s. 2, beg., v. טימריהן I. Koh. R. to XI, 9 טימריהן ט' טימריהן make payment for what thou hast eaten; a. fr.—Y. Shek. V, end, 49<sup>b</sup> [read:] קופר טימריהן וזבין קופר here is its price and buy a piece of meat for it. Y. Taan. I, 64<sup>b</sup> bot. טימריהן (not טימריהן) the money received for it; a. fr.—Also: טימריהן (accus. of טימריהן). Targ. Y. Gen. XXIII, 15. Targ. Esth. VII, 4.—2) *dignity, object of worship*.

Y. Ab. Zar. III, 42<sup>d</sup> ט' טימריהן the figure of a Roman deity. [Targ. Y. Gen. XXXIV, 30, v. טיב II.]

\***טימרי** II pr. n. m. *Timi*. Koh. R. to IX, 7 טימריהן (Yalk. Koh. 979 only טימריהן ט' טימריהן).

**טימריהן**, v. טימריהן.

**טימריא**, v. טימריא.

**טימרי** I m. pl., constr. טימרי (Chaldaism, v. טימרי) *bones*. Tanh. Mick. 2 (play on טימרי, Dan. II, 2) טימריהן . . . those who consult the bones of the dead.

**טימרי** II *price*, v. טימרי I.

**טימרימרות**, v. טימרימרות.

**טימריקון**, v. טימריקון.

**טימריחא**, v. טימריחא.

**טימרימרות**, v. טימרימרות.

**טימרי** *to moisten*, v. טימרי.

**טימרי** m. ch. (v. next w.) *mud, clay*. Targ. Ez. XIII, 11. Targ. Zech. X, 5 (ed. Lag. טימרי; h. text טימרי). Targ. Ex. I, 14 (h. text טימרי); a. fr.—Ab. Zar. 39<sup>a</sup> טימריהן (not טימריהן) the muddy soil of the river suffers no unclean fish to live in it; Succ. 18<sup>a</sup> Ms. M. 2 (ed. טימריהן, v. Rabb. D. S. a. l. note 40). Yoma 29<sup>a</sup> ט' בר ט' cement made out of cement (that has before been used, is hard to make). B. Bath. 3<sup>a</sup> ט' when clay has been used as cement, contrad. to ריכסא. Ib. 73<sup>b</sup>, v. טימריהן I; a. fr.—Sabb. 67<sup>a</sup>, v. טימרי.

**טימרי** f. (טמרי) 1) *moist muddy ground, clay*. Y. Kil. II, 27<sup>d</sup> top, a. e., v. טימרי. Y. Shebi. II, 33<sup>d</sup> טימריהן by covering it with earth he prepares for the plant a muddy ground. Y. Kidd. III, end, 65<sup>a</sup> (prov). טימריהן mud is carried to mud, and thorns to thorns. Deut. R. s. 5, beg.; Yalk. Prov. 938 טימריהן on account of the moist soil.—2) (cmp. טימריהן a. טימריהן) *impure thought, lust*. Hag. 15<sup>b</sup> טימריהן בלבם there was impurity in their hearts (heathen sensuality). Snh. 75<sup>a</sup> טימריהן a vehement passion seized him (which threatened his health).

**טימריסין**, v. טימריסין, Targ. Y. Lev. XXV, 31, טימריסין דפריסין, read טימריסין, v. טימריסין.

**טימרי**, v. טימרי.

**טימרי**, v. טימרי.

**טימרי** m. (טימרי) *filth, impurity, defilement*. Cant. R. to V, 3. Ex. R. s. 5 ט' טימריהן (Ex. V, 8) has the meaning of uncleanness (in secretory functions, v. טימריהן), opp. קדושים. Bekh. III, 1 ט' a discharge from the womb indicating abortion; Nidd. 25<sup>a</sup>; a. e.

**טימרי**, v. טימרי. Sabb. 125<sup>a</sup>.

**טימרי** f. 1) same. Meg. 3<sup>a</sup> (in Chald. dict.).

at a place soiled with secretion. Gen. R. s. 50 'the defilement by idolatry; a. fr.—2) *worthless admixture in grain, refuse*. B. Bath. VI, 2 (93<sup>b</sup>) the buyer must accept one fourth of a Kab of refuse in a S'ah; Tosef. ib. VI, 2; a. e.—*Pl.* *worthless grains*. Num. R. s. 4, beg.; Tanh. B'midbar 19; ed. Bub. 22.

טִינָנָא, v. טִינָנָא.

טִינָן, Y. Snh. I, 18<sup>c</sup> bot., read טִינָן or טִינָן, v. טִינָן.

טִינָן, m. (Chaldaism, v. next w.) *rock, flint*.—*Pl.* Ex. R. s. 23 'two pieces of flint (Sot. 11<sup>b</sup> עגולין).

טִינָרָא, ch. (enlargement of טִינָר;=h. צֶר) same. Targ. Job. XXXIX, 28. Targ. O. Ex. IV, 25 'טִינָרָא (ed. Amst. a. Y. טִינָרָא); a. fr.—Gitt. 68<sup>a</sup> 'טִינָרָא and covered it up with a stone.—*Pl.* טִינָרָא, טִינָרָא, טִינָרָא, Targ. Y. I. Num. XXIV, 21 (ed. Amst. טִינָרָא). Targ. Ps. LXXVIII, 15 Ms. (ed. Lag. a. oth. טִינָרָא). [Targ. Job. XXVII, 16 טִינָרָא Ms., ed. טִינָרָא.]—Trnsf. *large, hard tubercles*. Hull. 48<sup>b</sup> 'lungs covered with &c.

טִינָרָא, f.=טִינָא *moist, muddy soil*. Targ. Jud. XV, 15 'in the mud (h. text טִינָרָא).

טִינָרָא, v. טִינָא.

טִינָרָא, f. (טִינָר) *flight*. Yalk. Ex. 243 'אֶתָּה טִינָרָא flew to Egypt in one flight.

טִינָרָא, f. (πτισανη, ptisana, also tisana) *barley-groats, pearl-barley*. Makhsh. VI, 2. Tosef. Bets. I, 18 ed. Zuck. (ed. טִינָרָא, corr. acc.); a. fr.

טִינָרָא, v. טִינָרָא.

טִינָרָא, v. טִינָרָא.

טִינָרָא, I, pl. טִינָרָא, v. טִינָרָא.

טִינָרָא, II m. (cmp. next w.) *receptacle of overflow, a stand for a portable stove*. Tosef. Kel. B. Kam. V, 4.

טִינָרָא, III m. ch. (v. טִינָרָא) *dripping; constant* 'טִינָרָא one who drinks the drippings of wine. Ab. Zar. 30<sup>b</sup> 'טִינָרָא (Ms. M. omits (טִינָרָא) to liquids which drip into a vessel the rule concerning uncovered liquids does not apply; וְהָיָה דְּעֵבֶר; Ms. M. (ed. טִינָרָא, v. Rabb. D. S. a. l. note) provided the drops follow each other without intermission.

טִינָרָא, m.; pl. טִינָרָא, טִינָרָא, טִינָרָא, cmp. preced. wrds.) 1) *duct of overflow, channels*.—Targ. Prov. V, 16 (ed. Lag. טִינָרָא). Targ. Ps. I, 3 טִינָרָא ed. Wil. (ed. Lag. טִינָרָא, some ed. טִינָרָא, read טִינָרָא). Ib. CXIX, 136. Targ. Job XXIX, 6 (h. text everywhere טִינָרָא). Ib. XX, 17 (h. text טִינָרָא.—2) *drops*. Ib. XXXVI, 27 טִינָרָא ed. Lag. (oth. ed. טִינָרָא, Ms. טִינָרָא, h. text טִינָרָא).

טִיפָא c. ch.=next w. Arakh. 7<sup>a</sup> 'the venomous drop (on the sword) of the angel of death, v. next w.—*Pl.* טִיפָא. Y. Hag. II, 78<sup>a</sup> top [read:] 'טִיפָא we walked between the rain drops (so that we did not get wet).

טִיפָא, f. (טִיפָא II, cmp. טִיפָא) *drop*. Taan. 6<sup>b</sup> 'טִיפָא for every drop of rain which thou hast caused to come down for us. Toh. III, 3. Kerith. 13<sup>a</sup> 'טִיפָא the drop mixing with the moisture of the nibble. Ab. Zar. 20<sup>b</sup> 'טִיפָא and a drop of poison hangs on it (the sword of the angel of death); a. fr.—Y. Nidd. III, 50<sup>d</sup> 'טִיפָא like the dripping of a fly (v. infra).—*Pl.* טִיפָא, טִיפָא, Mikv. VIII, 3. Cant. R. to I, 2 'טִיפָא as waters come down in drops and form rivers... so does learning &c. Y. Nidd. I. c.; Bab. ib. 25<sup>a</sup> 'טִיפָא like two drippings of a fly (Rashi: like the two *eye-balls*). Hor. 10<sup>a</sup> 'טִיפָא (Ms. M. טִיפָא, v. Rabb. D. S. a. l. note) how many drops there are in the sea; a. fr.

טִיפָא, m. (טִיפָא I) *clapping of hands* (in mourning or rejoicing). Y. Bets. V, 63<sup>a</sup> 'טִיפָא לְרִצּוֹנוֹ *tippuah* means a clapping which is done purposely, opp. טִיפָא spontaneous clapping; M. Kat. 27<sup>b</sup> 'טִיפָא *tippuah* is done with the hands, opp. קִילִיס, striking of feet.—

טִיפָא, m. (טִיפָא 1) *nursing, attendance, care*. Tosef. Nidd. II, 4 'טִיפָא a woman is bound to nurse her child twenty four months (during which she must not remarry), whether her own &c. B. Mets. 69<sup>a</sup> 'טִיפָא the care-taking of small cattle is more troublesome; Bekh. 26<sup>b</sup> 'טִיפָא; a. e.—2) *toilet-paste*, v. טִיפָא. Pes. 42<sup>b</sup> 'טִיפָא the paste used by the daughters of rich men.—*Pl.* טִיפָא, constr. טִיפָא. Y. ib. II, beg. 29<sup>d</sup> 'טִיפָא some read in the Mishnah *tippulê* (in place of טִיפָא).

טִיפָא, m. (v. טִיפָא) *surplus, excess*. Tem. 30<sup>a</sup> 'טִיפָא the excess of the value of the dog over that of any single lamb taken in exchange.

טִיפָא, pl. טִיפָא, v. טִיפָא.

טִיפָא, m. constr. (v. טִיפָא II), *conceitedness*. Y. Yeb. XVI, 15<sup>d</sup> 'טִיפָא 'the man—is not in this world', is not a clear testimony of death, as it may be interpreted, 'his conceit came over him'.—V. טִיפָא.

טִיפָא, v. טִיפָא II.

טִיפָא, v. טִיפָא, טִיפָא, טִיפָא, טִיפָא.

טִיפָא, v. טִיפָא.

טִיפָא, &c., v. sub. טִיפָא.

טִיפָא, ch.=h. טִיפָא. Nidd. 20<sup>b</sup> 'טִיפָא the first dripping of menstruation. B. Kam. 98<sup>a</sup> 'טִיפָא an extravasation of a drop of blood took place in his ear.

**מִיקוּסָא** **מִקְן**, **מִיקוּסָא** m. (טקס) 1) = טיבוס, *rampart, embankment*. Targ. II Kings XVI, 18 (h. text מיסך).—2) *arrangement, measurement, proportions*. Targ. Jer. I, 13 טיקוס משיריה (v. טקס). Targ. Ez. XLIII, 10 (h. text תכניה). Ib. 13 (h. text גב); a. e.

**מִיקְסָא** m., constr. טיקס, טיקס, (preced.) *banner, arrangement of troops, standard, division belonging to one standard* (corresp. to h. תִּקְלָא). Targ. Num. II, 2; 3; a. fr. Y. ib. וְיִקְסִיָּהּ וְכ' and its banner was made of wool &c. —Pl. טיקסין, טיקסא, טקן. Ib. 17; a. fr.—Targ. Cant. VI, 4 ארבע תִּקְסִיָּהּ וְכ' thy four divisions in the desert.—[Lam. R. to I, 5 טיקסיה Ar., ed. טכס, v. טיקסא].

**מִיר** m. (נזר or מיר) *castle*.—Pl. מירין, מירין. Macé. 10<sup>a</sup>; Yalk. Deut. 921.

**מִירָא**, Y. M. Kat. III, 83<sup>b</sup> bot., בר ט', v. מִירָא II.

**מִירָא** f., pl. מִירָאוֹת (v. מִירָה) *places for augury, (templum)*. Gen. R. s. 83 (play on מִיר, Gen. XXXVI, 39) 'שהיו מעמידין טיראות וכו' 'Rashi' (in ed. Wil. 1878; text טיראות) they put up auguries for idolatry, v. מִיר I; Yalk. ib. 140 טיריות (read: מִירָאוֹת).

**מִירְבוּס**, Pesik. R. s. 10 באים עליהם ט' read: באים טירון, v. טירון I.

**מִירְדָא** v. מִירָדָא.

**מִירָה** f. (b. h., v. Ez. XLVI, 23; נזר or מיר) *guard, transf. surrounding of an oven, brick-work*. Kel. V, 3 מִירָה חנוּר. Tosef. ib., B. Kam. IV, 3 להן ט' if he made a guard around them by digging in the ground. Ib. הרי הן כט' (Kel. l. c. עטרת), v. מִירָה. Ib. (Var. corrupt קטירה) are in ritual law like &c.

**מִירודָא**, v. next w.

**מִירוּדִין**, **מִיר** m. pl. (טיר) *banishment*. Lev. R. s. 18, end בִּיִּר גִּזְרֵי ט' וְכ' (not מִירָדָא) a human authority decrees banishment, so does the Lord (to the leper). Gen. R. s. 2, beg.; Yalk. ib. 4. [Num. R. s. 7, v. מִירָדָא].

**מִירוֹן** I m. (tiro, τῖρος) *young soldier*, transf. *beginner, novice*. Ex. R. s. 3, beg. מִירָה וְכ' Moses was a novice in prophecy. Y. Erub. V, beg. 22<sup>b</sup> (ref. to I Kings XVII, 1, where Elijah is for the first time mentioned as a prophet and yet says, 'the Lord before whom I stood') מִירָה וְכ' לנבואה היה (not מִירָה וְכ' לנביאים) was not Elijah at that time a novice &c.—Pl. מִירָה וְכ' Tanh. Ki Thissa 1 לעסן ט' Ar. (ed. מִירָה, corr. acc.) for the levy of soldiers; Pesik. R. s. 10 מִירָה וְכ' (corr. acc.).

**מִירוֹן** II m., pl. מִירוֹנִין (מִיר or מִירָה, emp. מִירָה, v. מִיר) *guards of observation*. Lam. R. introd. (R. Josh. 2) ט' (expl. כרים על שערים, Ez. XXI, 27; Koh. R. to XII, 8 כרקומין).

**מִירוֹנָא** ch. same, pl. מִירוֹנִין. Targ. Y. Num. XXXI, 10 מִירוֹנִין (h. text מִירָה),

**מִירוֹנָא**, **מִירוֹנָא** m. (τύραννος) *imperial, powerful*.—Pl. מִירוֹנִין. Targ. Y. Deut. XX, 1 (synonym. with מִירָה וְכ').

**מִירוֹנִיָא** f. (tironia, a denom. of tiron, not otherwise recorded) *levy of soldiers*. Cant. R. to II, 8; Gen. R. s. 42; s. 70 וְכ' which writes out a levy from all nations. [Ib. s. 88 שְׂכוּרָה ט' Ar., ed. מִירָה וְכ' Yalk. ib. 147 טירני, prob. a corrupt. of מִירָה וְכ' (tributa) tributes.]

**מִירוֹנִיָא**, **מִירוֹנִיָא**, **מִיר** f. (τύραννία) *sovereignty, absolute rule, usurpation* (corresp. to h. מִירָה וְכ'). Y. Yeb. VIII, 9<sup>d</sup> top; Y. Kidd. IV, 65<sup>d</sup> bot. וְכ' the principal designation of their (the priests') usurpation lies in the words (Hos. IV, 4). Pesik. R. s. 15; Pesik. Hahod. p. 52<sup>b</sup>; Lev. R. s. 23, beg. (ref. to מִירָה וְכ', Ps. LXXVII, 16) with imperial power. Y. Maas. Sh. V, end, 56<sup>d</sup> וְכ' those who come before the Lord with power (interch. with מִירָה וְכ'). Ab. Zar. 3<sup>a</sup> אין מִירָה וְכ' the Lord does not deal despotically with his creatures. Yalk. Deut. 945 מִירָה וְכ' (Ruth R. introd. במרוצה) came to his father with arrogance.

**מִירוֹף**, **מִירוֹף** m. (מִירָה) 1) (sub. מִירָה) *confusion, distraction; trouble*. Ber. V, 4 (34<sup>a</sup>) מִירָה וְכ' because he might become confused (and be unable to resume his prayers); Deut. R. s. 7, beg.—Cant. R. to VIII, 13 מִירָה וְכ' in confusion (not in concert).—Tanh. Mick. 2 מִירָה וְכ' had only one trouble (about the interpretation of his dream).—Pl. מִירָה וְכ' Ib. מִירָה וְכ' had two troubles (not knowing even the dream).—Sifré Deut. 296 (ref. to מִירָה וְכ', Deut. XXV, 17) מִירָה וְכ' when you were in a state of disorder.—2) *ejection, banishment* (emp. מִירָה וְכ'). Gen. R. s. 15; Midr. Till. to Ps. CXXXIX (omitt. in ed. Bub.); Yalk. ib. 887 מִירָה וְכ' my banishment from Eden.

**מִירָה וְכ'**, v. מִירָה וְכ'.

**מִירָה וְכ'**, v. מִירָה וְכ'.

**מִירָה וְכ'**, **מִירָה וְכ'** m. (טיר) *the shaking movement of the mill*. B. Bath. 18<sup>a</sup> (v. Rabb. D. S. a. l. note 50). Ib. 20<sup>b</sup>.—V. מִירָה וְכ'.

**מִירָה וְכ'** m. (emp. preced.) *trouble, excitement*. Sifré Num. 157; Yalk. ib. 785 (play on מִירָה וְכ', Num. XXXI, 10) מִירָה וְכ' the place where they were in trouble (fear of the enemy).—[Yalk. Gen. 140, v. מִירָה וְכ'.—Y. Taan. II, 66<sup>a</sup> מִירָה וְכ', v. מִירָה וְכ'.]

**מִירָה וְכ'**, v. מִירָה וְכ'.

**מִירָה וְכ'**, v. מִירָה וְכ'.

**מִירָה וְכ'**, v. מִירָה וְכ'.

**מִירָה וְכ'**, **מִירָה וְכ'** m. pl. name of a *Persian festival*. Ab. Zar. 11<sup>b</sup> (v. Rabb. D. S. a. l. note); Y. ib. I, 39<sup>c</sup> מִירָה וְכ' a *Median festival*.

\***מִירְיָנָא**, **מִירְיָנָא** m. (Pers. tiryān, Lag.; v. P. Sm. 1508) *basket*. Pes. 88<sup>a</sup> (Ms. M. 'טירי', read 'טיר'; v. Rabb. D. S. a. l. note; Taan. 9<sup>b</sup> צנא).  
**מִירְכִי**, Esth. R. to I, 2 כטירכי מרכבו, a corrupt tautography; read: כמרכבו, v. מִרְכָּבָה.

**מִירָם**, v. מִירָם.

\***מִירְנָאָה** m. *Tirnaah*, surname of one R. Hānina. Kerith. 9<sup>a</sup>; (Ned. 57<sup>b</sup> מִירְנָאָה; ib. 59<sup>b</sup> מִירְנָאָה; Y. Peah II, 17<sup>d</sup> מִירְנָאָה; Y. Kidd. I, 60<sup>c</sup> bot. מִירְנָאָה; Y. Ber. III, 6<sup>d</sup> מִירְנָאָה).  
**מִירְסָאָה**, v. מִירְסָאָה.

**מִירְפָּא** m. (טָרָה) *document conferring the right of seizure of a debtor's property sold after the loan*, v. אִירְפָּא. B. Bath. 169<sup>a</sup> 'וב' ט' כל a *tirpa* which fails to contain the words, 'We have torn the note of indebtedness' &c. B. Kam. 9<sup>a</sup> 'וב' ט' show thy *t*, and I shall pay thee. Keth. 95<sup>a</sup> top.

**מִירְפָּס** v. מִירְפָּס.

**מִירְקָסוֹן**, v. מִירְקָסוֹן.

**מִירְשָׁא** m. (טִישׁ II) *secrecy*. Targ. Prov. XXI, 14.

**מִירְשָׁמוֹנְשָׁא**, **מִירְשָׁא** m. (טִישׁ I) *mire*. Targ. Ps. XL, 3.

**מִירְתָּה** *Teth*, name of the ninth letter of the Alphabet. Maas. Sh. IV, 11 ט' מִירְתָּה Y. ed. (Mish. a. Bab. ed. 'ט') if the vessel is marked *Teth*, it means *Tebel* (טָבֵל). V. ט'.

**מִירְמָכָא**, v. מִירְמָכָא.

**מִירְכִי**, v. מִירְכִי.

**מִירְכָּס** (emp. רָכַס) *to stamp, tread upon, press*. Cant. R. to III, 7 [read:] 'וב' ט' מִירְכָּסוֹר של אש טִירְכָּסוֹר וכו' they saw seven partitions of fire one pressing the other; Midr. Sam. ch. XVII טִירְכָּסוֹר (corr. acc.); (Yalk. Ex. 382; Yalk. Ps. 795 טִירְכָּסוֹר; Num. R. s. 11, Pesik. R. s. 15, Pesik. Hahod., p. 45<sup>a</sup>, v. טִירְכָּס).

*Pi*. מִירְכָּס 1) same.—Part. pass. מִירְכָּס *filled up*. Midr. Till. to Ps. XC, 2 מִירְכָּס מִירְכָּס a filled up place, *mound* (v. טִירְכָּס).—2) (v. next w.) *to equip*, v. טִירְכָּס.

**מִירְכָּס** ch. same, *Pa*. מִירְכָּס 1) *to press, squeeze, fit on*. Targ. Y. Lev. XVI, 4 [read:] מִירְכָּס.—2) (corresp. to b. h. אָסַר) *to fasten, to harness and load*. Targ. Y. Ex. XXVIII, 28. Targ. Y. I Deut. XXXIV, 8 (ed. Amst. טִירְכָּס *Pe*).—Part. pass. מִירְכָּס *harnessed, equipped*. Targ. Y. II Gen. XLIX, 19. Targ. II Esth. VI, 10 (some ed. מִירְכָּס *Ithpa*), v. טִירְכָּס.—V. טִירְכָּס.

**מִירְכָּסָא**, v. מִירְכָּסָא.

\***מִירְכָּסָסָא**, Lev. R. s. 12, beg., quot. in Ar., expl. מִירְכָּסָא, prob. meant for next w.; missing in eds.

**מִירְכָּסִין**, **מִירְכָּסִין**, v. next w.

**מִירְכָּסִים**, **מִירְכָּסִים** m. (τῆξιν; inflected like a native word, formed like מִירְכָּסִין, as if fr. טִירְכָּסִין) *order, array, order of battle; arrangement*. Pesik. Vayhi, p. 66<sup>b</sup> מִירְכָּסִים בִּנְיָמִין (ed. . . . בטִירְכָּסִין של . . . read: בטִירְכָּסִין, pl.) in the order in which kings go to war; Tanh. Bo. 4 'וב' ט' מִירְכָּסִין בטִירְכָּסִין; ed. Bub. ib. 4 'וב' ט' מִירְכָּסִין; Pesik R. s. 17 מִירְכָּסִין בטִירְכָּסִין (pl. constr.). Cant. R. to IV, 12 מִירְכָּסִין בטִירְכָּסִין in the order of a royal (regular) army. Ex. R. s. 8, end 'וב' ט' מִירְכָּסִין בטִירְכָּסִין in this consecutive order bring &c.; Tanh. Vaëra 9 מִירְכָּסִין בטִירְכָּסִין (corr. acc.). Midr. Till. to Ps. XC מִירְכָּסִין בטִירְכָּסִין under the order of prophecy. Num. R. s. 15 מִירְכָּסִין בטִירְכָּסִין (not בטִירְכָּסִין) in the array of power (arrogating power to themselves); Tanh. B'haäl. 14 מִירְכָּסִין בטִירְכָּסִין (corr. acc.). Ib. B'midb. 12 מִירְכָּסִין בטִירְכָּסִין they have a traditional order from the way their father Jacob arranged his funeral escort; ed. Bub. ib. 12 מִירְכָּסִין בטִירְכָּסִין אֲבִירָהּ. Cant. R. to II, 4 מִירְכָּסִין בטִירְכָּסִין (read . . . .) the heavenly array; a. v. fr.—2) (fem.) *garrison*. Y. Ab. Zar. I 39<sup>c</sup> מִירְכָּסִין בטִירְכָּסִין the garrison of Caesarea, v. מִירְכָּסִין.—Pl. מִירְכָּסִין, constr. מִירְכָּסִין, Sabb. 31<sup>a</sup> מִירְכָּסִין בטִירְכָּסִין court ceremonial. Pesik. R. s. 17, a. e., v. supra.

**מִירְכָּסָא**, v. מִירְכָּסָא.

**מִירְכָּסָא** (מִירְכָּסָא) m. (b. h.; טִירְכָּסָא) [*hanging drop*, emp. טִירְכָּסָא] *dew*. Taan. 3<sup>a</sup> מִירְכָּסָא בטִירְכָּסָא as to mentioning dew and winds in the prayer &c.—Ib. טִירְכָּסָא a fructifying dew; a. fr.—Pl. מִירְכָּסָא, Hag. 12<sup>b</sup> מִירְכָּסָא the upper chamber (store) of dews, v. מִירְכָּסָא. Lev. R. s. 28 מִירְכָּסָא injurious dews; a. fr.

**מִירְכָּסָא** ch. same. Targ. Is. XVIII, 4. Targ. O. Gen. XXVII, 28; a. fr.—Pl. מִירְכָּסָא. Targ. Y. Gen. I. c.; a. e.

**מִירְכָּסָא**, **מִירְכָּסָא**, v. טִירְכָּסָא.—[Targ. Y. Lev. XVI, 27, v. טִירְכָּסָא.]

**מִירְכָּסָא** m. (טִירְכָּסָא) 1) *a piece of cloth used as blanket*. Succ. 17<sup>b</sup> מִירְכָּסָא על גבי אֵסֶר Ms. M. a. Ar. (ed. לִירְכָּסָא) fit for a blanket over an ass.—2) *patch*. Ber. 43<sup>b</sup> מִירְכָּסָא על גבי אֵסֶר patch upon patch. V. מִירְכָּסָא.

**מִירְכָּסָא** I m. pl. *young*, v. טִירְכָּסָא.

\***מִירְכָּסָא** II m. pl. *inhabitants or descendants of Tela*. Kidd. 70<sup>b</sup> (prob. a nickname, v. מִירְכָּסָא).

**מִירְכָּסָא** m. (b. h.; טִירְכָּסָא) [*tender*], *lamb*. Hag. 9<sup>b</sup> מִירְכָּסָא בקרו ט' מִירְכָּסָא, v. מִירְכָּסָא; a. e.—Pl. מִירְכָּסָא. Y. Ber. IV, 7<sup>b</sup> top מִירְכָּסָא מִירְכָּסָא, v. מִירְכָּסָא. Ib.; Tam. III, 3 מִירְכָּסָא the (Temple) store for daily offerings; a. e.

\***מִירְכָּסָא** (מִירְכָּסָא) m. = טִירְכָּסָא. Targ. Y. Gen. XXXVII, 2 (ed. Amst. טִירְכָּסָא, corr. acc.)

\***מִירְכָּסָא** m. (preced. wds.) *brood*. Targ. Y. Deut. VII, 14 (prob. to be read מִירְכָּסָא).

**מִירְכָּסָא**, Targ. Y. Num. VI, 24. read מִירְכָּסָא.

**מִירְכָּסָא** moist, v. טִירְכָּסָא I.



הוא. Y. Yeb. XII, 12<sup>d</sup> bot. 'וכ' ו' הוא if he is young and she old. Lam. R. to I, 16 'וכ' ו' (not 'וכ' since I have a young slave &; a. fr.—Yeb. 114<sup>a</sup> top 'וכ' ו' *boys and girls*.—*Pl.* טלית, טלית, טלית, טלית. Targ. Joel II, 16. Targ. II Esth. I, 2 'וכ' ו' ed. Lag. boys and girls, v. supra.—Targ. Prov. I, 4; a. fr.—Sot. 33<sup>a</sup> 'וכ' ו' the boys (sons of the Highpriest) have won the battle; Y. ib. IX, 24<sup>b</sup>. Y. Meg. III, 74<sup>a</sup> bot. טלית. Y. Ter. VIII, 46<sup>b</sup> bot. 'וכ' ו' the boys of the Nasi's house; a. fr.—*Fem.* v. טלית.—2) = h. טלית *lamb*. Targ. Y. Ex. I, 15.—*Pl.* as ab. Targ. Y. Gen. XXX, 40. Targ. Ps. CXVIII, 27.—3) pr. n. m. *Tali*. Snh. 52<sup>b</sup>, v. אימרתא.

**טלית** f. (preced.) *childhood, youth*. Targ. Ps. LXXXVIII, 16 טלית Ms. (Levיתא, ed. טלית, incorr.). Targ. Job XXXVI, 14; a. fr.—Lev. R. s. 18, beg. Midr. Till. to Ps. IX 'וכ' ו' from childhood to old age.—Lam. R. to I, 16 *young woman*, v. טלית.

**טלית**, v. טלית.

**טלית**, v. טלית.

**טלית** f. (v. טלית II) *pleasure, enjoyment*. Targ. Y. II Gen. XLIX, 1 (Y. I טלית).

**טלית**, v. טלית.

**טלית**, v. טלית.

**טלית** pr. n., *the Cave of T'limon*, near the sea-shore of Judaea. Y. Dem. II, 22<sup>c</sup> (Hildesh. Beitr. p. 10 suggests טלית).

**טלית** m. (טלית = טלית) *box for papers, documents*. Gitt. 28<sup>a</sup>; B. Mets. 20<sup>b</sup> (Ms. F. טלית, Ms. R. 1 טלית, v. Rabb. D. S. a. l. note 400), v. טלית.

**טלית** f. (טלית) *cover, sheet, cloak* (similar to the Roman pallium, Gr. *παῖον*). Sabb. 147<sup>a</sup> טלית a cloak folded up and thrown over the shoulder. Men. 41<sup>a</sup> טלית a double-sized sheet worn by doubling it. Sabb. 138<sup>a</sup> טלית one must not make a tent on the Sabbath by spreading a double-sized sheet on poles so that the ends hang down. Kidd. 18<sup>a</sup> sq. (ref. to טלית, Ex. XXI, 8) since he spread his (bed-) sheet over her (v. טלית).—Esp. *Tallith, the cloak of honor, the scholar's or officer's distinction* (adorned with fringes according to Num. XV, 38 sq.); *the cloak of the leader in prayer*. Num. R. s. 8, end טלית *simlah* (Deut. X, 18), that means the cloak to which the show-fringes are attached. Gen. R. s. 36 (ref. to טלית, Gen. IX, 23) therefore was Shem privileged to wear the Tallith &c. Ex. R. s. 27 ונטל . . . נחמנה . . . when one has been appointed to an office and has taken the *T.*, he must not &c.; a. fr.—*Pl.* טלית, טלית. Sabb. 147<sup>a</sup> ed. (Ms. M. sing.). Tanh. Korah 2; Num. R. s. 18, beg. טלית cloaks all of purple blue; Y. Snh. X, 27<sup>d</sup> bot. טלית, ed. Krot. טלית (corr. acc. or טלית). Zab. IV, 5 if ten sheets are placed above one another. Ib. 7; Sabb. 93<sup>a</sup>.

**טלית** ch. same. 1) *sheet*. Targ. Y. Ex. XXII, 26 (ed. Amst. טלית, Var. טלית).—2) *the Tallith*. Koh. R. to IX, 5 טלית (Ber. 18<sup>a</sup> (הכלהה). Ib. טלית, v. טלית.

**טלית** f. (v. טלית) *young; girl*. Targ. Y. Gen. XXXIV, 4 (ed. Amst. טלית); a. fr.—Yeb. 114<sup>a</sup>, v. טלית.—Y. ib. XII, 12<sup>d</sup> bot. 'וכ' ו' if she is young and he old. Lam. R. to I, 16 (v. טלית).—*Pl.* טלית, טלית. Targ. II, Esth. I, 2 טלית ed. (ed. Lag. טלית). Targ. Prov. IX, 3 טלית ed. Lag. (ed. Wil. טלית, corr. acc.). Ib. XXXI, 15; a. fr.

**טלית**, pl. טלית, v. טלית.

**טלית** (b. h.; cmp. טלית, טלית) 1) *to hang over, (of liquids) to form drops*; v. טלית.—*Part. pass.* טלית, f. טלית a) *hanging*. Y. Ab. Zar. IV, 44<sup>a</sup> bot. [read:] טלית שם טלית that there should not have been there (in the vat) one drop hanging (which drops down on being touched or shaken). b) (with טלית, denom. of טלית) *blessed with dew*. Taan. 24<sup>b</sup>; Y. Yoma V, 42<sup>c</sup> top.; Lev. R. s. 20; Tanh. Ahäre 3; ed. Bub. ib. 4, v. טלית.—2) *to be movable*, v. טלית.—3) *to cover*, v. טלית.

**טלית** I ch. same, *Pa.* טלית *to make a screen; to cover, screen*. Targ. I Kings VI, 9 (h. text טלית). Targ. Y. Ex. XL, 21 (O. *Af.*; h. text ויטל). Ib. XXV, 20 טלית (O. טלית); a. fr.—Succ. 31<sup>a</sup> (a beam) טלית Ms. M. (ed. טלית only) which one stole and put upon it the covering of the Succah, v. טלית.—*Part. pass.* טלית, f. טלית B. Kam. 50<sup>b</sup> טלית because the cave is roofed. Ib. טלית which are uncovered.—*Transf. to obscure*. Sabb. 78<sup>a</sup> טלית they heal (the eye-sore) but dim the eye-sight.

*Af.* טלית 1) same, *to cover*, v. supra. Targ. Is. IV, 5, sq.; a. fr.—2) *to find shelter*. Dan. IV, 8.

*Itkpa.* טלית *to be covered*. Targ. Ps. LXVIII, 14 טלית (some ed. טלית, v. supra). Targ. I Chr. II, 55.

**טלית** II (v. טלית I), *Pa.* טלית, *Af.* טלית *to play, sport*, Succ. 53<sup>a</sup> טלית לוי היה טלית Ar. (ed. טלית, v. Rabb. D. S. a. l. note 200) L. was sporting . . . with eight knives. B. Bath. 91<sup>b</sup> טלית נחמנה Ar. (ed. טלית, Var. טלית or טלית, v. Rabb. D. S. a. l. note 40) I remember that boys and girls enjoyed themselves &c. *Itkpe.* טלית same. Kidd. 21<sup>b</sup> טלית, v. טלית.

**טלית** III, *טלית* m. (טלית I) (=h. טלית) *shade, shadow*. Targ. Koh. VIII, 13 (some ed. טלית). Ib. VI, 12. Targ. Ps. XCI, 1; a. fr.—2) (cmp. טלית, טלית, טלית) *cover of twigs, reeds &c.*; in gen. *ceiling, cover, screen*. Targ. Ps. XXVII, 5; a. fr.—Ber. 19<sup>a</sup> טלית מ' (Ms. M. טלית) a reed fell down from the ceiling. Ib. 48<sup>a</sup> טלית מעיקרא כשורא B. Kam. 66<sup>b</sup> טלית formerly it was named *beam*, now *ceiling*, v. טלית.—*Pl.* טלית Targ. Job XL, 21, sq. (h. text טלית).

**טלית** *to bend, press*, esp. (corresp. to h. טלית) *to take undue advantage of, to oppress*. Targ. Y. Lev. V, 21. Targ.



Ps. CXIX, 122; a. fr.—Part. pass. טלרים (טלרים). Targ. Y. Deut. XXVIII, 33. Targ. Ps. CIII, 6 (some ed. incorr. טלרים); a. e.—Lev. R. s. 12 (ref. to Prov. XXIII, 35) טלרים ליה וכו' they overcharge him (in his drunkenness), and he knows it not &c.

Pa. טלרים same. Targ. I Chr. XVI, 21.

**טלמא**, v. טלמא I.

\***טלמיןא** m. (v. טלמא I) *cake-baker*. Koh. R. to V, 10. [Y. Snh. II, 20<sup>c</sup> bot. מנחם טלמא, perh. מנחם טלמיןא.]

**טלמסן**, v. טלמסין.

**טלני** m. pl. (טלני II) [*sporters*,] *night demons, urchins*. Targ. Cant. III, 8. Ib. IV, 6. Targ. Koh. II, 5. Targ. Y. Num. VI, 24 טלני (corr. acc.)

**טלניתא**, v. טלניתא.

\***טלנס**, Cant. R. to VII, 8 ט' כמין, read: כמין טלנס like the inundation of the Nile (so did the fire spread from the furnace when it was broken through); v. אוקריי. [The entire passage from כרצד to אוקריי belongs to VII, 9, after the words: מכאן שנפרץ חכבשן; v. פלגטרא.]

**טלע** I (b. h. טלע; cmp. טלל) [*to hang over, incline, to halt*.]

*Af.* טלע same. Targ. Gen. XXXII, 32, v. טלח. [Yeb. 39<sup>b</sup> וכו' טלע turn thy right foot towards her and he did so, Rashi; v. next w.]

*Ithpe.* טלע *to become lame*. Meg. 22<sup>b</sup>; Taan 25<sup>a</sup>; Succ. 53<sup>a</sup>.

**טלע** II (cmp. preced.) *to loosen, untie*. Targ. Ruth IV, 7; 8 (h. text טלע). Targ. Lam. IV, 3 (h. text וזלץ).

*Ithpe.* טלע *to be untied, taken off*. Targ. Y. Deut. XXIX, 4.—Yeb. 39<sup>b</sup> וכו' טלע ed. (Ar. לך) have the shoe of thy right food untied (for her); וכו' וטלע ליה Ar. and he loosened the shoe of . . . , and she took it off (ed. וטלע ליה and he had his shoe . . . loosened &c.); [other interpret., v. preced.].

*Af.* טלע *to untie*, v. supra.

**טלף** c. (cmp. טלף) [*glittering, pealing*,] *hoof*, esp. (b. h. פריסה) *cloven foot*. Ex. R. s. 18 beg. B. Bath 75<sup>b</sup>; Kidd. 22<sup>b</sup> וכו' טלף if he seized the animal by its hoof.—*Du.* טלפון, pl. טלפין, טלפין, טלפין. Bekh. 44<sup>a</sup>; Tosef. Par. II (I), 2.—Par. II, 2 וכו' טלפין; Bekh. l. c. טלפין (corr. acc.). Nidd. VI, 9 ט' לוי has cloven feet. Ruth R. to III, 13 טלפין by the hoofs of my horse (counting his steps, I know the distance); Koh. R. to VII, 8 (v. next w.).—Y. Snh. X, 28<sup>d</sup> bot. טלפין ואין טלפין (is she not clean for you, fit to be your wife)?—Midr. Till. to Ps. XVIII, 11 טלפין וכו' the hoofs of their horses fell off; a. e. [Tosef. Ukts. II, 10 טלפין Var., v. מילפפון.]

**טלף, טלפא, טלף** ch. 1) same. Pl. טלפין, טלפין, טלפין. Targ. Lev. XI, 3; a. fr.—Y. Hag. II, 77<sup>b</sup> bot. טלף by counting the steps of my horse &c.,

v. preced.—Denom. טלף, טלף, טלף *with cloven foot, cloven*. Targ. Lev. l. c.—Targ. O. Deut. XIV, 6; a. fr. (v. Berl. Targ. O. II, p. 34).—2) (dial. for טלפון) *beans*. Ned. 66<sup>b</sup> a Babylonian asked his Palestinian wife טלף ליה חרי טלף cook for me two (a few) beans, and she cooked two feet (Rashi); [anoth. interpret.: she cooked for him just *two beans* and no more; marginal emendation טלפון חרי חרי טלף.]

**טלפוןא**, v. טלפוןא.

**טלפירא**, Y. Shek. VIII, beg. 51<sup>a</sup> לט', read אפלטירא.

**טלן** (cmp. טלל) *to cast, throw*. Targ. Ps. LV, 23; Targ. Lam. II, 1; a. fr. (h. text וטלן).—Gen. R. s. 75 וטלן . . . טלן he took off the purple cloak and threw it down before him. Y. Yeb. XII, 12<sup>d</sup> top; Y. Sabb. VI, 8<sup>a</sup> bot. [read:] דחליטרא דחליטרא pitched it into a confectioner's shop. [Targ. Y. II, Ex. XXI, 18, v. *Ithpa.*]

*Pa.* טלן same, also *to cast away, reject*. Targ. Ps. LI, 13 (ed. Lag. *Pe.*).—Y. Sabb. l. c. וטלן ליה; (Y. Yeb. l. c. מטלן). Y. Keth. XII, 35<sup>a</sup> גרמיה טלן threw himself down; (Y. Kil. IX, 32<sup>b</sup> top וטלן); a. e.—Part. pass. וטלן. Targ. Y. Lev. XVII, 15.—Y. Snh. VII, end, 25<sup>d</sup> דאיתן טלן they have been thrown into the sea. Lam. R. to I, 1 רבתי (3 חרי מאד) וכו' טלן, v. מרוקא.

*Ithpa.* וטלן, *Ithpe.* וטלן *to be thrown, to be cast away*. Targ. Job III, 4, v. אטלן. Targ. Y. II Ex. XXI, 18 [read:] וטלן, or וטלן (h. text וטלן). Targ. Ps. XXII, 11.—Y. Sot. V, 20<sup>b</sup> bot. א' עלוי it was thrown upon him, i. e. a penalty was imposed &c.

\***טלריותא** f. (prob. dial. for טלל, cmp. Syr. טלר P. Sm. 1482) *soldier's iron shoe*. Targ. I Kings II, 5 (h. text מנעל).

**טלף**, v. טלף ch.

**טמא** or **טמא** m. (=טמא, v. M. Kat. 18<sup>a</sup> quot. s. v. טמא, a. T'shuboth G'onim ed. Cassel, p. 22<sup>a</sup>) *reason, argument* (on the cause of grief), *consolation*.—Pl. טמא, or טמא.—ט' gathering of comforters around the mourner in his house or at the place of worship. Ber. 6<sup>b</sup> דבר וכו' (Ar. טמא, T'shub. G'onim l. c. טמא) the merit of attending the mourner's gathering lies in the silence (which must be observed until the mourner begins to speak). Snh. 113<sup>a</sup> [read:] ט' למשאל ביה ט' (v. Rabb. D. S. a. l. note), v. טמא.

**טמא I (טמא)** (b. h.; cmp. טמא) [*to be filled up, inaccessible*,] *to be unclean*; v. טמא II.

*Pi.* טמא (טמא) 1) *to make unclean, to soil, defile*. Yoma 39<sup>a</sup> וכו' טמא עצמו מעט טמאין וכו' if a man begins to defile himself a little (through sin), he will soon be defiled largely. Yad. III, 5, a. fr. אר דידים טמא their handling makes the hands unclean (washing the hands is required after handling them). Kel. I, 1; a. v. fr.—2) *to declare unclean*. Toh. VI, 2. Eduy. I, 11; a. v. fr.—Makhsh. VI, 2 טמא; Y. Dem. V, 24<sup>d</sup> טמא.

*Nif.* וְהָיָה טָמֵא, *Hithpa.* הִתְטַמָּא 1) *to become unclean, to be made unclean.* Ukts. I, 1 מִטְמֵא וּמִיִּטְמֵא eventually makes unclean and becomes unclean. Kel. II, 1 מִיִּטְמֵאֵין לִיהּ וּכְ (ed. Dehr. 'מִיִּטְ') are fit to become unclean and to make unclean. Ib. וּמִיִּטְמֵא מֵאֲחֻרֵיהֶן וְאֵינֶן מִיִּטְ וּכְ (Mish. ed. (Talm. ed. 'מִיִּטְ') may be made unclean through their backs (touching uncleanness), &c. Ib. VI, 4 וְנִקְבָּאֵי and which became unclean; a. v. fr.—Yoma 38<sup>b</sup> [read:] בֵּא לְטָמֵא (v. Rabb. D. S. a. l. note) to him who is willing to defile himself, doors are open; Sabb. 104<sup>a</sup>; Ab. Zar. 55<sup>a</sup>; Men. 29<sup>b</sup>.—2) *to make one's self unclean* by handling a corpse &c. (v. Lev. XXI, 1, sq.). Yeb. 60<sup>a</sup> לֹה מְטַמֵּא he (the priest) may attend to her burial; a. fr.

**טָמֵא** ch. same, v. טָמֵר.

**טָמֵא II** m., **טָמֵא** f. (b. h., v. preced. art.) *unclean, levitically impure, forbidden.* Kel. XII, 2 ט' טָמֵא whatever is attached to an object which is fit to become unclean, may become unclean. Ib. 1 ט' טָמֵא a ring used by man may eventually become unclean; a. v. fr.—Hull. VII, 5 ט' דג a fish forbidden to eat. Ib. 6 ט' טָמֵא (בהמה) a forbidden animal; a. v. fr.—Ab. Zar. 39<sup>a</sup> (referring to 'the ass of the sea', v. תָּמֵר, a. 'the ox of the sea', v. תֹּרֵא) ט' טָמֵא what is unclean (on land) is clean (in water) &c. — טָמֵא מֵר = b. h. לְמֹר, *one made unclean through a corpse.* Pes. 19<sup>b</sup>; a. fr.—*Pl.* טָמֵאֵין, טָמֵאֵים; f. טָמֵאֵר. Hull. VIII, 6. Pes. 17<sup>a</sup>. Kel. XI, 8; a. v. fr.—טָמֵאֵר, v. supra. Pes. 66<sup>b</sup>; a. fr.

**טָמֵא** ch. same, v. טָמֵר.

**טָמֵאֵשׁ** m. (טָמֵשׁ) *putting in ashes.* Esth. R. to I, 4, v. טָמֵאֵשׁ.

\***טָמְדִירָא** pr. n. pl. *Tamduria*, in Babylonia (?). Ab. Zar. 39<sup>a</sup> (Ms. M. טָמְדִירָא, v. Neub. Géogr. p. 392).

**ט' בִּירֵא, טָמֵר**, v. preced.

**טָמֹס**, v. טָמוֹס.

**טָמוֹעַ** m. (טָמוֹעַ) *sinking, sun-set.* Targ. Ps. CIV, 19 (טָמוֹעַ) (Ms. טָמוֹעַ).

**טָמוֹר** m. (טָמוֹר, v. טָמוֹרָא) *hiding place, refuge.* Targ. Ps. XXXII, 7. Targ. Job XXII, 14 ed. Lag. (ed. טָמוֹר, v. טָמוֹר). [Targ. Ps. XIX, 13 טָמוֹרוֹת ed. Lag., v. טָמוֹר.]

**טָמוֹרָא, טָמוֹרָא**, v. sub טָמוֹר.

**טָמוֹרָא**, v. טָמוֹר.

**טָמוֹרָא**, v. טָמוֹר.

**טָמוֹרָא**, v. טָמוֹר.

**טָמֵא, טָמֵא** = h. טָמֵא, *to be, become unclean.* Targ. Ps. CVI, 39 טָמֵאֵי (some ed. incorr. 'טָמֵר').

*Pa.* טָמֵר *to make unclean.* Targ. Y. II Num. XII, 12.—Targ. Mic. II, 10 לְטָמֵרָא ed. Lag. (ed. לְטָמֵרָא corr. acc.) in order to defile her.—Hull. 3 לְטָמֵרָא

... the person will make the knife unclean and then the knife will make the flesh unclean. Pes. 79<sup>a</sup> וְכִי יִטְמֵא לִיהּ וּכְ which affects only the flesh, but not the person. (Ms. M. מִיִּטְמֵא... לְטָמֵר, *Ithpe.*) Ib. 67<sup>b</sup> טָמוֹרָא makes unclean; a. fr.

*Ithpe.* אִיִּטְמֵא, *to be made unclean.* Hull. 2<sup>b</sup>; a. e.

**טָמֵא, טָמֵא** m., constr. (preced.) *unclean.* Targ. Num. V, 2, a. fr. טָמֵא II.—Pl. f. טָמֵרָא. Targ. Y. Deut. XIV, 4 [read:] עֲרֵבָרִי ט' (v. Bekh. 7<sup>a</sup>) offsprings of unclean mothers.

**טָמֵא** m. (טָמֵא, emp. טָמֵא, [substantial], bone.—*Pl.* טָמֵא, (טָמֵא), טָמֵא, v. אוֹבָא, v. שְׂרִיק ט'—(an imprecation) whose bones be ground to dust. Lev. R. s. 25; a. fr.—[Tosef. Ohol. XVII, 3 מְלֹא טָמֵא, v. לְטָמֵא.—]—pr. n. pl. *Shum T'mayya*, in Babylonia. B. Bath. 153<sup>a</sup> (Ms. M. 'שִׁטְמֵי'; oth. Verss. v. Rabb. D. S. a. l. note).

**טָמֵא, טָמֵא**, v. טָמֵא.

**טָמֵא, טָמֵא**, v. next w.

**טָמֵא, טָמֵא** m. (τραπεζιον) *treasury, esp. Roman aurarium, fiscus.* Lev. R. s. 19 לְטָמֵא confiscated their property for the fiscus. Ib. s. 11, a. e. ט' גְּבֵאֵי tax collector; Ruth R. introd. end טָמֵאֵין (insert גְּבֵאֵי). Gen. R. s. 61 טָמֵא אֶרֶץ מִצְרַיִם לְטָמֵא until it was found by calculation that the entire land of Egypt would be forfeited to the treasury (for its indebtedness to the Jews); Yalk. ib. 110; (Meg. Taan. ch. III שְׂרִיקָא עַד שְׂרִיקָא shall be set on fire at public expense; a. fr.—Esth. R. to I, 2 טָמֵאֵין, read טָמֵא, v. טָמֵאֵין.

**טָמֵא, טָמֵא**, v. טָמֵא. *Pa.*

**טָמֵא** f. (טָמֵא) *a place for chafing dishes*, contrad. to טָמֵא cooking stove. Y. Sabb. IV, end, 7<sup>a</sup>.

**טָמֵא, טָמֵא** m. (ταμιακός, tamiacus) *belonging to the imperial treasury, tamiaca (praedia), crown-lands, imperial domains.* Esth. R. introd. טָמֵא אַתָּם you are crown property (God's own people); הֲלוֹקָה לֹה עֲבַד מִן הַטָּמֵא (read וְדָם שֶׁל בָּרִי, abbr. שֶׁל בָּרִי, for שֶׁל בָּרִי) does not he who takes to himself a slave from the crown lands forfeit his life? Ib. (ref. to Esth. VIII, 7) עַל רִפְשֵׁט because he stretched forth his hand against crown property (the Jews).

**טָמֵא** m. (variously corrupted) same. Pesik. Vayhi, p. 7 ט' הֵן דְּמִלְכָּא שְׂרִי ט' where the king resides (in the seventh heaven) there is the crown property (which must not be desecrated by symbolical representations); Num. R. s. 12; Cant. R. to VI, 4; [Esth. R. to I, 2 טָמֵאֵין, v. טָמֵאֵין.]

**טָמֵא, טָמֵא** m., **טָמֵא** c. (טָמֵא, v. טָמֵא) *hidden, secret;* (also as noun) *secrecy.* Targ. I Sam. X, 22. Ib. XXI, 3 (h. text אֶלְמִי טָמֵא); a. fr.—טָמֵא *to live hidden.* Y.

Shebi. VIII, 38<sup>b</sup> top. Y. Dem. I, 21<sup>d</sup> bot. עברת כמירה (not נִסְתָּר), was hidden with them; Y. Shek. V, 48<sup>d</sup> top. כמירה.—Pl. נִסְתָּרִין, f. נִסְתָּרִין. Targ. Josh. VII, 21. Targ. Ps. XLIV, 22. Ib. XIX, 13 (ed. Lag. כמירה). Targ. Gen. XLI, 45 (v. Berl. Targ. O. II, p. 15).

**שָׁמַם** (v. שָׁמַם I) *to fill up, stop*. Sabb. 73<sup>b</sup>; 81<sup>b</sup> נִסְתָּמָה filled it up. V. שָׁמַם.

**שָׁמַם** ch. same. Targ. O. Gen. XXVI, 15; 18 נִסְתָּמִין (ed. Berl. נִסְתָּמִין; Y. נִסְתָּמִין, corr. acc.). Targ. II Kings III, 19.—Gitt. 68<sup>a</sup> וְנִסְתָּמִין and filled the pits up. Yeb. 63<sup>a</sup> 'fill up a hole in the wall (in time) &c.—Part. pass. נִסְתָּמָה, נִסְתָּמִין. M. Kat. 4<sup>b</sup> לְמִכְרָא נִסְתָּמָה to dig up a channel the source of which is choked up.

**Itlpe.** נִסְתָּמָה *to be covered up, buried*. Meg. 27<sup>b</sup> רְדִיטָה that thou be buried in silk. Ib. 'וכ' until he was covered up with the silk garments (put upon him while he was asleep).

**Palp.** נִסְתָּמָה *to close around, to close*. Targ. Jud. III, 22 (h. text נִסְתָּר). Targ. Y. Deut. XXIX, 3. Targ. Is. VI, 10. נִסְתָּמָה ed. Lag. (ed. נִסְתָּמָה, corr. acc.); a. e.—Part. pass. נִסְתָּמָה. Ib. XLIV, 18.

**Itlpalp.** נִסְתָּמָה *to be closed*. Ib. XXXII, 3. Targ. Ps. CXIX, 70 Regia (ed. נִסְתָּמָה).

**שָׁמַם** (b. h.; cmp. preced.) *to hide, store away, preserve*, esp. *to keep dishes warm* for the Sabbath. Sabb. II, 7 נִסְתָּמִין אֶת הַחֲמִין you may put warm dishes in the chafing stove &c. Ib. IV, 1; a. fr.—Makhsh. I, 6 'וכ' if one hides his fruits in water against thieves.—Koh. R. to X, 8 'וכ' that he buried it there; a. e.—Part. pass. נִסְתָּמִין. B. Kam. 5<sup>b</sup>, a. e. 'וכ' damage caused to things hidden in a pile to which fire was set. Gen. R. s. 88 'וכ' he (Jacob) was hiding (before Esau) in the house of Eber; Meg. 17<sup>a</sup> נִסְתָּמִין (Ms. M. נִסְתָּמִין, v. Rabb. D. S. a. l. note); a. fr.

**Nif.** נִסְתָּמָה *to be hidden, to hide one's self, to be stored up*. Ib. בבית עבר, v. supra. Lev. R. s. 3 'וכ' and the words of the Law shall be stored up in thy mouth. Pesik. R. s. 4 במערה נִסְתָּמָה sought protection in a cave; a. e.

**Hif.** נִסְתָּמִין 1) *to hide, keep*. B. Kam. 61<sup>b</sup> שֶׁנֶּחֱסֵם לֵהֱסִיב which it is customary to hide in the stack. B. Mets. 61<sup>b</sup> ... נִסְתָּמִין he must not keep his weights in salt (by which they gain in weight); a. fr.—Part. pass. נִסְתָּמִין, v. supra.—2) *to hide one's self, lie in wait*. B. Kam. 79<sup>b</sup> 'וכ' if he has been seen hiding himself in the woods (waiting for a chance to steal).

**שָׁמַם** ch. same. Targ. Job XIV, 13 Ms. (ed. נִסְתָּמָה). [Targ. Esth. V, 14 נִסְתָּמִין, Buxt., some ed. נִסְתָּמָה, read with ed. Lag.: נִסְתָּמִין, נִסְתָּמִין.—Targ. Y. Gen. XXVI, 15; 18, v. נִסְתָּמִין.]

**שָׁמַם**, Y. Dem. II, end, 23<sup>a</sup>, read: נִסְתָּמִין, v. נִסְתָּמָה.

**שָׁמַם** (cmp. נִסְתָּמָה) *to hide, sink* (cmp. נִסְתָּמָה I).

**Nif.** נִסְתָּמָה *to be hidden, sunk, to be mixed up beyond recognition*. Kidd. 70<sup>b</sup> נִסְתָּמָה בבחורה and all of them have been lost among the priesthood (can no longer be

distinguished from original priests). Ib. 71<sup>a</sup> a family נִסְתָּמָה (or נִסְתָּמָה) once mixed with Israelites beyond traces of genealogical disabilities, shall remain so (shall not be traced up). Keth. 14<sup>b</sup>, v. נִסְתָּמָה; a. e.

**שָׁמַם** ch. same, 1) *to sink, be covered up*. Targ. Lam. II, 9 (h. text נִסְתָּמָה). Targ. Y. Num. XXVI, 11. Targ. Ps. LXIX, 3; a. e.—2) (of the sun) *to set*. Targ. Y. Gen. XV, 17; a. fr.—3) *to cover up, bury*. Targ. Y. Ex. XV, 4; 12. Targ. Job XXXI, 33; a. e.—Part. pass. נִסְתָּמָה a) *hidden, buried*. Ib. III, 16 (h. text נִסְתָּמִין); a. e.—b) *darkened, obscured*. Ib. III, 16 (h. text נִסְתָּמִין); a. e.—one whose planet is obscured, hapless fellow. Koh. R. to VII, 15. Ib. XI, 9; a. e.—4) (cmp. נִסְתָּמָה) *to be inaccessible to argument, to be dull*. Targ. Job XVIII, 3 (נִסְתָּמִין; not נִסְתָּמָה; Ms. Var. נִסְתָּמָה, v. נִסְתָּמָה; h. text נִסְתָּמִין). Pa. נִסְתָּמָה *to sink, bury*. Ib. XL, 13 Ms. (ed. Pe.).

**Itlpa.** נִסְתָּמָה *to be sunk*. Targ. Job XXXVIII, 6 Ms. (ed. נִסְתָּמִין).

**שָׁמַם** (v. preced.) *to hide, preserve, guard*. Targ. Gen. XXXV, 4 (h. text נִסְתָּמִין); a. fr.—Part. pass. נִסְתָּמִין q. v.

**Pa.** נִסְתָּמָה, Af. נִסְתָּמָה *to hide, withhold, keep removed*. Targ. Is. XXIX, 10. Targ. Ex. II, 2; a. e.—Part. pass. נִסְתָּמִין, v. infra.

**Itlpa.** נִסְתָּמָה, **Itlpe.** נִסְתָּמִין *to be hidden, hide one's self*. Targ. Gen. III, 8; a. fr.—B. Kam. 57<sup>a</sup> כִּי־נִסְתָּמָה when he hides himself from people; ib. 79<sup>b</sup> דָּקָא נִסְתָּמָה מינייהו Ms. M. (ed. נִסְתָּמִין, incorr.; Ms. H. נִסְתָּמִין). Ib. נִסְתָּמִין אֶת־מִצְוֵי־יְיָ; a. e.—Gitt. 56<sup>b</sup> מִי־לֵב נִסְתָּמִין (or נִסְתָּמִין, v. supra) hidden treasures. —[Tosef. Sabb. XVII (XVIII), 19 נִסְתָּמִין אֶת־זֶכֶּר, ed. Zuck., a corrupt tautography of אֶת־זֶכֶּר.]

**שָׁמַם** (cmp. preced.; corresp. to h. נִסְתָּמָה) *to dip, immerse*. Targ. Y. Ex. XII, 22; a. fr.—Part. pass. נִסְתָּמִין. Targ. Ps. LXXX, 6 (not נִסְתָּמָה).

**Pa.** נִסְתָּמָה same. Targ. Ruth II, 14 (ed. Amst. Pe.); a. fr.—Snh. 110<sup>a</sup> bot. נִסְתָּמָה במִיָּה Ar. (ed. נִסְתָּמָה במִיָּה) and dipped it in water. B. Bath. 74<sup>a</sup> נִסְתָּמָה Ar. (ed. נִסְתָּמָה, v. Rabb. D. S. a. l. note 6). Gitt. 69<sup>a</sup> 'וכ' נִסְתָּמִין (or נִסְתָּמִין) and let him dip them &c.; a. e.—Part. pass. נִסְתָּמִין *bathed, washed*. Targ. Job XXIV, 8 (ed. Wil. נִסְתָּמִין Itlpa.).

**Itlpa.** נִסְתָּמָה, **Itlpe.** נִסְתָּמִין *to be dipped, to sink*. Targ. Ps. LX, 10. —Succ. 10<sup>b</sup> 'וכ' נִסְתָּמָה (Ms. M. נִסְתָּמָה, cler. error for נִסְתָּמָה) his garment became soaked with water.

**שָׁמַם**, Lam. R. to I, 17, read נִסְתָּמָה, v. נִסְתָּמָה II.

**שָׁמַם**, v. נִסְתָּמָה.

**שָׁמַם**, v. נִסְתָּמָה.

**שָׁמַם**, v. נִסְתָּמָה.

**שָׁמַם** m. (נִסְתָּמָה, v. נִסְתָּמָה, cmp. נִסְתָּמָה I) *tamburine, taborin*. Sot. 49<sup>b</sup>.

**שָׁמַם** (I נִסְתָּמָה) adv. *with a load of grief, in trouble*. Targ. Job XVII, 16 (Regia נִסְתָּמָה; נִסְתָּמָה).

h. text (פֿרי).—Kidd. 7<sup>a</sup>, a. fr. מלמרחב ארמלא Ar. led. 7<sup>a</sup> it is better to dwell in grief than to dwell in widowhood, i. e. a woman prefers an unhappy married life to singleness.

**טנדיסין**, v. טינדיסין.

**טנדס\***, Pirké d'R. El. ch. XLI כט', v. טורוס.

**טנרפת, טנרפא, טנר**, v. טנר.

**טניז** *the second element of the word* טניז, phonetically representing טניז, the act of *spinning*, and טניז, the act of *weaving*. Y. Kel. IX, end, 32<sup>d</sup>, v. טניז.

**טני** m. (b. h. טניא, emp. טניא I) [*traveller's load*, 1] *T'ni*, a certain dry measure. Tam. III, 8, v. תרקב. Ib. 9. — 2) *travelling box, basket*. Kel. XII, 3 ו'כ' the metal cover of a box; physicians' medicine box. Ib. XIV, 6; XVI, 7; Tosef. ib., B. Mets. II, 9 כסיטנא (corr. acc.); ib. IV, 11. — Y. Sot. IX, 24<sup>b</sup> bot. לרוך ט' ו'כ' Bab. ib. 48<sup>b</sup> ב' Ar. (ed. אר'טני q. v.) into a box made of lead and filled with barley husks.

**טניס**, v. טאניס.

**טניף**, v. טניף.

**טניר**, Y. Kil. IX, 32<sup>c</sup> top, read: מניר, v. טניר.

**טנין** (emp. טנין) *to be moistened and softened*, (of grains) *to be easily pealed in grinding*. Makhsh. III, 4 ו'טנין and the wheat grew prepared for grinding. [Tanh. Vayiggash 9 טנין some ed., read טנין.]

**טנין** *to prepare for grinding*. Makhsh. I. c. טנין if one prepares wheat by mixing with sand; ib. 5 טנין with dried clay.—Part. pass. טנין, f. טנין, M. Kat. 6<sup>b</sup> טנין moist and fat soil, opp. טנין.

**טנין** same. Makhsh. I. c. טנין (or טנין) (fr. טנין). Ib. 5 טנין Mish. ed. (Talm. ed. טנין). Tosef. ib. II, 2 טנין ed. Zuck. (Var. טנין). Tosef. Shebi V, 16 (twice) טנין (Var. טנין), (once) טנין; Y. ib. VII, beg., 37<sup>b</sup> טנין טנין (read: טנין טנין); ib. (repeatedly) טנין (corr. acc.).

**טנין** ch. same, 1) *to moisten*. Targ. Job III, 5 (h. text טנין, Regia טנין).—2) (emp. our *to drivel*, Germ. *geifern*) *to be jealous, zealous, agitated* (corresp. to h. טנין). Targ. Ps. LXXIII, 3. Targ. Prov. III, 31; a. fr.

**טנין** 1) *to moisten*. Y. Pes. VII, 30<sup>a</sup> top טנין to mix the wheat with moist sand is forbidden, v. preced. — 2) *to be jealous &c.* Targ. Ps. XXXVII, 1 טנין Ms. (ed. טנין Pe., טנין Af.). Targ. Job XXXVI, 33 טנין (Ms. טנין) attacking each other in the heat of discussion (emp. טנין טנין, s. v. טנין).

**טנין**, v. supra.

**טנינא, טנינא** f. (preced.) *jealousy, zeal, agitation* (corresp. to h. טנין). Targ. Ps. LXIX, 10. Targ. Job V, 2. Targ. II Esth. V, 8 (Var. טנינא, טנינא). Ib. VII, 4 (h. text טנין); a. fr.

**טנינא** f. same. Targ. Ps. LXXIX, 5.

**טנין** (b. h.; emp. טנין) *to be soiled*.

**טנין** *to soil* with excrements, secretions &c.; *to secrete* (blood or mucus from the womb). Pesik. Par., p. 40<sup>b</sup> טנין that made a nuisance in the palace &c. Bekh. 20<sup>a</sup>, a. e. טנין an animal secreting from the vagina (an evidence of birth or abortion). B. Kam. 3<sup>a</sup> טנין the animal soiled fruits (by rolling in them). Tosef. Joma V (IV), 5 טנין that his feet may not soil his garments; a. fr.—*Part. pass.* טנין, טנין; pl. טנין, טנין, טנין, טנין, טנין, טנין. Y. Snh. X, 27<sup>d</sup> top. Cant. R. to II, 8; a. fr.

**טנין**, טנין, *Nif. טנין to be soiled, defiled*. Y. Yoma VIII, 44<sup>d</sup> טנין (or טנין) if his feet became muddy. — Y. Ber. I, 3<sup>c</sup> bot. טנין בבנין. — Y. Ber. I, 3<sup>c</sup> bot. טנין, ed. Ven. נטפו, ed. Krot. נטפו, v. טנין see these hands which have not been in the least soiled by misappropriating the Temple funds.

**טנין** ch. same. Part. pass. טנין. Sabb. 57<sup>a</sup> טנין they were soiled with dirt (Rashi: טנין *Ithpa*).

**טנין** *to soil, pollute*. Targ. Cant. V, 3 (ed. Lag. טנין, read: טנין). Targ. Job III, 5 (v. טנין). Targ. Y. Num. XXXV, 33. [Ib. טנין; Targ. Y. Deut. XXI, 23 וראי, prob. to be read: טנין, טנין, Bekh. 20<sup>a</sup> טנין it has certainly not had any secretion indicative of birth, v. preced.]

**טנין** *to be soiled, defiled*. Targ. Lam. IV, 14. Targ. Job. XVIII, 3 (v. טנין). Targ. Ps. CVI, 38; a. e.—Sabb. 57<sup>a</sup>, v. supra. B. Bath. 82<sup>b</sup> טנין פירי the fruits are soiled (will rot, when falling on moist plants).

**טנין**, v. טנין.

**טס**, v. טס.

**טס** m. (טס, sec. r. of טס) [*glittering, flying*] *foil, plate*. Gitt. 20<sup>b</sup> טס על טס ו'כ' if he wrote to her a letter of divorce on gold foil; Y. ib. II, 44<sup>b</sup>. Kel. XIII, 6 טס a key-ward fastened to a thin plate. Sabb. 60<sup>a</sup> טס the pin has on one end a gold plate.—*Pl.* טס, טס. Kel. XI, 3 טס of (tin) foil or other plating material; Tosef. ib. B. Bath. V, 16. Sabb. 103<sup>a</sup> טס the foils used for the Tabernacle (Ex. XXXIX, 3).

**טסא, טסא** I ch. same. Targ. Prov. XXVI, 8 (Var. טסא, h. text טסא); v. טסא. — *Pl.* טסא, טסא. Targ. Num. XVII, 3. Targ. Ex. XXXIX, 3.

**טסא** II collect. noun (v. preced.) *soldiers with glittering armor* (?). Targ. Nah. III, 17 (h. text טסא).

**טסבלאות**, Sifré Num. 42, read טסבלאות=טסבלאות.

**טסבא, טסבא** m. (Ispe. noun of טסבא II, emp. טסבא) *treasure, store, store-house*. — *Pl.* טסבא, טסבא. Targ. Koh II, 8. Targ. Esth. VIII, 1. — Targ. Ps. LXVIII, 14 (h. text טסבא). — V. טסבא.

**טסורא**, Y. Keth. XI, 34<sup>b</sup> bot., v. טסורא.



**טענימא** f. (טעם) *tasting, transf. testing, the quantity used for testing* the color. Men. 42<sup>b</sup> פסולת ט' the quantity taken out of the kettle for testing is unfit for sacred use; ט' פסולת that quantity, if put back, disqualifies the entire contents of the kettle. Ib. 40<sup>a</sup> גזירה משום ט' (not דטענימא or דטענימא) it is to be feared lest the quantity used for testing may be put back again.

**טענין** v. טען,

**טענין (טענין)** m., **טענינא** f. (טען II) *laden, carrying*. [Targ. I Sam. XVI, 20, v. טענינא.] Targ. Esth. II, 15 ממון אחיה ט' (h. text חן ט').—Gen. R. s. 70 טענינא טיבו ט' that I came laden with money; I bring only words.—Pl. טענינא (טען); f. טענינא. Targ. Gen. XXXVII, 25 (Y. ed. Amst. טען). Ib. XLV, 23; a. e.

**טענינה** f. (טען II) 1) *loading, assistance rendered in loading up*, opp. פריקה. B. Mets. 31<sup>a</sup>. Ib. 32<sup>a</sup> ט' בשכר ט' for assistance in loading one may claim wages; a. e.—2) *carrying*. Num. R. s. 6 לשם טענינה הארון ט' for the office of carrying the Ark.

**טעניחא, טעניחא** f. (טען) *prostitute*. Targ. Nah. III, 4; a. e.—Yalk. Prov. 940 (expl. סדרה, Prov. VII, 11); (Gen. R. s. 87 טעניחא), v. טען.

**טעם** (b. h.) [*to be bright, wise* (v. Ps. XXXIV, 9),] *to examine, to taste, test, try, experience*. Yoma 22<sup>b</sup> לא טעם חטא ט' never tasted the taste of sin (was innocent). Y. Succ. V, 55<sup>b</sup> טעם ט' had not even a taste of sleep. Ber. 35<sup>a</sup> טעם ט' one must not taste food without a blessing. Ib. 14<sup>a</sup> טעם ט' dare he (who fasts) taste food when cooking? Num. R. s. 7 טעם ט' whoever desired to eat meat felt its taste (in the mannah); a. v. fr.

**Hif.** טעם ט' 1) *to give to taste*. Ned. 66<sup>b</sup> טעם ט' until thou makest R. J. taste of thy dish. B. Mets. 75<sup>a</sup> טעם ט' in order to give them a taste of usury (that they might feel its oppressiveness). Cant. R. to VII, 2 טעם ט' (read טעם ט' or וטעם ט' Pi.) thou shalt bring some of them before me and let me taste them; a. fr.—2) *to make tasteful, to explain*. Sot. 21<sup>b</sup> טעם ט' who explains his case to the judge (trying to preoccupy him), before his adversary appears; Tanh. Mishp. 6; a. e.—V. טעם ט'.

**טעם (טעם) טעם** ch. same. Targ. I Sam. XIV, 24; a. fr.—Targ. Y. Deut. XXXII, 1 טעם ט' which taste no death (heaven and earth).—Ber. 44<sup>a</sup> טעם ט' ויונא ט' that he tasted no food. Sabb. 11<sup>a</sup> טעם ט' take some refreshment, Sir!—Hor. 11<sup>a</sup> טעם ט' I wish to try how a forbidden thing tastes; a. fr.

**Af.** טעם ט' *to give to taste*. Targ. Y. Gen. XXIV, 17.—Koh. R. to I, 3 טעם ט' wilt thou not let me taste what I have cooked (for thee?); Lev. R. s. 28; Pesik. R. s. 18; Pesik. Haomer, p. 70<sup>a</sup> טעם ט' of the dish prepared for thee?

**Pa.** טעם ט' *tasted, touched*. Lev. R. l. c. why do the dishes come out טעם ט'.

without being touched?; (Koh. R. l. c. טעם ט' and they taste them not).

**טעם** m. (b. h.; preced.) [*pleasure, will* (Jonah III, 7),] 1) *sense, wisdom, sound reasoning; reason, cause, ground*. Ab. Zar. 18<sup>a</sup> טעם ט' sensible argument. Hull. 6<sup>a</sup> טעם ט' to give him a clear answer.—Sabb. 83<sup>b</sup> טעם ט' the reason of it has not been made known. Hull. 101<sup>b</sup> טעם ט' for what reason it has been forbidden to them; a. fr.—Pl. טעם ט' one biblical expression may be used for many arguments, but one and the same argument must not be deduced from different biblical expressions. Erub. 13<sup>b</sup> טעם ט' arguments in favor of uncleanness; a. fr.—Pl. טעם ט' the incisions, in the Bible verse, according to sense; punctuation signs, accents. Meg. 3<sup>a</sup> (ref. to טעם ט' in Neh. VIII, 8) טעם ט' that means the punctuation signs; Y. ib. IV, 74<sup>d</sup> bot.; Gen. R. s. 36 (ref. to טעם ט' in Neh. l. c.) טעם ט' (sub. פסוק).—Esp. taste. Yoma 22<sup>b</sup>, v. טעם ט'. Hull. 98<sup>b</sup> טעם ט' the taste of a forbidden thing is as forbidden as the substance itself. Pes. 44<sup>b</sup> טעם ט' ליתן טעם ט' to intimate that the taste (of grapes soaked in water) is equally forbidden as the substance (of grapes). Hull. 108<sup>a</sup> טעם ט' the taste of a thing without the substance (after removing the forbidden substance) is in all cases biblically forbidden. Ib. VII, 4 טעם ט' if there is enough of it to give a taste to the entire mixture. Ib. טעם ט' as long as it can be recognized (and removed), it depends on its giving a taste (whether or not the mixture is forbidden). Ib. 111<sup>b</sup> טעם ט' an object forbidden for its having absorbed the taste of a forbidden thing, and which (through mixture) has again given taste to another thing, a taste-giver in the second degree. Ab. Zar. 39<sup>b</sup>, a. fr. טעם ט' (abbr. טעם) imparting a deteriorating taste, giving an improving taste; a. v. fr.—

**טעם, טעם, טעם** ch. same, 1) *pleasure, will*. Dan. III, 10; a. e.—2) *good cheer*. Ib. V, 2.—3) *reason, argument, sense &c.* Targ. Job XII, 20; a. e.—B. Bath. 173<sup>b</sup> טעם ט' who give no reason for their decisions (judge arbitrarily). Ib., a. fr. טעם ט' (abbr. טעם) what is the reason (of the law of the Mishnah)?—Kidd. 68<sup>b</sup>, a. fr. טעם ט' interprets the biblical law on its reason and accordingly modifies it, extending or limiting, e. g. (B. Mets. 115<sup>a</sup>) applying the law Deut. XXIV, 17 only to poor widows. Ib. טעם ט' but according to the Rabbis (who do not interpret the law on its reason), where is the argument for it? (prob. to be read: טעם ט'; Yeb. 23<sup>a</sup> טעם ט'). Ber. 7<sup>b</sup> טעם ט' why do you not come to synagogue for prayer?—Ib. 11<sup>a</sup> טעם ט' and for differing with Beth-Sh.—Keth. 83<sup>b</sup> טעם ט' the rule (practice) is in agreement with R. S.'s opinion, but not for the reason he had for it. Ib. 84<sup>a</sup> טעם ט' in agreement both with his argument and his legal opinion; a. fr.—Pes. 21<sup>b</sup>, a. fr. טעם ט' the reason (of this) is, because &c., i. e. this is so only because

&c.—*now*, according to your argument (assuming it to be correct, — what then?). Ber. 43<sup>a</sup>; a. v. fr.—4) *argument on the cause of bereavement, consolation* (v. טמא. M. Kat. 18<sup>a</sup> מינייה ט' מישאל (Ms. M.; second time, טמא) לשיולי ביה ט' (to get his permission to argue (with him), i. e. to console him. Snh. 113<sup>a</sup> [read:] ט' למשאל ביה ט' (or פ' טמא, v. Rabb. D. S. a. l. note 7) to console him.—Yoma 78<sup>b</sup> ט' טמא.—5) *taste*. Targ. Num. XI, 8; a. e.—Yoma 78<sup>b</sup> ט' טמא a foretaste of death. Hor. 11<sup>a</sup>, v. טעם. Hull. 97<sup>a</sup> בט' it depends on the taste (whether a mixture be forbidden), v. preced. Ib.<sup>b</sup> בט' in case of a mixture of heterogeneous things which are permitted, we decide by the taste; a. fr.—*Pl.* טעמין. Targ. Cant. V, 11; 13.

**טעמא** m. (preced.) *pleader*. *Pl.* טעמא. Esth. R. to I, 3 ובני סגניא דיליה ט' בני his young pleaders and counsellors. Ib. דיליה ט' בני *pleaders* means his counsellors.

**טען** I (cmp. טעה [to seek, ask, (cmp. טעא)], 1) *to claim* before court, *to sue, to plead*. Keth. XIII, 4 הטען אר' if one claims from his neighbor a certain number of jugs of oil. Ib. 108<sup>b</sup>, a. e. if one claims wheat and barley (two different things), and defendant admits barley. Shebu. 43<sup>a</sup> עד ש'טענניו ברבר וב' until he sues him for something weighable or countable. Gitt. 58<sup>b</sup> טענניו ליורש וב' the court pleads in behalf of the heir &c.; a. v. fr.—Part. pass. טענן, f. טעננה *is required for, requires*. Zeb. V, 7 דמן ט' הויריה their blood is required for sprinkling (must be sprinkled). Bicc. II, 1 טענינים require washing of hands; a. v. fr.—Denom. טען *requirement, obligation*, fr. which טען *to require*. Sifra introd. ט' אחר שחיא and is specified for another requirement in keeping with the general subject.—2) *to seek after, to suspect*, v. infra.

*Nif.* טען 1) *to be sued, to be respondent, defendant*. Y. B. Kam. X, beg. ט' קטנים טענין לון בב' ט' even for minors defense is made in court (prob. to be read: טענין, cmp. Gitt. 58<sup>b</sup>, quoted supra). [In later literature טען *claimant, defendant*.]—2) *to be inquired after, suspected, to be summoned on suspicion*. Yeb. II, 8 הט' if one was suspected of intercourse with a married woman, and the court caused her to be sent away from him (her husband) on his account; ib. 24<sup>b</sup>; Tosef. ib. IV, 5 הט' מא' א' Y. ib. II, 4<sup>a</sup> bot. בעדים when the suspicion has been corroborated by witnesses.

**טען, טען** ch. same, *to plead*. Keth. 105<sup>b</sup> טען אר' if he chooses, he may plead thus. Gitt. 58<sup>b</sup> טען אר' is it that he pleads (demurs) and says &c.; a. fr.

**טען** II (b. h.; cmp. טעיא, a. Ges. H. Dict.<sup>10</sup> s. v. טען) [to move, make ready for travelling.] 1) (cmp. טעא) *to load, pack up*. Num. R. s. 6 and וטענינם על העגלות a. fr.—Part. pass. טענן (interch. with טען) *laden, carrying*. Ib. s. 5 בקרשים

some had a share in carrying (moving) the boards. Ib. had to carry all woven materials. Ib. s. 6 היה טעוניו וב' was one of those carrying the ark. B. Mets. 32<sup>b</sup> אסור יין טענה carrying forbidden wine.—Midr. Till. to Ps. XVIII דמים אר' טענין when the clouds are charged with water; Yalk. Sam. 160 אלו טענין הרבות. חשן. Ib. טענין מן הדמים (corr. acc.), v. חשן. Ib. טענין מן הדמים those carrying swords, others lances &c.; a. fr.—3) *Esp. to help one broken down on the road to load again*, contrad. to טען to help in unloading. B. Mets. II, 10 מציה בטען the biblical law requires man to help in unloading, but not in loading (without remuneration); אף loading, too, must be done gratuitously, v. טענה; a. fr.

*Nif.* טען 1) *to be laden*. Gen. R. s. 82 ברבות ט' was laden with blessings; a. e.—Trnsf. (cmp. טען) *to be very ill*. Treat. S'mah. ch. VIII אר' ל' ט' he said to him, He (thy son) is very ill.—2) *to be carried*. Midr. Till. to Ps. LXXXVII (read:) וטענין וב' who cannot be carried (on wagons &c.)... and they carry them on their hands (in a chair); (v. next w. a. Yalk. Ps. 838).

*Hif.* טען 1) *to lade, put on*. Lev. R. s. 13 לזמורו ט' הטען he put on his ass five S'ah &c. Sabb. 5<sup>a</sup> ובריו ט' his neighbor placed something in his hand to carry, ט' the heavens placed &c. (when he put his hand forth to collect and carry rain water); a. e.—2) *to carry goods for sale*. Y. Peah I, 16<sup>a</sup> top (ref. to Lev. XIX, 16) be not like the peddler carrying the talk of this one to the other &c.

**טען, טען** ch. same, 1) *to be laden; to carry, bear* (h. טענו. Targ. Y. II Num. XIII, 23 (ed. Amst. Pa.). Targ. O. Gen. XLIV, 1. Targ. Joel II, 22; a. fr.—B. Mets. 40<sup>b</sup> טענן דטענן טענן when they are once impregnated (with the fluid), they resorb no more.—Trnsf. *to suffer, bear*. Targ. Prov. IX, 12; a. e.—2) *to lade, to harness*. Targ. O. Gen. XLV, 17 טעניו ed. Berl. (oth ed. a. Y. טעניו). Targ. Y. ib. XLIV, 13.—*Esp. to help carrying*, opp. טען, v. preced. Gen. R. s. 96 טען וב' the common adage says, if thy friend's son is dead, help carrying; if thy friend is dead, throw off (common people show no favor where no return can be expected). Y. Hag. II, 77<sup>b</sup> top טען דר' וב' that two carry one load; a. fr.

*Pa.* טען same. Ib. טענין לון they made them carry &c.—Part. pass. טענן *carried, moved*. Cant. R. to IV, 8 who are too feeble to be carried in a *lectica*, and whom they carry in a *cathedra*.

*Af.* טענין 1) *to carry*. Ib. טענין. Y. Hag. l. c. אטענין they did so; carry them singly, וב' אטענין they did so; carry straight through (without resting). —א' חטא = h. וק' טען *to find grace*. Targ. Esth. II, 17 (ed. Lag. אטען, *Ithpe.*); a. e.

*Ithpe.* טען 1) *to be laden*. Targ. Lam. V, 5. Targ. Esth. l. c., v. supra.—2) *to be carried* (in a chair). Y. Bets. I, 60<sup>a</sup> bot. מ'טען מערס וב' allowed himself to be carried from one seat (where he lectured) to another. Ib., v. טענין.—3) (v. preced. *Nif.*) *to become severely ill*. Targ. II Sam. XII, 15 (h. text ויאנש).

**מַעַן** III *to move to and back, to swing* a whip &c. Num. R. s. 12 רלא ירויון מַעַנִין וכו' that they should not swing the rod over the children (Midr. Till. to Ps. XCI (מחירן . .; Yalk. Ps. 842 (מחירן)).

*Pa., part. pass.* מַעַנִין *swung upon, struck* with a spear &c., *wounded*. Targ. Is. XIV, 19 מַעַנִי הרב (h. text מַעַנִי). Targ. Jer. XXXVII, 10 מַעַנִין (h. text מַעַנִין); a. e.

**מַעַן** m. (מַעַן I) 1) *requirement*, v. מַעַן a. מַעַן I.—2) *search, claim*. B. Mets. 28<sup>b</sup> מַעַן אבן ט' v. מַעַן.

**מַעֲנֶה** f. (מַעַן I) 1) *plea, suit, claim*. Shebu. VI, 1 וְהוֹדִיאוּהוּ וכו' . . . if the claim is for two M'ah silver, and the defendant admits the value of a P'rutah. Ib. אם מַעֲנֶה הוֹדִיאוּהוּ if the defendant's admission is not homogeneous with the claim (e. g. one sues for wheat and the defendant alleges to owe barley). Ib. 39<sup>b</sup> מַעֲנֶה שְׂרִי וכו' the claim of two M'ah in the Mishnah means that amount of the claim which is disputed; מַעֲנֶה וכו' it means that the original claim was for two &c. Keth. I, 1 מַעֲנֶה בחולים v. מַעֲנֶה בחולים.—B. Kam. 57<sup>a</sup> מַעֲנֶה גִּבּוֹר v. מַעֲנֶה גִּבּוֹר; a. fr.—*Pl.* מַעֲנֶה. Y. Snh. III, 21<sup>b</sup> bot. מַעֲנֶה צִדִּיק . . לשטת מַעֲנֶה צִדִּיק the judge must repeat the pleas of the contesting parties; Midr. Till. to Ps. LXXII מַעֲנֶה לְשָׁקוֹל ט' בפני שניהם weigh their pleas in the presence of both parties; a. e.—2) *suspicion, talk, fault-finding*. Num. R. s. 10 (ed. Amst. p. 240<sup>a</sup>) מַעֲנֶה טַעֲמֵי הַבְּרִיּוֹת not to give rise to people's talk; Ab. d'R. N. ch. II. Y. Ber. I, 3<sup>c</sup> מַעֲנֶה הַמִּיֻּדִּין not to give support to the talk of the heretics (Bab. ib. 12<sup>a</sup> (רעמח)).

**מַעֲנָה** ch. same, *plea*. Kidd. 28<sup>a</sup> הֲאִי ט' מַעֲנָה הִיא is not this a good plea?—*Pl.* מַעֲנָה. Keth. 18<sup>a</sup> מַעֲנָה ט' all pleas consist of the claim of other people and one's own admission (replique).

**מַעֲקָ** (מַעֲקָ) *to be narrow*. Targ. Prov. IV, 12 מַעֲקָ ed. Lag. (Levita מַעֲקָ; ed. Wil. מַעֲקָ).

*Ithpa.* מַעֲקָ *to be pressed, troubled*. Targ. Ps. XXXI, 10 מַעֲקָ Ms. (ed. מַעֲקָ, ed. Wil. מַעֲקָ; ed. Lag. מַעֲקָ). Targ. Prov. XXIV, 10 מַעֲקָ Ms. a. Lev. (ed. Lag. a. oth. מַעֲקָ). V. מַעֲקָ.

**מַעֲקָ** m. collect. pl. (b. h.; מַעֲקָ I; cmp. מַעֲקָ) [*joined to, dependent*], *children*. Hag. 3<sup>a</sup> (ref. to Deut. XXXI, 12) מַעֲקָ why must the children come?; Tosef. Sot. VII, 9 מַעֲקָ למה באין (Var. מַעֲקָ . . באין); Ab. d'R. N. ch. XVIII. Mekh. Bo. s. 16 מַעֲקָ הִיא יודע וכו' would children have known to distinguish &c.?

**מַעֲקָ** v. מַעֲקָ.

**מַעֲקָ** v. sub מַעֲקָ.

**מַעֲקָ** Y. Ber. I, 2<sup>c</sup> bot., read: מַעֲקָ; II. מַעֲקָ.—Targ. Cant. II, 8, v. מַעֲקָ.

**מַעֲקָ** v. מַעֲקָ.

**מַעֲקָ** v. מַעֲקָ II a. מַעֲקָ II.

**מַעֲקָ** f. (מַעֲקָ I) *rapping* (at the door). — *Pl.* מַעֲקָ. Targ. Y. Gen. XXVII, 30 מַעֲקָ כְּתִירָה about the time needed for two raps.

**מַעֲקָ** m. (v. preced.) *knocker, one who by rapping at the wall discovers hidden treasures*. — *Pl.* מַעֲקָ. B. Mets. 42<sup>a</sup>; cmp. מַעֲקָ.

**מַעֲקָ** v. מַעֲקָ.

**מַעֲקָ** m. pl. *tippuyin*, name of certain small insects. Sabb. 107<sup>b</sup> מַעֲקָ Ms. M. a. Rashi (ed. מַעֲקָ; Ms. O. מַעֲקָ); cmp. מַעֲקָ.

**מַעֲקָ** m. (מַעֲקָ, v. מַעֲקָ) *frame, mould*. Kel. XVI, 7 מַעֲקָ the block on which the case of the phylacteries is shaped. Y. Snh. X, 28<sup>d</sup> מַעֲקָ a cast of the idol P'or; (Sifré Num. 131 מַעֲקָ; Snh. 106<sup>a</sup> מַעֲקָ). Y. Sabb. IV, 8<sup>b</sup> bot. מַעֲקָ v. מַעֲקָ. Dem. V, 4 (ed. Y. ib. 24<sup>d</sup> top מַעֲקָ if the baker makes only one form of loaves. Ib. (once) מַעֲקָ (corr. acc.); a. e.—*Pl.* מַעֲקָ. Dem. V, 8 (Ar. מַעֲקָ). Y. ib. l. c. מַעֲקָ if the baker makes several forms of loaves. Ib. מַעֲקָ (corr. acc.).—Cant. R. to VI, 4 מַעֲקָ, v. supra.

**מַעֲקָ** (corresp. to h. מַעֲקָ) [*to join, contract*], 1) *to close*. Targ. Job V, 16 מַעֲקָ ed. Lag. (some ed. מַעֲקָ). — 2) *to leap*. Targ. Y. Num. XXI, 35.—Targ. Cant. II, 8 מַעֲקָ על קִצְצָה (ed. Lag. מַעֲקָ, ed. Vien. מַעֲקָ, corr. acc.) leaped over (redeemed them before) the destined end of the captivity. Targ. Ps. LXVIII, 17; a. fr.

*Pa.* מַעֲקָ same. Ib. CXIV, 6 מַעֲקָ Ms. (ed. מַעֲקָ incorr.). Targ. Job XXI, 11; a. fr.—V. מַעֲקָ IV.

**מַעֲקָ** (מַעֲקָ) m. (preced.) *cony or rabbit*. Targ. O. Lev. XI, 5 (ed. Berl. מַעֲקָ, v. Berl. Massor. p. 86; Y. מַעֲקָ); Targ. Deut. XIV, 7. Gen. R. s. 12 מַעֲקָ the rabbit seeks protection under a projecting rock from the bird of prey &c.; Yalk. Ps. 862. — *Pl.* מַעֲקָ. Targ. Ps. CIV, 18.

**מַעֲקָ** I (b. h.; cmp. מַעֲקָ I) [*to join closely, whence מַעֲקָ (cmp. מַעֲקָ) joined fingers, hand-breadth*], *to come in close contact*; (cmp. מַעֲקָ) *to strike, knock*. B. Kam. 32<sup>b</sup> מַעֲקָ Ms. M. a chip flew off and struck him in the face. Ib. מַעֲקָ Ms. M. sparks flew off and hit him &c.; a. fr.—Esp. (denom. of מַעֲקָ) a.

*Pi.* מַעֲקָ 1) *to strike with the flat hand, to slap*. Gen. R. s. 22, end מַעֲקָ על פָּנָיו Adam slapped his own face; Lev. R. s. 10 מַעֲקָ Kidd. 31<sup>a</sup> מַעֲקָ he slapped him on his head. Gen. R. s. 45 מַעֲקָ (Yalk. ib. 79 מַעֲקָ) she slapped her face with her shoe. Y. Kil. VIII, 31<sup>c</sup> top מַעֲקָ כְּנָגוֹ וכו' (Kidd. 24<sup>b</sup> מַעֲקָ) if he struck him over his eye and blinded him. Ab. Zar. IV, 10 מַעֲקָ (Bab. ed. 60<sup>b</sup> מַעֲקָ Y. ed. מַעֲקָ) he slapped upon the fermenting barrel (to check fermentation). Toh. III, 8 מַעֲקָ a child likes to



slap (dough &c., to dabble); a. e.—2) *to clap hands* to a certain tune in rejoicing or mourning, v. טפוח. Bets. V, 2 לא מְטַפְחִין וכו' we must not clap hands, or strike upon the knees, or stamp on the Holy Day. M. Kat. III, 8 מְטַפְחוֹת may sing the dirge but must not clap. Ib. 9. Num. R. s. 4 . . . וטפח he knocked his hands against each other and clapped; ib. וטפח. Cant. R. to II, 14 באגפיה מְטַפְחוֹת clapped her wings.—3) *to collect the contents of a broken vessel by palming, to wipe with the palm.* Ter. XI, 7. Sabb. 143<sup>b</sup> ולא יִטְפֵּחַ בשמן 143<sup>b</sup> must not use the palm for collecting oil in the broken vessel.

*Hif.* הִטְפִּיחַ same. Ab. Zar. 60<sup>b</sup>, v. supra.

**טַפַּח** *Pa.* טַפַּח ch. same, 1) *to close carefully.* B. Kam. 23<sup>a</sup> לא ט' באפיה (Ms. H. טפח, v. טפח IV) he did not carefully close (the stable) before him.—2) *to slap, strike with hand, stamp with foot.* Targ. II Kings XIX, 24; Is. XXXVII, 25. Targ. Ez. XXI, 17; 19; a. fr.—Targ. Jon. IV, 8 ט' שמשא וכו' the sun beat upon &c.—B. Kam. 32<sup>b</sup> ליה רבא בסנדליה Raba struck him upon his (R. Shimi's) sandal (to silence him); M. Kat. 25<sup>a</sup>; B. Bath. 22<sup>a</sup>; a. e.—3) *to clap hands.* Y. Snh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> ט' בחרא שרי וכו' he made the motion of clapping with one hand; do people clap with one hand?; a. e.—4) *to strike, forge.* Targ. Ps. CXLI, 5; Targ. Is. XLII, 7 (h. text חלל).

**טַפַּח** II (cmp. טַפַּח II) *to drip, be moist.* Sabb. 17<sup>a</sup> טיפת טיפה עדיין משקה טיפה moisture is still dripping on them. Yoma 78<sup>a</sup> טיפה טיפה ע"מ להטפוח moist enough to moisten other objects; Ab. Zar. 60<sup>b</sup> להטפוח Ms. M. (ed. להט). Toh. VIII, 9; a. fr.—2) (cmp. רדד, רדב) *to melt, decay, ferment* (of a running and fermenting dough). B. Mets. 59<sup>b</sup> ט' אה בצק . . . ט' (Ms. R. 2 רפח, v. רפח) even the dough under the hands of the kneading women fermented.—Y. Yeb. XII, end, 13<sup>a</sup> עלי וטפח רוחי Yalk. Prov. 964 ט' טפחה my mind in me became fermenting, i. e. I felt proud (v. טיף).—*Part. pass.* טַפְּחָנָה *decaying, languishing* (from starvation). Sifra B'huck. Par. 2, ch. VI טַפְּחָנָה רעב (v. טַפַּח).

*Hif.* הִטְפִּיחַ *to moisten, wet.* Yoma 78<sup>a</sup> מְטַפְּחָה טינה clay which makes wet (those sitting on it). Ib.; Ab. Zar. 60<sup>b</sup> להטפוח, v. supra. Ber. 25<sup>a</sup> שמיטפחין כל זמן as long as the spot is wet enough to moisten.

**טַפַּח** m. (b. h.; v. טַפַּח I) *hand-breadth, breadth of four fingers joined.* Succ. 4<sup>b</sup>, a. fr. ט' חשנה וכפרה ט' the Ark was nine handbreadths high, and the lid one. Ib. 7<sup>a</sup> שוחק ט' a liberal hand-breadth (four fingers not closely joined). v. אָמָה.—Yoma 55<sup>a</sup> ט' כפורה של כפורה Ar. a. Ms. M. 2 a. Ms. O. (v. Rabb. D. S. a. l. note 9, ed. עובריה) the hand-breadth, i. e. the height, of the lid, v. supra.; a. v. fr.—*Pl.* טַפְּחִים. *Du.* טַפְּחִיים. Taan. 25<sup>b</sup>; a. v. fr. [טַפְּחִין, or טַפְּחִין, v. טַפְּחִין II.]

**טַפְּחִיּוֹת**, **טַפְּחִיּוֹת**, **טַפְּחִיּוֹת**, v. טַפְּחִיּוֹת.

**טַפְּחִיּוֹת**, v. טַפְּחִיּוֹת II.

**טַפַּח** I (cmp. טַפַּח II) 1) *to grow faint, to die out, be extinguished.* Targ. I Sam. III, 3. Targ. Job XVIII, 5, sq.; a. e.—Y. Sabb. I, 3<sup>b</sup> bot. וכו' בעיין דרַטְפִּי וכו' they (the children) desire that the lamp grow dim (so that they need not study, and therefore will not snuff it). Lev. R. s. 9 בוצינא טפח she found the lamp gone out; (Y. Sot. I, 16<sup>d</sup> bot. מִיִּתְפֵּחַ *Ithpe*); a. e.—2) *to put out, extinguish.* Targ. Cant. VIII, 7. Targ. II Sam. XXI, 17; a. e.—Y. Yoma VIII, 45<sup>b</sup> מְטַפְּחָה בעי wanted to put it out; Y. Ned. IV, 38<sup>d</sup> מִיִּתְפִּירָה (read: מִיִּתְפִּירָה). Ib. ר' אימי (or *Af.*) even R. I. would have been permitted to extinguish the fire on the Sabbath.

*Af.* אָפִי same. Tanh. Vayigg. 5 נררא דחמר כלהך אנה I will put out the fire intended for Tamar &c. (I will curb thy passion; Yalk. Gen. 150 מנהרין אנה we shall light for thee).

*Ithpe.* אִיִּתְפֵּחַ *to be extinguished, grow dim.* Y. Sabb. VI, 8<sup>c</sup> bot. [read:] לא איהטפח is the light out? Said she, it is not out. Upon which they said (this means) the light of Israel is not extinguished (R. A. is not dead). Y. Sot. I, 16<sup>d</sup> bot., v. supra. Y. Hag. II, 77<sup>c</sup> top וְאִיִּתְפִּירָה and the fire over the grave was extinguished (v. הִתְפַּח).

**טַפַּח** II (= h. טַפַּח, v. טַפַּח) 1) *to float.* Targ. Y. Ex. XXVI, 28 ורורה טפח (not ירורה).—2) *to flood.* Y. Snh. X, 29<sup>a</sup> bot. ובעי מְטַפַּח עולם and wanted to inundate the world.

\**Af.* אָפִי (denom. of טַפַּח) *to drop.* Targ. Job XV, 8 some ed. (v. טַפַּח II).

**טַפַּח** III (v. טַפַּח I) 1) *to join, add, increase.* Taan. 24<sup>a</sup> אי טפח לה וכו' when they put on too much or too little. Ab. Zar. 9<sup>a</sup> וירַטְפִּי עליירו וכו' and let him add thereto twenty years. Yoma 35<sup>a</sup> אחני וט' אחני if he makes the ones less in value and adds to the value of the others; a. fr.—Part. טַפְּחִי, f. טַפְּחָה *more.* Sabb. 19<sup>a</sup> ט' אי if it is more in measure (than before washing).—Ab. Zar. 9<sup>b</sup> וכו' רמתירא ט' the calculation of the Bo-raitha is three years more.—Adv. טַפְּחִי *more.* Gitt. 44<sup>a</sup>, a. e., v. II. Hash. 26<sup>b</sup> bot. ט' מעלי . . . ט' כמיה the more . . . the better it is. B. Bath. 144<sup>b</sup> ט' חריק he is smarter (than his brother); a. fr.

**טַפַּח** IV (v. P. Sm. 1502) = טַפַּח I, *to close,* Targ. Job V, 16 טַפְּחָה (some ed. טַפְּחָה *Pa.*), v. טַפַּח.—B. Kam. 23<sup>a</sup>, v. טַפַּח. [Targ. Cant. II, 8, v. טַפַּח.]

**טַפִּי** m. (= טַפְּחִי I, v. טַפְּחִי II) [*dripper*], *vessel with a narrow neck.* Kel. II, 3 שוחקינו לענבים ט' a pitcher which was made with the intention of using it for grapes. Ib. III, 2. Neg. XII, 5 טַפְּיִ (R. S. a. l. טַפְּיִ) man's oil vessels.

**טַפְּיִ** f., v. טַפְּיִ III.—[טַפְּיִ m., v. next w.]

**טַפְּיִ** I m. (טַפְּיִ II, v. טַפְּיִ) 1) *pitcher* for drawing water for drinking or hand-washing. Sabb. XVII, 6 (125<sup>b</sup>), v. זמורה. Ib. XXIV, 5, v. פֶּקֶן. B. Bath. 63<sup>a</sup> 'give him a share in my well לט' Ms. M. a. Rashb. (ed.

לשפירי, corr. acc.; Ms. F. לשפירא, emp. טפיר for the pitcher', i. e. for drinking purposes. Tosef. Ber. IV, 11 [read as] Yoma 30<sup>a</sup> על האורחים (v. Rashi a. l.; Ms. M. ור' חזיר) and passes the pitcher (which he had used for washing his hands) around the guests.—2) a *pitcher-shaped vessel* put up in walls and cornices as bird's nest.—*Pl.* טפירין, טפירין. Bets. 24<sup>a</sup>; 25<sup>a</sup>; Tosef. Sabb. XII (XIII), 4; ib. XVIII, 4 ed. Zuck. (Var. טפירין); ib. Bets. I, 10; Hull. 139<sup>b</sup>.—3) *muddy soil, ground on which water subsided*, opp. to גריר. Gen. R. s. 33, end (Yalk. ib. 56 מקפה).

טפיר II m., (v. טפח II, 2) 1) pl. טפירים, stinted, *poor grains*; [another opinion: (v. טפח I, a. emp. טפיר) *growth between grass*]. Shebi. IX, 4. Y. ib. 39<sup>a</sup> top טפירין; Tosef. ib. VII, 15 טפירין, רפירין. (Var. טפירין ed. Zuck. [Tosef T'bul Yom. I, 1, sq., v. טפוח].—2) (sub. רעב) *one looking like those who suffer from the effects of famine, yellowish-black*. Bekh. 45<sup>b</sup> טפיר מרן טפיר... יצא מרן טפיר ed. (Rashi טפיר) a very dark-complected man must not marry an equally complected woman, lest their offspring may be a *t'fiah*; [Rashi: *black as a pitcher*, v. טפיר I].

טפירה f. (טפח I) *hammering* for the purpose of *polishing*. Tosef. Sabb. XI (XII), 2.

טפירא m. (τάπης, ἑτος) *carpet, rug*. Lev. R. s. 30 (Ar. טפירא).—*Pl.* טפירין. Koh. R. to III, 9 טפיר (corr. acc.). Gen. R. s. 33 saw in Rome בט' וכ' עמודים מכוסין (not בטפירין) statues covered with rugs, in winter &c.; Yalk. Ps. 727 בטפירין (corr. acc.); Lev. R. s. 27 בטפירא (read: טפירא). Lam. R. to I, 16; ib. introd. (R. Joh. 2) טפירא (read: טפירא).

טפירא m. (tapeta, acc. -tam) same, חס horse-cloth, housing. Kel. XXIII, 2.

טפירא, Targ. Y. Lev. XI, 35 Bxt., v. טפירא.

טפילה, v. טפל.

טפילה f. (טפל) *care, sustenance*. Y. Keth. VIII, 32<sup>b</sup> top כד' טפילתן as much as their sustenance costs. Y. Orl. I, 60<sup>d</sup> top כד' טפילתה worth the labor given to its (the grape-vine's) cultivation (R. S. to Orl. I, 2 טפילה).

טפירא, v. טפירא.

\*טפירות f. (טפה I) *circular enclosure, circumvallation*.—*Pl.* טפירות. Bekh. 25<sup>a</sup> טפירות from the time travelling has reached that stage when the ringlike formations at the mouth of the vagina are visible (indicating the passage of the embryo's head); [Ar. reads: קפירות, Var. קפירות; Tosef. Ohol. VIII, 8 קפירות].—Cmp. טפה.

טפיש, v. טפש.

טפירא f. (טפיר III)=טפירא, *surplus, liberal measure*. B. Mets. 73<sup>b</sup> טפירא טפיר כופירא (Ms. M. טפירא טפיר כופירא; Alf. טפירא *pl.*; Ms. H. טפירא; Ms. R. טפירא, v. Rabb. D. S. a. l. note) and they (in

delivering the wine) poured a liberal addition to the stipulated quantity.

טפל (b. h.; emp. I טפל) [*to join, add,*] 1) *to paste, line*. Kel. III, 4 וטפל בגללן and lined them (the cracked vessels) with a paste of ordure. Ib. 5 וטפל if one covers with paste a sound vessel. Bets. 34<sup>a</sup> וטפל you must not cover (the fowls) with potter's clay (to get the feathers off); Tosef. ib. III, 19 וטפל ed. Zuck. (corr. acc.). Sabb. 80<sup>b</sup>; Pes. 43<sup>a</sup>; M. Kat. 9<sup>b</sup> בסיד אותן טפל dress their skins with lime (to keep them hairless). Y. Ab. Zar. II, 40<sup>d</sup> (in Chald. diction) וטפל שרוק grind it to powder and apply it (as a remedy); a. fr.—2) *to add, join*. Hag. 8<sup>a</sup> וטפל when he combines two different funds. Ib. וטפל וטפל you may use the second tithe money for buying an additional animal to that designated for the pilgrim's offering (חגיגה), but you must not join the two funds (in order to buy a larger animal). Ab. Zar. 25<sup>b</sup> וטפל lets the gentile walk to his right side, v. וטפל; (Tosef. ib. III, 4 וטפל); Hull. 91<sup>a</sup>.—*Part. pass.* a) *affixed, attached*. Y. Sabb. XVI, 15<sup>c</sup> bot. (ref. to Mish. ib. 2) וטפל when the casing is not attached to the book, but if it is &c.—b) *dependent on, supported by*. Y. Dem. II, 23<sup>a</sup> top; Y. Peah IV, 18<sup>b</sup> bot. וטפל dependent on (living with) their parents (cmp. B. Mets. 12<sup>b</sup>, s. v. וטפל).

Nif. וטפל 1) *to be attached, affixed*. Lev. R. s. 6; s. 15; Yalk. Is. 281 וטפל בישירה and they were embodied in the Book of Isaiah. Tanh. Vayhi 17 וטפלם בעצמי you will be attached to myself (be called sons of Jacob); Yalk. Gen. 161; (Gen. R. s. 100 וטפלם בעצמי you will have a share in me).—2) (cmp. וטפל) *to meet, join*. Hull. 91<sup>a</sup> וטפל R. J. joined their discussions. Snh. 9<sup>a</sup> וטפל עבירה he who is an accessory to sin. Y. B. Kam. X, 7<sup>c</sup> top, וטפל that citizens may not be in conspiracy with thieves (and sell the stolen goods to their owner under the pretence of having bought them).—3) *to attend to, to nurse, tend*. Y. Keth. XII, 35<sup>a</sup> top וטפל בי מי שני... וטפל those who attended to me (nursed me) in life, shall attend to me in death; Y. Kil. IX, 32<sup>b</sup> top; Gen. R. s. 100; Tanh. Vayhi 3. Ib. a. e. וטפל בקבירותו to attend to his funeral; a. fr.

Hithpa. וטפל 1) same. B. Kam. 10<sup>b</sup>, a. e. וטפל the owner has to attend to the disposal of the carcass. B. Mets. 28<sup>b</sup> וטפל בהן must take care of them. Ex. R. s. 20; Deut. R. s. 11 וטפל אני I myself shall attend to thy burial; a. fr.—2) (of lower animals) *to breed, increase* (v. וטפל). Kidd. 80<sup>a</sup> וטפל... מירצא vermin and frogs breed in the house.

Pu., part. וטפל (denom. of וטפל) *burdened with a large family*. Taan. 16<sup>a</sup>, sq. וטפל one having a large family with no means of support.

טפל ch. same, *to paste, plaster &c.* Pes. 74<sup>b</sup> וטפל טפל put a dough paste over a pigeon. M. Kat. 9<sup>b</sup> וטפל put a paste on her (for improving her complexion) limb-wise; Sabb. 80<sup>b</sup>.—Trnsf. (with וטפל) *to charge false-*

*ly, calumniat* (cmp. טַפֵּחַ I, v. Ps. CXIX, 69).—Targ.Y. I Deut. I, 1.

*Ithpa.* אִיטַפֵּל, *Ithpe.* אִיטַפֵּיל *to be put on*. Part. מִיטַפֵּל, מִיטַפֵּלָא (not 'מִיטַ' forming a scab (h. מִטַּפֵּחַ). Targ. Y. Lev. XIII, 6; 7; 8; 19.—2) *to attend, care*. Y. Taan. IV, 68<sup>d</sup> top while they were engaged in burying him.—3) *to join, attach one's self*. Keth. 23<sup>a</sup> אִיטַפֵּל בקריבוריך marry one of thy relations. Snh. 26<sup>a</sup> א' בודייהו' joined them. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> וא' זול רמנ' בודין מן רמנ' (not זמן) he went and remained in their company from thence.

**מִפֵּל** m. (b. h.; preced.) 1) *attachment, of secondary import*, opp. עִיקָר. Gen. R. s. 39 לו' וילוט ט' (Var. (נִטַּפֵּל) and Lot was merely an attachment to Abraham. Ber. 12<sup>b</sup> לו' and the exodus from Egypt will be considered of secondary import to it (the redemption from the powers). Ib. 13<sup>a</sup> ויעקב ט' the name *Jacob* will be secondary to *Israel*; a. fr.—2) *pl. מְפַלִּים, מְפַלִּין dependants, children, minors*. Kidd. 34<sup>b</sup> (ref. to Deut. XXXI, 12) minors are obliged to appear; v. טָה. B. Bath. 117<sup>a</sup>; a. fr.—Y. Shebi. VII, beg. 37<sup>b</sup> מְפַלִּין v. אֶלְוִנְטִיר II.—V. מְפַלֵּה.

**מִפְּלָא** ch. (preced.) *children, family, household*. Targ. O. Gen. XXXIV, 29 (Y. *pl.*); a. fr.—*Pl.* מְפַלִּין, מְפַלִּין, מְפַלִּי. Targ. Y. Gen. XLVII, 12. Targ. Y. I Ex. XIII, 18; a. e.—Hull. 18<sup>a</sup> חלו ביה ט' (Ar. מְפַלִּי) children are dependent on him.

**מִפְּלִי, מִפְּלִי** m. ch. (v. next w.) *paste, plaster, coating*. Targ. Jer. XLIII, 9 מְפַלִּי constr. (h. text מִפְּלִי).—Pes. 74<sup>b</sup> מְפַלִּי if its dough-paste is good. M. Kat. 9<sup>b</sup>, a. e. בעירן בנוריה ט' because he drinks beer, his daughters need paste (to improve their complexion), v. טַפֵּל.

**מִפְּלִי, מִפְּלִי** f. (טַפֵּל) 1) *paste, plaster*. Kel. V, 7 גורר אר' scrapes the plastering off. Ib. 8; 11. Tosef. ib. B. Kam. IV, 18; a. e.—2) *attachment, dependence*, opp. עִיקָר. Ber. VI, 7 כל ערוא עיקר ועמו ט' whatever food is the chief dish and something is offered to be eaten with it.—Tanḥ. Ki Thissa 27; Ex. R. s. 45, end, v. אָהָר.—Y. M. Kat. III, 82<sup>c</sup> bot. ט' לט' (not בט') distant relations, grand-children.—*Pl.* מְפַלִּי. Y. Meg. I, 71<sup>d</sup> bot. מְפַלִּי their affixes (prefixes and suffixes).

**מִפְּלִי, מִפְּלִי** v. טַפֵּל.

**מִפֵּס** (cmp. מִפֵּס I) *to join*; part. מִפֵּס q. v. *Hithpa.* מִפֵּס (cmp. מִפֵּס) *to seize with hands or feet, to climb*. Tosef. Toh. VII, 10 מִפֵּס many climb (over the fences) and walk therein. Erub. 21<sup>a</sup> אדם מִפֵּס a human being may climb up and down; Y. ib. IX, beg. 25<sup>c</sup> וכ' מִפֵּס (fr. מִפֵּס) it is as in the case of accessibility by climbing &c. B. Bath. 11<sup>b</sup> Ms. M. a. oth. (ed. מִפֵּס, corr. acc., v. Rabb. D. S. a. l. note) the chicken climbs &c. Cmp. מִפֵּס.

**מִפֵּס** ch. (v. preced.) [*to join hands,*] *to agree, make a covenant*. Targ. O. Gen. XXXIV, 15; 22; 23 (Y. אֶחָד, h. text אֶחָד). Targ. Prov. I, 10 ed. Lag. מִפֵּס (ed. מִפֵּס); [prob. everywhere *Ithpe.*].

*Ithpe.* אִיטַפֵּס same, *to be won, bribed*. Targ. II Kings XII, 9. Targ. Is. XIII, 17, ed. Lag. (ed. מִטַּפֵּס, corr. acc.).

**מִפְּסָא** m. (v. טַפֵּס; cmp. מִפְּסָא) *chest*.—ט' רמלכא *royal chest, treasury, archive*. Yeb. 46<sup>a</sup>; B. Mets. 73<sup>b</sup> (Ms. M. מִפְּסָא, Ms. H. a. F. מִפְּסָא, ed. Ven. מִפְּסָא, Ar. s. v. מִפְּסָא: מִפְּסָא, מִפְּסָא, v. מִפְּסָא).

**מִפְּסָא** or **מִפְּסָא** v. מִפְּסָא. — מִפְּסָא, Y. Dem. V, 24<sup>d</sup> top, v. מִפְּסָא.

**מִפְּסָא** f. pl. (τάπηδες, cmp. Syr. מִפְּסָא, P. Sm. 1505) *carpets, horse-cloths*. Targ. Jer. XXXVIII, 11; sq.

**מִפְּסָר, מִפְּסָר** m. (b. h., Assy. *dupsarru*, Schr. KAT<sup>2</sup> p. 424) *scribe, royal dignitary*. Ex. R. s. 43 (some ed. מִפְּסָר as Num. R. s. 2). Gen. R. s. 90 (ref. to Jer. LI, 27) נבוכדנ' מִפְּסָר dull as to wisdom though prince in years, v. אֶבְרָהָ.

**מִפְּסָרָא** ch. same. Targ. Y. Deut. XXVIII, 12 (divine key-keeper). [B. Mets. 73<sup>b</sup> ed. Ven., v. מִפְּסָרָא.—*Pl.* מִפְּסָרָא. Nah. III, 17 מִפְּסָרָא (ed. Lag. מִפְּסָרָא).

**מִפֵּה** I (b. h.) *to touch closely*, (b. h. *to mince*); *to join, add*. Part. pass. מִפֵּה, f. מִפֵּה (cmp. מִפֵּה III) *added to, liberally measured*, contrad. to מִפֵּה levelled, a. גִּרְשׁ heaped. Men. 7<sup>a</sup> לביסא ט' to a basin brimful, with something added on top.—*Pl.* מִפֵּה. Yoma 48<sup>a</sup>.

**מִפֵּה** II (v. טַפֵּה 1) *to float; to drip*.

*Pilp.* מִפֵּה 1) *to drip, drop*. Midr. Till. to Ps. LXXXVIII, beg. מִפֵּה issued drops of blood. Y. Ter. VIII, 46<sup>a</sup> top מִפֵּה the rain dripped into it. Sabb. 44<sup>a</sup> מִפֵּה oil dripping from the lamp.—2) *to glisten*. Y. Ber. I, 3<sup>a</sup> sq. מִפֵּה the sun glistens on the tops of the mountains.

**מִפֵּה** ch. same.

*Ithpa.* מִפֵּה *to be dripped*. Targ. Job XV, 8 מִפֵּה (some ed. מִפֵּה, h. text מִפֵּה, v. מִפֵּה II).

**מִפֵּה** m. (מִפֵּה I) *addition to city limits, suburb*; pr. n. pl. *Tefef*. B. Bath. 75<sup>b</sup> מִפֵּה גינאות' in the future the Lord shall add to Jerusalem one thousand times the area of Tefef for gardens; Yalk. Zech. 568 (for Var. lect., v. Rabb. D. S. to B. Bath. l. c. note 40. Comment. takes מִפֵּה as numerals=169).

**מִפְּקָא** m. *tile*; ט' מִפְּקָא *cake baked on heated tiles*. Sabb. 125<sup>a</sup> (Syr. מִפְּקָא panis tenuis in sartagine coctus, P. Sm. 1505).

**מִפְּרָא, מִפְּרָא** v. מִפְּרָא.

**מִפְּרִי** pr. n. pl. *T'fari*. Gen. R. s. 37, end (expl. מִפְּרִי, Gen. X, 30, v. Sm. Bibl. Dict. s. v. Sephar).

**מִפֵּשׁ** (b. h.) *to be covered with fat; to be inaccessible, dull, obdurate, stupid* (cmp. Lat. pinguis).

*Hithpa.* מִפֵּשׁ *to grow dull*. Ber. 63<sup>b</sup> מִפֵּשׁ they become dull; Taan. 7<sup>a</sup>; Macc. 10<sup>a</sup>.

*Pu.* טוּפֵּשׁ, part. מְטוּפֵּשׁ (denom. of טַפֵּשׁ) *decried as a fool, made sport of.* Sifrē Deut. 309; Yalk. ib. 942 (corresp. to נבל a. חכם, Deut. XXXII, 6) מְטוּפֵּשִׁים and מְטוּפֵּשִׁים disgraced and ridiculed as fools.

**מִפֵּשׁ, מִפִּישׁ** ch. same, v. infra.

*Pa.* טַפֵּשׁ to *make dull, obdurate.* Targ. Is. VI, 10. Targ. Y. Deut. XXVIII, 28, v. מוֹקְרָא II.

*Ithpa.* טַפֵּשׁ to *become or to be dull, foolish; to act foolishly.* Targ. Prov. XXX, 32 (some ed. רִיטֵשׁ *Pe.*). Targ. I Sam. XXVI, 21. Targ. Num. XII, 11. Targ. I Kings VIII, 47 (some ed. אֶפֶס *Af.*); a. e.

**מִפֵּשׁ, מִפִּישׁ** m. (preced.) *obdurate, dull, stupid.* Tem. 16<sup>a</sup>. Y. Pes. X, 37<sup>d</sup> (Mekh. Bo., s. 18 רחם). Cant. R. to I, 1, 1 טַפֵּשׁ first wise, then foolish &c.; a. fr.—*Pl.* טַפֵּשִׁים. Sabb. 152<sup>b</sup>. Y. Pes. IX, end, 37<sup>a</sup>; a. fr.—*Fem.* טַפֵּשִׁית. Num. R. s. 20 שׁוּר הַטֵּ שֶׁבְּכֹהֵנָה for this (the ass), the stupidest of animals; Tanh. Balak 9 הַטַּפֵּשִׁית.

**מִפֵּשׁ, מִפִּישׁ, מִיפֵּ** ch. same. Targ. O. Lev. XXVI, 41 (h. text עִדֵּל). Targ. Koh. II, 19; a. fr.—Koh. R. to X, 3, 3 טַפֵּשִׁים the fool thinks all people are fools &c. Lam. R. to I, 1, 1 טַפֵּשִׁים רַבִּיר, a. fr.—*Pl.* טַפֵּשִׁים. Targ. Jer. IV, 22. Targ. Koh. V, 3; a. fr.—Ber. 17<sup>b</sup> (expl. טַפֵּשִׁים, Is. XLVI, 12), v. מוֹכֵרָא. Yoma 57<sup>a</sup>; a. fr.

**מִפֵּשׁ, מִיפֵּ** f. (preced.) *obduracy, folly, stupidity.* Ned. 22<sup>b</sup> טַפֵּשִׁים gets more and more foolish. Sabb. 152<sup>a</sup> טַפֵּשִׁים נִירוֹסָפָא Ms. M. (ed. טַפֵּשִׁים נִירוֹסָפָא) their stupidity increases. Yalk. Num. 742 (expl. כֹּסֶלֶם, Ps. LXXXVIII, 7) טַפֵּשִׁים; a. e.

**מִפֵּשׁ, מִיפֵּ, מִפֵּ** ch. same. Targ. Deut. X, 16 (עִלֵּת h. text).

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** f. (preced.) *additional, second layer* of a clay dam. B. Mets. 103<sup>b</sup> (Ms. F. מִפֵּשׁ; Ar. s. v. מִפֵּשׁ, corr. acc.; v. Koh. Ar. Compl. s. v.), v. אֶרְבֵּבָא.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** I m., pl. מִפֵּשִׁים (= אֶפֶס; v. Pesik. Zutr. to Gen. XLIV, 16) *excuse, subterfuge.* Men. 41<sup>a</sup> טַפֵּשִׁים you want excuses to free yourself from the duty of wearing show-fringes. [For the phonetic inflection of our and the following wds., emp. Nöld. Mand. Gramm. § 49.]

**מִפֵּשׁ, מִיפֵּ** II m. (= אֶפֶס; v. Pesik. Zutr. to Gen. XLIV, 16) *excuse, subterfuge.* Men. 41<sup>a</sup> טַפֵּשִׁים you want excuses to free yourself from the duty of wearing show-fringes. [For the phonetic inflection of our and the following wds., emp. Nöld. Mand. Gramm. § 49.]

**מִפֵּשׁ, מִיפֵּ** m. (preced.) *white spot, indication of leprosy.* Gitt. 86<sup>a</sup> (in a formula of sale of a slave) free from any organic defect טַפֵּשִׁים and from any eruption that has come out, down to 'white spot', recent or old. [Alf. טַפֵּשִׁים טַפֵּשִׁים טַפֵּשִׁים]

Asheri טַפֵּשִׁים. The misconception of our w. by commentators, as if denoting a foreign numeral (2 or 4 years) arose from a tradition concerning the definition of טַפֵּשִׁים.]

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** Y. Sabb. VI, 7<sup>d</sup> bot., v. מוֹקְרָא.

**מִפֵּשׁ, מִיפֵּ** *Pi.* טַפֵּשִׁים (v. טַפֵּשִׁים) [to stuff, press,] to harness, equip.—Part. pass. טַפֵּשִׁים, f. טַפֵּשִׁית, pl. טַפֵּשִׁים. Num. R. s. 12 וְכִּי אֵלֶּה מִטְּבֵּי וָכֶסֶד wagons of *tsab* (Num. VII, 3) means fully equipped, nothing wanting; Sifrē Num. 45; Yalk. ib. 713; Cant. R. to VI, 4 מְטוּפֵּשִׁים; Yalk. Is. 372 מְטוּפֵּשִׁים.—V. next w. end.

**מִפֵּשׁ, מִיפֵּ** ch., *Pa.*, טַפֵּשִׁים, *Af.* טַפֵּשִׁים same, 1) (corresp. to b. h. אֶסֶר) to harness for war, to prepare battle. Targ. I Kings XX, 14. Targ. Ex. XIV, 6. Targ. I Sam. XV, 5 וַיִּצְוֵהוּ אֵלֶּה מִטְּבֵּי וָכֶסֶד he arranged his camp (h. text וַיִּצְוֵהוּ); a. fr.—2) to arrange coins, to count, collect. Targ. II Kings XXII, 4 (*Af.*); ib. 9 (ed. Wil. טַפֵּשִׁים *Pe.*).—Ib. XXIII, 35 (h. text נִגְשָׁה).—Part. pass. טַפֵּשִׁים arranged, fitted, joined. Ib. XII, 12. Targ. I Kings VI, 31 (h. text חֲמִשִּׁיתָא). Targ. II Esth. V, 1 trimmed.

*Ithpa.* טַפֵּשִׁים, *Ithpe.* טַפֵּשִׁים to be equipped, arranged. Targ. Ps. XX, 6 נִיטְשָׁה Ms. (ed. Ven. a. Levita a. oth. נִיטְשָׁה, read נִיטְשָׁה; h. text נִיטְשָׁה). [Targ. Is. XIII, 17, v. טַפֵּשִׁים.] Targ. I Kings VI, 7 מִטְּבֵּי Levita, *closely fitted* stones (ed. מִטְּבֵּי noun; h. text מִטְּבֵּי); emp. טַפֵּשִׁים. [Some of the meanings of טַפֵּשִׁים a. of טַפֵּשִׁים are influenced by the Greek τάσσω, τάξις.]

**מִפֵּשׁ, מִיפֵּ** read:

**מִפֵּשׁ, מִיפֵּ** m. pl. (ταξιῶται=ταξῆται, S.) *garrison.* Y. Erub. III, 21<sup>b</sup> טַפֵּשִׁים באילין Ar. s. v. פִּרְחָנָא (ed. טַפֵּשִׁים) concerning those troops which come as a garrison (whom one likes to meet), opp. רומא Roman (hostile) troops.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשִׁים.

**מִפֵּשׁ, מִיפֵּ** imper. of טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשׁ.

**מִפֵּשׁ, מִיפֵּ** Y. B. Bath. I, 15<sup>a</sup>, read: פִּרְחָנָא.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשִׁים.

**מִפֵּשׁ, מִיפֵּ** m. (tragos, τραγός) *a mess of groats of wheat, barley &c., groats used for a mess.* Makhsh. VI, 2 טַפֵּשִׁים. Ber. 37<sup>a</sup> טַפֵּשִׁים (Ms. F. טַפֵּשִׁים); Ib. Ms. M. (missing in ed.) טַפֵּשִׁים, also טַפֵּשִׁים (v. Rabb. D. S. a. I. notes 20, 30). M. Kat. 13<sup>b</sup> טַפֵּשִׁים לחלה (Ms. M. also טַפֵּשִׁים) it is called *tragos*, when each grain is broken in three parts, v. טַפֵּשִׁים II.

**מִפֵּשׁ, מִיפֵּ** v. טַפֵּשִׁים.

**טרוניאנוס**, v. טרונינוס.

**טרוניא**, v. לטרוניא.—Tosef. Neg. VI, 3, v. טרוניא.

**טרונימא**, **טרונימא** m. (τρώμα, τρώμα) *sweetmeats, dessert* (dried fruits &c.). Pes. 107<sup>b</sup> . . . . מטביל Ar. (ed. תרג') he may make a luncheon of various sweetmeats. Yoma 79<sup>b</sup>; Succ. 27<sup>a</sup> ח'. Tosef. Ber. IV, 4 'טרוני (Var. תרוני).

**טרוניס**, v. טרוניס.—[Tosef. Erub. III (II), 9 ed. Zuck., read ברונין.]

**טרו** (b. h.; cmp. טרי) [*to move, shake*,] 1) *to be running, to drip*. Nidd. 49<sup>b</sup> וכו' היה טור וכו' if the liquid drips drop after drop. Bekh. 44<sup>a</sup> טור (עיניו) running eyes (more than twinkling); [Ar.: *restless, constantly twinkling*; oth. opin.: *shutting with great trouble*, v. infra].—2) (of waves) *to carry*. Tosef. Yeb. XIV, 5 וכו' שמא גל טור אותו וכו' (v. ed. Zuck. note) perhaps a wave carries and lands him. Ib. טור גל לחבירו one wave carried me to the other; (Y. ib. XVI, 15<sup>d</sup> top טרפני).—3) *to make homeless, banish* (cmp. טלל). Lam. R. to I, 21 וכו' טרה דוין וכו' he sent her out of the palace. Gen. R. s. 83 (play on טרוי שדיו מטיבין . . . ואח'כ טורדין וכו' (מהיטבאל בת מטרד and drives him (his father) out of the world (makes him desperate). Midr. Till. to Ps. XXXI, beg. אורם מן העולם and drove them into despair, a. fr.—3) *to weary, make unsteady*. Snh. 22<sup>b</sup>; Erub. 64<sup>b</sup> טורדו (Taan. 17<sup>b</sup> טורדו) *Hif.*, Ms. M. everywhere (v. טרה) walking makes him unsteady (feel the wine).—4) *to stir up* (dregs), *trouble*. Sabb. 139<sup>b</sup>. Nidd. 25<sup>a</sup>, sq. וכו' וטורדין וכו' water is strong (is in commotion) and stirs the mass up, opp. מצנצו makes it clear.—*Part. pass.* טריד, f. טרידה, pl. טרידים, . . . דין, ברידים, טרידה ט' Gen. R. l. c. (play on מטרד, v. supra) ט' טריד they were anxious for a living. Y. Ber. IX, 13<sup>c</sup> bot. (טורדין Asheri to Ber. IX, 13 (ed. Krot. un-interrupted lightnings; a. fr.—b) *banished*. Num. R. s. 7, v. טלון.

*Nif.* טריד 1) *to be troubled, agitated, confused*. Num. R. s. 20; Tanh. Balak 11, end היה נטרד he became confused, opp. שפוי.—2) *to be banished*. Deut. R. s. 2 וטרד he shall be sent into exile. Ib. s. 6 וטרד וכו' a. fr.

*Hif.* טריד *to weary*. Taan. 17<sup>b</sup>, v. supra.

**טרו** I ch. same, 1) *to trouble, stir up, keep in commotion*. B. Bath. 168<sup>b</sup> ליה טרי ליה they were troubling him (begging persistently).—*Part. pass.* טריד, f. טרידה, pl. טרידין, טרידין. Targ. Is. LVII, 20 (h. text טרידין). Targ. Nah. II, 5 בריקין ט', v. preced.—Ber. 16<sup>b</sup> ט' in the one case his mind is preoccupied. Erub. 68<sup>a</sup> בריסאי I am engrossed in my studies. Snh. 108<sup>b</sup> [read:] דוהו (or דטרידה; Ms. F., v. Rabb. D. S. a. l. note 9) that thou wert troubled (in my behalf); Yalk. Job 917 [read:] חמיה דטרידה וכו' a. fr.—2) *to banish, expel*. Targ. Y. Gen. III, 24; a. fr.—

*Ithpe.* וטרד, אטרד 1) *to be banished*. Targ. Prov. XXV, 5. Targ. Y. Gen. XXVII, 45; a. e.—2) *to be troubled*. Ber. 35<sup>b</sup>; Yalk. Deut. 863 וכו' וטרד וכו' that you may not be troubled about support &c.—3) *to quarrel*. Arakh. 16<sup>b</sup> וטרד וכו' he may get into a quarrel.

**טרו** II (cmp. טר a. טר) *to guard, lock up, bolt*. Targ. Y. Gen. XIX, 6 Ar. a. Levita (ed. אחר). Targ. Y. Ex. XIV, 3; a. e.—Lam. R. to I, 1 רברי (חר מירר) locked the door. Ib. to I, 18 טרוי וטרדין shut the doors closely. — Y. Keth. VII, 31<sup>c</sup> וטרד if her door is found locked, contrad. to מוגק, v. גוק I.

*Ithpe.* וטרד *to be locked*. Targ. Y. II Gen. XLIX, 1.

**טרו**, **טרו** m. (טרו I) *anxiety, excitement*. Ber. 16<sup>b</sup> וכו' טרו וכו' if anxiety be a cause for omitting to pray. Ib. דמציה ט' anxiety about a secular affair, דרשור ט' about a religious matter; Succ. 25<sup>a</sup>.

**טרוימר**, v. טרוימר.

**טרוי**=טרוי, Tosef. Ter. IV, 5 וכו' ed. Zuck. Var.

**טרונינוס**, v. טרונינוס.

**טרונימא**, v. טרונימא.

**טרוי**, v. טרוי.

**טרוי** m. (טרו I) 1) *a troublesome person, bore*. Snh. 26<sup>a</sup>. [2] = h. טרוי *busy, restless*. Targ. Y. Gen. XXXVI, 30 quoted in 'Rashi' to Gen. R. s. 83, end, v. טרוי.]

**טרוי**, **טרוי** pr. n. *Valley of Tarvaya* (h. טרוי). Targ. Y. Deut. II, 13; 14.

**טרוי** or **טרוי** m. (טרו = טרו, cmp. טרו P. Sm. 1512) [*moist, cool*,] a kind of *cucumber* or *melon* eaten for medicinal purposes. Sabb. 109<sup>a</sup> (Ar. טרוי, ed. Sonc. טרוי).

**טרוי** m., **טרוי** f. 1) (cmp. טרו) *bleared, dripping and dim*; [oth. opin. *half-closed*; Rashi: *round*.] — *Pl.* טרוי. Tosef. Bekh. V, 3 עיניו ט' (ed. Zuck. ח'); Bekh. 44<sup>a</sup> (expl. וטרדין, cmp. Targ. Y. I Gen. XXIX, 17) עיניו ט' Ar. (ed. ח'). Taan. 24<sup>a</sup> עיניו ט', opp. יפיה. Sabb. 31<sup>a</sup> ח'. Suh. 107<sup>b</sup> (in a passage omitted in later eds.) וטרד וכו' (v. טרוי) *straight-lined, abruptly ending*, v. טרוי.

**טרויטמון**, v. טרויטמון.

**טרויטמן**, **טרויטמן**, **טרויטמן** m. (τρώμα, ατος, τρώματιον) *perforation*, also *eye of a needle*; only in *an egg boiled down to the size of a pill* which, on being swallowed by the patient, passes the body unchanged, carrying with it matter which serves the physician for diagnosis. Ned. VI, 1 טרויטמן Mish. (Bab. ed. ביצה טרויטמן; Y. ed. טרויטמן); ib. 50<sup>a</sup> ביצה טרויטמן; Y. ib. VI, 39<sup>c</sup> bot. ביצה טרויטמן, expl. רופיטמן.

**טרוץ** *adv.* (יזר) *waiting, looking out for business, idle.* Lam. R. introd. (R. Isaac 3) **טרוץ** *one stands idly waiting a whole day and is not tired, but for prayer one is tired;* (Yalk. Is. 318 קאריזער; Esth. R. to I, 9 (יחיד ומשוער).

**טרוץ** (a contr. of **טרוץ** *v.* **טרוץ** *I throw.* Lam. R. to II, i **טרוץ** *here, you have it, I throw it in your face.*

**טרוץ**, *v.* **טרוץ**.

**טרוץ**, *v.* **טרוץ**.

**טרוץ** m. 1) (denom. of **טרוץ**) *covered with leaves.* Tosef. Neg. VIII, 2, v. **טרוץ**.—2) (part. pass. of **טרוץ**, comp. *Pi.*) *disfigured by irregular spots;* (oth. opin.) *chopped, full of incisions;* (oth. opin.) *planed, smooth.* Ned. 25<sup>a</sup>; Shebu. 29<sup>b</sup> (ref. to one swearing that he had seen a serpent 'like the beam of an oil press') **טרוץ** he meant 'spotted' like a beam &c. Ib. (in answer to the argument that all serpents are 'spotted') **טרוץ** (שגגו) he meant a serpent spotted on the back (and not only around the neck). Ned. l. c. **טרוץ** (read גבד) the back of a press beam may be spotted (i. e. no objection of the purchaser is valid based on the spotted condition of the beam); according to the opinion: **טרוץ** = *planed*, all beams must be planed, (otherwise the purchaser has a right to reject).—[Other meanings, v. **טרוץ**.]

**טרוץ**, *v.* **טרוץ**.

**טרוץ** m., pl. **טרוץ** (denom. of **טרוץ**) 1) *those deciding on defects of animals for ritual purposes, meat-supervisors.* Hull. 55<sup>b</sup>.—2) *those who decided in favor of t'refah.* Ib. 48<sup>b</sup>. Ib. 49<sup>a</sup> **טרוץ** *seize the cloak of those who decided &c. (make them pay damages).*

**טרוץ**, Targ. Ps. I, 3 some ed., v. **טרוץ**.

**טרוץ**, Tanh. Ki Thissa 1, **טרוץ**, v. **טרוץ**.

**טרוץ** f. (τρωατή, sub. σταφυλή) *dessert grapes, yielding no wine.* Yalk. Num. 709 **טרוץ** (corr. acc.).—Trnsf. *a woman that has no menstruation.* Y. Keth. I, 25<sup>a</sup> bot.; Nidd. IX, 11 Var. in Hai Gaon, v. **טרוץ**.

**טרוץ**, Yoma 10<sup>a</sup> Ms. M., v. **טרוץ**.

**טרוץ**, Targ. Ps. XXXV, 3 ed. Lag. a. oth., for h. text **טרוץ**, read: **טרוץ** *guard me, and meet &c.* [Ed. Bxt. a. oth. only **טרוץ**.]

**טרוץ**, Ber. 37<sup>b</sup>, v. **טרוץ**.

**טרוץ** (טרוץ) **טרוץ**, **טרוץ**, **טרוץ** m. (τρώμεον, τὰ τρώμεα) 1) *whatever can be eaten raw, applied to kitchen vegetables, esp. endive &c.* Lev. R. s. 3 **טרוץ** *some ed. אגודה* (some ed. *a bunch of vegetables.* Y. Pes. IV, 31<sup>b</sup>, sq. Y. Sabb. VII, 10<sup>a</sup> **טרוץ** ed. Krot. (corr. acc.).—Y. Pes. II, 29<sup>c</sup> top (expl. **טרוץ**); Y. Kil. I, 27<sup>a</sup> top (some ed. **טרוץ** . . . , pl.)—Tosef. Ter. IV, 5

ed. Zuck. (Var. **טרוץ**, pl.) Tosef. Makhsh. III, 10 **טרוץ**, contrad. to **טרוץ**.—2) (sub. **טרוץ**) *kitchen-garden.* Ber. 35<sup>b</sup> **טרוץ** *דוד* (Ms. M. **טרוץ**; Ms. F. **טרוץ**, corr. acc.) used to bring their fruits home (from the field to the barn) by the way of the kitchen-garden (in sight of the house) in order to make them subject to tithes; Gitt. 81<sup>a</sup>; Yalk. Deut. 938.

**טרוץ**, *v.* **טרוץ**.

**טרוץ**, *v.* **טרוץ**.

**טרוץ** (b. h.; comp. **טרוץ**) *to run about, be busy, to take pains, prepare.* Ab. Zar. 3<sup>a</sup> **טרוץ** *he who has made preparations on Friday has food for the Sabbath (he who does good in this world can expect reward in the hereafter).* Keth. 10<sup>a</sup>; Kidd. 45<sup>b</sup> **טרוץ** *the presumption is that one will not go to the trouble of preparing a (wedding) feast and let it go to ruin, i. e. one must have weighty reasons for a divorce immediately after marriage;* Yeb. 107<sup>a</sup>. Ber. 58<sup>a</sup>, v. **טרוץ**; a. fr.—[Y. M. Kat. I, 80<sup>a</sup> bot. **טרוץ**, v. **טרוץ**.]

*Hif.* 1) **טרוץ** *to put to trouble, put a task on.* Taan. 24<sup>a</sup> **טרוץ** *thou hast put thy Creator to the trouble of &c.* Snh. 8<sup>a</sup> **טרוץ** *they (the wicked) put me to &c.* Lev. R. s. 27 **טרוץ** *I did not tax you too heavily;* a. fr.—2) *to weary.* Snh. 22<sup>b</sup>; Erub. 64<sup>b</sup>, a. e., v. **טרוץ**.—3) *to trouble, beg persistently.* Yalk. Ex. 244 **טרוץ** *he begged him instantly.*

**טרוץ** I ch. same. Targ. Koh. II, 11. Ib. IX, 9; a. fr.—B. Kam. 11<sup>a</sup> **טרוץ** *he takes pains with what belongs to himself (for his own benefit).* Hull. 83<sup>a</sup> **טרוץ** *in the bridegroom's family they generally take more trouble in preparing the wedding feast &c.;* a. fr. [Sot. 7<sup>b</sup> **טרוץ**, v. **טרוץ**.]—*Part. pass.* **טרוץ**, f. *giving trouble, troublesome.* Ned. 25<sup>a</sup> **טרוץ** *an easily intelligible expression.* Hull. 51<sup>a</sup>, a next w.—B. Mets. 112<sup>b</sup> **טרוץ** *it is too troublesome for them (for him);* a. e.—[Sabb. 82<sup>a</sup>, v. **טרוץ**.]—B. Kam. 80<sup>b</sup> Ar., v. **טרוץ**.

*Af.* 1) **טרוץ** *to make ready for moving, to load* (comp. II) Targ. Job XXXVII, 11 (h. text **טרוץ**).—2) *to trouble.* Meg. 22<sup>b</sup> **טרוץ** *read Ms. M. (ed. **טרוץ** ציבורא* **טרוץ**, v. Rashi, a. Rabb. D. S. a. l. note) he would not trouble the congregation (to rise before him); Yalk. Lev. 669; a. fr.—3) *to beg persistently.* Lev. R. s. 16 **טרוץ** *he insisted upon his telling him.*—Y. Peah I, 16<sup>b</sup> bot. **טרוץ** *if you strain the chord too much.*

*Itpe.* 1) **טרוץ** *to be wearied.* Targ. Y. Num. XIX, 2 **טרוץ** (not **טרוץ**).—2) *to be troublesome, difficult.* Taan. 24<sup>b</sup> **טרוץ** *is it so hard a labor to the Lord?*

**טרוץ**, *v.* **טרוץ**.

**טרוץ** II m. = **טרוץ**, *painstaking, trouble.* Hull. 51<sup>a</sup> **טרוץ** *what trouble has been taken by that man (myself)!*—[Oth. version: **טרוץ** *weariness (of travel) made me shaky.*]

**טרוץ**, *v.* **טרוץ**.



**טריא**, Ber. 56<sup>a</sup> Ms. M., v. טריזא; [cmp., however, טריזא].

**טריא** pr. n. pl., v. טרייא.

\***טריבא** m. (צרב, cmp. טרב) *an eruption, inflammation*. Targ. Y. Ex. II, 5, constr. בשרא.

**טריגון** m. 1) (τρίγωνος) *triangular*. Neg. XII, 1; Naz. 8<sup>b</sup>; B. Bath. 164<sup>b</sup> ט' (בירה) a triangularly built house; Tosef. Neg. VI, 3 טריגין ed. Zuck. (Var. טריגה, corr. acc.); —2) (τρίτονος) *for the third time*. Naz. l. c.; Y. ib. I, 51<sup>b</sup> top; Tosef. ib. I, 2 דריגין ed. Zuck. (Var. ריגין, corr. acc.); v. דריגין.

**טריגון**, Treat. Tsitsith, ed. Kirchh. p. 22, v. טריגא. — Ib. p. 23 ט' מכסה כמין ט' prob. to be read: טריבון (τρίβων) *coarse cloak*.

**טריגון**, v. טריגין.

**טריד**, v. טריד, a. טריד.

\***טריין**, Gen. R. s. 79; Yalk. Gen. 133 טריד, read טריין; emend the entire passage as follows: ק' מיליא ק' טריין the *Kuf* (of קשיטה Gen. XXXIV, 19) means one hundred millia, the *Sammekh—ses*, the *Teth—tertin*, i. e. *one hundred millia Sestertium* (v. Sm. Ant. s. v. Sestertius), v. דריקין.

**טריין**, Y. Taan. II, 66<sup>a</sup> top, v. טריינים.

**טריינין**, Tosef. Ab. Zar. II, 7 Var., v. אצטריין.

\***טרייז** m. (supposed to be a Persian word, expl. by R. Hānanel by Arabic *banīke*) *gusset, gore*. Sabb. 98<sup>b</sup> טרייז Ar. (read ט' כר, v. Koh. Ar. Compl. s. v., ed. טריין) they planed the boards (so as to be gradually decreasing in thickness) like a gusset; Yalk. Ex. 370 כר טריין.

**טרייז**, v. טרייזא.

**טרייז** m. (טרייז) *troublesome, laborious*. Y. M. Kat. I, beg., 80<sup>a</sup> ט' דבר שאינו ט' (Y. Shebi. II, end, 34<sup>b</sup> טרייז).

**טרייז**, v. טרייזא.

**טרייזא**, v. טרייזא.

**טרייזא**, Bets. 29<sup>a</sup> top Ar., v. טרייזא.

**טרייזני**, v. טרייזני.

**טרייז** pr. n. m. *Taryi*. Cant. R. to IV, 1; I, 15 (Gen. R. s. 33 ביבי; Lev. R. s. 31 ברכיה, Yalk. Gen. 59 ביבי).

**טרייז**, **טרייז**, **טרייז** pr. n. pl. (?) *Traya, Turya*; surname of Abba Hoshaya. Y. B. Kam. X, end, 7<sup>c</sup>. Gen. R. s. 58, beg.; a. fr. (V. Neub. Géogr. p. 267).

**טרייז** מ' קונטא read:

**טרייאקונטא** (τριάκοντα) *thirty*. Y. B. Bath. X, 17<sup>c</sup>, v. אונדריקונטא.

**טריינא** m. (v. next w.) *Trajanic*. Ab. Zar. 52<sup>b</sup> דרינא (דורינא טריינא) the *Trajanic* and *Hadrianic* denars which were rubbed off; Bekh. 50<sup>a</sup> bot. ד' טרינא שייפא; ib. top שייפא (Tosaf. טריינא).

**טריינא**, **טריינא** (variously corrupted, the *j* sound being rendered by ג or כ) pr. n. m. *Trajanus*, the Roman emperor. Taan. 18<sup>b</sup> (ט' a. טרי); Treat. S'ma-hoth ch. VIII טריינא; Sifra Emor Par. 8, ch. IX טריינא (corr. acc.); Y. Taan. II, 66<sup>a</sup> top טריינא. Y. Succ. V, 55<sup>b</sup> top טריינא; Lam. R. to I, 16; ib. to IV, 19, a. e. טריינא. Ib. to III, 2; 4; a. e. (v. Joel, Blicke in die Religionsgesch. I, p. 17, sq.).—טריינא (genitive of Trajanus) *Trajan's (followers)*. Ib. to I, 17 טרייני, v. אפטייני.

\***טריינא** f. pl. (גריינא) *guarded things, property*. Targ. Y. Deut. XI, 6 (h. text יקום).

**טריינא** m. (טריינא, cmp. טריינא a. טריינא I) *troublesome, provoking*. Targ. Prov. XIX, 7 (ed. Wil. טריינא; ed. Lag. טריינא). V. טריינא.

**טריינא**, Esth. R. to III, 1, read: טריינא, v. טריינא.

**טריינא**, v. טריינא.

**טריינא**, Y. Sabb. III, 6<sup>a</sup>, טריינא בר יטס, ed., Ar. ed. Koh. טריינא בשרים, oth. ed. טריינא בשרים read: טריינא בשרים bathing . . . in the waters of Tiberias on a Holy Day.

**טריינא** m. (τρίμνα) *a drink or brew prepared of pounded groats and spices, a spiced drink*. Ber. 38<sup>a</sup> טריינא . . . you are permitted to make *trimma* of dates &c., v. טריינא; Tosef. Maas. Sh. II, 2 ed. Zuck. (some ed. טריינא, corr. acc.).

\***טריינא**, read: טריינא.

**טריינא**, Gen. R. s. 88, v. טריינא.

**טריינא** m. (τρίμετρος) *trimeter, a verse (or tune) of three iambic meters*. Y. R. Hash. IV, 59<sup>c</sup> bot. (defining טריינא like the trimeter (short-long, short-long &c.), contrad. to דריינא three small (short) notes.

**טריינא** m. (tremis) *Tremis*, a Roman coin, one third of an Aureus. Lam. R. to I, 1 רבתי (8 דר מאר). Y. Gitt. III, 47<sup>b</sup> טריינא (read: טריינא tremissis), v. טריינא.

**טריינא**, v. טריינא.

**טריינא**, v. טריינא.

**טריינא**, Tosef. Erub XI (VIII), 17 Var., v. טריינא.

**טריינא** (incorrect טריינא) m. *tressis*, a coin worth *three ases*. Shebu. VI, 3 טריינא (Y. ed. 70



קטריסר, a corrupt. of quadrussis, *four ases*). Ib. 40<sup>a</sup> top. B. Mets. 46<sup>a</sup> ין ... , a. ית ... Tosef. Maas. Sh. IV, 2; 13; a. e.

**טריסרס**, **טריסרס**, Pesik. R. s. 15 ב'ט', a gloss to בר סימאי, corrupted from ב'ש"ר סימ' v. Pesik. Hahod., p. 55<sup>b</sup>. [Neub. Géogr., citing fr. Ms. Bodl. ב'טריסוס, refers to *Tarsus*.]

**טריסרית**, v. טריסין.

**טריפא**, v. טריפחא.—[B. Kam. 16<sup>b</sup>, v. next w.]

**טריפה** f. (טָרַף) 1) *tearing* (by beasts of prey). B. Kam. 16<sup>b</sup> ד'טָרַף ד'טָרַף ד'טָרַף ל'טָרַף ד'טָרַף (some ed. ד'טָרַף, Ms. M. ד'טָרַף) ref. to the preceding ואכל (טָרַף) does that mean to say that tearing is not his (the lion's) habit?—2) *being carried away by waves, being cast ashore*. Y. Yeb. XVI, 15<sup>d</sup> top כ'ר' ... כ'ר' the court allows a reasonable time sufficient for the discovery of an eventual escape of the husband by being cast ashore.—3) (denom. of טָרַף) *covering with leaves, night cover in open air*. Yalk. Gen. 119, v. ר'טָרַף.

**טריפה**, **טריפה** f. (b. h.; טָרַף) 1) *an animal torn by a beast of prey*. Midr. Till. to Ps. VII, v. טָרַף.—2) (ritual law) *an animal afflicted with a (fatal) organic disease*, the discovery of which, after slaughtering, makes it forbidden, *ṭrefah*, (of persons, m.) *one having a fatal organic disease* (the killing of whom would not be considered murder before the law). Hull. 42<sup>a</sup> א'ינה ד'יה a *ṭrefa* animal cannot survive (a year); a. fr.—Snh. 78<sup>a</sup> ד'הורג א'א if one kills a person afflicted with a fatal organic disease; and if such a person committed a murder. Ib. ט' witnesses afflicted &c.; a. fr.—3) *organic disease*. Lev. R. s. 13 (ref. to ד'יה, Lev. XI, 2) ד'יה that which can recover from its disease, you may eat.—*Pl. טריפות*. Hull. III, 1; a. fr.—Esp. cases of *ṭrefah*, ritual law concerning *ṭrefah*. Ib. 48<sup>b</sup>; a. fr.

**טריפולא** m. pl. (denom. of Tripolis) *Tripolitans*, residents of Tripolis on the Phoenician coast. Targ. Y. II Gen. X, 17 (h. text ד'יה).

**טריפון** pr. n. m. *T'rifon*. Y. Bicc. II, beg. 64<sup>c</sup>.

**טריפחא** f. (טָרַף) *vagrancy, irregular life*. Pesik. B'shall., p. 93<sup>a</sup> לך לך כל ד'יה ט' לך לך whether will all this irregular life lead thee?

**טריפחא**, **טריפחא** f. ch.=h. טָרַף. Hull. 94<sup>b</sup>.—*Pl. טריפחא*. Targ. Y. Lev. XI, 1; Targ. Y. Num. XIX, 3 (some ed. טריפחא, v. Hull. 42<sup>a</sup> טריפות).

**טריקא** m. (טָרַק II) *enclosure, prison*. Targ. Lam. III, 7.

**טריקחא**, **טריקחא** f. (tracta) *a long piece of dough pulled out in making pastry (tracta or tractum)*. Y. Hall. I, 57<sup>d</sup> ו' יוחנן אמר טריק' ד'יבת ו' R. J. says, *tracta* is subject to *Hallah*; Ber. 37<sup>b</sup> ו' אמר ר' ...

Ms. M. (corr. acc.; v. Rabb. D. S. a. l. note 6; ed. טריקנין פטורין) when R ... came to Babylonia from Palestine, he related in behalf of R. J. &c. Y. Pes. III, 30<sup>a</sup> ו' טריקחא ד'ורי as to *tracta* (on Pass-over) R. ... permitted to make only one at a time, but two &c.

**טריקמי**, v. טריקמי.

**טריקניא** m. pl. (טָרַק I to sting) a sort of *wasps*. Targ. Y. Deut. VII, 20 (a gloss to אורעיהא, h. text צרעה).

**טריקלונא**, v. טריקלינא.

**טריקלולין**, v. טריקלינא.

**טריקלון**, **טריקלון** m. (τρίκλιον, triclinium) 1) *dining couch*. Y. Hag. II, 77<sup>a</sup> bot. מוצע ל' the banqueting couch is spread for you (your reward in the hereafter is prepared).—2) *dining room, reception room*. Y. R. Hash. IV, 59<sup>b</sup> bot. מ' לקיטון אפי' even if they adjourned from the tricl. to the sleeping room. Y. Keth. IV, 28<sup>d</sup>; Y. Snh. XI, end, 30<sup>c</sup> [read:] ט' בעיא ד'רא אומנחא ט' the following construction is required (in order to make the reception of the bride in the triclinium a legal consummation of marriage) a tricl. and a marriage chamber, and that chamber communicating with the tricl.—Ab. IV, 16, v. פ'רוזדור.—Tosef. Sabb. XVI (XVII), 18 בה ... ט' שהסיקה in a banqueting room (triclinium hibernum) which has been heated a day before ... , you may entertain company on the Sabbath. Tosef. Bets. II, 10 ט' שהסיקוהו ו' a. e.—3) (τρίκλιος = ὄρσιος, S.) *granary*. Y. Sot. V, 20<sup>b</sup> bot. ו' א'טלן עלי ד'ר ט' ו' he was fined to fill a granary of forty by forty &c.

**טריקלינא**, **טריקלינא** ch. same. Targ. II Esth. VII, 8 טריקלינא (corr. acc.)—Lev. R. s. 16 ב'טריקלינייה (some ed. ב'טריקלינין, corr. acc.) in his reception room.—*Pl. טריקלינין*. Targ. Y. I Num. XXXI, 50.

**טריקסימון**, v. טריק.

**טריקסין**, v. טריקסין.

**טריה** f. (טָרַי, emp. אָטַרַי) *preserve, pickle*, esp. salted or pickled fish. Meg. 6<sup>a</sup> ט' ט'ט' 'stored things' (Deut. XXXIII, 19) refers to *tarith* (as a valuable article of commerce); Sifré Deut. 354; Num. R. s. 13.—Ab. Zar. II, 6 ט' טריפה ט' brine containing hashed *tarith* (when you cannot recognize the clean and unclean fish). Ib. ט' שאינה טריפה in which the fish can be recognized. Ned. VI, 4 he who vows abstinence from 'fish' מותר ב'ט' is permitted to partake of hashed *t.* Ber. 44<sup>a</sup>.

**טריה**, **טרי** ch. 1) same. Y. Ned. VI, 39<sup>d</sup> top ו'בון (not ל'טרי) sell me *tari*, and he sells him *tsahāna* (v. צ'חנא). Ib. ל'ט' (not ל'ט') there they call *taritha tsahāna*.—2) (emp. אָטַרַי) a sort of *pastry, fritters* &c. Ber. 37<sup>b</sup>, v. ה'טריקא a. ה'טריקא.

**טריק** m. (טָרַק, emp. טָרַק II), pl. טָרַקים, constr. טָרַקִי *binders, preservers* (emp. Syr. טריק a. derivatives P. Sm. 1528). Tosef. Sot. XV, 9, v. טריקסיר.



satisfy his appetite. Koh. R. to X, 11 'הארי the lion goes out for prey. Sot. 47<sup>b</sup> טָרְפֵי טָרֶה those robbing (the poor). Zeb. 53<sup>b</sup> טָרֶה של חֹלֶקֶן the territory of the tearer (wolf=Benjamin, Gen. XLIX, 27). B. Kam. 116<sup>b</sup> לַטָּרֶפָה to plunder it; a. fr.—2) *to cast with force, knock, strike against; to throw away, reject, eject*. Hull. III, 3 טָרֶפָה he cast or knocked the bird against the wall. Pesik. R. s. 11; Num. R. s. 2 טָרֶפָה אֵנִי I will divorce her, I will cast her out (cmp. טָרַד).—Ber. 5<sup>b</sup> 'הארי his prayer is thrown in his face (refused). Y. Yeb. XVI, 15<sup>d</sup> טָרֶפְנִי v. טָרַד.—3) *to seize forcibly*. Yoma IV, 1 בקלפִי טָרַד he took the ballot out with haste.—Esp. *to seize for a debt*. B. Mets. 15<sup>a</sup> ב"ה וּבֵאָה and a creditor of the previous owner came and seized it, v. טָרֶפָה.—4) *to chop, hash, to beat, mix*. Sabb. XIX, 2 יֵינִי וְשֵׁמֶן טָרֶפָה beat wine and oil; a. e.—Part. pass. טָרֶפָה, f. טָרֶפָה. Ib. 38<sup>a</sup> טָרֶפָה בָּשָׂר טָרֶפָה chopped meat. Ab. Zar. II, 6, v. טָרֶפָה. Y. Nidd. IV, 51<sup>a</sup> (of a foetus). Sabb. VIII, 5 (80<sup>b</sup>) טָרֶפָה an egg beaten and mixed with oil; a. fr. V. טָרֶפָה.—5) *to hackle, comb* (flax or wool). Kil. IX, 1. Y. Orl. III, 63<sup>a</sup>; Y. Keth. VI, end, 31<sup>a</sup> טָרֶפָה שֵׁטֶרֶף wool of a first-born that has been hackled (and mixed up with other wool).—6) *to scrape, scour, to plane*. Makhsh. II, 4 טָרֶפָה (Var. חֲמֻשָּׁה) if one scrubs his roof; Tosef. ib. I, 8.—7) *to make טָרֶפָה, to inflict an organic defect*. Hull. 85<sup>b</sup>, sq. טָרֶפָה צֵא go and maim the animal (before slaughtering it).

*Nif.* טָרֶפָה 1) *to become t'refah*. Ib. 9<sup>a</sup>, a. e. טָרֶפָה במה from what cause it became *t'refah*.—2) *to be in disorder, a)* (with דעה, or לב) *to be confused, bewildered, not fully conscious*. Y. Sabb. II, 5<sup>b</sup> טָרֶפָה דַּעְוִי שֶׁל אָבִי my father's mind is unclear; Snh. 68<sup>a</sup>. Ib. 43<sup>a</sup> טָרֶפָה דַּעְוִי (not שֶׁחֲמֻשָּׁה) that his (the culprit's) consciousness may be benumbed; Num. R. s. 10.—Ib. טָרֶפָה לִבִּי his mind becomes confused (from drinking); a. fr.—b) (with טָרֶפָה, of political disturbances) *to be troubled*. Snh. 11<sup>a</sup>; Sot. 48<sup>b</sup>; Tosef. ib. XIII, 5 טָרֶפָה (ה)שֶׁעָה the political condition was too much troubled (persecutions prevailing). Y. Dem. V, 24<sup>d</sup> bot.; a. e.

*Pi.* טָרֶפָה 1) *to shake vehemently, constantly*. Succ. III, 9 טָרֶפָה מִשְׁתָּאֵר לֵילִי ed. Y. (Mish. ed. Pes. טָרֶפָה מִשְׁתָּאֵר לֵילִי); ed. (מִשְׁתָּאֵר) all the people shook their branches constantly (during the recitation at Hallel, contrad. to טָרֶפָה).—2) *to unbalance* (the mind, cmp. טָרֶפָה).—Part. pass. טָרֶפָה. Num. R. s. 10 'הארי טָרֶפָה his mind is disturbed and he talks improper things, v. supra.—3) *to reject one's petition, to refuse*. Part. pass. טָרֶפָה. Ber. V, 5 טָרֶפָה שֶׁהָיָה that he (the patient for whom prayer is said) is rejected (bound to die), opp. מְקֻבָּל accepted.—4) *to disfigure, to make ungainly* by spots, incisions &c., v. טָרֶפָה. Part. pass. as ab. Koh. R. to X, 11 the serpent is asked מַפְנֵי מַה גּוֹפֵךְ מִנִּי why has thy body been disfigured (v. Gen. III, 14)?—5) *to cast about* (a ship on high sea), v. Hithpa.—Part. pass. as ab.; *pl.* טָרֶפָה. Yeb. 47<sup>a</sup>, v. טָרֶפָה.

*Hif.* טָרֶפָה 1) *to become t'refah, to be afflicted with a fatal organic disease*. Num. R. s. 12, end; Cant. R. to VI, 4; Pesik. Vayhi p. 10<sup>a</sup>, a. e. טָרֶפָה לֹא the animals were found to be free from an organic disease.—[2] (in

later liter.) *to declare t'refah*.—3) (denom. of טָרֶפָה a) *to cover with foliage*. Yalk. Gen. 119, v. טָרֶפָה.—b) *to sprout with moisture, be sappy*. Gen. R. s. 69 'הארי טָרֶפָה (Yalk. Jud. 38 טָרֶפָה) sprouted with good deeds &c., v. טָרֶפָה.—[4] *to distribute food*, v. טָרֶפָה.]

*Hithpa.* טָרֶפָה, *Nithpa.* טָרֶפָה 1) *to be tossed about, to be in a storm* near the shore. Taan. III, 7 (19<sup>a</sup>) טָרֶפָה for a ship which is seen from the coast to be tossed about; ib. 14<sup>a</sup> טָרֶפָה (v. supra; Ar. ed. Koh. טָרֶפָה *Nif.*). Tosef. Sabb. XIII (XIV), 11 טָרֶפָה טָרֶפָה the ship has been thrown back several times (was prevented from landing by the breakers).

*ch. same, 1) to take by force, seize*. B. Mets. 14<sup>a</sup> טָרֶפָה מִיֵּנִיהָ אֵרִי (not טָרֶפָה) the creditor came and took it from him (by legal seizure); ib. טָרֶפָה לִיהָ מִיֵּנִיהָ (Ms. H. טָרֶפָה מִיֵּנִיהָ)—2) *to seize property sold by the debtor, v. לקוחות*. Ib. 19<sup>a</sup>; a. fr.—2) *to throw, strike, knock down*. Y. Snh. X, 29<sup>a</sup> וְטָרֶפָה לָאֲרֵצָה and let them fall down. Lam. R. to I, 5 וְטָרֶפָה גְרַמִּיהָ and let him throw himself down. Ib. to IV, 2 טָרֶפָה קִילְחִיד וְכ' cast down thy pitcher before me; a. fr.—3) *to knock at, shake, rap*. Ber. 28<sup>a</sup> טָרֶפָה לִיהָ בַּטְבֵּלָה 97<sup>a</sup>.—Ib. 67<sup>b</sup> טָרֶפָה לִיהָ טָרֶפָה he struck the *tabla* before him; a. v. fr.—Trnsf. *to carp at, to contest the validity of a decision*. Y. Snh. I, beg. 18<sup>a</sup> טָרֶפָה כְּעִי מִטָּרֶפָה wanted to protest (against R. Isaac's decision because he acted as a single judge).—5) *to declare t'refah*. Hull. 10<sup>b</sup>. Ib. 48<sup>b</sup> לְמִיֵּטָרֶפָה סָבַר Mar. . . wanted to declare it *t'refah*; a. fr.—Part. pass. טָרֶפָה a) *struck down* (in the agony of death). Targ. Jud. III, 25; IV, 22 (h. text טָרֶפָה). Lam. R. to IV, 5 טָרֶפָה בִּקְיָלָה (not טָרֶפָה) lying on dunghills.—b) *thrown away*. Y. Snh. X, 29<sup>a</sup> טָרֶפָה לָאֲרֵצָה they are thrown down before thee (cmp. טָרֶפָה).—c) (denom. of טָרֶפָה, v. טָרֶפָה) *spotted, full of incisions; planed*. Ned. 25<sup>a</sup>; Shebu. 29<sup>b</sup>, v. טָרֶפָה.—[X. Shebi. I, end, 33<sup>c</sup> טָרֶפָה לְעֹבֵרִיהָ read with R. S. to Shebi. I, 8: טָרֶפָה בְּרִי טָרֶפָה or טָרֶפָה בְּרִי טָרֶפָה being a corrupt tautography of ב"י יִעָקֵב=לֵיֵעַד.]

*Pa.* טָרֶפָה 1) *to knock, strike, dash*. Targ. II Kings VIII, 12 (h. text טָרֶפָה). Targ. Nah. II, 8 (h. text טָרֶפָה).—2) *to prey, wait for prey*. Targ. Prov. XXIII, 28 טָרֶפָה.—3) *to drive about*. Part. pass. טָרֶפָה. Targ. Y. I Ex. XIV, 3 (ed. Amst. טָרֶפָה *Ithpa.*). Targ. Y. II Num. XII, 12 טָרֶפָה.—Trnsf. *to agitate, trouble*, v. infra.

*Ithpa.* טָרֶפָה, *Ithpe.* טָרֶפָה 1) *to be knocked about, dashed; to be tossed about; to be in spasms*. Targ. Is. XIII, 16. Ib. LI, 20; a. e.—Lev. R. s. 12 beg. טָרֶפָה אֵילָפָה like the ship that is tossed about in the breakers &c. Snh. 95<sup>a</sup> טָרֶפָה אֵילָפָה a dove came down and rolled before him in spasms.—Trnsf. *to be agitated, troubled*. Targ. Gen. XLI, 8 (some ed. טָרֶפָה Part. pass. *Pa.*, v. supra). Targ. Ps. LXXXVII, 5; a. fr.—Y. Taan. I, 64<sup>b</sup> טָרֶפָה לָמָּה why did the rabbis (you) take the trouble of coming hither.—2) *to be spotted, full, of incisions &c.*, v. supra a. טָרֶפָה.—3) *to become, or be t'refah*. Hull. 57<sup>b</sup> טָרֶפָה בְּרִי טָרֶפָה in the same limb through the mutilation of which the animal became *t'refah*. Ib. 48<sup>a</sup> טָרֶפָה מִיֵּנִיהָ טָרֶפָה where the

cause of its being *t'refah* lies not in the mutilated limb itself.

**טַרְף** II m., v. טַרְפָּא.

**טַרְף** m. (b. h.; preced.) 1) *prey*. Sot. 47<sup>b</sup>, v. טַרְף. — Gen. R. s. 99 (ref. to טַרְף, Gen. XLIX, 9) טַרְפּוֹ של מַטְרָף from making Joseph a prey, i. e. saving Joseph; טַרְפּוֹ של חַמֵּר saving Tamar. Yalk. Ps. 637; Midr. Till. to Ps. VII, ed. Bub. יוֹשֵׁב עַל טַרְפּוֹ (oth. ed. טַרְפּוֹ) sits over his prey.—2) *food*. Snh. 108<sup>b</sup>, v. next w.—3) (v. next w.) *foliage, green*. Sifra Metsora, beg. וּבְרֹאשׁוֹ טַ' with green foliage on its top, v. next w.; Y. Sot. II, 18<sup>a</sup> top טַ' וּרְאשׁוֹ טַ' (corr. acc., or read as Tosef. Neg. VIII, 2 טַרְף).

**טַרְף** m. (b. h., preced.) *plucked, fresh*; (homilet., v. preced.) *nourishment*. Snh. 108<sup>b</sup> (ref. to Gen. VIII, 11) טַרְפֵּי מַאי מְשַׁמֵּחַ דְּרוּחֵי טַ' לִישְׁנָא דְּמִזְוִי דְּרוּחַ דְּהַרְפֵּי טַ' has the meaning of food? Answ. ref. to טַרְפֵּי (Prov. XXX, 8); Erub. 18<sup>b</sup> (v. Rabb. D. S. a. l. note).

**טַרְף** I, **טַרְף** ch. same, 1) *leaf*. Targ. Gen. VIII, 11. Targ. Is. XXXIV, 4; a. fr.—Hull. 47<sup>b</sup> דָּאס טַ' leaf of a myrtle; a. fr.—Nidd. 20<sup>a</sup> טַ' מְצִיעַתָּא fem. (Rashi: מְצִיעָא), v. infra.—Transf. דְּנַחְרֵי טַ' *wing of the nose*. Ber. 55<sup>b</sup>.—*Pl.* טַרְפֵּי, טַרְפֵּי. Targ. Gen. III, 7; a. fr.—Succ. 37<sup>b</sup> חֲמַרָא בִּר הַלְחָא טַ' Sabb. 129<sup>a</sup> Rashi (ed. בה) wine of a vine that has changed foliage three times, i. e. wine in its third year. Nidd. l. c. טַרְפֵּן fem., v. טַרְפָּא I.—2) *a piece torn off, fragment*. Ber. 59<sup>a</sup> top, and it looks כְּטַ' דְּטַרְפָּא like an irregular piece that has been torn off (from the star); Rashi: like a battered piece that has been mended by hammering; (Ms. F. you can see that it has been torn off, Vers. in Rashi: כְּטַרְפָּא מְטַרְפָּא, prob. to be read כְּטַרְפָּא (דְּמִטַּרְפָּא).

**טַרְפָּא** II f., constr. טַרְפָּא (טַרְפָּא) *rapping*. Targ. Jud. V, 11 (in a passage missing in ed. Lag.).

**טַרְפָּא**, Gen. R. s. 10 טַ' בְּקַעַת בִּי טַ' v. טַרְפָּא.

**טַרְפָּא**, v. טַרְפָּא.

**טַרְפָּא**, v. טַרְפָּא, טַרְפָּא.

**טַרְפֹּן** pr. n. m. *Tarfon*, a Tannai (v. Fr. Darkhé Mish., p. 101 sq.). Pes. X, 6; a. v. fr.—V. טַרְפֹּן.

**טַרְפֹּנִימִים**, v. טַרְפֹּנִימִים.

**טַרְפֹּן**, read: טַרְפֹּן.

**טַרְפָּחָה** f. (טַרְפָּחָה, with ר inserted; cmp. I טַרְפָּחָה) [*pitcher*, cmp. טַרְפָּחָה] *mouth of the womb*. Hull. 55<sup>b</sup> = אֵם = טַרְפָּחָה. Ib. 56<sup>b</sup>.

**טַרְפִּידָא** (טַרְפִּירָא), Targ. Y. Lev. XI, 19, v. טַרְפִּידָא.

**טַרְפִּיזָא** m. (τράπεζα) *table, counter*.—*Pl.* טַרְפִּיזָא. Gen. R. s. 64, end ('Rashi': טַרְפִּיזָא).—V. טַרְפִּיזָא.

**טַרְפִּיזְמִים** m. (τραπεζῖτες) *money-changer, banker*. Y. B. Mets. IV, beg. 9<sup>c</sup> טַרְפִּיזְמִים (corr. acc.). Num. R. s. 4 טַרְפִּיזְמִים (cmp. τράπεζα for τράπεζα, S.).

**טַרְפִּיזִין** m. (τραπέζιον) *table, trencher*. Gen. R. s. 11 Ar., v. טַרְפִּיזִין I.

**טַרְפִּירָא**, v. טַרְפִּירָא.

**טַרְפִּיזָא**, v. טַרְפִּיזָא.

**טַרְפִּיזָא** f. (טַרְפָּא) *hawk*. Targ. O. Lev. XI, 14; Deut. XIV, 13 (h. text אִיזָא).

**טַרְפִּיזָא** f. adj. (preced.) *tearing*. Targ. Y. Lev. XI, 14 'טַרְפִּיזָא (not דְּרִיזָא); cmp. דְּרִיזָא.

**טַרְפִּס**, *Hithpa.* טַרְפִּס *to climb*, v. טַפֵּס.

**טַרְפִּס**, *Ithpa.* טַרְפִּס (v. preced., cmp. טַפֵּס) *to leap, take exercise*. Y. Kidd. II, 62<sup>c</sup> bot. טַרְפִּסָא אֹלֶה בעינא דְּרוּחָא מְטַרְפִּסָא אֹלֶה I expected to have exercise in going to and coming from the bath.

**טַרְפִּיזְמִים**, v. טַרְפִּיזְמִים.

**(טַרְפִּיזָא) טַרְפִּיזָא** m. (corresp. to τροπαῖος = Victoriatus) *Victoriatius* = Quinarius, half a denar (v. Zuck. Talm. Münz. p. 30). Yoma 35<sup>b</sup>. Gitt. 45<sup>b</sup>; Keth. 64<sup>a</sup> טַ' מַאי (not טַרְפִּיזָא) how much is a *T*? Sifré Deut. 294; Yalk. ib. 938.—*Pl.* טַרְפִּיזָא. Keth. V, 7; Tosef. ib. V, 7 (missing in ed. Zuck., Var. טַרְפִּיזָא; oth. ed. טַרְפִּיזָא).

**טַרְפִּיזָא**, v. preced.

**טַרְפִּיזָא** m. (טַרְפָּא, with formative ש, as in טַרְפִּיזָא; v. P. Sm. 1527 s. v. טַרְפִּיזָא) *a rag-like, irregularly shaped organ, membrane &c.* Hull. 49<sup>b</sup> דְּלִיבָא טַ' pericardium with the fat attached to it.—*Pl.* טַרְפִּיזָא *shreds*. Ib. 46<sup>a</sup> (in Hebr. dict.) טַ' נִדְלָלָה כְּבֵר וּמַעֲרָה בִּטְּנָא if the liver is detached and disarranged in shreds.

**טַרְק** (cmp. טַרְק, טַרְק) *to shake, stir*. B. Kam. 115<sup>b</sup> טַרְקוֹ לֹא טַרְקוֹ nobody stirred, or mixed it.

**טַרְק** I ch. same, 1) *to stir, mix*. Sabb. 110<sup>a</sup> וּלְטַרְקֵיהוּ let him mix them together.—2) *to stir up*. Taan. 25<sup>a</sup>, v. אֶטְקֵיטָא I.—3) (prob. only in) *Pa.* טַרְק *to sting, bite*. Sabb. 109<sup>b</sup> דְּטַרְקֵיהּ חִיּוּיָא whom a serpent has stung. Ib. 110<sup>a</sup>, v. חִיּוּיָא; a. fr.—[Yoma 77<sup>a</sup>, v. טַרְקָא.]

**טַרְק** II (cmp. טַרְק II) *to bolt, tie, gird; to guard*. Targ. Ps. XXXV, 3, v. טַרְקֵיהּ. —Ber. 28<sup>a</sup> טַרְקֵיהּ גִּלִּי and bolted the door before him. Erub. 102<sup>a</sup> דִּין לֹא טַרְקֵיהּ this must not bolt, i. e. with this bolt as it is you dare not bolt or unbolt. *Part. pass.* טַרְקֵיהּ *locked up*. Targ. Job XXVI, 13 (h. text טַרְקֵיהּ).

**טַרְקָא** m. (preced.; cmp. Syr. טַרְק, P. Sm. 1528) *a castle, palace*. Targ. Prov. XXV, 24 טַ' וּבֵיתָא though the house be a palace (h. text וּבֵיתָא חֲבֵרָא).

**טַרְקָא** m. (טַרְק I) *stirring up, disturbance*. Targ. Koh. X, 11 לֹא טַרְקָא (ed. Amst. a. oth. לֹא טַרְקָא) for disturbance and injury.

**טַרְקָאָרִיין**, v. טַרְקָאָרִיין.



*Ithpe.* אַרְטִישׁ, אַרְטִישׁ *to hide one's self, to be hidden.* Targ. Prov. XXVIII, 28. Ib. XXVII, 5 מְטִישָׁא hidden. Targ. Ps. LXXXIII, 4 מְטִישָׁא (some ed. מְטִישָׁא).—Ab. Zar. 70<sup>a</sup>, v. supra.

*Af.* אַרְטִישׁ *to hide.* Targ. Prov. XXV, 2. Ib. XXVI, 15. מְטִישָׁא f. (preced.) *that which is reserved, future compensation.* Targ. Ps. XVII, 14. Targ. Job. XX, 26.

<sup>י</sup> *Yod*, the tenth letter of the Alphabet. It interchanges with י, e. g. אַרְטִישׁ a. אַרְטִישׁ; with א as אַרְטִישׁ a. אַרְטִישׁ; with ו, v. letter ו. — י is frequently a *mater lectionis* for ē, ē, and ī, ī, e. g. אַרְטִישׁ (for b. h. אַרְטִישׁ); אַרְטִישׁ (for b. h. אַרְטִישׁ); אַרְטִישׁ (for b. h. אַרְטִישׁ). — י is frequently used to indicate the consonantal value of י, as אַרְטִישׁ=אַרְטִישׁ.

י as a numeral, *ten*, v. א.

י, י I=h. אַרְטִישׁ. *where?*—אַרְטִישׁ *whither?* Ber. 58<sup>a</sup>, v. אַרְטִישׁ. [V. אַרְטִישׁ.]

י, י II=h. אַרְטִישׁ. v. אַרְטִישׁ.

י, י v. אַרְטִישׁ.

פּוּרְקָא pr. n. pl. *Yau, Yai.* Hull. 6<sup>a</sup> פּוּרְקָא Ar. (ed. אַרְטִישׁ, prob. to be read: אַרְטִישׁ) the inn of Yau (I, v. אַרְטִישׁ II).

י, י v. אַרְטִישׁ.

י, י m. (b. h.; v. אַרְטִישׁ) *channel, river, esp. the Nile.* Cant. R. to III, 4 (ref. to אַרְטִישׁ with suspended ע, Ps. LXXX, 14) מִן דִּיעֵר אַרְטִישׁ if you will do good, the enemy attacking you will be (powerless like an animal) coming from the river, if not, he will be like a beast of the forest; Midr. Till. to Ps. l. c.; Yalk. Ps. 830; Ab. d'R. N. ch. XXXIV אַרְטִישׁ של אַרְטִישׁ like a water swine (pork-fish, silurus). Ex. R. s. l. Ib. s. 9 אַרְטִישׁ... אַרְטִישׁ the waters which saved thee (Moses) when thou wast thrown into the Nile, must not be smitten through thee; a. fr.

י, י ch. same, *channel, dyke.*—Pl. אַרְטִישׁ. B. Mets. 103<sup>b</sup> אַרְטִישׁ בִּי אַרְטִישׁ (Ar. אַרְטִישׁ), v. אַרְטִישׁ.

י, י m. אַרְטִישׁ *despairing of recovering a lost object, resignation.* B. Kam. 66<sup>a</sup> אַרְטִישׁ קִנְיָא the owner's resignation gives the robber no right of possession (and he must restore the object itself, not its equivalent). Ib. אַרְטִישׁ קִנְיָא and if we should assume that resignation gives a right of possession, how could the robber say, Here is thy property before thee (since in the meantime it has become valueless)?—B. Mets. 21<sup>b</sup> top אַרְטִישׁ מְדַעַת אַרְטִישׁ unconscious resignation, i. e. a thing which, if missed, is usually given up, but which has as yet not been missed. Ib. אַרְטִישׁ is considered as given up. Y. B. Kam. IV, end, 4<sup>c</sup> אַרְטִישׁ a resignation under a false presumption; a. fr.

י, י ch. same, *despair.* Targ. Job VI, 26.

י, י f. h. a. ch. (יא) *propriety*; adv., (cmp. אַרְטִישׁ) *right; properly; it is right.* Targ. Ps. CXXVII, 2 אַרְטִישׁ

in propriety (honestly). Targ. Y. Gen. XXII, 10 אַרְטִישׁ tie me well. Targ. O. Deut. XIII, 15 (Y. אַרְטִישׁ, h. text אַרְטִישׁ); a. fr.—Y. Hag. I, 76<sup>d</sup> top אַרְטִישׁ וְאִי הָרִי וְאִי and it is right so; for there is the case &c.; Y. Peah II, 17<sup>a</sup> אַרְטִישׁ (corr. acc.). Y. Dem. I, 21<sup>c</sup> bot. אַרְטִישׁ מְקַשֵּׁי אַרְטִישׁ he asks a proper question; a. fr.

י, י v. אַרְטִישׁ.

י, י m. (h. אַרְטִישׁ; v. אַרְטִישׁ I) *fitting, right, nice.* Targ. I Chr. XI, 11; Targ. II Sam. XXIII, 8; a. fr.—Men. 53<sup>a</sup>; Yalk. Ex. 166<sup>a</sup> אַרְטִישׁ it is good; אַרְטִישׁ (v. Rabb. D. S. to Men. l. c. note 40) so much the better. Tam. 32<sup>a</sup> אַרְטִישׁ לְמִירָר אַרְטִישׁ is it better to dwell on the water or on land?—Ib. אַרְטִישׁ לְמִלְכָּא אַרְטִישׁ falsehood would not become a king. B. Bath. 111<sup>a</sup> אַרְטִישׁ וְגִלְדִּיהָ אַרְטִישׁ Ar. (ed. אַרְטִישׁ) he looks nobly and so does his cloak; a. e.—Pl. אַרְטִישׁ, אַרְטִישׁ, אַרְטִישׁ. Targ. Cant. III, 7. Ib. IV, 1 sq. Targ. II Sam. XV, 3; a. fr.—Fem. אַרְטִישׁ, אַרְטִישׁ, אַרְטִישׁ. Targ. Y. II Num. XII, 1. Targ. Gen. XXIX, 17 (ed. Berl. אַרְטִישׁ; Y. II אַרְטִישׁ). Targ. Jer. VI, 2 אַרְטִישׁ (ed. Lag. אַרְטִישׁ; h. text אַרְטִישׁ). Targ. Prov. XIII, 19 (h. text אַרְטִישׁ); a. fr.—B. Bath. 111<sup>a</sup>, v. supra.—Pl. אַרְטִישׁ, אַרְטִישׁ, אַרְטִישׁ. Targ. O. Gen. XXIX, 17 (ed. Berl. אַרְטִישׁ). Targ. Y. Num. XXXI, 50; a. e.—

י, י f. (preced.) *beauty, grace.* Targ. Prov. I, 9 ed. Lag. (oth. ed. אַרְטִישׁ). Ib. IV, 9. Targ. Job VIII, 6 אַרְטִישׁ constr. ed. Lag. (oth. ed. אַרְטִישׁ; h. text אַרְטִישׁ).—Pesik. Bahod. p. 109<sup>a</sup> (ref. to אַרְטִישׁ, Ex. XX, 2) אַרְטִישׁ אַרְטִישׁ I am thy light, thy crown, thy grace; Pesik. R. s. 21 אַרְטִישׁ (corr. acc.)

י, י v. אַרְטִישׁ.

י, י (b. h.) pr. n. m. *Jair*, 1) son of Manasseh. B. Bath. 121<sup>b</sup>. Num. R. s. 14; a. e.—2) J. the Gileadite. B. Bath. 113<sup>a</sup>.—Denom. אַרְטִישׁ, ch. אַרְטִישׁ m. *Jairite.* Targ. II Sam. XX, 26 (missing in ed. Lag.).—Cant. R. to I, 2<sup>b</sup>; Erub. 63<sup>a</sup>; a. e.

י, י v. אַרְטִישׁ.—אַרְטִישׁ, v. אַרְטִישׁ.

י, י v. אַרְטִישׁ.

י, י, Y. Kidd. IV, 66<sup>b</sup> top אַרְטִישׁ אַרְטִישׁ read: אַרְטִישׁ אַרְטִישׁ act as if you did appease me, and I will allow him to get up.—Y. Kil. III, beg. 28<sup>c</sup> אַרְטִישׁ, read: אַרְטִישׁ אַרְטִישׁ wherever I shall find it (*zeru'cha*) with a *Vav*, I shall erase it; Y. Sabb. IX, 12<sup>a</sup> top (corr. acc.), v. אַרְטִישׁ.

י, י v. אַרְטִישׁ.

י, י pr. n. m. *Yasyan.* Koh. R. to VII, 11 R. José b. Y.; Ab. Zar. 42<sup>a</sup>; Bets. 8<sup>b</sup> אַרְטִישׁ Ms. M. (ed. אַרְטִישׁ v. Rabb. D. S. a. l. note); Men. 6<sup>b</sup> (Ms. K.



**יבל** I (b. h.) [to break through, come forth, run, flow.—V. יבול, יבלא &c.]

*Hif.* דוּביל to lead; to carry, bring. Sifré Deut. 43 (ref. to רבולה, Deut. XI, 17) לא מיה שאתה מוביל לה not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9<sup>b</sup>, v. דור ch.—*Part. pass.* מובל one carried, unable to move, feeless &c. Toh. VII, 5 כפור מ' אפי' אפי' even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 כפור או מוגל ed. Zuck. (ed. במלאו, read: אפי' מ' אפי' מאכל ואפי' כסור 78<sup>c</sup> Y. Hag. II, end, 78<sup>c</sup> כסור (corr. acc.). [For מוביל to study, v. ביל h.]

**יבל**, Af. אוּביל, אוּביל ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27<sup>b</sup>, a. e. מובילתא מאניה וכו' I will carry his clothes after him to the bath-house. Snh. 95<sup>a</sup> (ref. to רנפה, Is. l. c.) מוביל מולך moving his hand to and back (= h. מולך וכו' when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22<sup>a</sup> מוביל רוי מוביל (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top מוביל (corr. acc.). Y. Sot. l. c. מובילין, v. מובילתא. Y. Taan. III, 66<sup>d</sup> bot. מובילתא (not מובילתא) brought it thither.—[Y. Ab. Zar. III, 43<sup>a</sup> מוביל, v. ביל ch. *Ithpe.* מוביל to be carried. Targ. Is. XXXIX, 6.

**יבל** II, Pi. יבל (denom. of יבל) to cut off dry twigs, warts &c., to trim. Shebi. II, 2 מובילין מפרקין (Ms. M. a. Y. ed. מובילין, incorr.); expl. Y. ib. 33<sup>d</sup> top, v. יבלת.

**יבלא** I m. (יבל I) = h. יבל, cut, brook.—Pl. יבלין. Targ. Lam. III, 48 (Levita sing.)

**יבלא** II m. (יבל) withered piece.—Pl. constr. יבלי. Targ. Is. XLIV, 19, v. בלי II.

**יבלא** m. (v. preced., a. יבלא) a species of grass, *Cynodon* (*Agrostis*, v. Sm. Ant. s.v., a. Löw Pfl. p. 183). Gitt. 68<sup>b</sup> bot. Ab. Zar. 28<sup>a</sup> bot., v. גירדא I.—Pl. יבלי. Sot. 10<sup>a</sup> (quot. Rashi to Ab. Zar. l. c., ed. יובלא, read: דרי); Num. R. s. 9 (sing.), v. גירדא I. Hull. 105<sup>b</sup> א' ריפרא א' (not לפרא) ate his meal so that the crumbs fell among the *yablé*. Ib. וכו' עקרינהו ל' he tore the plants out and cast them &c.—Yoma 78<sup>a</sup> בדר' in shoes made of *yablé* [Ar. (דיקולא), v. בדיקולי].

**יבלונה**, Y. Shebi. VI, 36<sup>d</sup> top, read: גובלנא.

**יבלית** f. (v. יבלא) a pulp made of *Cynodon* leaves and used for lining large water vessels. Kel. III, 6 (ed. Dehr. (יבלית); Tosef. ib. B. Kam. III, 2 יבלית (v. Löw Pfl. p. 186).

**יבלן** m. (v. next w.) one afflicted with warts. Targ. O. Lev. XXII, 22 (ed. Berl. יבלין).

**יבלת** f. (b. h.; יבל) withered excrescence; 1) wart on the skin. Erub. X, 13 (103<sup>a</sup>) וכו' דוחכין ר' (Rashi in ed. Sonc. יבולת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 תורכת יבלתה the cutting of its (the sacrifice's)

warts; ib. 68<sup>b</sup> לוח (ר') a moist wart, whose neck is dried up; a. e.—Pl. יבלות. Neg. VI, 7; Tosef. ib. II, 12 יבלות (corr. acc.); Sifra Thazr., Neg., Par. 1, ch. II יבלות, distinguished fr. דלדולים or דלדולים, v. יבלות.—2) *parasitic excrescences on trees, or withered twigs*. Y. Shebi. II, 33<sup>d</sup> top (expl. מובילין, not מובילין, Mish.) מעבירין את דובלתא to remove excrescences; v. יבל II.

**יבם** m. (b. h.) husband's brother, brother-in-law who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102<sup>a</sup> מלך יבמה her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. שומרת ר' a widow waiting for the *yabam* to marry or reject her. Ib. III, 9 שעליה זיקת שני ר' who is tied to one *yabam*, v. יבם; a. fr.—Pl. יבמין. Ib. שעליה זיקת שני ר' who is tied to two *yabamim* (one *yabam* having died after having engaged to marry her, the surviving brother combines in his person the original duty of the *yabam* to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 אסורות ליבמיהן are forbidden in marriage to their brothers-in-law. Ib. 52<sup>a</sup> שטר כחובה ר' the deed of marriage for *yabamim*. Ib. במאמר ר' be betrothed unto me by dint of the promise arranged for *yabamin*; v. מאמר. B. Bath. 119<sup>b</sup> פרשת ר' the chapter relating to the duties of the *yabam* and *y'bamah*; a. fr.—Denom.

**יבם** (b. h.) to marry the wife of a brother who died without issue. Yeb. II, 1 ואחר ר' and afterwards the second brother married &c. Ib. 6 מיבם and one of the brothers may marry her. Ib. IV, 5 או דלוי' either discharge (v. חלץ) or marry (her). Ib. מצוה ליבם on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 לא יבמו וכו' the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

*Hithpa.* נתייבמה, *Nithpa.* נתייבמה to be married by the *yabam*. Ib. I, 2 מתייבמה ולא תולצת she must take off the *yabam's* shoe, but cannot be married to him. Ib. 4 לא נתייבמה if they have been married &c. Ib. 20<sup>b</sup> נתייבמה ואלא לאו תתייבם אמנו וכו' ought not to be &c. Num. R. s. 21 תתייבם אמנו and if daughters are not considered as legal heirs, let our mother be taken in marriage by the *yabam*; a. fr.

**יבם** ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39<sup>b</sup> אי בעית יבם if thou so desirest, marry her. Ib. אי צבית ליבם יבם if thou consentest to marry, marry. Ib. 40<sup>a</sup> יבמי מתייבמי they must marry &c.—Ib. 31<sup>b</sup> וינייבם ליה ר' let him marry one and &c.; a. e.

*Ithpa.* אתייבם, contr. אייבם as preced. *Hithpa.* Ib. 30<sup>b</sup> לתייבמי (= לאי) to be taken in marriage by the *yabam*. Ib. 32<sup>a</sup> תתייבם יבמי let her be taken &c.; a. e.

**יבם**, **יבמא**, **יבמא** ch.=h. יבם. Targ. Y. Num. XXVII, 4 נטרא ר' (= שומרת יבם), v. יבם. Targ. Deut. XXV, 5. Y. ib. 9 יבמא (יבמיה); a. e.

**יבמה** f. (b. h.; v. יבם) sister-in-law, esp. *y'bamah*,



*the widow of a brother who died without issue.* Yeb. IV, 10 וְאִם לֹא יָבֵם אִתָּהּ אַחֶיךָ לֹא יִבְמָתָהּ a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 הַדּוֹלֵץ לִיבְמָתָהּ he who discharges his sister-in-law. Ib. 2 הַכּוֹנֵס אֶת יבְמָתוֹ he who marries &c.; a. fr.—*Pl.* יבמות. Ib. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**יבמות** f. (preced. wds.) *the marriage of the yabam.* Yeb. 52<sup>b</sup> וְאִם קִידְּשָׁהּ לְשׂוֹם אִתָּהּ if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אישׁוֹת.

**יבמותא**, **יבמ'**, **יבמ'** ch.=h. יבמה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

**יבנה** (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31<sup>a</sup>, sq. Gitt. 56<sup>b</sup> וְאִם יָבֵם רֵן לִי גִיבֵם רֵן לִי give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 8, a. fr. בְּכֶרֶם בֵּי in the college of R. Johanan b. Zakkai in J., v. כְּרֶם. Y. Sot. VII, end, 22<sup>a</sup>.—Tosef. Dem. I, 13 וְאִם אֶצְרִי אֶצְרִי the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23<sup>c</sup> bot.; v. נָזֶה.

**יבנקא** v. יבנקא.

**יבריוח** m. *mandragora, mandrake* (v. Löw Pl., p. 188).—*Pl.* יבריוחין. Gen. R. s. 72 (expl. ירדאים, Gen. XXX, 14).

**יבריוחא**, **יבריוחא** ch. same. Y. Sabb. VI, 8<sup>b</sup> top; Y. Erub X, 26<sup>c</sup> וְאִם יָבֵם רֵן לִי to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יבריוחין. Targ. Gen. XXX, 14, sq.—Snh. 99<sup>b</sup>.

**יבש** I m. (b. h.; emp. בָּאֵשׁ, בָּאֵשׁ, בָּאֵשׁ, *parched, dry, withered*, opp. לח moist, green. Dem. II, 3 וְאִם יָבֵם רֵן לִי fresh or dried fruits. Ib. 5 שְׁלֵשָׁה קַבִּין בֵּי wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23<sup>a</sup> וְאִם יָבֵם רֵן לִי for dried fruit they make quantity the standard; a. fr.—*Pl.* יבשין, יבשין, יבשין. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יבשה. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 וְאִם יָבֵם רֵן לִי the date became dry (so as to be called יבשה).—*Pl.* יבשין, יבשין. T'bul Yom III, 6 וְאִם יָבֵם רֵן לִי, opp. רטובות; a. fr.

**יבש**, **יבש** ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יבש); a. e.—*Pl.* יבשין, יבשין. Targ. Ez. XXXVII, 2; 4.—*Fem.* יבשה. Gitt. 69<sup>b</sup>. Bets. 33<sup>a</sup>; a. e.—[V. יבשהא.]

**יבש** II (b. h.; preced.) *to be dry, to wither.* Bets. 26<sup>b</sup> וְאִם יָבֵם רֵן לִי stored fruits (v. מוקצה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60<sup>a</sup>.

*Pi.* וְאִם יָבֵם רֵן לִי to dry up. Gen. R. s. 33 וְאִם יָבֵם רֵן לִי in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

**יבש**, **יבש** ch. same. Targ. O. Gen. VIII, 14 וְאִם יָבֵם רֵן לִי his hand withered. Gitt. 69<sup>b</sup> וְאִם יָבֵם רֵן לִי as this hand (of the dead man) is withered, so may the milt of . . . . dry (shrink to its normal size); a. e.

*Pa.* יבש, יבש to dry. Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. I. c. וְאִם יָבֵם רֵן לִי and let him dry them (the leeches) in the shade; a. e.

*Ithpa.* וְאִם יָבֵם רֵן לִי to be dried up, withered. Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. חשוי).—Gitt. I. c. וְאִם יָבֵם רֵן לִי, v. supra.

**יבשה** f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56<sup>b</sup> וְאִם יָבֵם רֵן לִי he went ashore. Yeb. 121<sup>a</sup> וְאִם יָבֵם רֵן לִי and when I landed. Ber. 61<sup>b</sup>; a. fr.

**יבשה** f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to יבשה.

**יבש**, **יבש**, **יבש** f. ch.=h. יבשה. Targ. Gen. I, 9 (some ed. יבש).—Targ. Ps. XCV, 5; a. e.—Tam. 32<sup>a</sup>, v. יבש.

**יבש**, Sifré Deut. 233, v. יבש.

**יבש** v. יבש.

**יבש** v. יבש.

**יבש** v. יבש.

**יגודיא** pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יגוד).

**יגון** m. (b. h.; יגון) *pain, grief.* Midr. Till. to Ps. OXLVII, end.—Tanh. Sh'mini 11 וְאִם יָבֵם רֵן לִי for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

**יגון** v. יגון, a. יגון.

**יגון** v. יגון.

**יגון** v. יגון.

**יגוע** m. (b. h.; יגוע) *painstaking, labor.* Ber. 8<sup>a</sup> וְאִם יָבֵם רֵן לִי he who enjoys the fruits of his own labor. Koh. R. to I, 3 וְאִם יָבֵם רֵן לִי how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וְאִם יָבֵם רֵן לִי and all their toil is in vain; a. fr.

**יגוע** f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. וְאִם יָבֵם רֵן לִי (some ed. יגוע) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28<sup>a</sup> top וְאִם יָבֵם רֵן לִי; Koh. R. to XII, 12 וְאִם יָבֵם רֵן לִי for painful study, v. יגוע. Taan. 16<sup>a</sup> וְאִם יָבֵם רֵן לִי has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V וְאִם יָבֵם רֵן לִי does not the Lord reward the work of studying?; a. fr.—*Pl.* יגוע. Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top וְאִם יָבֵם רֵן לִי how

many labors did Adam have to go through &c.; (Tosef. ib. VII (VI), 2 (כמה יגע). Lev. R. s. 28, beg. כמה י' הוא יגע. a. fr.

**יָגַעַל** *Yagel*, a mnemotechnical acrostic, for יָחִיד offering of an *individual*, בְּגִלְל עֲצֻמָּה, being offered *by itself* (not as an attachment), לְבוֹנָה requiring frankincense. Men. 51<sup>a</sup> Ms. K. (v. Rabb. D. S. a. l. note; ed. יג"ל, the second י meaning יָיִן requiring libation of *wine*, incorrect).

**יָגַעַ** (b. h.; cmp. יָגַע [to feel pain,] to take pains, to labor; to be tired. Ber. 58<sup>a</sup>, v. יָגַעַה. Y. ib. V, 5<sup>c</sup> וכ' יָגַעַנו we have been busy at work for an entire day. Ib. זה י' וכ' this one has worked (accomplished) more in two hours &c.; Ib. בחוררה וכ' so has R. Bun accomplished in studies in the twenty eight years (of his life) &c.; Cant. R. to VI, 2; Koh. R. to V, 11. Meg. 6<sup>b</sup> אם י' יָגַעַחִי if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14<sup>d</sup> צריך לִיָּגַע בחוררה must study the Law. Midr. Till. to Ps. XII, beg. בחוררה בחוררה they ceased from studying the Law; a. fr.

**יָגַעַ** *to put to trouble, to weary*. Sot. II, 1 (14<sup>b</sup>) כרי לִיָּגַעַה (Rashi: לִיָּ) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Hobah, Par. 5, ch. VII מִיָּגַעַן וכ' אכל אם היה מִיָּגַעַן but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 היה מוֹנֵעַ (corr. acc.); Tosef. Toh. VI, 14 ומשהגיע (read ומשהגיע *Hif.*). Y. Bets. II, 61<sup>c</sup> bot. because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. s. 41 יָגַעַהּ . . . תלמיד the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. מִיָּגַעַת, pl. מִיָּגַעַתִּים. Keth. 8<sup>b</sup> ומ' המדובאין and you, our brethren, who are worn out and crushed by this bereavement.

**יָגַעַ** (הָגַעַת) same. Tosef. Toh. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הוֹנֵעַתִּים (ed. Bub., differ.) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 הוֹנֵעַתִּיךָ and the teacher will say to the pupil, thou hast enough now, for I have wearied thee?; a. e.

**יָגַעַ** *Nithpa*, נִיְתְּפָה *to be tired, to take pains*. Gitt. 70<sup>a</sup> ו' חבא בדרך who has been travelling and is tired. Pesik. Shub., p. 164<sup>a</sup> חזרתי בחוררה that you may not get tired on your way back. Pesik. R. s. 14 אני נִיְתְּפָהְתִּי I took pains with her and smote her &c.; a. fr.

**יָגַעַ** *Yagel*, m. (b. h.; preced.) *wearied, painstaking*. Ex. R. s. 13, beg. במה אני י' of whom am I wearied?—Y. Hag. II, 77<sup>b</sup> bot. זה הוא הלשון שהיה י' וכ' is this the tongue which was wearing itself out with teaching the Law?; a. fr.—*Pl.* יָגַעַתִּי, יָגַעַתִּי. Midr. Till. to Ps. XII, beg. בחוררה י' studying the Law. Y. Peah I, 15<sup>b</sup> bot. ref. to Deut. XXXII, 47 ואם רק הוא מכאן שאין אדם and if it (the word of the Law) seems to you empty,

it is your fault, . . . because you do not study it carefully; when (is it your life)? When you are busy studying it; Y. Succ. IV, beg. 54<sup>b</sup>; a. fr.

**יָגַעַ** m. (b. h.)=יָגַעַתִּי. Gen. R. s. 10, end, v. יָגַעַתִּי.

**יָגַר** m., constr. יָגַר ch.=h. אגור, *hill, heap of stones*. Targ. O. Gen. XXXI, 47 (Y. אגור).—*Pl.* יָגַרִין. Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. יָגַרִין); a. fr.—Targ. Job XV, 28 יָגַר שְׁהִידוּתָא—pr. n. pl. (bibl.) *Y'gar Sahādutha* (Hill of Testimony). Tosef. Shebi. IV, 11 Var. (ed. Zuck. יגור סיכורא, read יגור v. יָגַרִין); Y. ib. VI, 36<sup>c</sup> (v. Hildesh. Beitr. p. 57, sq.).

**יָגַרִי** pr. n. pl. *Yagri*, in the district of Nivay (v. נִיְאִי). Tosef. Shebi. IV, 8; Y. Dem. II, 22<sup>d</sup> top יגרי.

**יָד** f. (rarely m.) (b. h.; יָדָה) 1) *hand; forefoot; handle*. Ex. R. s. 42, end מיד מיד ליד from hand to hand, directly, opp. שלוחו ע' through his messenger.—*Pl.* רחבה י' a wide hand, *liberality*. Y. Hag. I, 76<sup>c</sup> top עני וידו י' a poor man who is liberal, opp. מיעוטה י' stingy.—Hull. 58<sup>b</sup>, a. fr. ביד כל שדוא כל שדוא יד ולא שומר whatever part of a fruit serves as a handle (as the stem) and not as a protector (as the shell of a nut &c.). Kel. XXIX, 4 הקורדוס יד the handle of an ax; a. v. fr.—Cant. R. to I, 4 ליד לא חלחה יד hand does not fit hand, i. e. the two cases are incongruous.—*Transf.* *an intimation, an incomplete statement intelligible from context, surroundings* &c. Y. Ned. I, 36<sup>d</sup> top מושבין אותו משום we make him responsible because what he said is suggestive of the word *korban* (as a vow); a. fr.—*Du.* יָדָה, *pl.* יָדָה. Yad. I, 1 נותנין ל' is required for pouring on the hands. Ib. II, 3 משמאות וכ' hands (when being washed) become unclean or clean up to the wrist; a. v. fr.—יָדָה, v. יָדָה. Ned. 2<sup>b</sup> ידות נדרים (or ידות) suggestions of vows, contrad. to כינויים, v. כינוי. Ib. 5<sup>b</sup>, a. fr. י' suggestions which are not beyond doubt, are no (binding) suggestions; a. fr.—2) *power, authority, possession, share*. B. Mets. 70<sup>b</sup>, v. אמצע. Kidd. 3<sup>b</sup> וכ' קטנה ולית לה יד וכ' a minor who cannot accept a betrothal for herself. Ned. 88<sup>b</sup> בעלה יד the wife's possession is her husband's possession. Kidd. 23<sup>a</sup> his letter of manumission and his right of self-disposal come simultaneously. Yeb. 39<sup>a</sup>; Keth. 83<sup>a</sup> ידו כִּדָּה the husband's right of disposal is as great as the wife's (concerning what belongs to her); his rights are stronger than hers. B. Mets. VI, 2 ידן על החורונה their rights are the lowest, i. e. they are responsible for losses but can derive no benefits from favorable chances; ib. כל המשנה ידו על החורונה וכ' which ever side changes the agreement is at a disadvantage, and whichever side breaks the agreement &c.; a. v. fr.—*Pl.* יָדָה, constr. יָדָה. Ab. Zar. 41<sup>b</sup>, a. e. מִיָּדָה ודאי, v. יָדָה, v. יָדָה.—3) *portion, part*.—*Pl.* יָדָה. Tosef. Men. IX, 10 שתי י' two thirds; a. fr.—מיד (=מיד ליד) *at once, directly, immediately*. Tosef. Dem. VIII, 7, v. presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

על יד, על יד, (abbr. ע"י) *through, by means of*. Gitt. 40<sup>b</sup> אחר שמה זיכה לו ע"י אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעט לכת' the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—על יד עד gradually, little by little. B. Kam. 80<sup>a</sup> (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once ע"י).—בלאחר יד, v. אחר. —אחר, name of a treatise of the Mishnah and Tosefta, of the Order of Tohároth, containing the laws of levitical cleanness or uncleanness of the hands.

יד, יד ch. same. Targ. Num. XXXV, 17; a. fr.—V. אידא. —Kidd. 30<sup>a</sup> top על וכ' while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15<sup>a</sup> אידא דספסירא (=h. ידי) through an agent; a. fr.—Pl. ידא, ידא. Targ. Ez. XXI, 12 (ed. Wil. ידא). Targ. Is. XIII, 7; a. fr.—על יד, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—בן יד=h. ע"י. Targ. Y. II Gen. XLIV, 18. —על יד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

\*יד pr. n. pl. Y'dad, Y. M. Kat. III, 82<sup>a</sup>.

יד, v. ידי.

ידע, (b. h.) pr. n. m. Jaddua. B. Mets. VII, 9 J. the Babylonian.

ידע m. name of a bird (Maim.) or a beast (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. ידע); a. e.—Snh. 65<sup>b</sup>; (Tosef. ib. X, 6 ידעני).

ידע, v. ידע.

ידע, (b. h.) to point, move (cmp. b. h. ידע).—Denom. יד.

Hif. ידע [to raise hands,] 1) to thank, acknowledge; to give praise. Taan. 6<sup>b</sup> לך... מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים... אורח 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מוד, Deut. VI, 5) בכל לך חיי מודה... חיי מודה for whatever measure He metes out to thee, give thanks to Him. Ib. 54<sup>b</sup> ארבעה צריכין four persons are bound to offer public thanks; a. v. fr.—2) to admit, consent, to confess. Pes. IV, 9 (56<sup>a</sup>); Ber. 10<sup>a</sup> על ג' הודו concerning three of his acts they agreed with him. B. Mets. 3<sup>a</sup>, a. fr. במקצת הטענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108<sup>b</sup>, a. e. בשעורם... וד' לו בשעורם when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 שדך מודין, v. מודין].

Hithpa. יתודה, Nithpa. יתודה, (denom. of ידע) comp. Josh. VII, 19) to confess one's sins before God. Yoma III, 8 יתודה and confesses in public. Ib. 40<sup>a</sup> יתודה and to cast lots and to make confession (on the head of the

scapegoat). Y. ib. VIII, end, 45<sup>c</sup> צריך יתודה although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. יתודה.

ידע, Pa. יתה, Hithpa. יתה ch. same, to confess. Targ. O. Lev. V, 5 (Y. יתה Af.). Targ. Y. II Deut. III, 29 יתה; a. e.

Af. יתה as preced. Hif. Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7<sup>a</sup> מודה I admit (agree). Keth. 85<sup>a</sup> ומודה and she may admit her debt.—Ber. 54<sup>b</sup> צריך לאודי he must offer thanks in the presence of &c.—Shebu. 39<sup>b</sup> במקצת וא' במקצת if he denies part and admits part of the claim; a. fr.

ידע m. (b. h.; redupl. of ידי; cmp. ידע) [pointed out,] chosen, beloved; chosen spot. Men. 53<sup>a</sup> ר' ייבנה ר' the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> (benediction on circumcision) אשר קידש מביטן who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—Pl. יתדים, v. supra.

ידע f. (b. h.; preced.) choice; the chosen people. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> שארנו ידע the chosen (of the holy seed) of our blood (race).

ידע f. (ידע) knowledge, esp. (Lev. IV, 14; 23; 28) ידעו, discovery, consciousness. Shebu. 5<sup>a</sup>, a. e. ידעו ר' the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נעלם). Ker. IV, 2 אם היתה ר' בנתיים if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 ברחלה ר' original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2<sup>a</sup>, a. fr. מידעו he who regrets when he finds out his transgression; a. fr.—Pl. ידעו. Sheb. I, 1 הטעמה ר' the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

ידע ch. same, knowledge. Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

ידע (b. h.; cmp. ידע) [to point out, select, love,] 1) to recognize, know; to find out. Pes. 87<sup>b</sup> שחנא when he was convinced that he had done wrong. Ib. איהו ואין איהו and thou knowest not whether &c. Ib. יודע the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4<sup>b</sup>; ib. 5<sup>a</sup> ש' it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. ידע). Zeb. 115<sup>b</sup> ולא ידעו וכ' this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron

died. Ib. *יִרְדְּעִי מִקֹּדֶן שֶׁר' . . . יִרְדְּעִי* when Aaron learned that his sons were the chosen of the Lord (Lev. X, 3); a. v. fr.—*Part. pass.* *יִרְדֵּעַ* a) *chosen*. *Pl.* *יִרְדְּעִים*, constr. *יִרְדְּעִי*, v. supra.—b) *known*, *special*, *certain*. *Sifra* Vayikra, *Hobab*, Par. 6, ch. VIII *וְהָיָה יָדוּעַ* a known (discovered) sin, v. *יִרְדְּעָה*. *Y. Sot. I, 16<sup>c</sup>* *מִיָּדוּעָה יִרְדְּעָה* (not *יָדוּעַ*) an ascertained levitical uncleanness, opp. *סָפֵק*; a. fr.—*יִרְדֵּעַ* *it is sure*. *R. Hash. 20<sup>b</sup>* *בְּרִי שֶׁחָזַק וְכִי* the moon must have been visible &c. *Stucc. 49<sup>b</sup>* *בְּרִי שֶׁהָיָה וְכִי* . . . *אדם* . . . a popular man (v. *חָזַק*) is, you may be sure, a God-fearing man; a. fr.—2) (euphem.) *to have sexual intercourse with*: *Yeb. 57<sup>a</sup>* *יִרְדְּעָה בְּלֹא יִרְדְּעָה* when he never had connection with her. *Esth. R. to III, 7* *שֶׁלֹא יִרְדְּעָה אִישׁ וְכִי* whom no man except her husband touched; a. e.

*Hif.* חוֹדֵרֵץ to make known, inform. Gen. R. s. 22, beg. (ref. to Gen. IV, 1, reading יָדַע for homiletical purposes) לְכָל אֶרֶץ כְּדֵי שֶׁיִּשְׁמַע לְכָל הַדָּבָר הַזֶּה the way of the land (propagation, v. יָדַע). Hull. V, 3 צִירֵךְ לְחוֹדֵרֵץ must inform (the purchaser). Ab. IV, 22 לְיָדַע וּלְחוֹדֵרֵץ to learn, to proclaim and to be made to feel (be thoroughly convinced). Sabb. 10<sup>b</sup> צִירֵךְ לְחוֹדֵרֵץ must inform him: Ib. כָּךְ הוֹדִיעִים go and tell them. Ib. צִירֵךְ לֵה' לְאִמִּי he who gives bread to a child must inform his mother; a. fr.

*Hof.* הוֹדִיעַ to be informed, become conscious; to be made known. Shebu. I, 6 ה' וְלֹא ה' whether he became conscious (of his transgression) or not. Sifra Vayikra, Hobah, ch. XX, Par. 12 (ref. to Lev. IV, 23; 28) אָז ה' שֶׁלָּהֶם when they become known; a. fr.—B. Bath. 113<sup>b</sup> הוֹדִיעָה Ms. M. (v. אָרַע II).

*Nif.* גורע same. Hor. III, 3. Ab. IV, 22, v. supra. Shebu.  
 9<sup>b</sup> שסופו ליהודע of which he is likely to be informed. Hull.  
 9<sup>a</sup> עד שיהודע לך, v. חזקה. Nidd. IX, 5, v. infra; a. fr.

*Hithpa.* תִּחְתַּבֵּעַ, *Nithpa.* 1) same. Bekh. 25<sup>b</sup> עַד שֶׁיִּחְתַּבֵּעַ הַזִּמְמוֹתָא (עד שיחיד לבד וכו') until he ascertains the exact place of uncleanness; Pes. 10<sup>a</sup> עַד שֶׁיִּחְתַּבֵּעַ (עד שיחיד לבד וכו') Ms. M. (v. Rabb. D. S. a. l.). Y. Sabb. III, 6<sup>b</sup> לֵב נִחְתַּבֵּעַ (לבד וכו') he found it out after sunset; a. fr.—2) (v. מוֹדֵעַ) to force one's self upon the notice of; a. fr. to pretend friendship for. Ab. I, 10 אַל תִּחְתַּבֵּעַ לַיָּשׁוּר do not make thyself a partisan of the (foreign) government.

אָדֶּךְ ch. same. Targ. Gen. IV, 1; a. fr.—Ib. XXX, 26; a. fr.—Fut. יִדְעֶךָ, יִדְעֶךָ (fr. יָדַע). Targ. Ps. XXXIX, 5 אֶרְיֶךָ Ms. (ed. אֶרְיֶךָ). Targ. Ex. VIII, 6; a. fr.—Ber. 38<sup>b</sup> אֲנִי לֹא יִרְיֶנִּי I learned nothing either about this &c. Snh. 103<sup>a</sup> (prov.—of one who derives no lesson from adversity or success) בָּרִי לִיָּה לְמַד וְלֹא יָדָה Ms. M. (ed. רַבָּא, v. Rabb. D. S. a. l.) they lament to you and you understand it not, they laugh to you and you understand it not; יָדָה לִיָּה לְמַד וְלֹא יָדָה woe to him who knows not the difference between good and evil; a. fr.

*Af.* אודע as *preced.* *Hif.* Targ. Ex. XXXIII, 13. Targ. Ps. CVI, 8 לאודעה (Ms. לאנה, v. supra); a. fr.—Snh. 11<sup>b</sup> מהודיעין אהנהנא we (the Sanhedrin) notify you &c.; Y. ib. I, 18<sup>d</sup> top מודיענא; Tosef. ib. II, 6 מהודיענא (Var. מודיענא). Sabb. 38<sup>b</sup> מהן לודיעה לברא (Ms. M. מודיעה אהנהנא). Oh, that some one would inform the son of Yohai &c. Ned. 62<sup>a</sup> לאודיע נפשיה to make one's self known (as a

scholar). Gen. R. s. 11 מִנָּהן אַתְּ מוֹדֵעַ לִי (some ed. מִיָּדֶעַ)  
how will you prove it to me?; a. fr.

*Pa.* לֹא יֵדַע אִתּוֹ מִיֵּדַע לִדְרוֹ וְיֵדַע אִתּוֹ shall  
I not let him know with whom he is dealing? *Gen.* R. s. 11,  
v. *supra*.—*Part. pass.* מִיֵּדַע friend. *Targ.* Ps. LXXXVIII, 9  
מִיֵּדַע *Ms.* (ed. מִיֵּדַע, hebraism).

**יְהִי יָדוּעַ**, *Ithpa. אֶתְהִי יָדוּעַ* to be made known, to make one's self known. Targ. O. Gen. XLV, 1. Ib. XLI, 21; a. fr.—[Targ. Y. Deut. XXI, 11 **וְיִדְעוּן**, read: **וְיִדְעוּן**, as in v. 14].—Hor. 2<sup>a</sup> **כִּי מִתְּחִלָּה לָּהּ כִּי הָיָה הַדִּין** as if the court were made aware of it. Sabb. 71<sup>b</sup> **אֵל לִיָּה קֹדֶם וְכ'** he became aware of it before setting the sacrifice aside; a. e.

**יִדְעוֹנִי** m. (b. h.; יָדַע) *sooth-sayer, charmer*. Snh. 65<sup>b</sup>; Tosef. ib. X, 6, v. יִדְעוֹנִי; a. e.

**יְדֵאִיָּה** (b. h.) pr. n. m. *Jedaiah*, 1) a priestly division, named after its head. Taan. 27<sup>a</sup>, sq.; Arakh. 12<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup>.—2) poetic name of *Sepphoris* in Galilee whither the division of J. was exiled (v. Y. I. c.). Koh. B. to VII, 11; IX, 10 בְּנֵי J. sons of J. (inhabitants of Sepph.).

יִדְפָּת, v. יִדְפֹּת.

יִזְדַּקְרָהּ, v. יִזְדַּקְרָהּ.

יְהוָה (b. h.) *Yah*, abbreviation of the Tetragrammaton. Succ. IV, 5 (45<sup>a</sup>, missing in Ms. M., v. marginal note to ed.); Tosef. ib. III, 1 לַיהוָה וּלְךָ מִזְבֵּחַ unto Yah and unto thee, O altar (do we give praise); Succ. 45<sup>b</sup> לַיהוָה אֲנִיחֵנוּ ליהוה 'we are offering thanks and thee (altar) we praise. Ib. V, 4 (51<sup>b</sup>) אֲנִי לֵיהוָה וְלֵיהוָה צִיּוּנֵינוּ we are Yah's and to Y. we lift up your eyes. Gen. R. s. 79, end, v. וְיִשְׂרָאֵל יִתְחַנֵּן; a.e.

יִי II (interj.) *Oh!* exclamation of distress. Gen. R. s. 92 (play on יִי, Ps. XCIV, 12).

**יָתַב** (h. יָתַב) *to give*. Targ. Gen. III, 12. Targ. Job III, 19 יָתַב Ms. (ed. יָתַב, ed. Wil. יָתַב); a. fr. — Part. pass. יָתַב, Targ. Num. III, 9; a. fr. — Imperative יָתַב Targ. Gen. XXX, 26; a. fr. — Y. Ber. VIII, 11<sup>b</sup> bot., a. fr. לִירָה יָתַב gave him assurance of safety. Ib. יָתַב אֶת פִּלְגָא (read as): Y. Naz. V, end, 54<sup>b</sup> וְיָתַב הֵב וְיָתַב half of it. Ib. [read:] אָמַר רַבִּינָן לִירָה יָתַב וְיָתַב לִירָה וְאָכַל he ordered that they give him (to eat); they gave him, and he ate. Kidd. 9<sup>a</sup> אִי יִרְבִּינָה לָךְ וְיָתַב (read: יָתַבִּינָה) if I give it to thee, wilt thou be betrothed unto me? Said she מִיִּתְבָּה לָךְ יָתַב give it; כֹּל כֵּל הָבָה מִיִּתְבָּה וְיָתַב all such phrases as 'give it', mean nothing (do not mean assent to the proposal); a. v. fr. — יָתַב (נָשָׂא וְנָתַן) *to deal*. Cant. R. to III, 6. Y. Shebi. VII, 37<sup>c</sup> top; a. e. — Lev. R. s. 19, v. infra. — 2) *to put, place*. Targ. Ex. XVI, 33; a. fr. — Y. Keth. XII, 35<sup>a</sup> bot. לִירָה יָתַבִּיהָ לִירָה יָתַבִּיהָ אֵין אֵין אֵין if we put him (his coffin) anywhere, we must put him with R. &c.; a. fr.

*Ilkpa.* אֶתְּחַבֵּב, *Ilkpe.* אֶתְּחַבֵּב, *to be given.* Targ. Is. IX, 5. Targ. Ex. V, 16; a. fr.—Kidd. 7<sup>a</sup> לְמַדְרֵהוּ משום דא' למהרה because it (money or money's worth) may be given away without consideration; v. יָתֵן. [Lev. R. s. 19 ... תִּתִּיב. יִתֵּן, read: יִתְּנָם. . תִּתְּנָם, v. יִתֵּן.]

**יָהֵבָה** *m.* (=b. h. יָהֵב; *preced.*) [*that which is put on,*] *bundle, load on the back.* R. Hash. 26<sup>b</sup>; Meg. 18<sup>a</sup> (as an analogy to יָהֵב, Ps. LV, 23) the Arab said, שָׂקִיל יָהֵבֶיךָ

take off thy bundle and put it on my camel; Gen. R. s. 79, end עלי help me to put my load on; משוי from this they learned that *y'haba* means *load*.

**יְהִיבָהּ** f. constr. (preced. wds.) *giving; share, dispensation*. Targ. Koh. V, 10 אגרהא=h. שָׁכַר. Targ. Ps. XI, 6 (h. text מנח).

**יְהוּדָה** f. (v. יהודי) *Jewish religion, monotheism*. Esth. R. to III, 7 ויהודיקי ביהודותן (not ביהודותן) and clung to their creed.

**יְהוּדָה** (b. h.) pr. n. m. *Jehu*, King of Israel. Meg. 14<sup>a</sup>. Hor. 11<sup>b</sup> לא נמשח וכו'.. לא Jehu, too, would not have been anointed, but for the opposition to Joram; a. e.

**יְהוּדָה** pr. n. *Judaea*. Dan. II, 25; a. e.—Lam. R. to I, 2 מדינתא the province of J.

**יְהוּדָה**=יהודיה.

**יְהוּדָה** m. ch.=h. יהודי. Targ. Esth. V, 13; a. e.—Y. Shebi. IV, 35<sup>b</sup> top, v. אַרְמָא. —Pl. יהודאי, יהודאי, יהודאי. Targ. Esth. IV, 16; a. e.—Gen. R. s. 63 רבבני דיר the leaders of the Jews (of Tiberias); a. fr.—Fem. יהודאיתא. Targ. II Esth. IV, 1.—Lam. R. to I, 11 חוידין אפיד כה (not ביהודיארתא) thou lookest like a Jewess.—V. יהודאי.

**יְהוּדָה** f. (Ioudaia, sub. συναγωγῆς or ἀγορᾶ) *Jewish court-house*. Y. Gitt. I, 43<sup>b</sup> top במקום in the Jewish meeting place (where Jews have their own jurisdiction); אם אין שם ר' וכו' if there is no Jewish court-house there, it must be done in the synagogue.

**יְהוּדָה** v. יהודאה.

**יְהוּדָה** (b. h.) pr. n. *Judah*, 1) son of Jacob; *tribe of Judah*. Pes. 50<sup>a</sup>. Yoma 12<sup>a</sup>, a. e. מן חלקי של from the area of Judah.—Gen. R. s. 85; a. v. fr.—2) name of several Tannaim; a) R. J. b. B'thera in Babylonia Ber. 22<sup>a</sup>; a. fr.—b) J. b. Tabbaï, chief of the Sanhedrin in the days of queen Salome. Ab. I, 8. Hag. II, 2; a. fr.—c) R. J. the priest. Eduy. VIII, 3.—d) R. J. b. Baba. Ib. 2. Sabb. 62<sup>b</sup>; a. fr.—e) R. J. b. Ilai, usu. mentioned in the Mishnah as R. J. only. Ber. 63<sup>b</sup>; Sabb. 33<sup>b</sup>. Men. 103<sup>b</sup>; a. v. fr.—f) R. J. b. Tema. Ab. V, 20. Erub. 17<sup>a</sup>; Toṣef. ib. III (II), 6 (ed. Zuck. בתיריה). Toṣef. Gitt. VII (V), 8; a. fr.; a. others (v. Fr. Darkhé, p. 42; p. 137).—Esp. R. J. han-Nasi I a. II, surnamed Rabbi, v. רבבי.—3) name of several Amoraim, the most renowned of whom is R. J. (b. Ezekiel), a Babylonian. Keth. 110<sup>b</sup> bot.—Y. Taan. I, 64<sup>b</sup> top; a. fr.—V. Fr. M'bo p. 91<sup>a</sup>.—4) *Judaea*, the southern province of Palestine. Keth. I, 5 (12<sup>a</sup>); Toṣef. ib. I, 4. Kidd. 6<sup>a</sup>; a. v. fr.

**יְהוּדִי** m. (b. h.) *Judaean, Jew* (mostly in a religious sense), *worshipper of one God*. Meg. 12<sup>b</sup> אלמא ר' קרי ליה ר' אלמא he is called Y'hudi (Esth. II, 5), which would indicate that he belongs to the tribe of Judah, and yet he is called *ish y'mini* &c.?, v. קימוס. Ib. 13<sup>a</sup>... ואמאי. but why is he designated

as Y'hudi? Because he disowned idolatry; for whosoever disowns idolatry, is called a Jew (ref. to Dan. III, 12); Esth. R. to II, 5 לומר ר' יהודי נקרא... נקרא ר' לומר ר' יהודי because he professed the unity of God, he was called Y'hudi, meaning to say, a Y'hudi, a believer in One God. Ex. R. s. 42 או צלוב סבור... או ר' או צלוב thou thinkest that calling Israel 'persistent' is meant for blame; it is meant for their praise, either a Jew or hanged. Meg. I. c. מאכל ר' Jewish food (in accordance with the Jewish dietary laws); a. e.—[Pes. 113<sup>b</sup> ר' read with Mss. a. early ed. מי; Yeb. 63<sup>a</sup> ר' כל ר' ארים.—Pl. יהודים. Esth. R. to III, 9. Ib. to VIII, 8 שונאי דיר the enemies of the Jews. Ib. 15... מלך דיר Mardecai was made king of the Jews; a. fr.—Fem. יהודיה, יהודיה. Meg. I. c. (v. Rabb. D. S. a. l. note 7); Yalk. Esth. 1052 (ref. to I Chr. IV, 18) אמאי קרי לה ר' why is she (Bithya, the daughter of Pharaoh) called Y'hudiyah (a Jewess)?—Esth. R. to III, I אם אסתר ר' if Esther is a Jewess &c., opp. גייה.—Keth. VII, 6 (72<sup>a</sup>, sq.) ר' ר' v. ר'.

**יְהוּדִיָּה** v. preced.

**יְהוּדִיָּה** pr. n. f. *Y'hudinyi*, sister of R. Judah han-Nasi. Y. Naz. VII, 56<sup>a</sup> top; (Y. Ber. III, 6<sup>a</sup> bot. יהודאי).

**יְהוּדִיָּה** v. יהודי.

**יְהוּדִיָּה** v. יהודיה.

**יְהוּדִיָּה** (b. h.) pr. n. m. *Jehoiada*, the high-priest. Num. R. s. 23; a. e.

**יְהוּדִיָּה** (b. h.) pr. n. m. *Jehoiakim*, king of Judah. M. Kat. 26<sup>a</sup>. Snh. 103<sup>a</sup>, sq. Lev. R. s. 19; a. fr.

**יְהוּדִיָּה** (b. h.) pr. n. m. *Joiarib*, head of a priestly division named after him; (*fem.*) *the division J.* Y. Taan. IV, 68<sup>d</sup>.

**יְהוּדִיָּה** v. יהודי.

**יְהוּדִיָּה** (b. h.) pr. n. m. *Jehoram, Joram*, 1) son of Ahab, king of Israel. Ber. 10<sup>a</sup>. Ex. R. s. 31; a. e.—2) son of Joshafat, king of Judah. Hor. 11<sup>b</sup>, v. יהוא.

**יְהוּשֻׁעַ** (b. h.) pr. n. m. *Joshua*, 1) *J. bin Nun*, the successor of Moses. Ab. I, 1. Ber. 4<sup>a</sup> bot. B. Kām. 80<sup>b</sup>, sq. דרנה ר' וכו' on conquering the promised land, laid down ten conditions (regulations) &c.; Erub. 17<sup>a</sup>; a. v. fr.—Meg. I, 1, a. fr. בן נון *dating from the days of the conquest or before*.—2) the high-priest of the returning Babylonian exiles. Snh. 93<sup>a</sup>; a. e.—3) name of several Tannaim; a) J. b. Prahya. Ab. I, 6; a. fr.—b) R. J. b. Hānania, mostly quoted as R. J. only. Maas. Sh. V, 9. Erub. IV, 1; 2. Hag. 5<sup>b</sup>; a. v. fr.; and others (v. Fr. Darkhé pp. 97; 134; 178; 189).—4) name of several Amoraim, esp. R. J. b. Levi. Ber. 3<sup>b</sup>; a. v. fr.—R. J. of Sakhnin. Y. ib. IV, 7<sup>b</sup> bot.; a. fr.; and others (v. Fr. M'bo p. 91<sup>a</sup>, sq.).—(ספר) *the Book of Joshua*. B. Bath. 14<sup>b</sup>; a. e.

**יְהוּשֻׁעַ** v. יהושע.

**יוחשפט** (b. h.) pr. n. m. *Joshafat*, king of Judah. Sabb. 56<sup>b</sup>. Gen. R. s. 33; a. fr.

**יוחם**, v. יוחם.

**יוה**, v. יוה.

**יוהר** m. (b. h.; יוהר) [*glittering*,] *showy, proud, aristocratic*.—*Pl.* יוהרים. Sot. 47<sup>b</sup>, v. משה; Tosef. ib. XIV, 8 (ed. Zuck. יוהרים).

**יוהר** ch. same. Targ. Hab. II, 5 ברשע יוהר boastful of his wickedness.—Hull. 111<sup>b</sup> top וכ' כמה יוהר how assuming is this scholar; comp. יוהרא.—[Meg. 29<sup>a</sup> וכ' יוהר he who is proud, has a certain blemish (missing in Mss., v. Rabb. D. S. a. l. note).]—B. Bath. 98<sup>a</sup>, v. יוהר.—*Pl.* יוהרי. Snh. 98<sup>a</sup>, v. אמונשא.—*Fem. pl.* יוהרין. Meg. 14<sup>b</sup> וכ' יוהר there were two proud women (Deborah and Huldah), and their names are invidious.

**יוהרה** f. (preced.) *haughtiness*. Meg. 14<sup>b</sup> לא יאה יוהרה pride is unbecoming to women.—V. יוהרא.

**יוהר**, v. יוהר.

**יוהר** (comp. יוהר, נהר) *to be shining, showy, proud*, v. יוהר. *Hithpa.* יוהר (denom. of יוהר) *to assume airs, to be boastful*. Pes. 66<sup>b</sup> וכ' יוהר כל המזיזר וכ' whoever is boastful, if he is wise, his wisdom will desert him &c. B. Bath. 10<sup>b</sup> שאין יוהר do good only to boast themselves thereof; וכ' יוהר and whoever boasts, falls a prey to Gehenna.

**יוהר** ch. *Ithpa.* יוהר, *Ithpe.* יוהר same. Sot. 47<sup>b</sup> האר יוהר an overbearing man is unpopular even with his own household; B. Bath. 98<sup>a</sup>; Yalk. Hab. 562 יוהר.

**יואב** (b. h.) pr. n. m. *Joab*, general of king David. B. Bath. 116<sup>a</sup>. Snh. 48<sup>b</sup>; a. fr.

**יואל** (b. h.) pr. n. m. *Joel*, the prophet. Taan. 5<sup>a</sup>. Succ. 52<sup>a</sup>; a. e.

**יואני**, v. יואני.

**יואש** (b. h.) pr. n. m. *Joash*, king of Judah. Tosef., Snh. IV, 11; Y. Hor. III, 47<sup>c</sup> bot.; Bab. ib. 11<sup>b</sup> יואש יואש they anointed J. on account of his opposition to Athalia; comp. יואש. Snh. 95<sup>b</sup>; a. e.

**יובדנא** m. (יבד) *perdition*. Targ. Prov. XI, 10 (Ms. מוֹבְדָנָא).

**יובילא**, v. יובילא.

**יובל** m. (b. h.; יובל) 1) (comp. יובל, בורחא) *leader, bell-wether, ram*. Y. Ber. IX, 13<sup>c</sup> top (ref. to יובל קרן, Josh. VI, 5) יובל in Arabia they call a ram *yubla*; R. Hash. 26<sup>a</sup>.—2) (ellipt. for קרן יובל) *ram's horn*. Mekh. Yithro, Bahod., s. 3 (ref. to Ex. XIX, 14) אר יובל when the horn prolongs its sound; Yalk. Ex. 281.—3) c. (ellipt. for יובל) *Jubilee, Yobel-year, the fiftieth year, the year following the succession of seven Sabbatical years* (Lev. XXV, 8—16; 23—24). R. Hash. III, 5 שנה

ה' the proclamation of the Jubilee resembles that of the New Year as to blowing &c.—Arakh. 12<sup>b</sup> ברחל at the beginning of the Jubilee cycle; a. fr.—*Pl.* יובלות R. Hash. l. c. Arakh. l. c. מני יובל the Israelites counted seventeen jubilee cycles from their entrance into the Holy Land to their leaving it.

**יובל** ch. same, 1) *ram*. Y. Ber. IX, 13<sup>c</sup> top; R. Hash. 26<sup>a</sup>, v. preced. (comp. Targ. Josh. VI, 4, sq.).—2) *Jubilee*. Targ. O. Lev. XXV, 10 יובל (ed. Berl. יובילא, ed. Amst. יובילא; Y. יובילא; a. fr.—*Pl.* יובלי. Arakh. 12<sup>b</sup> חמניא eight jubilee cycles; a. e.

**יובל**, v. יובל.

**יובקא** pr. n. (h. יובק) *Yubka*, name of a brook, a valley and a border place. Targ. O. Gen. XXXII, 23 ed. Berl. (oth. ed. a. Y. יובק).—Targ. O. Deut. III, 16 נחל (oth. ed. a. Y. יובק דג); a. e.—Y. Shebi. VI, 36<sup>c</sup> משקא וחשבון; Sifré Deut. 51 וחשבון יובקא; Yalk. ib. 874 יוסקא (corr. acc.); Tosef. Shebi. IV, 11 יוסקא ed. Zuck. (Var. יובקא).

**יובשא** m. (יבש) *dry matter, dry condition*. Targ. II Chr. IV, 5 ב' in dry measure. Targ. Jud. VI, 37, 39, sq.

**יובשני** m. (v. preced.) *rainless land*. Taan. 10<sup>a</sup>, v. טובני I.

**יוד** *Yod*, the tenth letter of the Alphabet. Y. Shebi. I, 33<sup>b</sup> bot.; Sabb. 103<sup>b</sup>; Taan. 2<sup>b</sup> חרי מ' חרי מ' the Mem of ונסכיהם (Num. XXIX, 19), the Yod of ונסכיהם (ib. 31), and the Mem of כמשפט (ib. 33) intimate *water* as libation. Gen. R. s. 47, beg.; Num. R. s. 18. Y. Snh. II, 20<sup>c</sup> bot., a. e. יוד שביעיה ו' the Yod in *yarbeh* (Deut. XVII, 16, sq.) denounced him (Solomon); a. e.—*Pl.* יודים, יודין. Sifré Deut. 36 ו' ו' if he made the Vav like Yod or vice versa; Sabb. l. c.

**יוד** pr. n. m. *Yud*. Taan. 22<sup>b</sup> רמי בר רב יוד ed. (Ms. M. v. Rabb. D. S. a. l. notes 1, 2). Ib. 9<sup>a</sup> רמי בר רב יוד Ms. M. 2 (v. Rabb. D. S. a. l. note 60); Sabb. 32<sup>b</sup> Ms. M.; (Macc. 23<sup>b</sup> רמי בר רב יוד only); Zeb. 55<sup>b</sup> Ms. M. (ed. יודא).

**יודא** pr. n. m. *Yuda*, an Amorā. Y. Ned. VII, beg. 40<sup>b</sup>. Zeb. 55<sup>b</sup>, v. preced.

**יודא** m. = יודא. Y. Ab. Zar. II, 41<sup>a</sup> top ו' ו' when a Jew came to have his hair cut &c.

**יודאפא**, read: יודאפא.

**יודא** = יודא. Y. Ber. III, 6<sup>a</sup> bot.; a. fr.—V. Frank. M'bo, p. 92<sup>a</sup>, sq. V. יודן.

**יודיה**, Y. Succ. IV, 54<sup>c</sup> top, read: ויודיה, v. נדאי.

**יודיקי**, v. יודיקי.

**יודיקי** = יודיקי. q. v. Y. Ber. III, 6<sup>a</sup> bot., a. fr. נשיא R. J. (II), the Nasi; (V. Fr. M'bo p. 92<sup>a</sup>, sq.).—Pesik. R.

s. 14 ר'—Gen. R. s. 10 אבא (abbr. אבִּיָּן q. v.).—Y. Ber. II, 5<sup>a</sup> top. Ib. IX, 14<sup>a</sup> top; a. v. fr.

**יודן** (דודן=) *is this*. Targ. II Esth. VII, 5 (h. text דודא דוד, דודא דודא).

**יודנא**, **יודנא** pr. n. f. (v. יודן) *Yudanah, Yudani*. Y. Ab. Zar. II, 41<sup>a</sup> ברי יודנא; Y. Ter. VIII, 45<sup>c</sup> bot. בר. Y.; cmp. יודנא.

**יודפא**, v. next w.

**יודפת**, **יודפת** pr. n. pl. *Yodfath, Yotapata*, a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; cmp. יודפת II Kings XXI, 19). Arakh. IX, 6 דישנה ר' the old fort of J.—Tosef. Nidd. III, 11 בקעת יסבה the valley of J.; Nidd. 20<sup>a</sup> יודפא.—Denom. יודפא m. of J. Zeb. 110<sup>b</sup>; Meil. 13<sup>b</sup> יודפא (corr. acc.); Y. Succ. IV, 54<sup>c</sup> bot. יודפא.

**יודיק**, **יודיק**, **יודיק**, **יודיק** read: *יודיק* m. pl. (judices) *judges*; ר' *chief justice*, v. ארכי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. ארכידיקי, Var. ארכידיקי (ἀρχιδίκης); ed. הדיינים א.]

**יודקרת**, **יודקרת** pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23<sup>b</sup>, sq. יודקרת ר' יודקרת Ar. (ed. יודקרת, Ms. M. 2 יודקרת) R. J. of Yodkereth (cmp. דודמיה Ar. (ed. יודקרת, Fr. M'bo, p. 5<sup>b</sup>, sq.).—Kidd. 16<sup>b</sup> קא דודמיה חבא Ar. (ed. יודקרת) I see here the influence of the Yodk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. יודקרת).

**יודקרא** m. (יודקרא) 1) *a sparkling gem*. Targ. Y. Gen. VI, 16.—Pl. יודקרא. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. יודקרא; Targ. Cant. VII, 2 (ed. Lag. יודקרא).—2) *haughtiness, assumption*. Ber. 17<sup>b</sup> כ"י מודי it looks like an assumption (to appear more observant than others). Ib. מודי דייש ל"י cares for the appearance of assumption (and therefore forbids); Pes. 55<sup>a</sup>. Succ. 26<sup>b</sup> מודי ל"י there is no appearance of presumption to be apprehended in doing so.

**יודקרא**, **יודקרא** v. יודקרא.

**יודקרא** m. (יודקרא) *debtor*. Targ. Prov. XXII, 7; v. יודקרא.

**יודקרא** pr. n. m. *Yohai*, esp. known Y. the father of R. Simeon. Sabb. 33<sup>b</sup>; a. v. fr.

**יודקרא** I, **יודקרא** *Yohana*. 1) pr. n. m. Hull. 133<sup>a</sup> מר יודקרא; Ab. Zar. 16<sup>b</sup> מר יודקרא.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שילא חטא וי' משלמא (not חטא) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יודקרא.

**יודקרא** II f. *Yohana*, name of a species of *locusts*. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup> ר' יודקרא the Jerusalem Y.

**יודקרא** pr. n. *Yohani*; 1) pr. n. m. Ab. Zar. 16<sup>b</sup>, v. יודקרא.—Men. 85<sup>a</sup> ר' יודקרא (some ed. יודקרא) Y. and Mamre

(two Egyptian sorcerers); v. יודקרא—Esth. R. to I, 4 ר' (some ed. יודקרא) Bar-Y.—2) pr. n. f.—Zeb. 62<sup>b</sup> (a fictitious name).—Sot. 22<sup>a</sup> ר' ברי ר' (a hypocritical sorceress, v. Rashi a. l.).

**יודקרא** (b. h.) pr. n. m. *Johanan, John*; 1) J. ben Kareaah, a follower of the Babylonian governor of Judaea (Jer. XL, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55<sup>b</sup> top; Mekh. B'shall., Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (ר' כהן גדול). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Bahod., s. 11. Sot. IX, 9; 15. Gitt. 56<sup>a</sup>, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29<sup>d</sup> bot. B. Kam. 27<sup>b</sup>; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandler. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67<sup>a</sup>; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nafḥa (the Smith). Y. R. Hash. II, 58<sup>b</sup> top. Hull. 137<sup>b</sup>; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95<sup>b</sup>, sq.—V. יודקרא.

**יודקרא** m., pl. יודקרא, יודקרא *genealogical records, traced genealogy*. Kidd. IV, 1 עלו ר' ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68<sup>a</sup> bot.; Gen. R. s. 98 מגילת ר' a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49<sup>b</sup>.—Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 שלשלת (ד') the genealogical chain; Gen. R. s. 82. Ib. the genealogical privileges of the first-born, opp. to בבורה ממון the material privileges (double-share). Ruth R., end מה אדם יש לכם ר' what records have you to show?—Pes. 62<sup>b</sup> ר' since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. נירתי ר' teach me the book of records (Chronicles); a. e.—V. יודקרא.

**יודקרא** (b. h.) pr. n. f. *Jochebed*, the mother of Moses and Aaron. Sot. 12<sup>a</sup>; B. Bath. 120<sup>a</sup>; Ex. R. s. 1; Gen. R. s. 94; a. fr.

**יודקרא** f. ch.=h. *power, ability*. Targ. Y. Gen. IV, 13. Targ. Num. XIV, 16; a. e.; v. יודקרא.

**יודקרא**, **יודקרא** m. *Bar-Yokhani*, name of a fabulous bird. Bekh. 57<sup>b</sup>. Yoma 80<sup>a</sup> (Ms. M. 2 בריכני, v. Rabb. D. S. a. l. note 9); Succ. 5<sup>b</sup> top.—[Koh. Ar. Compl. s. v. בר. II, p. 176] refers to *Varaghna* (Bactrian) *ostrich*.]

**יודקרא**, v. יודקרא.

**יודקרא**, v. יודקרא.

**יודקרא** m. pl. יודקרא (b. h.; יודקרא) *parents*. Keth. VII, 6 she who curses his (her husband's) parents in his presence; quot. ib. 72<sup>b</sup> יודקרא (an emphatic form), and interpreted בפני יודקרא בפני (v. מולד) also when she curses his parents before any one of his begotten; Y. ib. VII, 31<sup>b</sup> bot. יודקרא, v. יודקרא.

**יוֹלֶדֶת, יוֹלֵדָה** f. (b. h.; preced.) a woman in confinement; a mother. Ab. II, 8 אשר יוֹלֵדָהּ blessed is his mother.—Pl. יוֹלֵדוֹת, Sabb. 32<sup>a</sup> נשים מרות women die in confinement (v. יֹלֶדֶת); Y. ib. II, 5<sup>b</sup> top; v. יֹלֶדֶת.—Sot. I, 5 אתה (not יוֹלֵדֶת) the women appearing in the Temple after confinement.

יֹלְדָּה, *midwife*, v. יִלְדָּה.

יֹזֵל, v. יֹזֵל.

\* יולימנא pr. n. m. *Yolimna*, an Amora. Pesik. R. s.  
7, beg.

תַּחֲוִירֻלֵּין v. תַּחֲרֵת י', Pes. 39<sup>a</sup>, ירל"ך.

וְיִלְפָנָא m. (יִלְפָּה)=אִילְפָנָא, *instruction*. Targ. Prov. IV, 2.

יום (b. h.) *light, day* (opp. night); (*astronomical*) *day*; trnsf. *day of life; time*. Gen. R. s. 6 וְהַגִּשְׁמִים וְכ' the noise of the moving light (Yoma 20<sup>b</sup> חמה (קול גלגל המה) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) שהוא מלחא וְכ' it is the day light which will glow the wicked (emp. נִרְתָּם). M. Kat. 25<sup>b</sup> (ref. to Am. VIII, 9) זה יומו של וְכ' that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) ואֵיזוֹת הַיּוֹמִים 'one (distinguished) day' . . . that is the Day of Atonement. Hull. V, 5 (83<sup>a</sup>) הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 29<sup>a</sup>, v. וְזֶמַּן; a. v. fr.—מִזֶּמַּן (abbr.) *Holy Day; festival*. R. Hash. IV, 1; a. fr.—Yoma VII, 4 וְיִיזֵם הַיּוֹם וְכ' and the Highpriest gave a festival to his friends; a. fr.—*Yom Tob*, name of a treatise of the Tosefta (פְּסָקָה v. הַיּוֹמִים). (abbr. יוֹמִים, יוֹמִים) Day of Atonement. Yoma I, 1; a. v. fr.—בְּיוֹם הַיּוֹם of the same day, not quite one day old, used on the same day. Sabb. 151<sup>b</sup>. S. Kam. 65<sup>b</sup>; a. fr.—Tanh. Kor. 3; ed. Bub. 6; Num. R. s. 18 תינוקות בני יומן (not נ) children just born; a. fr.—*Du. יומן*. Mekh. Mishp., N'zikin, s. 7; B. Kam. 90<sup>a</sup> יומן יום אי comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50<sup>a</sup>.—Mekh. l. c. וְיִיזֵם הַיּוֹם שֶׁהוּא a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Shn. 65<sup>b</sup> מִהַיּוֹם הַזֶּה (Ms. M. a. Rashi (מה היום וְכ') what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—*Pl. יומן*; constr. יומן. Erub. III, 6 שני יומן לשני during two days and one night. Pes. 52<sup>a</sup>, a. fr.—שני יומן שני לא היו י' ט' וְכ' Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. כל יומי my lifetime.—Esp. יומן season, period of the הגשמים. I. v. יומן a) summer season. Toh. VI, 7. a. fr.—b) the solar year. Gen. R. s. 33, end; a. fr.—הַיּוֹם הַזֶּה the lunar year. Ib.; a. fr.—בגרות, נערוּת, י' נערוּת, י' בגרות &c.

**יום** <sup>י</sup>**יומא** ch. same. Targ. Gen. I, 5. Ib. XXXIX, 11;  
a. fr.—Targ. Prov. XII, 16 **בר יומיה** (ed. Wil. incorr. **בר**)  
on the same day, at once.—Kidd. 39<sup>b</sup> **ר' טב ה' טב ה'**  
**ביש** they prepare for him (the righteous man) a good

day, and (for the bad man) a bad day (v. Rashi a. Tosaf. a. l.). — Sabb. 134<sup>a</sup>; Hull. 60<sup>a</sup> top לַדָּרִי towards the sunlight. Ib. וְדָרֵךְ the sun which is only one of the ministering powers &c. Keth. 106<sup>b</sup> לֵיהּ וכִּסֵּי לֵיהּ obscured the sun.—Yeb. 72<sup>b</sup> דִּישָׁנָא a cloudy day; יוֹשֻׁעַ a day when a southern wind blows. Erub. 40<sup>b</sup> בַּמַּעֲלִי on the eve of the New Year's day.—R. Hash. 21<sup>a</sup> רַבָּה הַזֶּה the Great Day, Day of Atonement (also only יוֹמָא, v. infra); a. v. fr. —בֵּר אֵין, פֶּרַח הַיּוֹם the same day, one day old, used the same day. Bets. 4<sup>b</sup>, v. מִצֵּתָא. Hull. 58<sup>b</sup>, v. בִּקְאָא.—Sabb. 134<sup>a</sup> גְּבוּינָה בַת הַיּוֹם fresh-made cheese. Ab. Zar. 67<sup>b</sup>, a. fr. קִירְיָה בַת הַיּוֹם a pot used the same day.—Sabb. 49<sup>b</sup> bot. הַיּוֹם מְרֻבֵּן בֵּר הַיּוֹם (omitted in Ms. M.) a student that had just come to college; [oth. opin.: allusion to R. Idi, dubbed בֵּר בִּי רַב דְּרֵי הַיּוֹם the one day's student of the college, Hag. 5<sup>b</sup>].—חַרָּא הַיּוֹם, חַרָּא הַיּוֹם, v. next w.—Pl. יוֹמִין, יוֹמִינָא, יוֹמִין. Targ. Gen. VIII, 10. Targ. Esth. I, 2; a. v. fr.—Bets. 4<sup>b</sup> עֲבָדִין חֲרֵי הַיּוֹם we observe two days (as Holy Days). Erub. 65<sup>a</sup> דְּאַרְיֵי הַיּוֹם (of duration) and short (of action), when we shall sleep much; a. v. fr.—יוֹמָא (sub רַבָּה, v. supra) Yoma, name of a treatise of the Mishnah, Tosefta (where it is named כְּפֻרִים), Talmud Babli a. Y'rushalmi. Yoma 14<sup>b</sup> סֵדֶר הַיּוֹם the treatise on the order of exercises of the Day of Atonement.—V. יוֹמָא, יוֹמִינָא.

יוֹמָחֶרֶן, יוֹמָחֶרֶא m. (= אַהֲרֵן, יוֹמָא אַהֲרֵא) to-morrow, next day. Targ. Y. Ex. XIX, 10 (ed. Amst. יוֹם מָחָרָא). Targ. Esth. III, 4 ed. Lag. (ed. Amst. יוֹמָא). Targ. Y. Lev. VII, 16 (ed. Amst. יוֹמָא); a. e. [Targ. II Ohr. XX, 16 יוֹמָא תֵּרָא ed. Lag. יוֹמָא אַהֲרֵן].—V. תֵּרָא.

**יוֹמֵנָה** (contr. of יוֹמָה דְּנָה) *this day, this life*. Targ. Y. Deut. XXVII, 1.—Targ. Y. I Deut. XXVI, 17 (Y. II יוֹמָה דְּנָה); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 וְלִיּוֹמָנָה נִגְדָה אֵת מֶלֶךְ הַמָּוֶת Ms., אֵת וְלִיּוֹמָה דְּעִידָה.] Targ. Ps. XXIII, 6 נִגְדָה אֵת (h. text יָרַם אֵת, ed.).

מִיִּין m. (b. h.; יִין *to be thick, dark*, emp. יִין) *thickness*,  
 חֵרִי *thick, heavy clay*, opp. to טֵפֶח (v. טֵפֶח II).  
 Mikv. IX, 2. Tosef. ib. VI (VII), 12; 13 אִם הָיָה טֵיט (חֵרִי)  
 וְהִתְבָּרַר if it was a thick massive clay and he attached it.  
 —Denom. מִיִּין m. *muddy, thick*. Mikv. I. c., v. פָּא 2.

יָוָן, יוֹוָן (b. h.) 1) pr. n. m. *Javan*, son of Japheth, progenitor of the Grecian tribes, in gen. *Greek, Greece*; —2) fem. (sub. מלכות) *Greek (Syrian) Government*. Targ. Gen. X, 2; a. e.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref. to מלש, Gen. XV, 9) יוֹוָן this alludes to the Greek government (founded by Alexander the Great). Ib. כָּל יוֹוָן in all directions did the Greeks conquer, except in the East. Esth. R. introd. שֶׁל יוֹוָן when Greece (Syria) is in the ascendancy, v. בָּקָר; a. fr.—Denom. יוֹוָנִי.

יִזְכָּר, v. יִזְכָּר, יִזְכָּר.

יוֹנָתָן, יוֹנָי. m. ch.=h. יוֹנָי.—Pl. יוֹנָי. Targ. I Sam. II, 4 (ed. Lag. יוֹנָי, ed. Wil. מְקִינָי). Targ. Y. I Deut. XXXII, 24 (ed. Amst. יוֹנָי, ed. Vien. יוֹנָי; corr. acc.).



**יוֹנָה** I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26<sup>a</sup>; Bab. ib. 96<sup>a</sup>. Snh. 89<sup>a</sup>, sq. Gen. R. s. 21; a. fr.—2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23<sup>b</sup>. Y. Shebi IV, 35<sup>a</sup> bot.; a. v. fr.—b) R. J. of Bozra. Y. Kil. IX, beg. 31<sup>d</sup>; a. fr.—[Hull. 43<sup>b</sup> ר' יונה אמר ר' יונה said in behalf of R. Z.; oth. opin.: as to the gullet of a dove, &c., v. next w.]

**יוֹנָה** II f. (b. h.) *dove*. Hull. 6<sup>a</sup> ר' יונה the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 בשעה שדריא ר' יונה the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גזל, Gen. XV, 9) pl. ב' a young dove, (v. infra, a. Targ. Gen. l. c.).—**יוֹנָה** pigeons. Hull. I, 5 ר' יונה what is fit for offering in doves (large size), is a defect in pigeons; a. fr.—[Sabb. 129<sup>a</sup> ר' יונה פתורא דיונה, v. יונס. *Pl.* יונין, יוניים those who let doves fly (betting on them), v. יונקא. B. Bath. V, 3, v. שובבך. Ib. 79<sup>a</sup>; a. e.

**יוֹנָס**, v. יונס.

**יוֹנָי**, v. יוני.

**יוֹנָתָן**, יוֹנָתָן, יוֹנָתָן f. (יוֹנָן) *Grecian, Greek*. B. Kam. 82<sup>b</sup> ר' יונתן the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83<sup>a</sup> ר' יונתן לשון Greek language, distinguished fr. חכמת ר' יונתן permitted the use of a Greek translation. Y. ib. I, 71<sup>e</sup> top, v. פדא; a. fr.—V. לשון. *Pl.* יוניים, יוניים *Greeks* (mostly of the Syrian government). Meg. 11<sup>a</sup> ר' יוני in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טרקוינים (corr. acc.).

**יוֹנָס**\* m. (prob. a corrupt. of juniperus) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129<sup>a</sup> ר' יונס old ed. (later ed. דיונה, Ms. M. דיונס, v. Rabb. D. S. a. l. note; Ar. יוניס, expl.: *cypress*) a table made of &c.

**יוֹנָק** m. (b. h.; יונק) *child*.—*Pl.* יונקים. Cant. R. to I, 4 ר' יונק the school children. V. יונקא.

**יוֹנָקָא**, v. יונקא.

**יוֹנָקָה** f. (b. h.; יונק) *sucker, sprout* (of hyssop).—*Pl.* יונקוה. Par. XI, 7, v. גמל; Tosef. ib. XI (X), 7 (one opin.) יונקוה *yon'koth* are such as have not yet begun to blossom.

**יוֹנָה**, יוֹנָה, יוֹנָה f. (יוֹנָה) ch.=h. II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e.—Snh. 25<sup>a</sup> (expl. מפרהי יונים, v. יונה II) ר' יונה if thy dove shall overtake the cock-pigeon (thou shalt win &c.). Ib. כמין יון ר' יונה they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (cmp. יונה II). Snh. 95<sup>a</sup> ר' יונה ארוא יונה (masc.) a dove came down &c., v. פרה I.—*Pl.* יונקא, יוני, יונקא, יונין. Targ. Is. LIX, 11. Targ. Y. Lev. V, 7; 11 בני יונה (O. בני יונה, v. יונה II). Ib. XII, 6 בר' יוני (O. יונה). Targ. Cant. I, 15.—Ber. 56<sup>a</sup> ר' יונה I saw (in my dream) two doves fly off. Ib.<sup>b</sup> ר' יונה.

**יוֹנָתָן**, יוֹנָתָן (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109<sup>b</sup> ר' יונה Ms. M. (ed. יונה). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13<sup>d</sup> top; a. e.—2) J. son of Saul. Ab. V, 16 ר' יונה the friendship between David and J. Hull. 95<sup>b</sup> ר' יונה like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e.—3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr. p. 66, sq.). Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup>. Meg. 3<sup>a</sup> ר' יונה the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39<sup>b</sup> ר' יונה the greatest among the disciples of R. Joh. b. Zaccai, was J. &c.—4) R. J., a Tannai. Sot. 24<sup>a</sup>. Pes. 24<sup>a</sup>. Hull. 70<sup>b</sup>; a. v. fr.—[Erub. 96<sup>a</sup> ר' יונה ר' יונה Frank. Darkhé, p. 147, note.]—5) name of several Amoraim (v. Fr. M'bo, p. 99<sup>a</sup>, sq.). Gitt. 78<sup>b</sup>. Y. Maas. Sh. III, 54<sup>b</sup> top. Ber. 18<sup>a</sup>; Y. ib. II, 4<sup>e</sup> bot.; a. fr.—Y. Yoma VII, 44<sup>b</sup> bot. R. J. of Beth Gubrin.—Y. Peah V, beg. 18<sup>d</sup> (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46<sup>a</sup> bot. R. J. son of R. Isaac bar Aha.—Y. Ter. XI, end, 48<sup>b</sup> J. b. Akhmai; a. e.

**יוֹסֵפִי**, יוֹסֵפִי, abbrev. of יוסף, v. יוסף.

**יוֹסֵפִי**, יוֹסֵפִי pr. n. m. (abbrev. of Justus or Justinus) *Yusta, Yusti*. 1) Cant. R. to VI, 12 ר' יוסטא Yusta, the tailor.—2) name of several Amoraim. Y. Erub. VI, 23<sup>c</sup> bot. ר' יוסטא; Y. Shek. II, beg. 46<sup>c</sup> ר' יוסטא; Y. Ter. XI, 46<sup>a</sup>; Y. Maas. Sh. V, 55<sup>d</sup> bot. ר' יוסטא; Y. Shebi. VI, 36<sup>d</sup> ר' יוסטא.

**יוֹסֵפִי**, יוֹסֵפִי pr. n. m. (cmp. preced.; abbrev. of Justinus or Justinianus) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32<sup>d</sup> bot. (not יוסטרה); Y. B. Bath. VIII, 18<sup>b</sup> ר' יוסטא.

**יוֹסֵפִי**, v. preced.

**יוֹסֵפִי** pr. n. m. (abbrev. of Joseph, interch. with יוסף, 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 133<sup>b</sup> ר' יוסף (Ms. H. a. R. יוסף).—R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>a</sup> bot. ר' יוסף; a. v. fr.—R. J. b. Halaftha, or only R. J. B. Kam. 70<sup>a</sup>; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46<sup>b</sup>. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57<sup>a</sup>. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli יוסף, in Y. also יוסף). Y. Ber. II, 5<sup>c</sup> bot. Y. Kil. IX, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup>; a. v. fr.—R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50<sup>c</sup> bot. Men. 70<sup>b</sup>; a. v. fr.—3) ר' יוסף or יוסה a disguise of one of the Divine Names. Snh. VII, 5 (56<sup>a</sup>) ר' יוסה . . . בכל יום (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. בינוי), e. g.: “the defendant said, ‘May J. strike J.’” (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. שם בשם.—4) one *J. M'shitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוסה); Yalk. ib. 115.

**יוֹסֵפָא, יוֹסֵפָא** pr. n. m. *Josina*. Y. Meg. IV, 75<sup>b</sup> bot.; Y. Yeb. XIII, 13<sup>c</sup> top; ib. X, 10<sup>d</sup> top. Cant. R. to V, 1 יוֹסֵפָא; Pesik. R. s. 5 יוֹסֵפָא; Num. R. s. 13 יוֹסֵפָא.

**יוֹסֵפָא** (b. h.) pr. n. m. *Joseph*, 1) son of Jacob. B. Bath. 123<sup>a</sup>, v. **בְּבִרְיָה**. Sot. I, 9. Gen. R. s. 30; a. v. fr.—2) name of several Tannaim and Amoraim, v. **יוֹסֵפִי**.—3) Sabb. 119<sup>a</sup> יוֹסֵפִי Joseph, the honorer of the Sabbaths.—Ib. 130<sup>a</sup> J. Rishba (the fowler).—Gen. R. s. 65, v. יוֹסֵפִי.

**יוֹסֵפָא, יוֹסֵפָא**, v. **יוֹסֵפָא**.

**יוֹעֶזֶר** (b. h.) 1) pr. n. m. *Joezer*. Orlah II, 12 a disciple of Shammai's school.—Ab. I, 4; a. fr., v. **יוֹסֵפִי**.—2) name of a plant. Sabb. XIV, 3, expl. Y. ib. 14<sup>c</sup> פּוֹלִימְרִיכִין *polytrichon*, *Maiden-hair*; Bab. ib. 109<sup>b</sup> פּוֹרִיכִין.

**יוֹפִי** m. (b. h.; יִפְּי; v. יִפְּיָה) *fine build, beauty; propriety*. Taan. 31<sup>a</sup> (the fair maiden said) לִי יוֹפִי ed. (Ms. M. בִּי) put your eyes on (give your choice to) beauty. Succ. 45<sup>b</sup> Ms. M. (ed. in Mish. 45<sup>a</sup>, v. Rabb. D. S. a. l.) לִי יוֹפִי thine, altar, is the beauty (of forgiveness). Ex. R. s. 25 פָּנִים אֵל פָּנִים לִךְ יוֹפִי I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 54<sup>b</sup> יוֹפִיּוֹ שֶׁל וָכֹחַ the perfection of the beauty (harmony) of the universe. Kidd. 49<sup>b</sup> עֲשָׂרָה קְבִים יוֹפִי ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Mets. 87<sup>a</sup> יוֹפִיּוֹ לְמִקְוֵיּוֹ and (her) beauty came back again; a. fr.—Peah VI, 6 כַּח יוֹפִיָּה.

**יוֹפִיָּאֵל** pr. n. (preced.) *Yofiel*, name of an angel. Targ. Y. I Deut. XXXIV, 6.

**יוֹפִיּוֹת**, v. **יוֹפִיּוֹת**.

**יוֹצֵאֲנִית** f. (יִצָּא) *loving to go out, restless*. Tanh. Vayishl. 7.—*Pl.* יוֹצֵאֲנִית Gen. R. s. 45.

**יוֹצֵאֲנִית** f. constr., הוֹצֵאָה (preced.) *running about, prostitute*. Kel. XXVIII, 9; Tosef. ib. B. Bath. V, 14, v. הוֹצֵאָה II.—*Pl.* יוֹצֵאֲנִית. Ib. some ed.

**יוֹצֵאֲנִית**, v. **יוֹצֵאֲנִית**.

**יוֹצֵר** m. (b. h.; יִצְרָה) 1) *Creator*. Lev. R. s. 23, end (ref. to Deut. XXXII, 18) הַיּוֹצֵר הַבָּרִיָּה the Creator's hands become lax (undecided). [Ib. הַיּוֹצֵר הַבָּרִיָּה, read: יִצְרָה.—Mekh. Bo. s. 13; Tanh. Bo. 7 (ref. to Ex. XII, 29) הַיּוֹצֵר הַלַּיְלָה He who created it (the night) divided it (exactly into two halves); Gen. R. s. 43. Ber. 61<sup>a</sup> (play on יִצְרָה, Gen. II, 7, v. יִצְרָה) וָכֹחַ לִי מִיִּצְרָה וָכֹחַ לִי מִיִּצְרָה woe is to me from (my responsibility to) my Creator, woe to me from (my struggle with) my inclination; a. fr.—2) [*turner*,] *potter*. Gen. R. s. 55 (ref. to Ps. XI, 5) הַיּוֹצֵר הַבָּרִיָּה the potter when examining his batch, will not try the defective vessels &c. Lev. R. l. c. הַיּוֹצֵר הַבָּרִיָּה a potter's apprentice; a. fr.; —*Pl.* יוֹצֵרִים. Maasr. III, 7; Succ. 8<sup>b</sup>, a. fr., v. יוֹצֵרִים.—Par. V, 6, v. יוֹצֵרִים.—Lev. R. l. c. הַיּוֹצֵר הַבָּרִיָּה who stole a lump of potters' clay; Pesik. R. s. 24 שֶׁגָּנַב יוֹצֵרִים (corr. acc.).

**יוֹצֵרִית**, Y. B. Mets. VIII, end, 11<sup>d</sup>, v. יִצְרָה 2.

**יוֹקִידָהָא**, v. **יוֹקִידָהָא**.

**יוֹקִידָהָא** = יוֹקִידָהָא (?). Targ. Y. II. Num. XXXIV, 15; [the entire verse is corrupt].

**יוֹקִידָהָא**, v. **יוֹקִידָהָא**.

**יוֹקִידָהָא** m. (יִקְרָה) [*weight, importance*,] 1) *high price* (opp. *dearth, scarcity*. Maas. Sh. IV, 1 מְקוֹם מְקוֹם where fruits are dear; B. Mets. 73<sup>a</sup>. Sabb. 32<sup>b</sup> דוֹרֵה וְדוֹרֵה and scarcity is permanent. Y. Hor. III, 48<sup>c</sup> top בֵּינָה בֵּינָה wine is dear; a. fr.—2) *nobility, aristocracy*. Sot. IX, 15, a. e.; v. אֲמִיר II.

**יוֹקִידָהָא** ch. same, 1) *high price*. Targ. Job XXVIII, 17.—2) *weight*. Men. 94<sup>b</sup> דְּלִחָה אֲנִי on account of the heavy pressure of the bread.—3) *feeling of heaviness*; *asthma*. Sabb. 140<sup>a</sup>.

**יוֹקִידָהָא**, v. **יוֹקִידָהָא**.

**יוֹקִידָהָא**, Targ. Ez. XXVII, 24 דִּירָה ed. Lag., read: יִקְרָה [Targ. Y. Gen. VI, 16 ed. pr., read: יִקְרָה].

**יוֹקִידָהָא**, v. **יוֹקִידָהָא**.

**יוֹקִידָהָא** f. (יִקְרָה) *rivulet* (comp. מוֹרֵד). Tosef. Par. IX (VIII), 2 הַיּוֹקִידָהָא הַזֶּה the rivulet coming down from Mount Zalmon.

**יוֹקִידָהָא** I m. (b. h.; יִקְרָה) *a soaking rain, early rain*. Sifrē Deut. 42 (ref. to Deut. XI, 14) גֹּרֵחַ בְּמַרְהֶשְׁוֵן וְכֹחַ *yoreh* (early rain) is the rain of Marheshvan, the late rain (*malkosh*) in Nisan; Taan. 5<sup>a</sup>. Ib. (ref. to Mish. I, 2) בְּנִיטָן וְכֹחַ is *yoreh* in Nisan? is it not in Marheshvan? Ib. 6<sup>a</sup>; a. e.—Trnsf. *early season, spring*. Tanh. Hayé 6 (ref. to Koh. XI, 6) אִם זָרַעְתָּ בֵּינָה if thou hast sown in the spring &c.; comp. בְּבִירָה.—

**יוֹקִידָהָא** II m., יִקְרָה f. (denom. of יִקְרָה, comp. Syr. אִירָא P. Sm. 167) *boiler, kettle*. Hull. 108<sup>a</sup> אִי שֶׁל דֹּלֵב a kettle of milk. Ib. בִּירְחָה אִי a boiling kettle. Ab. Zar. 76<sup>a</sup> קִטְנָה אִי קִטְנָה put a small boiler into a large one filled with water, v. גָּעַל; a. fr.—Esp. *the dyer's kettle, dye*. B. Kam. 99<sup>a</sup> top הַקִּידָהָא (Ms. H. הַקִּידָהָא) the dye burnt it (the wool); ib. IX, 4 (100<sup>b</sup>) הַקִּידָהָא (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6<sup>d</sup> bot. הַקִּידָהָא.—Hag. 15<sup>b</sup> (in Chald. dict.) כָּל עֵמֶר דְּנִחִית לִי סָלִיק does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—*Pl.* יוֹקִידָהָא; *improvised fire places of the Arabs, a cavity in the ground laid out with clay*. Kel. V, 10 (ed. Dehr. יִקְרָה). Men. V, 9 (63<sup>a</sup>).

**יוֹקִידָהָא**, Yalk. Gen. 133 Koh. Ar. Compl., v. יִקְרָה.

**יוֹקִידָהָא**, Targ. Y. Deut. XXXIV, 6, read: יוֹקִידָהָא (comp. Targ. Esth. I, 4); v. יוֹקִידָהָא.

**יוֹקִידָהָא**, v. **יוֹקִידָהָא**.

**יוֹקִידָהָא**, Targ. Prov. XVIII, 11 some ed., read יוֹקִידָהָא, v. יוֹקִידָהָא. —Ib. XXIII, 29 יוֹקִידָהָא קִנְצָן עֵינֵי יוֹקִידָהָא ed. Lag., Ms. Var. יוֹקִידָהָא קִנְצָן עֵינֵי יוֹקִידָהָא, a corrupt. of יוֹקִידָהָא עֵינֵי יוֹקִידָהָא.

יִרְקָא v. יִרְקָא a. יִרְקָא.

\*יִרְקָמִי (ירקמי, Ar. יורקמי) pr. n. *Yurkami*, name of an angel. Pes. 118<sup>a</sup> שר הברד Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

יִרְקָנָא v. יִרְקָנָא.

יִרְשָׁ m. (b. h.; יִרְשָׁ) *heir, successor, heir-at-law*. B. Bath. IX, 2 וְכִי אִם אֵין שָׁם יִרְשָׁ if there is no other heir besides. Ib. 139<sup>a</sup> כְּלִיקָה... the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—*Pl.* יִרְשִׁין, יִרְשִׁים. Ib. 140<sup>a</sup>. Ib. IX, 9 יִרְשִׁי הָאִשָּׁה וְכִי the wife's heirs-at-law claim that the husband died first; a. v. fr.—*Fem.* יִרְשִׁתָּ, *pl.* יִרְשִׁתוּ. Ib. 119<sup>a</sup> הֵן יִרְשָׁ... Moses knew that the daughters of Z. were legal heirs.

יִרְשָׁן m. (יִרְשָׁ) *former condition, original usage* (cmp. Snh. 19<sup>a</sup> הִדְבֵּר לִירְשָׁנָא restored the usage to its original state; Y. ib. II, 20<sup>a</sup> bot.; Y. Ber. III, 6<sup>b</sup> הִדְבֵּר לִירְשָׁנָא (not הִדְבֵּר לִירְשָׁנָא); Keth. 8<sup>b</sup> הִדְבֵּר לִירְשָׁנָא... until Simon b. Sh. came and restored the Law to its former authority. Yoma 69<sup>b</sup>, v. יִרְשָׁתָּ; Y. Ber. VII, 11<sup>c</sup>; a. e.

יִרְשָׁ m. (b. h. יִרְשָׁ; יִרְשָׁ) *straightness, equity*. Ruth R. introd. יִרְשָׁ בְּמִדָּה in equity, v. יִרְשָׁתָּ.

יִרְשָׁא v. יִרְשָׁא III.

יִרְשָׁם (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45<sup>b</sup>.

יִרְשָׁן v. יִרְשָׁן.

יִרְשָׁתָּ v. יִרְשָׁתָּ.

יִרְשָׁ m. (b. h.; יִרְשָׁ) *much*; (followed by מִ— or מִ— implied) *more*. Y. Ber. IV, 7<sup>d</sup> top מִמֶּנִּי יִרְשָׁ a greater scholar than I am. Keth. 86<sup>a</sup>, a. e. מִמָּה שֶׁהָאִשָּׁה וְכִי more than man desires to marry, does woman desire to be married. Pes. 112<sup>a</sup> מִמָּה שֶׁהֶעֱנַל וְכִי more anxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27<sup>b</sup> מִדַּאי יִרְשָׁ more than enough, *too much*; a. v. fr.—(a) *in a higher degree, especially*. Sifrē Deut. 31 עֲלֵינוּ הֻדְּלָה שְׁמוֹ בִּי upon us especially has His name been made to rest. Lev. R. s. 14 אִם הָיָה זָכָר וְכִי and especially so when it is a male; a. e.—(b) *for a higher price, above market value*. Ned. III, 11; a. e.—V. יִרְשָׁתָּ.

יִרְשָׁ ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. (יִרְשָׁ).

יִרְשָׁנָא, יִרְשָׁתָּ m.=h. יִרְשָׁתָּ, *advantage, profit*. Targ. Prov. XXVIII, 3 (ed. Wil. יִרְשָׁתָּ). Ib. XIV, 23. Ib. XXI, 5.

יִרְשָׁתָּ f. (b. h. יִרְשָׁתָּ; יִרְשָׁתָּ) 1) *the large lobe of the liver*. Sifrē Vayikra, N'dabah, ch. XVII, Par. 14; Yalk. Lev. 462; a. e.—2) *an additional limb or lobe*, v. יִרְשָׁתָּ.

יִרְשָׁתָּ, יִרְשָׁתָּ f. (יִרְשָׁ) *a loan*. M. Kat. 28<sup>b</sup> (Ms. M. אִירְשָׁ, v. Rabb. D. S. a. l. note); v. אִירְשָׁ.

יִרְשָׁ v. יִרְשָׁ.

יִרְשָׁ, *Pl.* יִרְשָׁ (denom. of יִרְשָׁ) *to supply with all kinds and assort.*—Part. pass. f. יִרְשָׁתָּ *well supplied and assorted*. Gitt. 67<sup>a</sup>, v. יִרְשָׁתָּ.

יִרְשָׁ, *Hif.* יִרְשָׁתָּ *to sweat*, v. יִרְשָׁתָּ.

\*יִרְשָׁ (v. יִרְשָׁ) [to join; cmp. לָיִח,] *to borrow*.

*Hif.* יִרְשָׁתָּ *to lend*. Sot. 48<sup>b</sup> הַבּוֹרֵךְ אֶר. (not found in ed.), v. יִרְשָׁתָּ I.

יִרְשָׁ, יִרְשָׁ (יִרְשָׁ) ch. same 1) *to borrow*. Targ. O. Deut. XV, 6; ib. XXVIII, 12 הַבּוֹרֵךְ (some ed. יִרְשָׁתָּ); Y. ib. לְמִיזוֹן. —Part. יִרְשָׁתָּ. Targ. II Kings IV, 1 (ed. Lag. מִיזוֹן *Af.*).—B. Mets. 64<sup>a</sup> וְכִי יִרְשָׁתָּ if this man shall borrow money of thee. Kidd. 20<sup>a</sup> וְכִי יִרְשָׁתָּ (some ed. יִרְשָׁתָּ, v. infra) rather than borrow on interest. Erub. 65<sup>a</sup> וְכִי יִרְשָׁתָּ Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12<sup>b</sup> וְכִי יִרְשָׁתָּ Ms. M. (ed. לְמִיזוֹן) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend*. Targ. Y. Deut. XV, 2 לְשָׁבִי. —Sabb. 119<sup>a</sup> מִאֵן דִּירְשָׁתָּ שְׁבִיתָהּ וְכִי (Ms. M. לְשָׁבִי, Buxt. him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

*Af.* יִרְשָׁתָּ 1) *to borrow*. Targ. Ps. XXXVII, 21.—B. Bath. 32<sup>b</sup> הִדְבֵּר יִרְשָׁתָּתָּ מִינָּהּ (Rashb. thou hast borrowed it again of me. B. Mets. 63<sup>b</sup> (דִּירְשָׁתָּ) if one borrowed &c. Kidd. 20<sup>a</sup>; Taan. 12<sup>b</sup>, v. supra.—Lam. R. to I, 2 אִירְשָׁתָּתָּ, v. הִדְבֵּר. —Lev. R. s. 3 beg. דִּירְשָׁתָּתָּ some ed. he who borrows on interests.—2) *to lend*. Targ. O. Deut. XV, 6. Ib. 8 אִירְשָׁתָּתָּ (מִיזוֹן תִּהְיֶה). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 יִרְשָׁתָּ Ms. (ed. יִרְשָׁתָּ). —Bekh. 8<sup>b</sup> הִדְבֵּר מִיזוֹן... he who once lent money and had to resort to seizing (v. יִרְשָׁתָּ I), why does he lend again?; a. e.

יִרְשָׁתָּ m. (preced.) *debtor*. Targ. Is. XXIV, 2.—V. יִרְשָׁתָּ.

יִרְשָׁ pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65<sup>d</sup> top; Bab. ib. 71<sup>b</sup> יִרְשָׁ; Y. Yeb. I, 3<sup>b</sup> top זְרוּק יִרְשָׁ (2)—זְרוּק יִרְשָׁ, v. יִרְשָׁתָּ.

יִרְשָׁ v. יִרְשָׁ.

יִרְשָׁ, *Pl.* יִרְשָׁתָּ (b. h.; v. יִרְשָׁתָּ) 1) *to unite, concentrate*. Y. Ber. IV, 7<sup>d</sup> bot. וְיִרְשָׁתָּתָּ לְבַבֵּינוּ וְכִי and concentrate our hearts (inclinations) to fear thy Name.—2) (with אֲבִירָהּ) *to confer a distinction, name &c.* Gen. R. s. 68 אֲבִירָהּ... on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. יִרְשָׁתָּתָּ שְׁמוֹ he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 עַל יִשְׂרָאֵל שְׁמוֹ בִּירוֹרָהּ (although the Lord of the universe) He conferred His Name particularly on Israel (v. יִרְשָׁתָּ); a. fr.—3) *to declare the unity of God, to recite*

*Sh'ma* (Deut. VI, 4). Gen. R. s. 20 אנכי וְיִתְחַדְּשׁ שְׁמִי וְכ' we trust in Him and profess His unity &c. Cant. R. to II, 16 ואני מִתְחַדֵּשׁ שְׁמִי וְכ' and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) *to single out, select, designate*. Snh. 57<sup>a</sup> שִׁירָה שְׂפֹרָה שִׁירָה לְעַבְדִּי who designated a handmaid (as a wife) for his slave. Lev. R. s. 12 וְיִי אֱלֹהֵי הָרֶבֶר וְכ' addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11<sup>b</sup> (ref. to Lev. XIV, 35) מִי שֶׁמִּתְחַדֵּשׁ בֵּיתוֹ לֹא וְכ' he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16<sup>a</sup> שְׂמִיּוֹהֶר (v. infra); Yalk. Lev. 564.—5) *to leave persons alone in a special room, to arrange a private meeting for*. Keth. 12<sup>a</sup>; Tosef. ib. I, 4; Y. ib. I, 25<sup>a</sup> bot. וְיִי דִּינִי מִתְחַדֵּשׁ וְכ' they used to leave bride and groom in a private room alone for a while.—*Part. pass.* מִתְחַדֵּשׁ, f. מִתְחַדֵּשׁ; pl. מִתְחַדֵּשִׁים; a) *especial, particular, designated; chosen, distinguished* (v. יָחִיד). Snh. 60<sup>a</sup>, a. e. שֵׁם הַמֶּלֶךְ the proper Name of the Lord (Jehovah).—Yoma 11<sup>a</sup> לֶךְ בֵּיתְךָ הַמֶּלֶךְ 'thy house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib. <sup>b</sup> מִן הַבַּיִת מִן הַבַּיִת *bayith* means a room designated for a dwelling, לְיִדְוָה מִן הַבַּיִת to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. l. c. לִי devoted to his own exclusive use, v. supra; a. fr.—Gen. R. s. 99, end (ref. to Gen. XLIX, 16) כְּמִי שֶׁבְּשִׁבְעִים like the most distinguished among the tribes. Yeb. 62<sup>a</sup> לְרֶבֶר בְּכָל אֵין שְׁמִי לְרֶבֶר I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) מִי שֶׁאֵין כְּלִי מִי שֶׁאֵין כְּלִי who am a special vessel (of revelation). Meil. 15<sup>a</sup> קְדֻשָּׁה הַמֶּלֶךְ sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Hōbah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 כְּבָשִׂים וְעִזִּים הַמֶּלֶךְ lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) *locked up with*. Num. R. s. 9 בּוֹמֵן שְׁמִי לְרֶבֶר when a wife is locked up with her husband.

*Hithpa.* מִתְחַדֵּשׁ, *Nithpa.* 1) *to be conferred* (with על); *to be especially addressed* (with אל). Ex. R. s. 7 לְהִתְחַדֵּשׁ עֲלֵי וְכ' the divine communication was to bear his name alone. Lev. R. s. 12 נִתְחַדֵּשׁ הַדִּבְרִי the divine communication was addressed to him especially; a. e.—2) *to be alone with, to be closeted with*. Kidd. IV, 12 לֹא יִתְחַדֵּשׁ אִם וְכ' a man must not be alone (even) with two women, but one woman מִתְחַדֵּשׁ אִם וְכ' may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. יָחִיד.

*יָחִיד*, *Pa.* יָחִיד ch. same, 1) *to concentrate*. Targ. Ps. LXXXVI, 11.—*Part. pass.* מִתְחַדֵּשׁ *united, harmonious*. Targ. Y. Ex. XIX, 2 (emp. הוֹמִיּוֹתָא.—2) *to specify, single out, designate*. Macc. 18<sup>a</sup> לִיחְדֵּי לְאֹרִי וְכ' Ms. M. (ed. לִיחְדֵּי) to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. לֹא).—*Part. pass.* דְּמִיּוֹתָא=h. מִיחְדֵּי (v. preced.). Targ. O. Gen. XXVI, 10 מִיחְדֵּי (מִלְכָּה דְּמִיחְדֵּי; Y. מִיחְדֵּי; Y. Lev. XV, 20; 22 מִיחְדֵּי designated; a. e.

*Ithpa.* מִתְחַדֵּשׁ, contr. אִתְחַדֵּשׁ *to be joined; to be locked up*. Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y.

II Num. XXXI, 50.—Snh. 37<sup>a</sup> שִׁירָה לְיִחְדֻדָּהּ וְכ' is permitted to be closeted up with her husband.

*יִיחְדֻדָּהּ*, *יִיחְדֻדָּהּ* m. (preced. wds.) 1) *private meeting, esp. privacy between man and woman*. Y. Keth. XI, beg. 34<sup>a</sup> שִׁירָה דְּבִרְרָה שִׁירָה private attendance, e. g. assistance at washing and ointing. Y. Sot. I, 16<sup>c</sup> top וְכ' this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Snh. 21<sup>a</sup>, sq. וְכ' וְכ' they forbade privacy (with a married woman) and with a single woman. Ib. דְּאִוְרִיָּהּ וְכ' is not privacy with a married woman biblically interdicted?—Kidd. 81<sup>a</sup> מִשְׁוִים.. מִלְּקִיָּן עַל דִּי.. we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. בְּעֵלָה וְכ' if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—a) *privately*. Bets. 22<sup>b</sup>; Pes. 37<sup>a</sup> שְׂאִילִית אֶת רַבִּי בֵּיתִי I asked my teacher privately.—b) *particularly, exactly; by a special sign*. Shek. VI, 2; Yoma 54<sup>a</sup>.—2) (later Hebr.) וְכ' *declaration of the unity of God*. Pesik. Zutr., Nitsabim, end.—[Gen. R. s. 99, end מִיחְדֵּי, read: מִיחְדֵּי, v. יָחִיד.]

*יָחִידָא*, *יָחִידָא* ch. same, esp. *profession of the unity of God, Jewish religion*. Targ. Lam. III, 28. Targ. Cant. VIII, 9 וְכ' לְמַקְנִי וְכ' to buy the permission to profess the Jewish religion.

*יִחְדֵּי*, *יִחְדֵּי* m. (יָחִיד) *hope*. Ber. 16<sup>b</sup>; Y. ib. IV, 7<sup>d</sup> bot. יִחְדֵּי that we may obtain what our heart longs for.

*יָחִידָא*, *יָחִידָא* m. (יָחִיד) *genealogy, pedigree* (v. יָחִידָא). Num. R. s. 13 לִכְן הוּא מִינָה שֶׁם יָחִידָא therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49<sup>c</sup> bot. כְּהוֹנָה וְכ' v. יָחִידָא.—Y. Yeb. II, 4<sup>a</sup> top, v. יָחִידָא.—Pl. יָחִידָא, יָחִידָא, יָחִידָא. Num. R. l. c. יָחִידָא... יָחִידָא as regards former generations whose genealogies were known, their names were published in connection with historical events; אִם... but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 יָחִידָא, יָחִידָא sing.); Yalk. Chr. 1074.

*יָחִידָא*, *יָחִידָא* ch. same; also *family (gens)*. Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40, sq. Ib. XLIII, 7; a. e.—Kidd. 71<sup>b</sup> שְׁחִיקוֹתֵיהָ דְּבַבְל הִינֵי יָחִידָא (v. marginal vers.) silence of a Babylonian (in case of an offered insult) is a sign of good descent; v. יָחִידָא.—Pl. יָחִידָא, יָחִידָא. Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. יָחִידָא).

*יָחִידָא* m. (preced.) *noble*.—Pl. constr. יָחִידָא, Targ. Ps. XCVI, 7 (some ed. יָחִידָא, v. preced.)

*יָחִידָא*, *יָחִידָא* m. (יָחִיד) *bare-footedness, homelessness*. Yoma 77<sup>a</sup> (ref. to Jer. II, 25) לִידי מְנַעֵי keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 266 יָחִידָא.

*יָחִידָא* m. (preced.) *bare-footed, homeless*. Lam. R.

to I, 7, 7' בר' (some ed. יחור) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

**יחור** (חור, cmp. אור, a. יחור) *a young shoot*, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Hull. 128<sup>b</sup>. Y. Maasr. II, 49<sup>d</sup> top 'שחור נשח' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—*Pl.* יחור, Gen. R. s. 31, end... shoots for the preservation of fig-trees; ib. s. 36 של האנה Y. B. Kam. VI, 5<sup>b</sup> bot. יחור האנים; Bab. ib. 59<sup>a</sup> יח'.

**יחזקאל** (b. h.) pr. n. m. *Ezekiel*, 1) the prophet. Snh. 39<sup>a</sup>, v. יחזקאל. Hag. 13<sup>b</sup> ו' דומה לכן ו' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—the Book of Ezekiel. Ib.<sup>a</sup>; Sabb. 13<sup>b</sup>, v. יחזקאל; Men. 45<sup>a</sup>; a. e.—2) Ez., the father of R. Judah, v. יחזקאל. Kidd. 70<sup>a</sup>.

**יחמ** (cmp. חטא); *Hif.* חמ to fail, miscarry. Y'lamd. to B'resh., (quot. in Ar. s. v. מחמט) none of them miscarried.

**יחמ** m. (preced.) *abortion*. Targ. Is. XIV, 19 כרחט ed. Lag. (oth. ed. חט, corr. acc.; Var. כרחט).—*Pl.* יחמ. Y. Nidd. III, 51<sup>a</sup> אילין לחמיה ו' (corr. acc.) the abortions come out first.

**יחמא** or **יחמא** m. (preced. wds.) *searcher of sin, accuser*. Targ. Zech. III, 1; ib. 2 (ed. Lag. חמא, v. ib. p. XLII<sup>3</sup>), v. יחמא.

**יחור** (cmp. חור, *Af.* חור to hurry, press on. Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 יחורא ed. Berl. (ed. אור, Y. אורא). Targ. Ex. XII, 33. לאחורא; a. fr.—Part. מורח, מורח; f. מורחא. Targ. Prov. XXII, 29 (ed. Wil. מורח). Targ. Zeph. III, 1; a. fr.

**יחיד** m. (b. h.; יחיד) 1) *only, single, individual*. Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) (כבודו) like the Only One of the world; as He needs no help &c.; ib. s. 21 (ref. to באחד, ib. III, 22). Ib. s. 55 'זה זה this one (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9<sup>a</sup> a. fr. ורבים for an individual's sake, opp. רבים. Ber. 9<sup>a</sup>, a. fr. ורבים 'where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 a well belonging to an individual. Erub. 46<sup>a</sup> an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31<sup>b</sup> bot. 'פרט (פרט) are to be considered as individuals (in prayer); a. fr.—*Fem.* יחידה. Num. R. s. 12 בר' an only daughter; a. fr.—Deut. R. s. 2, end בגוף 'as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end וזאת... שכל האברים... all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) *soul*. Ib. Deut. R. l. c.; a. e.—2) *select*, esp. *one devoted to a particularly scrupulous life*. Taan. 10<sup>b</sup> איזוהו 'who is called a *yahid*? Ans. כל שראוי ו' whoever is worthy to be appointed manager of a community. Ib. יאמר

לדורו... one must not say, I am only a student, I am not fit to lead the life of a *yahid* (it would be an assumption, v. יחורא); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. l. c.); Y. Ber. II, end, 5<sup>d</sup> כל דבר של צער 'in all matters of self-abnegation, whoever desires to make himself a *yahid*, may do so.—*Pl.* as ab. Taan. I, 4; a. fr. V. יחור.

**יחורא**, **יחורא**, **יחורא** ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—*Fem.* יחורא, יחורא. Targ. Jud. XI, 34 (ed. Lag. יחורא, some ed. יחורא).—Ned. 51<sup>a</sup> a particular kind of hair-dressing.

**יחורא** f, v. preced.—m., v. יחור ch.

**יחור** m. (v. preced. wds.) 1) *singular, single, lonely*. Macc. 23<sup>b</sup> 'בלשון 'single (unmarried) he entered &c. Ab. III, 4 'who travels alone. Ib. IV, 8 'do not hold court as a single judge, for there is only One who judges singly; a. fr.—*Fem.* יחור. Y. Kil. II, 28<sup>a</sup> bot. 'a single (isolated) vine tree. Y. Ab. Zar. IV, 44<sup>a</sup> top 'it is called *matsebah* when consisting of one piece (v. במסב); a. e.—*Pl.* יחור. Y. Kil. V, beg. 29<sup>d</sup> 'in the case of isolated vine trees. Y. Sot. IX, 23<sup>c</sup> top 'isolated tombstones.—2) *believer in One God*. Esth. R. to II, 5, v. יחור.

**יחוריא**, **יחוריא**, **יחוריא** ch. same, 1) *lonely; only one*. Targ. Ps. XXV, 16 (ed. Lag. יחוריא).—Targ. Y. Deut. XXXII, 50 (ed. Amst. יחור... incorr.). Targ. Job XIV, 4 Ms. (ed. חד).—2) *single authority, opinion of one*. Pes. 103<sup>b</sup> לא יחורא אנה (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44<sup>a</sup> 'the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Sabb. III, 6<sup>a</sup> bot. לית 'we need not consider the opinion of a single authority; a. fr.—*Pl.* יחוריא, יחוריא. Targ. Y. Gen. XXII, 10 (v. יחור 2).—B. Kam. 81<sup>b</sup> bot. 'we do not speak of single authorities. Y. Hag. II, 77<sup>b</sup> top 'single-handed, each for himself, v. יחור II.

**יחורא**, v. יחור ch.

**יחור**, v. יחור, יחור.

**יחור** m. ch., v. יחור.

**יחורים** = **יחורים**. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer יחור (ed. יחור).

**יחור** (b. h.; v. יחור) *to hover around, rest on*. *Pi.* יחור (1) (with על) *to cause to rest upon*. Pesik. R. s. 47 'I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אל) *to wait for the turn, to wait, trust; to inspire trust*; v. יחור.

*Hof.* יחור *to be made to rest*. Sifré Deut. 31, v. יחור.

**יחם** (b. h.; v. יחם) *to be warm, hot; Pi.* יחם *to heat*.

Tosef. Sabb. III (IV), 7 מִיִּיחָם v. חָמָם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לִיִּיחָמָה to heat it (the flock). Ib. 41 לִיִּיחָם.

יִחָם ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מִיִּיחָם (perh. fr. חָמָם).

*Pa.* יִחָם to heat. Targ. O. Gen. XXX, 41 לִיִּיחָמָה ed. Berl. (ed. לִיִּיחָמָה; Y. לִיִּיחָמָה).

*Ithpa.* יִיחָם to be heated, to conceive. Ib. 38, sq.

\*יִחָמָה m. (preced.) heating, exciting ingredient of drinks. Targ. Hab. II, 15 (ed. Lag. חָמָה; h. text יִיחָמָה).

יִחָמוֹר m. (b. h.; v. Ges. H. Diet. s. v.) *yahmur*, a species of deer, prob. fallow-deer. Pesik. Eth Korb., p. 57<sup>a</sup> (ref. to Deut. XIV, 4, sq.) וְיִיחָמוֹר וְיִיחָמוֹר and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

יִחָמוֹרָא ch. same. Targ. O. Deut. XIV, 5.—*Pl.* יִיחָמוֹרָא. Targ. Y. I. c.—Targ. I Kings V, 3.—*Fem.* יִיחָמוֹרָא. Bekh. 7<sup>b</sup>, v. חָמָה.

יִיחָן v. יִיחָן.

יִיחָנִינָה, יִיחָנִינָה, יִיחָנִינָה v. יִיחָנִינָה II.

יִיחָן (b. h. חָשָׁה; v. חָשָׁה 2) to connect, be connected.—Denom. יִיחָן.

*Pi.* יִיחָן (denom. of יִיחָן 1) to trace the connection (יִיחָן) of events or descent. Meg. 17<sup>a</sup> וכִּי לִיִּיחָם בְּהֵן שְׁנוֹרֵי וְכִי (Rashi: לִיִּיחָם) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64<sup>a</sup>; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) לִיִּיחָם חֲסִידוֹתָיו מִזֶּה רָאָה הַכְּתוּב לִיִּיחָם חֲסִידוֹתָיו what reason was there for the Bible to insert here the genealogy of that &c.?—Snh. 82<sup>b</sup> וְיִיחָם בֵּן הַכְּתוּב וְיִיחָם בֵּן הַכְּתוּב comes and records his genealogy (Num. XXV, 11). Sabb. 55<sup>b</sup> וְיִיחָם בֵּן הַכְּתוּב . . . וְיִיחָם בֵּן הַכְּתוּב is it possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) to nobilize, distinguish, invest with prerogatives. Num. R. s. 13 שְׁבַטוֹ עַל שֵׁם שְׁבַטוֹ the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 וְכִי לִיִּיחָם בֵּן הַכְּתוּב לִיִּיחָם not Joseph is ranked in the records as the first-born; a. e.—*Part. pass.* מִיִּיחָם, f. מִיִּיחָם, pl. מִיִּיחָם; מִיִּיחָם of traceable genealogy, of legitimate birth, of distinguished birth, well-connected. Hor. 13<sup>a</sup> וְזֶה מִיִּיחָם וְזֶה מִיִּיחָם for this one (the Israelite) is of legitimate birth, and the other (the bastard) is not. Kidd. 70<sup>b</sup> וְכִי לִיִּיחָם מִשְׁפָּחוֹת families in Israel of traceable descent. Ib. 71<sup>b</sup> מִיִּיחָם טַיִר this one (who first ceased quarreling) is of nobler birth; a. fr.

*Hithpa.* יִיחָם, *Nithpa.* יִיחָם 1) to claim a pedigree. Tosef. Peah IV, 11 וְכִי הִיחָם מִיִּיחָם עִם וְכִי ed. Zuck. (Var. עִם) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21<sup>a</sup> bot. וְכִי הִיחָם מִיִּיחָם boasted to be descendants of &c.—2) to be enrolled in genealogical lists, be recorded. Num. R. I. c. וְכִי לִיִּיחָם they were privileged to have their genealogy recorded by the side of

Moses. Cant. R. to I, 1 וְכִי רָאָה לְשִׁלְשֵׁלָה יִיחָם (not לשִׁלְשֵׁלָה) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. I. c. (expl. I Chr. V, I) לֹא לִיִּיחָם לְרִאשׁוֹנָה not to Ruben was genealogical priority to be given; a. fr.

יִיחָם, *Pa.* יִיחָם same, 1) to nobilize, distinguish. Targ. Y. Num. XXV, 13.—2) to trace, to record. Meg. 12<sup>b</sup> [read:] וְכִי לִיִּיחָם קִדְּשָׁה לְרִאשׁוֹנָה וְכִי (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62<sup>a</sup> וְכִי יִיחָם בְּשִׁמְיָהוּ he recorded them by their names and those of their fathers &c.

*Ithpa.* יִיחָם to be enrolled, recorded. Targ. Num. I, 18 (h. text יִיחָם). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

יִיחָם m. (b. h. יִיחָם; יִיחָם) connection, family relation, v. יִיחָם I. B. Kam. 15<sup>a</sup> לֹא יִיחָם לֹא (Ms. M. יִיחָם) because the slave has no legal relationship. Y. Yeb. II, 4<sup>a</sup> top וְכִי לִיִּיחָם (read יִיחָם) have slaves legal pedigrees?—*Pl.* יִיחָם, יִיחָם. Ib. Y. Kidd. II, 62<sup>b</sup> bot. וְכִי אִם הִשְׁתַּחֲוֶה if he deceived her inasmuch as he proved of higher birth than he had presented to her.

יִיחָםָא f. (preced. wds.) tracing the pedigree, searches. Kidd. 71<sup>b</sup> בִּיִּיחָםָא by searching &c.; v. יִיחָםָא.

יִיחָף I m. (b. h.; v. יִיחָף II) rubbed off, bare, esp. bare-footed, foot-sore. Y. Snh. X, 28<sup>b</sup> bot (expl. אֵת I Kings XXI, 27) וְכִי הִיחָף הָיָה מְחֻלָּךְ he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77<sup>a</sup> (ref. to II Sam. XV, 30) וְכִי מִמָּאִי 'bare' of what?—Does it not mean bare of sandals?; v. יִיחָף. Sabb. 114<sup>a</sup> (ref. to Is. XX, 3) וְכִי בְּמִנְעָלִים וְכִי 'bare' means in patched shoes; a. fr.—*Pl.* יִיחָפִים, יִיחָפִים. Num. R. s. 5; a. fr.—*Fem.* יִיחָפָה, יִיחָפָה. Ruth. R. to I, 19; a. e.—*Pl.* יִיחָפָה. Yalk. Ruth 601 (Ruth R. to I, 7 בְּיִיחָפָה); a. e.

יִיחָף, יִיחָף ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—*Pl.* יִיחָפִים. Ib. 4.

יִיחָף II (preced. wds.) to be bare.—*Hithpa.* יִיחָפָה, *Nithpa.* יִיחָפָה to be exposed, to take cold. Lam. R. introd. (R. Joh. 2) וְכִי שָׁלָא יִיחָפָה רַגְלֵיהֶם (R. Joh. 2) that their feet might not be exposed (that they might not take cold); אֲפִ"ם כֵּן; וְכִי יִיחָפָה and yet they did take cold. Ib. to I, 16.

יִיחָף, יִיחָף ch. same, to be rubbed, sore, worn out. Targ. O. Deut. VIII, 4.

*Pa.* יִיחָף, part. pass. מִיִּיחָף sore. Targ. Y. ib.

יִיחָף, יִיחָף m. (preced. wds.) 1) barefootedness. Ruth R. to I, 7, v. יִיחָף I. Yalk. Jer. 266, v. יִיחָף.—2) footsoreness. Makhsh. III, 8 בְּשַׁעַת הָאֵי וְהָיָה in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. יִיחָף, וְיִיחָף II.

יִיחָף v. יִיחָף.



יִרְעֶינִי, יִרְעֶינִי, v. יִרְעֶינִי.

יִשְׁוֹב, v. יִשְׁוֹב.

יִשְׁוֹעַ, v. יִשְׁוֹעַ.

יִשְׁרָ, v. יִשְׁרָ.

יִתְחַדֵּר, v. יִתְחַדֵּר.

יִתְחַדֵּר, v. יִתְחַדֵּר.

יִתְחַדֵּר, v. יִתְחַדֵּר.

יִתְחַדֵּר, v. יִתְחַדֵּר.

**יָכֹל** (b. h.; יָכַל, cmp. יָכַל, בָּיַל, 1) (adj.) m., *capable, able to sustain, enduring*; 2) (verb), impf. יָכַל, *to be capable, able; one can, may; it is possible*. Cant. R. to III, 6 'אֵינִי . . אֵינִי I overpowered the lion, and I should not overpower the dog? Ib. ואֵרָם יָכֹלִים לָהֶם . . . ואֵרָם יָכֹלִים לָהֶם your guardian angel could not stand against their father (Jacob), and (you think) you could master them?—יָכֹלִי = יָכֹלִי I can. Hag. 15<sup>a</sup> top Ms. M. (ed. (יָכֹל אֵינִי); Nidd. 64<sup>b</sup>.—Keth. 95<sup>a</sup> because he may plead &c. Ib. יָכֹלָה הִיא יָכֹלָה הִיא because she may plead. Ib. 43<sup>a</sup>, a. e. 'הָרֵב לֹמֵר וְכ' the master may (has a right to) say to his slave &c. Ber. 6<sup>a</sup> no creature could stand up (exist) before the demons. Taan. 30<sup>b</sup> of an able-bodied person.—Yalk. Esth. 1048 וְכ' לְהַשְׁמִיטָהּ וְכ' canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV לא יָכֹלוּ לְהַחֲזִיק בָּהֶם יָכֹלוּ לְהַחֲזִיק בָּהֶם they could not confess their sins with their mouth; a. v. fr.—Esp. יָכֹל (= יָכֹל or I (you) might think, argue, conclude. Sabb. 64<sup>a</sup> from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—as though it were possible, as it were (ref. to an allegorical or anthropomorphic expression with reference to the Lord). Mekh. Bo, Pisha, s. 14 שְׂכִינָה עִמָּהֶם כ' whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. אֲמַרְי יִשְׂרָאֵל וְכ' the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall, Shirah, s. 6 כְּכַפִּי מַעֲלָה כ' as if referring to the Lord's eye. B. Kam. 79<sup>b</sup>, v. מִשָּׁח; a. fr.—Ch. יָכִיל.

יָכֹלִי, v. preced.

יָכֹלִי, Esth. R. to I, 3, v. בְּרִיקָהּ יָכֹלִי.

**יָכֹלֶת** f. (b. h.; infin. of יָכֹל) *power, ability*. Num. R. s. 16 מִשְׁנֵי שְׂלָא הִיָּה לוֹ 'אֵל לְהַסְפִּיק וְכ' (not להוֹסִיף) because he had no power to sustain him, אֵלָּא, אֵלָּא the word 'אֵל refers to sustenance (ref. to מַכְלֶת, I Kings V, 25, cmp. בָּלָל).

יָכֹלֶתָּ ch. same. Targ. II Chr. XX, 6, v. יָכֹלֶתָּ.

**יָכֹן** (b. h.; v. בָּיָן) *to be firm, stand, be right*.—Denom. יָכָה.

*Hif.* הוֹכִיחַ [to place opposite,] 1) *to admonish, reprove*. Ber. 31<sup>a</sup> sq. (ref. to I Sam. I, 14) שְׂצִירֵךְ לְהוֹכִיחוֹ . . . שְׂצִירֵךְ לְהוֹכִיחוֹ from here we learn that he who sees in his neighbor

something unbecoming, is bound to admonish him; Arakh. 16<sup>b</sup>. Ib. וְיִוְכִיחֶנּוּ . . . וְיִוְכִיחֶנּוּ if he did admonish him and he did not heed it, he must do it again. Ib. . . . רַמְיָהוּ I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) *to prove, to serve as an analogy*. B. Kam. 6<sup>a</sup> אֵשׁ הוֹכִיחָהּ let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); בּוֹר הוֹכִיחָהּ let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7<sup>a</sup>; a. v. fr.—3) *to be evidence, to show*. M. Kat. 4<sup>b</sup> וְיָבִיל מוֹכִיחַ עָלָיו his dung shows what he is about doing; a. fr.

*Hithpa.* הִתְוַיַּח, *Nithpa.* נִתְוַיַּח *to argue, be justified*. Lev. R. s. 27 וְכ' בָּא חֲקִבְיָהּ לְה' the Lord came to argue with Israel; ib. כִּלְוִים אֵינִין יָכֹלִין לְה' עִם בּוֹרָאן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

*Nif.* נִיפְּ, same. Cant. R. to V, 16 מִי יוֹכֵל לִיְוָכָהּ וְכ' (not לוֹ) who dares to argue with &c.

**יָכִיל**, **יָכִיל** ch.=h. יָכִיל. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 (יָכִיל ed. Berl. (ed. Amst. יָכִיל). Targ. Job IV, 2 (יָכִיל Ms. (ed. (יָכִיל, יָכִיל).—Ib. XXXIII, 5 (יָכִיל Ms. (ed. (יָכִיל, יָכִיל); a. fr.

יָכִילָהּ, v. יָכִיל.

יָכִילָהּ, Y. Sabb. XIV, 14<sup>d</sup> bot., v. יָכִילָהּ.

יָכִילָהּ, v. יָכִיל.

**יָלַד** (b. h.; v. בָּלַט) *to bear, bring forth; to beget*, v. יָלַד. Yeb. VII, 5 יָלְדָהּ הִימֵנוּ בֶן יָלְדָהּ she had a son from him. Ib. וְכ' אַחֲרַי הָאֵכָל וְכ' after she has given birth, she may eat (T'rumah). Shn. 52<sup>a</sup> שׂוֹר אֲרִיר שׂוֹר cursed he who begot this woman. Yalk. Sam. 146 וְהִיא יָלְדָהּ מֵהֶם and she was with child from them (the male demons); וְהִיא יָלְדָהּ מֵהֶם and they (the female demons) were with child from him (Adam); Gen. R. s. 20 מוֹלִידוֹת (corr. acc., or מוֹלִידוֹת (Sot. 11<sup>b</sup> לִילָדָהּ שְׂכִינָהּ when she kneels down to give birth; a. v. fr.—*Part. pass.* יָלִידָהּ *born*; יָלִידָהּ woman, *human being*. Sabb. 88<sup>b</sup>; a. fr.—V. יָלִידָהּ, יָלִידָהּ.

*Nif.* נִיפְּ *to be born, to originate*. Bets. I, 1 נִיפְּ an egg which was laid on a Holy Day. Bekh. II, 3 נִיפְּ a permanent blemish appeared on them. Ib. V, 3 נִיפְּ when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] נִיפְּ which ordinarily appear; Y. ib. VII, end, 31<sup>d</sup> לִיְלִידָהּ Sabb. 137<sup>a</sup> his day of birth; a. v. fr.—Pesik. R. s. 15 נִיפְּ. *Part. forthcoming, future event, result*. Ab. II, 9 הִיא הִיא הִיא he who considers what may result (from his actions); Tam. 32<sup>a</sup>. Ned. III, 9 מוֹלִידִים if one foreswears enjoyment of the *yillodim* (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30<sup>b</sup>).—Esp. a) (in festive ritual) *nolad, an object which became available for use on a Holy Day*. Bets. 2<sup>a</sup> נִיפְּ לִיָּהּ holds to the opinion that *nolad* is forbidden to be used on the Holy Day,



v. מִקְרָאָה. Sabb. 29<sup>a</sup> וְהָיָה לִיָּה נִיָּאָסֵר כְּלִי... וְהָיָה לִיָּה נִיָּאָסֵר כְּלִי before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46<sup>a</sup> top כִּי כָּשֶׁר דְּרוּזוּ לְהוּ נִיָּאָסֵר so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votive law) *nolad*, a novel incident which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 פְּרֻחֵי בֵּן the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 שֶׁהָיוּ כֵּן וְאֵינָם כֵּן there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

*Hif.* שְׂמוּלֵיד 1) *to beget*. Tosef. Yeb. X, 4 because he is capable of begetting children. Cant. R. beg. אַתָּה מוֹצֵא צְדִיק מוֹלִיד וְכֵן you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 וְלִירֵשׁ יִשְׂרָאֵל shall Israelites beget in vain?; a. v. fr.—[Gen. R. s. 20 מוֹלִידוֹת, v. supra. Keth. 72<sup>b</sup> מוֹלִידוֹת, v. supra. Keth. 72<sup>b</sup> 2) *to bear living brood*, opp. to laying eggs. Bekh. 7<sup>b</sup>, v. נָקָה.

*Pl.* יִלְדָּה 1) *to assist in birth, to deliver*. Sabb. XVIII, 3 אַתָּה מוֹלִיד אֶת הָאִשָּׁה וְכֵן you may deliver a woman on the Sabbath; ib. 129<sup>b</sup> מִיִּלְדָּה אֶת הַיֶּלֶד Ms. M. (ed. Ab. Zar. II, 1 (26<sup>a</sup>) אַתָּה מוֹלִיד אֶת הַיֶּלֶד you may take the child). Ab. Zar. II, 1 (26<sup>a</sup>) 2) *to rear*. Ib. must not deliver a gentile woman; a. fr.—2) *to rear*. Ib. because she rears a child for idolatry; a. e.

יָלַד, יָלַד, יָלַד ch. same, *to bear; to beget*. Targ. Gen. IV, 1. Ib. 2 לְמִיָּלַד Targ. Jer. XXXI, 7 women giving birth (h. text יָלַדָּה). Targ. Prov. XXIII, 22 הַיֶּלֶד who begot thee. Targ. Gen. XVII, 19 הַיֶּלֶד; usu. יָלַד. Targ. Ps. XXII, 32 לְמִיָּלַד to create; a. v. fr.—B. Bath. 91<sup>a</sup> (prov.) בְּחַיֵּי הַיֶּלֶד שִׁיחֵן לְמַה לֵּךְ דִּלְגָּה Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? איכפיל ואוליד? (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17<sup>b</sup> הַיֶּלֶד כִּי אִמָּהּ כִּי אִמָּהּ whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. 17<sup>b</sup> אִמָּהּ כִּי אִמָּהּ כִּי אִמָּהּ; a. v. fr.

*Af.* אִלְדָּה 1) *to beget, produce*. Targ. Gen. IV, 18; a. fr.—Yeb. 76<sup>a</sup> בֶּן אִלְדָּה בֶּן אִלְדָּה capable of begetting; ib. אִלְדָּה Erub. 104<sup>a</sup> is it not because בֶּן אִלְדָּה וְכֵן he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. *Pi.* Targ. Ex. I, 16.—Sot. 11<sup>b</sup> לְאִלְדָּה to deliver her.

*Pa.* יָלַד 1) *to act as midwife*. Y. Keth. V, 30<sup>a</sup> bot. [read:] יָלַד, v. יָלַד, 2) *to give birth*. Targ. Ps. CXLIV, 13.

*Ithpa.* אִתְּלִיד, *Ithpe.* אִתְּלִיד 1) *to be born, to grow, to come forth*. Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136<sup>a</sup> אֶל לִיָּה וְכֵן a child was born to him. Bets. 2<sup>b</sup> כָּל בִּיצָה דְּמִתְּלִידָא הָאִידֵנָא וְכֵן (some ed. דְּמִתְּלִידָא הָאִידֵנָא וְכֵן) an egg laid to-day was fully developed yesterday. Ib. those laid on the same day. Hull. 9<sup>a</sup> אִתְּלִידָא בִּהּ רִיעוּוֹא (not אִתְּלִידָא בִּהּ רִיעוּוֹא) an accident occurred to it which made the case suspicious. Ned. 30<sup>b</sup> (ref. to Mish. ib. III, 9, v. preced.) דְּמִתְּלִידָא מִשְׁמַע... does this mean to say that *noladim* means 'things which will be forthcoming'?; אֵלָּא מִעֲדָה... (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5

also mean 'those to be born'? משמע *Ithpe.* contr.) but what else? Does it (always) mean 'those that have been born'?—2) *to multiply, grow populous*. Targ. O. Ex. I, 7 אִתְּלִידוּ ed. Berl. (Y. אִתְּלִידוּ). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

יָלַד m. (b. h.; preced.) *child, young man*. Nidd. 60<sup>b</sup> אֶל אֶתְּלִידוֹ וְכֵן a young man and an old man travelling. Ex. R. s. 1; Sot. 12<sup>b</sup> כְּנֵסֵר דָּוִד וְכֵן he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74<sup>a</sup> קִיַּיְמוּ אֶת דָּוִד הַנֶּחֱמָדָה a. fr.—*Pl.* יָלַדָּה. Ex. R. l. c. הֵרִיחוּ אֶת דָּוִד הַנֶּחֱמָדָה they spared the lives of the new-born. Kidd. 76<sup>b</sup>, a. e. דָּוִד מֵאַרְבַּע מֵאוֹת יְלָדָה David had four hundred young men in his suite; a. fr.—*Fem.* יָלַדָּה *girl, young woman*. B. Kam. 60<sup>b</sup> אֶתְּלִידָה וְכֵן one wife was young, the other old. Yeb. 101<sup>b</sup>; a. fr.—*Pl.* יָלַדָּה. Sabb. 32<sup>a</sup> רִמָּה מֵאַרְבָּע מֵאוֹת יְלָדָה R. El. reports, 'for three sins women die young' (in place of יָלַדָּה, v. יָלַדָּה); Y. ib. II, 5<sup>b</sup> top.—Trnsf. יָלַדָּה a young plant. Men. 69<sup>b</sup>; Sot. 48<sup>b</sup>, a. e. שְׂכַבְכָּה a young shoot (subject to the law of *Orlah*, v. יָלַדָּה) which was grafted on an old tree. Ib. בֶּן אֶתְּלִידָה a young shoot grafted on a young tree.

יָלַדָּה f. (b. h.; preced. wds.) *childhood, youth; waywardness*. Hull. 24<sup>b</sup> בְּיָלַדָּה in my childhood. Ab. Zar. 52<sup>b</sup> בְּיָמֵי יְלֻדָּתִי שְׁנֵי לֵטְרֵי בִּנְיָמִין in thy earlier days thou didst teach us &c.; B. Mets. 44<sup>a</sup> (not בִּנְיָמִין). Succ. 53<sup>a</sup>, v. בִּישׁ.—B. Bath. 131<sup>a</sup> אֶתְּלִידָה בִּי וְכֵן I was wayward and set my face against &c.; a. e.

יָלַדָּה ch. 1) same. B. Mets. 44<sup>a</sup> וְכֵן בִּנְיָמִין מֵאַרְבָּע מֵאוֹת יְלָדָה what was his view in his early years? (Ab. Zar. 52<sup>b</sup> בְּיָמֵי יְלֻדָּתִי, v. preced.)—2) v. next w.

יָלַדָּה f. (preced. wds.) =h. *birth, birthplace, family*. Targ. O. Gen. XI, 28 ed. Berl. (Y. יָלַדָּה). Ib. XII, 1; a. fr.

יָלַדָּה, יָלַדָּה f. (preced. wds.) *midwife*.—*Pl.* יָלַדָּה. Targ. Y. II Ex. I, 15 [read:] יָלַדָּה, יָלַדָּה. Ib. 19 יָלַדָּה (corr. acc.).

יָלַדָּה, v. יָלַדָּה.

יָלַד, constr. יָלַד, v. יָלַד.

יָלַד ch., constr. יָלַד same. Targ. Job XV, 14 אֶתְּלִידָה (Ms. יָלַד) born of woman.

יָלַד m. (b. h.; preced. wds.) *born, existing*.—*Pl.* יָלַדָּה. Ned. III, 9; ib. 30<sup>b</sup>, v. יָלַד *Nif.*—Ab. IV, 22 לְמוֹת הַחַיִּים the living are destined to die.

יָלַדָּה m. (יָלַד) *howler, monster*.—*Pl.* יָלַדָּה. Targ. Job XXX, 29 Ms. Var. (ed. יררודין, ed. Lag. יררודין; h. text יררודין).

יָלַד, v. יָלַד.

יָלַד m. (b. h.; יָלַד) *born; a slave born in the owner's house; child of a slave*, contrad. to מִקְנֵה כֶּסֶף an acquired slave. Sabb. 135<sup>b</sup>.

**יָלִיד** ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. יָלִיד ch.—*Fem.* יָלִידָא. Targ. O. Lev. XVIII, 9.

**יָלִידָא**, **יָלִידָא** f. ch.=h. יוֹלֵדָה. Targ. Lev. XII, 7 (O. ed. Amst. 'יָלִידָא). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 רבתי (6 חר מאר) (not ירדתי ביטנחא דר) (v. ירדתי ביטנחא דר), v. ירדתי ביטנחא דר.—*Pl.* יָלִידָא. Targ. Is. XIII, 8 פִּינָה (ed. Wil. 'פִּינָה; h. text sing.)

**יָלִידָא**, *Pa.* of יָלִידָא.

**יָלִידָא** (dial. for יָלִידָא, v. יָלִידָא) *to espy*. Targ. Y. II Deut. I, 24. *Pa.* same. Y. Taan. IV, 68<sup>d</sup> top וְיוֹנִי מְיָלִידָא וְכִי יָלִידָא they went through the town espying and left again.—V. יָלִידָא I.

**יָלִידָא** m. (preced.) *spy*.—*Pl.* יָלִידָא. Targ. Y. II Num. XXI, 1.

**יָלִידָא**, v. יָלִידָא.

**יָלִידָא**=יָלִידָא. Y. B. Bath. VIII, 16<sup>b</sup> bot. יָלִידָא.—Y. Ber. II, 5<sup>b</sup> יָלִידָא ed. Lehm. (oth. ed. יָלִידָא).

**יָלִידָא**, **יָלִידָא** (v. יָלִידָא) *to get accustomed, to learn*. Targ. Prov. XXX, 3. Targ. Jer. XII, 16 מִיָּלִידָא יָלִידָא. Targ. Prov. XI, 25; a. fr.—Ab. I, 13 וְדָלָא יָלִידָא he who does not study (the Law). Yeb. 57<sup>a</sup>, a. fr. יָלִידָא we derive; a. v. fr.—Part. pass. יָלִידָא, f. יָלִידָא *accustomed, used to*. Y. Sot. I, 16<sup>d</sup> bot. וְדָלָא יָלִידָא used to preach &c. Ib. . . וְדָלָא יָלִידָא and there was there a certain woman who made it a habit to listen to him; (Lev. R. s. 9 יָלִידָא, corr. acc.); a. fr.—[B. Mets. 100<sup>b</sup>, v. בְּדִיבִילָא, v. יָלִידָא.]

*Pa.* יָלִידָא *to teach*. Targ. Job XV, 3; a. e.—Y. Hag. II, 78<sup>a</sup> top מִיָּלִידָא יָלִידָא *to learn (from you) and to teach (you)*.

*Af.* יָלִידָא same, v. יָלִידָא.—Y. Shebi. V, end, 36<sup>a</sup> וְלֹא כֵן אֵלֶיךָ אֵלֶיךָ did you not teach us thus?; Y. Dem. I, 22<sup>a</sup> top אֵלֶיךָ (corr. acc.).

**יָלִידָא**, Hif. הוֹלִידָא, v. יָלִידָא.

**יָלִידָא** I, *Pl.* יָלִידָא (=יָלִידָא) *to espy*. Yalk. Prov. 955 תוֹרִידָא, v. יָלִידָא.—Cant. R. to I, 10 (play on יָלִידָא, v. יָלִידָא, תוֹרִידָא) when they go out together (like spies) to espy the true decision.—Ch. v. יָלִידָא.

**יָלִידָא** II (b. h.), *Pl.* יָלִידָא *to howl, hollow*. Gen. R. s. 19; 20 (מִיָּלִידָא) הוֹלִידָא מִיָּלִידָא she began to cry after him with her full voice. Pirké d'R. El. ch. XXXII; a. e.

**יָלִידָא** ch. same. Targ. Jer. XLVII, 2.

*Af.* יָלִידָא same. Targ. Ez. XXVII, 32. Targ. Is. XXXIII, 1; a. e.

*Pa.* יָלִידָא same. Ib. XV, 4; a. e.—Lam. R. to I, 1 רבתי (חרא אחתא) she began to lament. R. Hash. 33<sup>b</sup>, sq. יָלִידָא, v. יָלִידָא I.

**יָלִידָא** f. ch.=next w. Targ. Zeph. I, 10. Targ. Jer. XXV, 36 יָלִידָא constr.—Targ. Y. II Deut. XXXII, 10 יָלִידָא=יָלִידָא.

**יָלִידָא** f. (b. h.; preced. wds.) *lamentation, howling*. Yoma 76<sup>b</sup> יָלִידָא wine is called *yayin* (emp. יָלִידָא), because it brings lamentation into the world (emp. יָלִידָא a. יָלִידָא); Snh. 70<sup>b</sup> top.—*Pl.* יָלִידָא. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

**יָלִידָא**, constr. יָלִידָא, v. יָלִידָא.

**יָלִידָא**, Y. Kil. IX, 32<sup>b</sup> bot., v. יָלִידָא.

**יָלִידָא**, v. יָלִידָא.

**יָלִידָא**=יָלִידָא, *ship*. Targ. Prov. XXIII, 34 מִיָּלִידָא Ms. (ed. Lag. a. oth. יָלִידָא, some ed. יָלִידָא, corr. acc.).—*Pl.* יָלִידָא. Ib. XXXI, 14 (ed. Lag. יָלִידָא; ed. Wil. יָלִידָא, some ed. יָלִידָא, corr. acc.).

**יָלִידָא** f. (b. h.; יָלִידָא, emp. יָלִידָא) *lichen, a cutaneous disease*. Bekh. 41<sup>a</sup> וְזוֹ הוֹזִירָא יָלִידָא *yallefeth* is the Egyptian lichen, v. הוֹזִירָא.

**יָלִידָא** m. (b. h.; emp. יָלִידָא) *yelek, a species of locusts* (LXX: βροτοχόος). Pesik. Zakh., p. 28<sup>b</sup> (play on יָלִידָא) a people of locusts, quick as the *zahal* (v. יָלִידָא); Yalk. Deut. 938; Tanh. Ki Tsetsé 9; ed. Bub. 12 לֵק (v. לֵק).

**יָלִידָא**, Y. Maas. Sh. IV, beg. 54<sup>d</sup>, v. יָלִידָא.

**יָלִידָא** pr. n. f. (=יָלִידָא) *Yalta, wife of R. Nahman, daughter of a Resh G'lutha*. Gitt. 67<sup>b</sup>. Ber. 51<sup>b</sup>. Sabb. 54<sup>b</sup> וְזוֹ תִּטֵּן לָהּ עֲשִׂיתָהּ thou treatest that animal as if she were Yalta.

**יָלִידָא** m. (b. h.) *sea, lake, reservoir*. Ber. 54<sup>b</sup> יָלִידָא the seafarers (on landing). B. Bath. 74<sup>b</sup> יָלִידָא the Lake of Tiberias; יָלִידָא the Mediterranean Ocean. Gitt. 8<sup>a</sup> יָלִידָא (Tosef. Ter. II, 14; a. e. only יָלִידָא).—Bekh. 13<sup>b</sup>, a. fr. יָלִידָא the Dead Sea; a. fr.—*Pl.* יָלִידָא, B. Bath. l. c.; a. fr.—Esp. a) *the cosmetic paint bottle*. Cant. R. to I, 3, v. יָלִידָא.—b) *the receiver of flour* at sifting or in the mill. Kel. XV, 3; (Tosef. ib. B. Mets. V, 5 only יָלִידָא). Zab. IV, 2 (only יָלִידָא).—c) *the receptacle in the wine or oil press, tank*. B. Bath. IV, 5.—d) *the water reservoir in the Solomonic Temple*. Zeb. 62<sup>b</sup>; Yoma 58<sup>b</sup>; a. e.—*Fem. form*: יָלִידָא. Y. Shék. V, 48<sup>d</sup> לִיָּמָה (I offer a sacrifice) for my *yammah*, כִּימָה שׁוֹפֵעָה כִּימָה they thought she meant that she had a hemorrhage (flowing like a sea), אָמַר לֵוִן כִּימָה סִכְנָה said he to us, she was in danger on sea; Men. 64<sup>b</sup>, v. יָלִידָא.

**יָלִידָא** ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Tam. 32<sup>a</sup>, a. fr. יָלִידָא=יָלִידָא, v. preced.; a. fr.—*Pl.* יָלִידָא, יָלִידָא, יָלִידָא. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. יָלִידָא); a. e.—Gitt. 57<sup>a</sup> וּמִבְּרִידָא (not וּמִבְּרִידָא) and they scatter (his ashes) over seven seas; a. fr.—Erub. 12<sup>a</sup>; R. Hash. 35<sup>a</sup> מִיָּמָה... כִּי סִלִּיק when R. ... came up from 'the waters' (prob. channels of the Euphrates; Ar.: יָלִידָא pr. n. pl. *Yammé*).

**יָלִידָא** (יָלִידָא) pr. n. (corrupt. of Januarius; emp. יָלִידָא) *Yambris, legendary name of an Egyptian sor-*

cerer, always in connection with יָמָה. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (יָמָה).—Tanh. Ki Thissa 19 יָמָה. וְיָמָה. V. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, 1) *to speak*; impf. יָמָה, v. יָמָה.—2) (comp. יָמָה I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text יָמָה). Targ. Jer. V, 2 יָמָה ed. Lag. (oth. ed. יָמָה, h. text יָמָה); a. fr.—Pes. 113<sup>b</sup> יָמָה Ar. s. v. מָה (Ms. M. 2 a. Ar. Ms. Koh. 113<sup>b</sup> יָמָה; Ms. M. 1 קָרוּ לְהוֹן 1 יָמָה; ed. יָמָה, v. Rabb. D. S. a. l. note) and when they swear, they swear, 'by the life &c.'

*Af.* יָמָה, 1) same. Targ. Jud. XVII, 2 (ed. Lag. יָמָה); a. fr.—Gen. R. s. 26 יָמָה, v. יָמָה.—Pes. I. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 יָמָה אָמַר; a. fr.—V. יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, m. pl. (b. h.; v. יָמָה) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 82, end, v. יָמָה. Hull. 7<sup>b</sup> (v. Pes. 54<sup>a</sup>).

יָמָה (sub. יָמָה) f. (b. h.; v. יָמָה) [*firm*,] *right hand*. Men. 37<sup>a</sup> מָה כְּרִיבָה בִּי as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בְּרִמְיָנוּ וְכִי . . . אָמַר a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to יָמָה, Dan. XII, 13) קָץ נָתַתִּי לְיָמִינִי וְכִי I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62<sup>b</sup>, a. fr. יָמָה towards the right; a. fr.—Denom. יָמָה, f. יָמָה.

יָמָה, ch. same. Targ. Gen. XLVIII, 18; a. fr.—[יָמָה, Pesik. R. s. 1, אָבָא בִּן יָ, read: יָמָה II.]

יָמָה m. (b. h.) *Benjamite*. Meg. 12<sup>b</sup> (ref. to Esth. II, 5) וְכִי לִיהָ וְכִי and the text calls him (Mardeciai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. יָמָה שִׁילָם לִי וְכִי and how the Benjamite (Saul) repaid me.

יָמָה, ch. = h. יָמָה, *day-time*; (adv.) *by day*. Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 יָמָה (Ms. יָמָה). Targ. Ps. XLII, 9; a. e.

יָמָה m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3<sup>a</sup> וְכִי יָמָה there is the day-light (to indicate the end of the night-watch); a. fr.—*Pl.* יָמָה, Targ. Gen. VII, 4; a. e.—Hor. 4<sup>a</sup> בְּיָמָה in day-time.

יָמָה, v. יָמָה.

יָמָה, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 וְכִי וְכִי ed. Zuck. (Var. וְכִי וְכִי).

יָמָה, *Pi*. יָמָה (denom. of יָמָה; emp. יָמָה) *to endow with skill, strength, distinction*. Part. pass. יָמָה, f. יָמָה. Hull. 91<sup>a</sup> שְׂבִירָה הִיא שְׂבִירָה it says 'the hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134<sup>b</sup> הִיא הִיא נָמִי הַזֶּה הִיא הִיא here, too, we read 'the arm' (Deut. XVIII, 3), that means the right arm; Hor. 12<sup>a</sup> הִיא הִיא הִיא here, too, we read 'the anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Hoba, ch. III, Par. 3 הִיא הִיא הִיא as the finger mentioned there (Lev. XIV, 16) is 'the right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40<sup>a</sup> sq. אֵלֶּה הֵם שְׂבִירָה מִיָּמִין אֵלֶּה מִשְׁמָלָה Ms. M. (ed. אֵלֶּה, omitting שְׂבִירָה; v. Rabb. D. S. a. l. note) the אֵלֶּה (Lev. IV, 6 אֵלֶּה אֵלֶּה) would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אֵלֶּה *blister*.]

*Hif.* [to go to the right, b. h.;] *to do the right thing*, opp. הִיא הִיא. Sabb. 63<sup>a</sup> (ref. to Prov. III, 16) לְיָמִינִי לְיָמִינִי to those who make the right use of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 וְכִי מִיָּמִינִים וְכִי the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88<sup>b</sup>, v. next w.

יָמָה, ch., *Af.* יָמָה same. Sabb. 88<sup>b</sup> לִיהָ מִיָּמִין Ms. M. (ed. מִיָּמִינִים) he who uses it in the right way (v. preced.); Yoma 72<sup>b</sup> דְּאֵמָן לָהּ (Ms. M. דְּאֵמָן).

יָמָה, m., יָמָה f. (denom. of יָמָה) *right*. Neg. II, 4 הִיא הִיא הִיא the right hand. Sifra Vayikra, Hoba, ch. III, Par. 3, v. יָמָה; a. e.

יָמָה (= מָסַר, מָסַר) *to melt, waste*.

*Ithpa.* יָמָה same. Targ. Is. XXXIV, 3 (ed. Lag. יָמָה). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. יָמָה).

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, pr. n. m. (abbrev. of יָמָה) *Yannai* (*Jannaeus*), 1) King of Judaea. Kidd. 66<sup>a</sup> הִיא הִיא (for *John Hyrcan*). Ber. 29<sup>a</sup> הִיא הִיא הִיא Y. a. Johanan are the same; (another opin.) יָמָה לְהוֹדֵר וְכִי Y. a. Joh. are different persons.—Snh. 19<sup>a</sup> מֶלֶךְ הִיא הִיא (ref. to Hyrcan II).—Ber. 44<sup>a</sup>, Ib. 48<sup>a</sup>; Lev. R. s. 9 (Alexander Jannaeus). Sot. 22<sup>b</sup> (Alex. J.); a. e.—2) name of several Amoraim. Meg. 32<sup>a</sup>.—Y. Ber. III. 6<sup>a</sup>.—Lev. R. s. 16; a. fr.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to Ps. LXXII, 17). Snh. 98<sup>b</sup>. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יָמָה.

**יִנְיָקָא** I m. (יִנְיָק) *suckling, infant; child; school-boy*. Targ. Y. Gen. XLVIII, 20.—Gitt. 57<sup>a</sup> . . . כי דורא מחילד ר' whenever a male child was born, they used to plant a cedar, when a female, they planted &c. Sabb. 134<sup>a</sup> דלית ליה ר' דלית דארי an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. קליק I.—Succ. 56<sup>b</sup> (prov.) ר' ד' the child's talk in the street is either the father's or the mother's (talk at home). Snh. 110<sup>b</sup> (ref. to פראים Ps. CXVI, 6) . . . שכן קורין ל' פריא for in the sea towns they call a child *pathia*. B. Bath. 21<sup>a</sup> ר' כד מדית ל' when thou (as teacher) strike a child, strike it only with a shoe-strap. Ib. לא ר' ממשינן ר' we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 36, a. e. **יִנְיָקָא**; a. fr.—*Pl.* **יִנְיָקָא**. B. Bath. l. c. **יִנְיָקָא** primary school teacher, v. **יִנְיָקָא**; a. fr.—*Fem.* **יִנְיָקָא**. Gitt. l. c., v. supra.—B. Bath. 3<sup>b</sup> דארי that maiden (of Hasmonean descent, Mariamne).

**יִנְיָקָא** II, **יִנְיָקָא** pr. n. m. *Mar Yanuka*, son of R. Hisda. B. Bath. 7<sup>b</sup> top.

**יִנְיָקָא** m., pl. **יִנְיָקָא** (יִנְיָק) *breasts*. Tanh. Ki Thissa 27 [read:] ר' ד' happy the breast that nursed such a child.

**יִנְיָקָא**, v. **יִנְיָקָא** I.

**יִנְיָקָא**, v. **יִנְיָקָא**.

**יִנְיָקָא**, **יִנְיָקָא** (b. h.; v. **יִנְיָקָא**) *to oppress, treat overbearingly, vex, taunt*. Gen. R. s. 88, beg. שלא ירו מוניקם that they might not taunt Israel saying &c. Cant. R. to I, 6. Tanh. Vayera 14 ש'ינקה להבירו whoever aggrieves his neighbor. Ib. ד'ינקה את עצמה humbled herself; a. fr.—V. **יִנְיָקָא**, **יִנְיָקָא**.

**יִנְיָקָא** I ch., *Af.* **יִנְיָקָא** same. Targ. Ez. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 לאינקה (not נקה . . .); a. fr.—Gen. R. s. 53 דלא ירו מוניקן לה ו' that they might not taunt her, calling her a barren woman.

**יִנְיָקָא** II (emp. b. h. נוא, a. נוא) *to be undecided, waver*. *Af.* **יִנְיָקָא** *to cause to waver, discourage*. Targ. O. Num. XXXII, 7; 9.

**יִנְיָקָא** m. (emp. **יִנְיָקָא** II) name of an insect in flax. Hull. 85<sup>b</sup> בכיתניה ר' נפל ליה Ar. (ed. יא) the *yaniba* came into his flax crop. Ib. 28<sup>a</sup> . . . ל' Ar. (ed. יינכא, corr. acc.) he needs its blood for killing the flax worm.

**יִנְיָקָא**, v. preced.

**יִנְיָקָא** pr. n. m. *Yannis* (Janus), v. **יִנְיָקָא**; emp. **יִנְיָקָא**.

**יִנְיָקָא** m. (יִנְיָקָא 1) *suckling, child; young*. Targ. I Sam. XV, 8. Targ. Jud. VIII, 20 (h. text נער). Targ. Is. LXV, 20 ר' ימין (h. text ימים); a. fr.—Kidd. 32<sup>b</sup> ר' ודכים young but wise; a. fr.—*Pl.* **יִנְיָקָא**. Lev. R. s. 5, beg. (translating עויליהם Job XXI, 11) ר' ינקה their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—(2) (v. **יִנְיָקָא**) *branch, twig*.—*Pl.* as ab. Targ. Ps. LXXX, 12 **יִנְיָקָא** (Ms. ינקה; h. text ינקה).

**יִנְיָקָא** (b. h.; emp. **יִנְיָקָא** a. נענע II 1) (neut. verb) *to move quickly; to glisten, be bright*.—2) (act. verb), v. infra.

*Pl.* **יִנְיָקָא** (= **יִנְיָקָא**) *to shake, awaken, stir up*. Pirké d'R. El. ch. XXXII the Messiah is named *Yinnon* (v. ינן). Mus. quotes ל'ינן רשני עפר (Mus. quotes ל'ינן רשני עפר) *Kal*, emp. ר' ינן, Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till. to Ps. XCIII ל'ינן (missing in ed. Bub.); Yalk. Kings 200 רשני עפר ארץ he will stir up the wicked of the earth; Yalk. Gen. 45 ל'ינן לעכו"ם.

**יִנְיָקָא**, v. **יִנְיָקָא**.

**יִנְיָקָא** (b. h.; emp. **יִנְיָקָא**) [*to press*], (emp. **יִנְיָקָא**) *to suck*. Sot. 12<sup>b</sup> ר' ולא and he (Moses) would not suck; **יִנְיָקָא** shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10<sup>a</sup>; a. fr.—*Transf.* **יִנְיָקָא** *to draw sap, absorb*. B. Bath. 71<sup>b</sup> ר' they (the plants) are nurtured from the consecrated field. Y. Erub. III, 21<sup>b</sup> ר' מזו מזו the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

*Hif.* **יִנְיָקָא** *to give suck, feed*. Pes. 112<sup>a</sup> . . . ידור more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7<sup>b</sup> כל ר' every viviparous animal is a mammal. Keth. V, 5 ר' ומניקה את בנה ו' (Y. ed. ימין) and she is bound to nurse her child herself. Nidd. I, 4 נונה בנה למניקה (Y. ed. ימין) if she gave her child out to a wet-nurse. Ib. 5 ומניקה and while she nurses a child. Tosef. ib. II, 2; Keth. 60<sup>a</sup> ר' a woman whose husband died during her nursing period. Ib. 65<sup>b</sup> ר' סרח מניקה ו' as a rule nursing women are of delicate health. Taan. 27<sup>b</sup> שניקה ו' in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

**יִנְיָקָא** ch. same. Targ. Job III, 11 אינקה (Ms. אינקה; ed. Lag. אינקה); a. fr.—Y. Ned. I, 37<sup>a</sup>; Gen. R. s. 56 אימר ר' the lamb that never sucked (the ram offered in Isaac's place). Ber. 40<sup>b</sup> [read:] ר' מינקה לא נקה ו' they grow out of the ground, but draw no nurture from it. B. Bath. 71<sup>b</sup> ר' מניקה קא ינקי ר' they draw from the ground which belongs to himself. Bets. 37<sup>b</sup> ר' הומוניקה מהדרי ר' the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. Erub. III, 21<sup>a</sup> quoted in preced.); a. fr.

*Af.* **יִנְיָקָא** as preced. *Hif.*—Targ. Ex. II, 9. Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end ר' אינקה which nursed such a child; Y. Kil. I, 27<sup>b</sup> top ר' אינקה; Gen. R. s. 5 end מניקה (corr. acc.), v. **יִנְיָקָא** III; a. fr.—*Pl.* **יִנְיָקָא**, v. infra.

*Pa.* **יִנְיָקָא** same. Targ. Y. II Ex. XV, 2 (Y. I. **יִנְיָקָא**). Targ. I Sam. VI, 7; 10 (ed. Lag. **יִנְיָקָא**); Targ. Ps. LXXXVIII, 71 **יִנְיָקָא** (Targ. Is. XL, 11 **יִנְיָקָא**) animals giving suck (h. text עלור).—Tanh. Ki Thissa 27 **יִנְיָקָא**, v. **יִנְיָקָא**.

**יִנְיָקָא** I, **יִנְיָקָא** m. (preced.) *suckling, child*. Targ. Cant. VIII, 4; a. fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

2) יִנְקָא like the infant leaving the mother's womb &c.; Y. Snh. II, 20<sup>b</sup> bot.—*Pl.* יִנְקָא יִנְקָא. Targ. Ps. VIII, 3 יִנְקָא Ms. (ed. יִנְקָא); a.e.—Targ. Is. III, 4 (some ed. יִנְקָא) childish men.

יִנְקָא II f. (preced.) = h. יִנְקָא, יִנְקָא, *young camel*. Targ. Jer. II, 23 (h. text בְּרִיחַ).

יִנְקָתָא f. (preced. wds.) *childhood, youth*. Targ. Jer. XIII, 27; a. e.—Sabb. 152<sup>a</sup>, v. יִנְדִּי. Taan. 20<sup>b</sup> בִּינְקָתָא לֹא דְדִירְנָא of his earlier days I remember nothing. Sabb. 21<sup>b</sup>, v. יִנְדִּי I; a. e.

יִנְקָנָא m., pl. יִנְקָנָא v. יִנְקָא I.

יִסָּא, v. יִסִּי.

יִסָּד (b. h.; v. יִסָּד) [*to join, fasten*; denom. יִסָּד, whence יִסָּד] *to found, establish*. Tanh. B'resh. 1 וְיִי אֶרֶץ 1 וְיִי אֶרֶץ and with it (the Torah) he stretched the heavens and established the earth. Meg. 3<sup>a</sup>; Sabb. 104<sup>a</sup>; Succ. 44<sup>a</sup> וְיִסָּדוּ וְיִסָּדוּ and they reintroduced them. Ib. 20<sup>a</sup>, v. יִסָּדָא; a. fr. *Pl.* יִסָּדָא (1) *to establish; to join in between*. Y. Erub. V, 22<sup>c</sup> שַׁעַר הַיְסוּדָא שֶׁשָּׁם הָיָה מִיִּסְדָּן וְכִי the Eastern Gate was named the Foundation Gate, because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מִיִּסְדָּן. Ib. בֵּין וְכִי שַׁעַר הַחֲוּךְ שֶׁהָיָה מִיִּי בֵּין וְכִי it was named the Middle Gate because it was fastened in between two gates; a. e.—2) *to rebuild* (a ruin). Tosef. B. Mets. XI, 4 לֹא יֵאמָר לוֹ הֲרִינִי מִיִּסָּד עִמָּךְ מִכְנֹגֵד וְכִי (not יִסָּד) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, וְכִי אֲלֵא מִיִּסָּד עִמָּךְ but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12<sup>c</sup>; (B. Bath. 6<sup>b</sup> מִלְמַשָּׁה בִּיִּסָּדָא). [Cant. R. to I, 2 הַיִּסָּד עָלָיו כֵּן הַיִּסָּד עָלָיו the next following sentence comes to found upon it a base (thus proving that the reading is הַיִּסָּדָא and not הַיִּסָּדָא). Some eds. read לִימֵד; Ab. Zar. II, 5 וְחִבְרִי מִלְמָד; Yalk. Cant. 981 מְוִבִּיחַ] *Nithpa*. יִסָּדָא *to be established*. T. a. h. l. c. וְכִי לֹא הָיָה מִיִּסָּדָא the world has been founded on nothing but the Law.

יִסָּד, ch. same. Targ. Ps. LXXVIII, 69; a. e.

*Pa.* יִסָּד same. Ib. CIV, 5.

*Ithpa*. יִסָּדָא, *Ithof*. יִסָּדָא *to be fastened, supported, founded*. Targ. Job. XLI, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לִאֲתוּסָדָא (ed. Lag. יִסָּדָא).

יִסָּת, v. יִסִּי.

יִסָּד m. (b. h.; v. יִסָּד) *institution, confirmation; reestablishment*. Men. 99<sup>a</sup> sq., v. בִּישָׁל. Succ. 44<sup>a</sup> עֲרֵבָה יִנְבִּיאִים יִסָּדָא the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מִנְהַג נְבִיאִים a custom arisen in the days of the prophets; Y. Shebi. I, 33<sup>b</sup> bot. וְכִי נְבִיאִים מִיִּי belong to the institutions of the early prophets; Y. Succ. IV, beg. 54<sup>b</sup>.

יִסָּד m. (b. h.; v. יִסָּד) *foundation*. Y. Erub. V, 22<sup>c</sup> שַׁעַר הַיִּסָּד, v. יִסָּד.—Esp. (sub. חֲמֻצָה) *the base of the altar*, *y'sod*. Midd. III, 1. Zeb. V, 1, a. fr. הַיִּסָּדָא the western side of the *y'sod*. Ib. 3 (53<sup>a</sup>) דְּרִימָא (read דְּרִימָא, v. Rabb.

D. S. a. l. note 200) the southern side &c.; a. fr.—*Pl.* יִסָּדָא Cant. R. to I, 1 אָבִי בְנָה אֶת דָּרִי Solomon's father laid the foundations of the Temple; a. e.

יִסָּדָא ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—*Pl.* יִסָּדָא, constr. יִסָּדָא. Targ. O. Num. V, 17 (ed. Berl. יִסָּדָא; h. text קִרְקַע).—Y. B. Mets. X, beg. 12<sup>c</sup> תְּרִיבִּינִי אֵילֵין יִי both (the upper and the lower portions) are foundations (v. יִסָּד).—2) *pl. rest, head-rest* (emp. יִסָּדָא). Targ. Y. II Gen. XXVIII, 10 רִישָׁהּ יִי רִישָׁהּ in place of his head-rest.

יִסָּדָא\*, Targ. Y. II Deut. XXVIII, 65, read: וְיִסָּדָא עֲרִיבִין.

יִסָּדָא, יִסָּדָא m. (יִסָּד) *correction by example, warning example*. Snh. 45<sup>a</sup> (ref. to Ez. XXIII, 48) אֵין לָךְ יִי there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) *Pl. יִסָּדָא, יִסָּדָא, יִסָּדָא corrections by suffering, suffering, trials, visitation*. Sifr. Deut. 32 עַל מִי שִׁירִי בָאִים עָלָיו trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. מִרְצִיָּה דִּי sufferings atone more than sacrifices. Ber. 5<sup>a</sup> שֶׁל אַהֲבָה יִי visitations of (divine) love (ref. to Prov. III, 12). Ib. עֲלִיךָ יִי are the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 הֲוֵי מַה קָשִׁין דָּן הֲוֵי how hard to bear are sufferings!; a. v. fr.

יִסָּדָא, יִסָּדָא, יִסָּדָא ch. 1) (v. יִסָּדָא) *chain; prison*. Targ. II Esth. I, 2 end לְבוּשֵׁי יִסָּדָא his prison clothes; (Targ. Jer. LII, 33 יִסָּדָא).—*Pl.* יִסָּדָא, יִסָּדָא, יִסָּדָא (אִיסָּדָא).—Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יִסָּדָא).—2) *chastisement, suffering*. Targ. Jer. XXX, 14.—*Pl.* as ab. Ib. 11 (v. יִסָּדָא II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60<sup>a</sup> וְכִי בְעִי וְכִי Ms. M. (ed. יִסָּדָא h. form) that man desires to bring suffering upon himself. B. Mets. 84<sup>b</sup> קָבִיל עָלֶיהָ יִי he submitted patiently to sufferings. Ib. 85<sup>a</sup>; a. fr. Lam. R. introd. end לִית יִסָּדָא חֲשִׁיבִין וְכִי as if saying, sufferings count to me for nothing.

יִסָּד, יִסָּד, v. סִיט.

יִסָּדָא, יִסָּדָא, v. סִיטָא.

יִסָּדָא m. [healer of sickness,] *yassé hōti*, name of a bitter herb. Y. Kil. II, 27<sup>a</sup> top (not יִסָּדָא, יִסָּדָא); Y. Pes. II, 29<sup>c</sup> (expl. חֲזֵרָה גָּלִים).

יִסָּדָא, v. יִסָּדָא, v. preced.

יִסָּדָא f. (b. h.) pr. n. f. *Jisrah*. Snh. 69<sup>b</sup>; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

יִסָּדָא (v. סָּמָא, סָּמָא) *to close or to be closed*.

*Nithpa*. יִסָּדָא (with בעֲיִנִּי) *to become blind*. Tanh. To'ldoth 7.

יִסָּמִין m. pl. (?) (emp. יִסָּמִין) *Jasmine flowers*. Sabb. 50<sup>b</sup>, v. יִסָּמִין.

**יָסַף** (b. h.; cmp. **אַסַּף**), *Hif.* הוֹסִיף *to heap up, to add* (with **עַל**). Snh. XI, 3 וְכִי דַבְרִי וְכִי thus adding to the words of the Scribes (against Deut. IV, 2). Ib. 88<sup>b</sup> וְאִם הָיָה וְיִשׁ בּוֹ לְהוֹסִיף when there is a possibility to add. Ib. וְאִם הָיָה וְיִשׁ בּוֹ לְהוֹסִיף and if he did add, he diminishes (violates the law). Ib. 29<sup>a</sup> הַמִּוֹסֵּף v. גִּרְעָה I. Tosef. Sabb. VI (VII), 17 והַמִּוֹסֵּף (not וְאִם הָיָה) and who (from superstition) says, Add (put one more) to the table; a. fr.—Yalk. Lev. 559 מוֹסֵּף עַל וְכִי (Sifra Metsora beg. מוֹסֵּף עַל וְכִי) I will add to what thou saidst.

*Nithpa.* נִתְּפָה, *Hithpa.* הִתְּפָה *to be added; to be added to, increase, wax.* Mekh. Bo. s. 16; Yalk. Ex. 217 וְלִי עוֹד וְכִי and the second name was added to the first (without abrogating the first). Ex. R. s. 7, beg. וְכִי two additional years (of imprisonment) were given him. Sabb. 152<sup>a</sup> חֲכָמָאן מִתְּקַפֵּץ עֲלֵיהֶן... חֲכָמָאן Ms. M. (ed. הכמה) when scholars grow old, their wisdom grows with their age; ib. טַפְשִׁיחָא v. טַפְשִׁיחָא מתוספת וְכִי.

**יָסַף** ch., *Af.* אוֹסַף, *same, to add, increase; to do again.* Targ. Deut. I, 11.—Targ. Gen. VIII, 10; a. fr.—Sabb. 116<sup>b</sup> אֵלֶּה לְאוֹסְפֵי וְכִי Ms. M. (v. Rabb. D. S. a. l. note) I have not come to diminish from but to add to the law of Moses. Y. Ber. IV, 7<sup>c</sup> אוֹסְפֵן עֲלֵיהָ add thereto. —Part. pass. מוֹסֵּף, f. מוֹסֵּפָא Kidd. 20<sup>a</sup> וְאִלּוּא but this (the debt on interest) is continually growing; a. fr.

*Ittaf.* אִתְּפָה *to be added.* Targ. Gen. XLIX, 26; a. fr.—Ber. 28<sup>a</sup> מַה שֶּׁאֵין מוֹסְפֵי כְּמָה סַפְסָלִי many forms had to be added (to accommodate the hearers). Ib. אַרְבַּּע מֵאוֹת four hundred forms were added; a. e.

**יָסַף** (b. h.; cmp. **אַסַּף**) [*to tie up; cmp. רָוַב*]. *Pi.* יוֹסֵף, *to chastise, chasten, try.* Snh. 39<sup>a</sup>... יוֹסֵף he (the king) punishes the prominent among them (the rebellious citizens); וְכִי כַךְ הִקְבִּי'הוּ מִ'הוּ so did the Lord visit Ezekiel in order to wash away the sins of Israel. Ab. Zar. 4<sup>a</sup> אֲסַפֵּם בִּיטְרִין וְכִי I would visit them with afflictions in this world, in order that their arms be strengthened &c. Ex. R. s. 3, end הַמִּבְּנָה שֶׁהָיָה בִּי הַמִּבְּנָה the staff where-with to strike him (Pharaoh); a. fr.

*Hithpa.* הִתְּפָה, *Nithpa.* נִתְּפָה *to be chastened, tried.* Gen. R. s. 62 וְכִי בְּחֻלֵּי וְכִי used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); Treat. S'mah. ch. III. Y. Snh. X, 27<sup>d</sup> נִדְרֵי בְּבִי הַבְּכוֹר he was punished with the death of his first-born son. Tanh. Noah 14 וְכִי נִדְרֵי he was visited with trials through his son (being asked to sacrifice him). Ib. Vayigg. 6 בְּבִי נִדְרֵי was tried by his son (Joseph being sold); a. e.

**יָסַף** ch. same, 1) *to tie, put on.* Targ. Is. XV, 3 וְכִי ed. Lag. (ed. יוֹסֵף; h. text חָגַר); a. e.—2) *to bind one's self, to vow.* Targ. Num. XXX, 3, sq.—Y. Taan. II, 66<sup>a</sup> top (quot. fr. Meg. Taan. ch. XII) וְכִי בְּצִלּוֹ (Meg. Taan. l. c. יָאסַר) may vow (a fast) in his prayer; Bab. ib. 12<sup>a</sup> (v. corr. vers. Ms. M. in Rabb. D. S. a. l. notes); v. **אַסַּר**.

*Itkpa.* אִתְּפָה *to be tried.* Cant. R. to II, 16 א' וְכִי R. J. was tried and suffered with fever &c.

**יָסַף** (cmp. **אַסַּף** a. **עָשָׂה**) *to do habitually.*—Denom. יוֹסֵף.

*Hif.* הוֹסִיף, הִסִּיף [b. h., by way of syncope, forms resembling Kal of סִיף, as יוֹסֵף=יִסֵּף, יוֹסֵף=יִסֵּף &c.] *to cause to do, stir up, instigate.* Sot. 35<sup>a</sup> (expl. אל . וְיָהִס, Num. XIII, 30) הִסִּיף בְּדַבְרֵיהֶם (he quieted them, because) he (apparently) instigated them (against Moses). Hag. 5<sup>a</sup> (שָׂרְבוּ מִסִּתְּתִין לוֹ Ms. M. (ed. עֲבַר שֶׁמִּסִּתְּתִין עֲלֵיו רַבּוֹ וְיָוִסַּף וְכִי) a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—B. Bath. 16<sup>a</sup> (ref. to Job II, 3) כְּבִרְכִּיל (v. Rabb. D. S. a. l.) like a human being, as it were, that is influenced by instigation. Ib. וְכִי וְכִי וְכִי Ms. R. (ed. וְכִי וְכִי) Satan comes down and incites (to sin). Y. Snh. VII, 25<sup>d</sup> top וְכִי וְכִי he will stir himself up (become bold) and incite others; a. fr.—Esp. מִסִּתְּתִין or מִסִּתְּתִין (with ref. to Deut. XIII, 7, sq.) *he who stirs people up to worship idols.* Snh. VII, 10. Y. ib. l. c. בְּלִשְׁוֹן גְּבוּהָ וְכִי the *massith* speaks in a loud voice, the *maddiah* (v. נִדְרֵי) in a low voice; a. fr.—Pl. מִסִּתְּתִין, מִסִּתְּתִין. Ab. d'R. N. ch. XVI, end וְכִי וְכִי וְכִי (ed. Schechter... המינין... המסירות).

*Nif.* נִסִּיף, *to be stirred up, give way to instigation; to be impassioned.* Hag. 5<sup>a</sup>, v. supra. B. Bath. 16<sup>a</sup>, v. supra. Sifré Deut. 89 וְכִי וְכִי he who was to be incited to idolatry must first lay his hand on &c.—Y. Snh. l. c.; Y. Yeb. XVI, 15<sup>d</sup> bot. וְכִי וְכִי since he is prevailed upon (to worship idols), he is no longer a wise man. Yalk. Gen. 127 (play on נִסִּיף) [read:] וְכִי נִסִּיף פְּתָחַי וְכִי I was prevailed upon, I was persuaded, I gave my sister the preference over myself; Gen. R. s. 71 (corr. acc.). [For נִסִּיף she was married, v. נִשָּׂא.]

**יָעַץ** *to burst forth, bloom.* Targ. O. Num. XVII, 23 ed. Berl. (ed. יָעַץ; Y. יָעַץ; h. text פָּרַח). Ib. 20 יָעַץ ed. Berl. (ed. יָעַץ). Targ. Ps. CIII, 15 יָעַץ Regia (ed. a. Ms. יָעַץ).

*Af.* אִיּוֹץ *to let burst forth, to utter.* Targ. Prov. X, 31 יָעַץ ed. Lag. (oth. ed. מְבַעֵי; h. text יָעַץ). Targ. Ps. XIX, 3 יָעַץ Ar. a. Ms. (ed. מְבַעֵי a. מְבַעֵי). [Cmp. בֵּעַי, בֵּעַי.]

**יָעַץ** m., pl. יָעַץ (=h. יָעַץ; cmp. יָעַץ Is. XXVIII, 17) *scrapper, sweeper.* Targ. Y. II Ex. XXVII, 3 (usu. מְגִרְפִּיחָא).

**יָעַץ** (b. h.) pr. n. m. *Jabez*, 1) Tem. 16<sup>a</sup>, homiletically identified with Othniel.—2) R. J., an Amora. Y. Hag. II, beg. 77<sup>a</sup>.

**יָעַד** (b. h.; v. עוֹד) *to appoint; denom. מוֹעֵד*. *Pi.* 1) יָעַד, יָעַד *to designate, esp. to designate a Hebrew handmaid to be a freeman's wife* (Ex. XXI, 8, sq.). Kidd. 19<sup>a</sup> צִדְקָה לְיָעַד he must express to her her designation, i. e. בְּקִדּוּשֵׁי יָעַד by betrothal through designation, v. יָעַד. Ib. וְכִי מִדּוֹ שְׂמִינְיָה אִדָּם וְכִי may a man designate (a handmaid) for his minor son? Ib. וְכִי לְיָעַד מִיָּעַד if he chooses to betroth her, he may do so. Mekh. Mishp. s. 3 וְכִי לְבִנּוֹ יָעַד he may give her to his son, but not to his brother. Ib. לֹךְ אִי לְבִנּוֹ וְכִי betroth her to thy-

self or to thy son or redeem her; a. fr.—*Part. pass. f.* מִיָּעֶדֶר *designated, betrothed*. Y. Kidd. I, 59<sup>b</sup> bot. he tells her in the presence of witnesses לִי אַתְּ מִיָּעֶדֶר thou art designated for me (as my wife). Bab. ib. 6<sup>a</sup> לִי מִדּוֹ if one says to a free woman, Thou art &c. (using מִיָּעֶדֶר for מקודשת), is it a valid betrothal?

*Pi.* 2) *to make an appointment, to meet*. Lam. R. to II, 13, a. e., v. יָעֵד.

*Hif.* מִיָּעֵד *to appoint*; part. pass. מִיָּעֵד *designated, invited*. Ex. R. s. 19 לְדִיבּוֹר מ' appointed to receive the revelation; ib. מִיָּעֵד לְדִבּוֹר (Yeb. 62<sup>a</sup> מִיָּוֶחַד, v. יָחַד; Ab. d'R. N. ch. II מוֹמֵן).—[V, מִיָּעֵד *forewarned*.]

*Hithpa.* מִיָּעֵד *to be appointed, engaged; to meet*. Num. R. s. 14, end שְׁלֹשׁ נְחֻנְעֵדוֹ בְּדִבּוֹר עִם who were not invited with Moses for the reception of the revealed word. Ib. עֲרִיד אֲנִי לְהִתְנַחֵם לָהֶם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II לְהִיּוֹת וְעִד (corr. acc.); Yalk. Lev. 430 לְהִתְנַחֵם (corr. acc.).

*יעד* ch., *Pa.* יָעַד 1) as preced. *Pi.*, *to designate*. Kidd. 18<sup>b</sup> הָאָהָר יָעֵד לָהּ but betroth her he may?—2) (v. מִיָּעֵד) *to forewarn* the owner of a noxious beast. B. Kam. 84<sup>b</sup> וְיָעֵדָהּ and declared the beast noxious. Ib. 24<sup>a</sup> לְיָעֵדָהּ הִוָּרָא וְכ' the three days mentioned—are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41<sup>a</sup>; a. e.

*Ithpa.* מִיָּעֵד *to be forewarned, to be declared noxious* (מִיָּעֵד). Ib. 84<sup>b</sup> וְכ' הָרָאָהּ he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24<sup>a</sup> מִיָּעֵדָהּ he stands forewarned. Ib. 37<sup>b</sup> וְכ' הָרָאָהּ he stands forewarned with reference to damage done to oxen only; וְכ' הָרָאָהּ he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

*יעדה*, v. יָעֵדָה.

*יעדות* (?) pr. n. pl. *Yaădut*. Y. Dem. II, 22<sup>d</sup> top עֵינִי יָעֵדוּךָ (עֵינֵי יַעֲרִים ed. Zuck. (ed. יַעֲרִים); Tosef. Shebi. IV, 10 עֵינֵי יַעֲרִים).

*ייעוד, יעוד* m. (יעד) *designation, esp. betrothal of a Hebrew handmaid* to the owner or his son. Kidd. 18<sup>b</sup> אֵין י' אֵלָא בְּגִדוֹל v. יָעַד. Ib. 19<sup>a</sup> קִדּוּשִׁי י' does *giud* have the effect of marriage or of betrothal? Ib. י' אֵלָא מְדַעַת דִּידָהּ *giud* is legal only when he for whom the handmaid is designated is of age. Ib. אֵין י' אֵלָא מְדַעַת *giud* is legal only when consented to (by the son), מְדַעַת דִּידָהּ by her; a. fr.—*Pl.* יָעֵדָהּ, יָעֵדָהּ, יָעֵדָהּ. Y. ib. I, 59<sup>b</sup> bot. בְּסוֹף נִתָּן לָהּ towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; י' מִשְׁעָה רִאשׁוֹנָה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

*יעוק* pr. n. *Beth-Yazek*, name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23<sup>b</sup> question as to יָעוֹק (as a denom. of יָעוֹק) or יָעוֹק (as a denom. of יָעוֹק).

*יעמ, יעמ* (= יָעַן) *to counsel*. Targ. Y. Gen. XLII, 24. *Ithpa.* מִיָּעַם *to take counsel, to deliberate, plan*. Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

*יעידה* f. (יעד) 1) = יָעֵד. Arakh, 25<sup>b</sup> the son stands in the place of his father לִי וְלַעֲבֵד וְכ' (Rashi: לִי וְלַעֲבֵד) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17<sup>b</sup> לִיעֵר Ar. (ed. לִיעֵר); B. Bath. 108<sup>b</sup> לִיעֵר Ms. M. (ed. לִיעֵר); Sifra B'huck. Par. 4, ch. X; Yalk. Lev. 677 לִיעֵר.—2) (ref. to Ex. XXIX, 42 מִיָּעֵד) *appointment, divine call*. Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (= הוֹדָאָה) *statement of facts, testimony*. Ib. ch. II, Par. 2 הוֹדָאָה עַד אֶחָד the statement of one witness (opinion of one expert; v. Tem. 28<sup>a</sup>); הוֹדָאָה שְׁנֵי עֲדִים the statement of two witnesses.

*יעילא*, v. יָעַל.

*יעל* (b. h.; cmp. יָעַל) *to go up*.

*Hif.* מִיָּעַל *to bring up, effect; to profit, accomplish*. Y. Sot. VIII, 21<sup>e</sup> וְלֹא הוֹעִילָהֶם לַעֲצֵמֵיכֶם כְּלָם and you have profited nothing for yourselves; (Snh. 90<sup>b</sup> בִּירְכֶם) v. הוֹעִילָהֶם (הוֹעִילָהֶם בִּירְכֶם) v. הוֹעִילָהֶם I. Erub. 24<sup>b</sup> לְחִי מוֹעִיל וְכ' a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25<sup>a</sup> ד' it does good (it serves its purpose). Yoma 47<sup>a</sup> הוֹעִילָהּ וְלֹא הוֹעִילָהּ and did not succeed (in obtaining distinction). Meg. 6<sup>a</sup> אֵינוּ מוֹעִילוֹב' will not succeed in business. Keth. 10<sup>a</sup> מִדָּה הוֹעִילוֹ חֲכָמִים וְכ' what have the scholars accomplished with their measure?; Gitt. 17<sup>b</sup>, sq. Ib. 32<sup>b</sup> (if one said) לֹא יוֹעִיל גַּם זֶה this letter of divorce shall have no effect, contrad. to מוֹעִיל *has* no effect. Ib. 57<sup>b</sup> רַפְּלָה שְׂמוֹעִלָהּ a prayer which was efficacious. Ib. 65<sup>b</sup> (if he said, Write ye a letter of divorce and) הוֹעִילָהּ אֵין הוֹעִילָהּ מוֹעִיל make it of avail to her. B. Bath. 100<sup>a</sup> מוֹעִיל מוֹעִיל walking through the field (as a symbol of possession) has no legal effect. Hull. 70<sup>b</sup>; a. fr.

*יעל* I (b. h.; v. next w.) pr. n. f. *Jael*, the wife of Heber the Kenite. Meg. 15<sup>a</sup>, v. יָעַל. Lev. R. s. 23; a. e.

*יעל* II (b. h.; v. יָעַל, cmp. יָעַל) *mountain-goat, wild goat*. R. Hash. III, 3.—*Pl.* יָעַלִים. Ib. 5 (26<sup>b</sup>). Kil. I, 6. Gen. R. s. 12.—V. יָעַלָהּ.

*יעלא, יעלא* ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יָעַלָהּ, read: יָעַל; h. text אֵין יָעַל).—Y. Ned. III, 37<sup>d</sup> bot. אֵין י' אֵלָא מְדַעַת דִּידָהּ the leg of the wild goat; (Y. Shebu. III, 34<sup>d</sup> bot.; Y. Maasr. V, end, 52<sup>a</sup> דְּפִילָהּ, v. דְּפִילָהּ).—*Pl.* יָעַלִין, יָעַלִין. Targ. Y. Deut. I, c. Targ. Ps. CIV, 18 Ms. (ed. יָעַלִין). Targ. Ez. XXVII, 15 (ed. Wil. יָעַלִין).

*יעלה* (or יָעַלָהּ) f. (b. h.; v. יָעַל II) *gazelle*. Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read: . . . דוֹר דוֹר] the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX אֵין י' אֵלָא מְדַעַת דִּידָהּ 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, יָעַלָהּ). Keth. 17<sup>a</sup>; Snh. 14<sup>a</sup>.

*יען* m. (b. h.; v. יָעַן) *corresponding; (conj.) because*.

Sifra B'huck. Par. 2, ch. VIII (ref. to יען וביען, Lev. XXVI, 43) have I indeed paid them item for item (for all their sins)?—Ruth R. to II, 19; Lev. R. s. 34 'because and because' (Lev. I. c.) *ya'an* and *'ani* have the same letters (intimating, 'because they have rejected my statutes concerning the poor').

**יענה** f. (b. h.; cmp. **יענה**) *ostrich*; also **יענה** (v. Ges. H. Dict.<sup>10</sup> s. v.). Hull. 64<sup>b</sup> (argument about the meaning of **יענה** concluded) the Bible uses *y. a. bath y.* indiscriminately. Y. Sabb. I, 3<sup>d</sup>, v. **יענה**.

**יענה**\* (b. h.; cmp. **יענה**) *to be bent, to be tired*. אל **יענה** *to tire, annoy*. Tanh. Vayera 22... **יענה** do not mind him (Satan), for he came only to annoy us; v., however, **יענה**.

**יען** (b. h.; v. **יען**, cmp. **יען**) [*to press*], *to encourage, plan; to advise*. Ber. 61<sup>a</sup> **יען** the kidneys are the seat of deliberation. Ib. **יען** one (kidney) urges him to do good etc.—Snh. 76<sup>b</sup> **יען**, v. **יען**. Ber. 8<sup>b</sup> and when they (the Medians) hold council, they meet in open air. Snh. 87<sup>a</sup> **יען** 'hidden from thee' (Deut. XVII, 8) that means (the need of) a counselor (Sifré Deut. 152 **יען**). Hull. 11<sup>a</sup> (expl. **יען**, Lev. III, 9) **יען** from where the deliberating kidneys are seated, v. supra.—Tem. 16<sup>a</sup> (play on **יען**, I Chr. IV, 9) **יען** he advised and advanced the study of the Law &c. Snh. 106<sup>a</sup>, a. e. Balaam who gave his advice (encouraging the oppression of the Israelites); a. fr.—[Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup>, v. infra.]

**Hithpa.** **יען**, **Nithpa.** **יען** *to ask advice; to consult with* (with ב). Yalk. Ps. 776 **יען** (Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> **יען**, read: **יען**, *Nif.*) they deliberated with Ah.—Eruv. 53<sup>b</sup> (in enigmatic speech) **יען** took counsel of the Nasi (v. **יען**). Sifré Num. 157 **יען** they were planning against Israel; Yalk. Num. 785 **יען**.

**יען** ch. same. Targ. Prov. XII, 20. Pa. **יען** same. Meg. 15<sup>b</sup> **יען** Ms. M. (ed. **יען**) they plan against this man (me). **Ithpa.** **יען** *to take counsel*. Targ. Jud. XIX, 30.—V. **יען**.

**יען**\* (v. **יען** ch.) *to press*. **Ithpa.** **יען** *to be narrowed in, to be troubled*. Targ. Y. Ex. I, 12 (O. **יען**; h. text **יען**). Targ. Y. Num. XXII, 3. Targ. Job XVIII, 7 Ms. (ed. **יען**).

**יעקב** (b. h.) pr. n. m. *Jacob*, 1) J. the patriarch. Ber. 13<sup>a</sup> **יעקב** not that the name Jacob should be entirely abandoned, but &c., v. **יעקב**. Gen. R. s. 1; a. v. fr.—2) R. J., name of a Tannai (or of several Tannaim, v. Fr. Darkhe Mish. p. 202). Ab. IV, 16. Pes. 84<sup>a</sup>; Sfh. 63<sup>b</sup>, a. e., v. **יעקב**. Hull. 45<sup>b</sup>.—Hor. 13<sup>b</sup> **יעקב** Y. Pes. X, beg. 37<sup>b</sup> **יעקב** R. J., name of many Amoraim, esp. a) R. J. of K'far Nibburaya. Y. Bicc. III, 65<sup>d</sup> top, a. fr., v. **יעקב**.—b) R. J. b. Idi. Y. Ber. II, 4<sup>b</sup>; Y.

Shek. II, 47<sup>a</sup> top; Y. M. Kat. III, 83<sup>c</sup> bot.; Midr. Sam. ch. XIX; Yeb. 96<sup>b</sup>; a. fr.—V. Fr. M'bo p. 104<sup>a</sup>, sq.—4) J. the bathing master (?). Y. Ber. II, 4<sup>c</sup> top **יעקב** until he came to the station of J. &c. he kept the T'fillin on; Pesik. R. s. 22 **יעקב** J. of K'far Sikhnaya, a disciple of Jesus of Nazareth. Ab. Zar. 17<sup>a</sup>; a. e.; v. **יעקב**.

**יער** m. (b. h.) *forest*. B. Kam. 32<sup>b</sup> (ref. to Deut. XIX, 5) when in the case of unintentional homicide in the forest where each entered of his own accord &c.; Sifré Deut. 182 **יער** as in the case .... in the forest, both had a right to enter. Cant. R. to III, 4, v. **יער**; a. fr.—**יער**, *to break forth*, applied to vegetation, water-course and light (cmp. **יער** a. **יער**); cmp. **יער** a. Sam. Gen. I, 11 for h. **יער**.]

**יערא** I ch. same, *forest, thicket* (of reeds). Targ. O. Ex. II, 3; 5 (h. text **יערא**). Targ. II Chr. IX, 16 ed. Beck **יערא** (eth. Lag. a. oth. **יערא** as I Kings X, 17). —Pl. **יערא**. Targ. Prov. XXIV, 31 (h. text **יערא**).

**יערא** II or **יערא** f., constr. **יערא** (b. h. constr. **יערא**, v. **יערא**) *flow of honey*. Targ. Cant. IV, 11.

**יפה** m., **יפה** f.; pl. **יפה** (b. h.; **יפה** *to join*, cmp. **יפה** I, a. **יפה**) [*well-joined*, cmp. **יפה** a. Arab. *wafa*,] 1) *appropriate; strong, healthy; handsome, beautiful, fine* (of build); *auspicious*; (adv.) *well, right*. Ned. 66<sup>b</sup> (an ambiguous expression, v. **יפה**) until thou showest to R. ... 'an appropriate blemish' (or 'something handsome') in thee; **יפה** it was nice (appropriate) that they named her *lakhluikhith* (aversion). Ber. 4<sup>a</sup> **יפה** I have I well argued (was I right)?; **יפה** I was I right in convicting?—Ib. 34<sup>a</sup>, a. e. a large dose of them is injurious, a small one wholesome (or becoming). Ib. 39<sup>a</sup> **יפה** wholesome for the heart, and good &c. Ib. 56<sup>b</sup> **יפה** or **יפה** is an auspicious dream; a. v. fr.—**יפה**, v. **יפה**.—**יפה**, *skilled hands* for grabbing. Pes. 89<sup>b</sup> members of a Passover party **יפה** one of whom is extremely quick (in taking and eating); Tosef. ib. VII, 10 **יפה** ed. Zuck. (corr. acc.). Sifra K'dosh. Par. 1, ch. III **יפה** even if (among the poor coming for their share in the harvest) he (who insists on grabbing instead of distributing) is very strong, very skillful.—**יפה** *a strong legal right, privilege, prerogative*. Kidd. 21<sup>a</sup> **יפה** the privilege of its redemption remains unimpaired forever (up to the jubilee year); **יפה** the privilege of redemption in the second year is unimpaired; opp. **יפה** the son's prerogative is stronger (more extended) than that of his deceased father was; Hull. 49<sup>b</sup>; a. fr.—Ohol. XVIII, 6; Zab. III, 1, v. **יפה**.—**יפה** *handsome woman*, esp. (ref. to Deut. XXI, 10 sq.) *a gentile captive* with whom the captor has had intercourse before deciding on converting and making her his legitimate wife. Kidd. 21<sup>b</sup> **יפה** is a priest permitted to marry a gentile captive?—Snh. 21<sup>a</sup>. Ib. 107<sup>a</sup> **יפה** he who marries a gentile captive will have a rebellious son (ref. to Deut. I. c. a. ib. 18 sq.);



a. fr.—2) (cmp. טֹב) *worth, valued*. Keth. VIII, 3 (79<sup>b</sup>) אֵינָן יָפָה וְכִי... אֵינָן... הֵן יָפִין (Mish. שְׁמִין אוֹתָהּ כִּמְהָ הִיא יָפָה וְכִי) we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

**יִפְּתָה, יָפָה** 1) *to beautify; to make pleasant, popular*. Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לִיפְתֹּתָּ בְּעוֹלָם (ref. to Ps. XLV, 12) to make thee popular in the world. Ned. IX, 10 יִפְתָּהּ they improved her appearance. Ber. 43<sup>b</sup> (ref. to Koh. III, 11) אֵין יָפָה מִיִּפְתָּהּ Ms. M. (differ. in ed.), v. אֵין מִיִּפְתָּה. — *Part. pass.* מִיִּפְתָּה *adorned, elaborate*. Cant. R. to I, 1 נִמְצָא מִיִּפְתָּה וְכִי was Solomon's palace more elaborate and extensive than the Temple?—2) *to improve (land)*. Y. Sabb. VII, 10<sup>a</sup> top קָצַר לִיִּפְתּוֹת וְכִי he cut the grass for the sake of improving the land. Ib. חֲרִיב וְכִי he is guilty of the offence of improving the land on the Sabbath. Pesik. S'lihoth, p. 166<sup>a</sup> יָפָה כְּחֵךְ לִיִּפְתּוֹת וְכִי improve thy strength (by practicing).—3) (with כח) *to strengthen one's rights, to confer prerogatives*. B. Bath. VII, 2 מוֹכֵר שֶׁל מוֹכֵר לִיִּפְתּוֹת כּוֹנֵן שֶׁל מוֹכֵר to give the seller the prerogative. Y. ib. VIII, 16<sup>a</sup> top יָפְתָּהּ כֹּחָהּ בְּנִכְסֵי הָאָם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

\**Pu.* יוֹפָה, with כח, *to be made stronger*. Peah VI, 6 [read:] יוֹפָה כּוֹנֵן שֶׁל וְכִי (Ms. M. יוֹפִית, ed. יוֹפִי) the prerogative of the owner has been made firmer, opp. הוֹרֵעַ. — *Part.* מִיִּפְתָּה (v. supra). Y. Gitt. II, beg. 44<sup>a</sup> כּוֹנֵן שֶׁל מִיִּפְתָּה by two persons testifying to the signature her case is improved.

**Hithpa.** הִתְיַפְּתָה, **Nithpa.** נִתְיַפְּתָה 1) *to become handsome*. Taan. 23<sup>b</sup> הַתְיַפְּתָה הַנָּחַל Hannah, grow handsome, וְנִתְיַפְּתָה Ms. M. (ed. פָּח... ) and she did &c.—2) *to be praised*. Gen. R. s. 59 תְּיַפְּתָהּ וְכִי (Abraham) hast been praised among the angels &c.

**יָפָה** (b. h.) pr. n. pl. *Japho (Joppa)*, the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עַד שֶׁיִּחְיֶה דִּי הָרְחֵב to the excavations of the harbor of J.; Cant. R. to VII, 5 רִיפָה (corr. acc.); v. יָפָה. Ex. R. s. 43 דִּי... רִיפָה (some ed. רִיפָה) R. H. ... of J.

**יָפִי, יוֹפִי** m. (יָפָה) *excellence, distinction*. Tanh. Hayé 1 (ref. to יוֹפִי, Ps. XLV, 3) אֵין זֶה דִּי שֶׁלִּי where is my prerogative (of age)?

\***יָפָה** m. (נִפָּח) *blowing up (of cheeks)*. Snh. 18<sup>b</sup> (as a rule for appointing the Spring month, v. אָבִיב) אֵין יָפָה מְלִיעָה (Ms. M. קִירָם... רִי בְּלִיעָה נִפָּח לְקִיבְלִיָּה וְכִי) corr. acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18<sup>c</sup> bot. פָּח בְּלִיעָה יִפָּח וְכִי (read: בְּלִיעָה); Y. R. Hash. I, 58<sup>b</sup> top בְּלִיעָה פָּח לִיִּפְתּוֹת וְכִי blow up thy cheek &c.

**יָפִיתָ** f. (יָפָה) *beauty, excellence*. Meg. 9<sup>b</sup> (ref. to Gen. IX, 27) יָפִיתָ שֶׁל יָפֵת הָאָדָם וְכִי (not יָפֵת, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יוֹפִיתָו.

**יָפִיתָ** (b. h.; Pealal of יָפָה) *to be beautiful, distinguished*. Y. Meg. I, 71<sup>c</sup> top יָפִיתָ מִבְּנֵי אָדָם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) תּוֹאֵר אֲרֵץ מִבְּנֵי אָדָם distinguished among the sons of man.

**יָפִיתָ** f. (v. preced.) *beauty, distinction*. Cant. R. to IV, 4 (play on רִיפָה, ib.) אֵין דָּוָד שֶׁעֲשִׂיתָו הָלַךְ... רִיפָה I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. יָפִיתָ).

**יָפִי** m., **יָפִיתָ** f. (b. h. יָפָה-פִּי; preced. wds.) *very fine, choice*. Pes. 6<sup>b</sup> גְּלִיטָא רִיפָה Ms. M. a. Ar. (ed. יָפָה), v. גְּלִיטָא.

**יָפִיתָ** pr. n. (v. preced.) *Yefityah, (Divine Beauty)*, name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יוֹפִיָּאֵל).

**יָפָה** v. יָפָה.

**יָפָה** (b. h.; cmp. יָפָה, *Hif.* הוֹפִיעַ 1) *to join, arrive* (cmp. אָתָּה, *to come forth, appear*. Gen. R. s. 12 אֵין דָּוָד בְּיוֹמֵי יוֹמֵי each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer*. B. Kam. 38<sup>a</sup> (ref. to Deut. XXXIII, 2) מִיִּפְתָּהּ מִיִּפְתָּהּ וְכִי from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal*. Gen. R. s. 90; Yalk. ib. 148 (play on פִּנְיָהּ פִּנְיָהּ וְכִי) צִפְנִיָּהּ הוֹפִיעַ he reveals secrets, and it is easy to him to tell them; צִפְנִיָּהּ הוֹפִיעַ he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23<sup>b</sup>; Gen. R. s. 85 מִקְדוֹשׁ דִּי רִוְחָא on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פִּנְיָהּ). Koh. R. to VII, 1 (play on פִּנְיָהּ, Ex. I, 15) שֶׁהוֹפִיעָה אֶת מַעֲשֵׂה אֱחָיָהּ she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise*. Ex. R. s. 1 (play on פִּנְיָהּ, v. supra) שֶׁהוֹפִיעָה אֶת יִשְׂרָאֵל she (Miriam) lifted Israel up to God.—*to lift one's face up against, to have the courage to rebuke*. Ib. וְכִי הוֹקֵפָה וְכִי... she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. כִּנְגֵר אֲבִיָּהּ פִּי שֶׁהָאָדָם she dared to reprove her father. Y. B. Kam. IV, 4<sup>b</sup> top.

**יָפָה** ch. same, *to appear, rise*. Targ. Job III, 4 תִּפְּעַ (חֹפֶעַ; h. text חֹפֶעַ).

*Af.* אֵין אֵין 1) same. Ib. X, 3 אֵין אֵין thou appearest (approving, h. text הוֹפֵעַ). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth*. Targ. Job XXXVII, 15.

**יָפֵת** (b. h.) pr. n. m. *Japheth*, one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זֶה כּוֹרֵשׁ that is Cyrus (the Persians). Ib. בְּלִשְׁוֹנוֹ שֶׁל רִי... בְּלִשְׁוֹנוֹ שֶׁל רִי the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כּוֹרֵשׁ... שֶׁהוּא מְזִרְעוֹ שֶׁל רִי Cyrus ... who is a descendant of J. Meg. 9<sup>b</sup>, v. יוֹפִיתָ; a. fr.

**יִפְתָּח** (b. h.) pr. n. m. *Jephthah*, the Judge. R. Hash. 25<sup>b</sup> the authority of a J. in his days must be respected as that of a Samuel in his; Tosef. ib. II (I), 3 בירת דינו של ר' Gen. R. s. 60; a. fr.

**יִצְאָה** (b. h.) 1) *to go forth; to rise* (of the sun); *to go out*. Gen. R. s. 39 אֶצְאָה ויהיו וכו' I shall leave (my father's house), and they may desecrate &c. Ib. מוֹנִיטוֹן. Ib. s. 6 בשעה שיהיה יוֹצֵאת when he (the sun) rises; שְׂחֵרָא יוֹצֵאת when she (the moon) rises. Snh. 52<sup>a</sup> אִרְיָא שְׂחֵרָא וְזוֹ מוֹלְדָא (v. Rabb. D. S. a. l. note) cursed is he from whose loins this woman went forth.—Sabb. V, 1 יוֹצֵאתָ... what is an animal permitted to wear on going out (on the Sabbath)? Ib. VI, 1 וְלֹא תֵצֵא וכו' a woman must not wear on going out &c.; a. v. fr.—2) *to end; to go to the end of, to live through*. Y. Ber. VIII, 12<sup>b</sup> bot. שְׂחֵרָא שָׁבַר when the Sabbath ended. Y. Shebi. VI, 36<sup>c</sup> top 'וְכֹחַ יוֹצֵאתָ the Sabbath ended. Y. Shebi. VI, 36<sup>c</sup> top 'וְכֹחַ יוֹצֵאתָ he shall not live to the end of this week, and he did not arrive at the end of the week before he was dead; (Erub. 63<sup>a</sup> הוֹצִיאָה שְׂחֵרָא, v. infra); a. e.—3) *to be expended*. Num. R. s. 14, end, v. הוֹצֵאתָ.—4) *to be excluded; exempt; (rarely) to exclude, deduct*. Y. Ned. II, beg. 37<sup>b</sup> דבר של איסור this is to exclude a vow concerning a forbidden act; Bab. ib. 17<sup>a</sup> נשבע לכתל וכו' this excludes the case of one who makes oath that he will disregard a law. Y. Yeb. I, 2<sup>c</sup> top אשר הלך יצתה זו וכו' 'whom she may bear' (Deut. XXV, 6), herewith is excluded she (the אֵרֶלִית) who &c.; a. v. fr.—Y. Hag. I, 76<sup>c</sup> top צא שני ימים deduct from them two days; ib. הוצאתו שלא בכחושה שלא בכחושה have to leave without receiving their K'thubah. Ib. 7 הוצאתה she must leave. Ib. X, 5; a. v. fr.—c) *to go out of the power of; to be released; to do justice to, be justified before*. Shek. III, 2... ירד הבריות צריך לצאת ירד המקום before men as well as before God; Ex. R. s. 51; a. fr.—*to comply with the requirements of the law*. Ber. 8<sup>b</sup>. Ib. II, 1 אם כיון לכו ר' if he read with attention, he has done his duty (which requires the reading of the Sh'ma). Y. Shek. III, 47<sup>b</sup> bot. מהו לצאת וכו' is the law complied with when one uses wine &c.?—Mekh. Bo, Pisha, s. 6; a. v. fr.—Gen. R. s. 39 השבויה ירד השבויה thou hast not redeemed thy oath; ib. s. 49; Lev. R. s. 10, beg.—Makhsh. VI, 5; Tosef. Toh. X, 3 מירד שמן ר' v. מירד פשוטו.—d) *to be taken out of the general rule, to be specified* (although being implied in the general rule). Sifra, introd. כל דבר שיהיה בכלל וכו'... לא ללמד על עצמו וכו' whatever would have been implied in the general law and yet is specified again (in the Biblical text) in order to teach (something not mentioned before), has been specified not only to teach something new concerning the specific case, but to teach it concerning the whole class. Ib. למען ר' למען I. Tem. I, 6 ולמה ר' and for what purpose are tithes especially

mentioned (Lev. XXVII, 30, sq.)?; a. fr.—e) *like that which passes with it* (in the same class), *similar; in a similar way*. Pes. III, 2 בו שהחמיר כ' if there is a similar dough (started simultaneously with the one in question) which has begun to ferment. Ber. 59<sup>b</sup>, sq. ואין כ' when he has no house like it; כ' בהם garments like them. Zeb. V, 6 מהם כ' בהם what is taken of them for the priest, is like them (subject to the same laws). M. Kat. 16<sup>b</sup> כ' בדבר אחר אומר וכו' in a similar way (as something coming under the same category) you read &c. Sifre Num. 32; a. v. fr.—f) *its benefit is lost in its disadvantage; i. e. benefit and disadvantage are counterbalanced*. Ab. V, 11, sq.—g) (euphem.) *to retire for human needs* (v. Toh. X, 2). Ber. 62<sup>a</sup> וצא וכו' go out early in the morning &c. Ex. R. s. 9 יוצא לא היה יוצא אלא וכו' and has no human needs. Ib. לא היה יוצא אלא וכו' he used to go out only to the water (to make believe he was a superhuman being); a. fr.—h) *to be proved, identified*. Keth. II, 3 ידם יוצא ממקום אחר if their signature can be identified otherwise (than by their own declaration); a. e.

**הִיף** 1) *to take out, to lead forth, bring forth; to release, discharge, send off*. Ber. VI, 1 before eating bread one says, הַמּוֹצִיאָה לָהֶם וכו' (blessed be thou, O Lord) who hast brought forth bread out of the earth (v. ib. 38<sup>a</sup> as to הַמּוֹצִיאָה or הַמּוֹצִיאָה); ib. 37<sup>b</sup>; a. fr.—Ab. Zar. 41<sup>b</sup>, a. fr. לא זו הדרך מוציאו ב' B. Mets. 37<sup>b</sup> אין ספק מוציא וכו' this is not the way that relieves him from sin (this is no full atonement), (he is not relieved) until he pays &c.; Yeb. XV, 7. Ib. 6, sq. מוציאה אין זו דרך מוציאה she is not relieved from the possibility of sin, unless she is not permitted to marry again and forbidden to partake of T'rumah.—Ib. 36<sup>b</sup> בגט יוציא (יוצאה) he dismisses her with a letter of divorce. Ib. ואם נשא יוציא and if he married her (against the law), he must dismiss her (divorce her); a. fr.—Ab. II, 11, a. fr. מוציאין את האדם מן העולם take a man out of the world, i. e. cause him to lose the true enjoyment of life.—2) *to exclude*. Y. Yeb. I, 2<sup>c</sup> top הוצאתה אחר מנעם אחר the *aylonith* thou dost (the law does) exclude for another reason (v. supra). Num. R. s. 14, end אֶצְאָה אֶת יִשְׂרָאֵל let me exclude the Israelites, אֶת הַזְּקֵנִים the elders; a. fr.—*to the exclusion of*. Succ. 28<sup>a</sup>; Kidd. 34<sup>a</sup> הַנִּשְׁמִים לֹד' הַנִּשְׁמִים 'the native' (Lev. XXIII, 42) intimates the exemption of women (from the duty of dwelling in booths); a. v. fr.—3) *to lead to the end, to live through*. Erub. 63<sup>a</sup>, v. supra.—4) *to produce, present*. Keth. XIII, 8 וְהָלָה ד' וכו' if one produces a note of indebtedness against his neighbor, and the latter produces evidence that the claimant sold him a field (and paid him, which he would not have done, if he had a claim). Ib. 9. Ib. IX, 9 הוציאה גט if she produces a letter of divorce; a. v. fr.—5) *to spend, lay out*. Ib. VIII, 5, v. הוצאו; a. fr.—Esp. idiomatic uses: a) *to be the instrument of a person's complying with the law*, e. g. to read a prayer and thus cause the listener to perform his duty as though he read it himself; *to act in another's behalf effectively*. R. Hash. III, 5 אין מוציאין את הרבים ירי in behalf of the הוברן they cannot act (blow the Shofar) in behalf of the

assembled congregation. Ib. 29<sup>a</sup> שׁיצא מוציא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. ולעצמו מוציא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) *to collect, to claim*. Keth. VIII, 1 הבעל the husband can reclaim the property from those who bought it. B. Kam. III, 11 המוציא מהבירו the claimant must produce evidence; a. v. fr.—c) *to utter*. Arakh. 5<sup>a</sup>, a. fr. לבטלה דבריו לומר no man utters his words for no purpose (he must have meant something). —d) *to slander, discredit*. Sabb. 97<sup>a</sup>, a. fr., v. לצי. —e) *to carry an object* (on the Sabbath) *out of a private to a public place, or from one private place to another*, v. רשעה. Sabb. VII, 2, sq.; a. fr.—f) *to secrete*. Sifrē Num. 88 שאין מוציא וכ' is there a woman-born being that does not discharge the food he eats?; a. e.—f) *to dismiss the Sabbath with prayer*, opp. הזכנים. Sabb. 118<sup>b</sup> שבה וכ' those who dismiss the Sabbath at Sepphoris.

יצא ch. to end, only in Shaf. שייצא q. v.

יצאה, B. Kam. 100<sup>b</sup> Mish.; ib. 102<sup>a</sup> דא read: הוציאה or הוציאה. Gen. R. s. 98 רבית ר' נצח.

יצב (b. h.) *to stand, be erect*.—Denom. יציבה. —V. נצב. Hithpa. הציצב *to place one's self; to be firm*. Cant. R. to I, 1 (ref. to Prov. XXII, 29) מתיצבים בחורה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. I. c.) כל הציצב he will not place himself (praying) before Pharaoh, the benighted (v. רשעה); Cant. R. l. c. לפני מלכי לפני מלכי he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לפני ר' he will be ranked before angels; a. e.

יצב ch. same; Pa. יצב *to establish*. [Dan. VII, 19 to ascertain.] Targ. I Chr. IV, 23.—V. נצב.

יצהר I m. (b. h.; צהר) oil. Sifrē Deut. 42. Snh. 24<sup>a</sup> (ref. to Zech. IV, 14) אלו ח' שמשינים וכ' Ms. M. (ed. שנוחים) 'sons of oil', those are the Palestinian scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

יצהר II (b. h.) pr. n. m. Izhar, father of Korah. Snh. 109<sup>b</sup> בן ר' שחריתא 'the son of I.', for he made the world as hot to himself as noon-heat.

יציל\* m. (יצל) cmp. אצל; v. Wetzst. in Levy Talm. Dict. s. v. כורך the cross-piece or handle of a plough. Kel. XXI, 2.

יציע m. (b. h.; יצע) spreading, bed-mattress, couch. Gen. R. s. 98 (play on פחו, Gen. XLIX, 4) פרחת עיל חללת thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55<sup>b</sup> (ref. to Gen. I. c.) א'ת יצועי אלא יצועיי (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—Pl. יצועין, יצועים. Gen. R. l. c. קלקל את ח' he disgraced his father's couches. Tosef. B. Bath. III, 1 הוציעין ed. Zuck. (Var. הוציעים); Y. ib. IV, 14<sup>c</sup>

bot. יצי the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יציר; Y. ib. V, beg. 15<sup>c</sup> יצו the mattresses on board of ships.

יצוק v. יצק.

יצור v. יציר.

יצחק (b. h.) pr. n. m. Isaac, 1) son of Abraham. Ber. 26<sup>b</sup>; Num. R. s. 2 קבע וכ' I introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16<sup>a</sup>, a. fr. עקירה the intended offering up of Isaac.—אפרי v. של ר' אפר. —2) R. I., a. Tannai. Succ. 25<sup>b</sup>; Sifrē Num. 68. Macc. 13<sup>b</sup>; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55<sup>d</sup>. Y. Ber. V, 9<sup>b</sup> bot. Bab. ib. 33<sup>b</sup> ר' בר אבדימי; a. fr.—b) mate of R. Imi. Y. Kil. III, beg. 28<sup>c</sup>; a. fr.—Taan. 5<sup>b</sup>; Meg. 15<sup>a</sup>; a. fr.—c) R. I. of Magdala. B. Mets. 25<sup>a</sup>. Sabb. 139<sup>a</sup>. Yoma 81<sup>b</sup>.—4) I. Saḥora (the merchant). Y. Ber. IV, 7<sup>c</sup> bot.; Y. Taan.; IV, 67<sup>c</sup> bot.—V. Fr. M'bo, p. 105<sup>b</sup> sq.

יצאה f. (יצא) 1) going out, departure; separation. Midd. I, 3 י' משמשינ כניס' וי' used for entrance and exit. Ber. IX, 4. Ib. I, 5 מוציא מוציא we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12<sup>b</sup>; a. fr.—Kidd. 5<sup>a</sup>, v. חנה. —2) יצאה נשמה the separation of the soul from the body, death. M. Kat. 25<sup>a</sup>. Ib. 28<sup>b</sup> bot.; a. fr.—B. Mets. 107<sup>a</sup> מן העולם thy departure from this world.—Pesik. R. s. 26 לעולם... יצאה when Jeremiah was born; a. v. fr.—Pl. יצאה. Ex. R. s. 1 יצא וי' twice did Moses go out &c.; a. e.—2) expense, ready money for expense. Gen. R. s. 11 ברכו ב' He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 בציאתו. Gen. R. l. c. מפני ח' (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מפני הוצאה. Ib. s. 39 מבעט את ח' (travelling) reduces a person's means; Num. R. s. 11. Ib. that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100<sup>b</sup>); ib. 102<sup>b</sup> הוצאה (corr. acc.), v. הוצאה; a. fr.—Pl. as ab. Cant. R. to VII, 8 יציאותי after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 מן ח' made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. מניי' הראה להם he showed them various expensive dishes; a. fr.—3) rise of the sun. Y. Ber. I, 2<sup>c</sup> top; a. e.—4) the carrying (on the Sabbath) of an object from private to public ground &c.—Pl. as ab. Sabb. I, 1; a. fr., v. הוצאה.—5) discharge of the bowels. Ber. 62<sup>b</sup>; a. e.

יציר m. (יצב) firm, irrefutable.—אמת וי' true and irrefutable, name of a prayer after Sh'ma in the morning and evening prayers. Ber. II, 2 בין ויאמר לאמת וי' between vayomer (Num. XV, 37—41) and emeth v'yatsib. Y. ib. I, 2<sup>d</sup> bot. של שחרית וי' the emeth v'yatsib of the morning prayer, contrad. to אמרו וי' of the night prayer (which, in the Babylonian liturgy, begins ואמרו, Ber. 12<sup>a</sup>).

יציר ch. same, 1) firmly planted, v. נצב.

Targ. Ps. XXXVII, 35 (h. text אֲזִירָה). Targ. Zech. XIV, 9. —2) (cmp. אֲזִירָה *native, citizen*. Targ. Ps. LXXXVIII, 1 (h. text אֲזִירָה). Targ. O. Ex. XII, 19 (ed. Berl. *pl.*); a. fr. —Yoma 47<sup>a</sup>, a. e. בארעא v. גִּיּוֹר. —[Lev. R. s. 9 רִצְבָא, read: וְלִיפָא v. וְלִיפָא. —*Pl.* רִצְבָא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. l. c.; a. e.

**רִצְבָא** f. (רִצַּב) *standing, use of the verb*. Mekh. B'shall, Shirah, s. 10 אלא נביאה ר' אלא the verb רִצַּב expresses (readiness for) prophecy; v. רִצְבָא.

**רִצְבָא** v. רִצְבָא.

**רִצְבָא** I m. *mattress*, v. רִצְבָא.

**רִצְבָא** II f. (b. h. רִצְבָא K'ri; רִצַּב) *extension, wing* of a building. B. Bath. IV, 1 (61<sup>a</sup>), v. אֲפָקָא II, a. אֲפָקָא III. Pes. 8<sup>a</sup>. Erub. 102<sup>b</sup> ושל ר' and the door-pin of an extension. Tosef. Neg. VI, 5.

**רִצְבָא** v. רִצְבָא.

**רִצְבָא**, **רִצְבָא**, Targ. Ps. CXXXIX, 9 some ed., v. רִצְבָא.

**רִצְבָא** f. (רִצַּב) *casting (metal), pouring (oil)*. Y. Ber. I, 2<sup>d</sup> top; Yalk. Gen. 19 כבשעת רִצְבָא they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74<sup>b</sup>) וְלִילִיָהּ the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12<sup>a</sup>; Kerith 5<sup>b</sup>, contrad. to מִשְׁתָּחָה; a. fr. —*Pl.* רִצְבָא. Tosef. Dem. II, 7; Men. 18<sup>b</sup>; Hull. 132<sup>b</sup>.

**רִצְבָא** (רִצְבָא) m. (רִצַּב) 1) *creature, creation*. Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) קורם עד שלא נולד רִצְבָא וְכ' ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 רִצְבָא. Pesik. R. s. 47 כפרי ר' Adam, the formation of my hands; Koh. R. to III, 11 כפרי ר' Keth. 8<sup>a</sup> כשמתך ר' as thou didst rejoice thy creature (Adam) in the garden &c. —*Pl.* רִצְבָא. Pesik. R. s. 26 אחד מארבעה ר' (רִצַּב). Pesik. R. s. 26 אחד מארבעה ר' one of the four persons that are called divine creations (concerning whom the verb רִצַּב is used in the Scriptures); Yalk. Jer. 262 רִצַּב.—2) v. רִצְבָא.

**רִצְבָא** f. (preced.) 1) *formation, creation; nature*. Yoma 85<sup>a</sup> לננין ר' as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שיצירה של אדם וְכ' as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. רִצְבָא הוּלֵד the formation (development) of the embryo. —Sot. 2<sup>a</sup>; Snh. 22<sup>a</sup> וְכ' forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22<sup>b</sup> רִנִּין ר' we may draw an analogy between animals concerning whose formation the verb רִצַּב is used (contrad. to ברא). Keth. 8<sup>a</sup> הוּאִי ר' there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18<sup>a</sup>); a. fr. —*Pl.* רִצְבָא. Ib. הוּאִי ר' there were two different formations. Gen. R. s. 14 (ref. to ויִיצַר with two ר', Gen. II, 7) וְכ' two formations, one referring to Adam, the other to Eve; וְכ' there is a

viable birth at seven months, and one at nine months. Ib. שְׁנֵי רִצְבָא מִן הַחֲדָשִׁים two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5<sup>c</sup> bot.—2) ר' or רִצַּב (v. רִצַּב) *potter's workshop*. Tosef. Kel. B. Kam. III, 8. —Y. B. Mets. VIII, end, 11<sup>d</sup> בית היוצרה (corr. acc.); Tosef. ib. VIII, 27 וְכ' ed. Zuck. (Var. וצירה) a pottery is rented on no less than twelve months' notice.

**רִצְבָא** m. pl. (רִצַּב) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יציר ed. Zuck. (Var. רִצְבָא, quot. in comment. to B. Bath. 67<sup>b</sup> רִצְבָא); B. Bath. l. c. נסרים (v. Rabb. D. S. a. l. note 8); Y. ib. IV, 14<sup>c</sup> אֲסִירִין.

**רִצַּב** (b. h.; cmp. רִצַּב) *to spread, unfold*. Denom. רִצַּב. *Hif.* רִצַּב *to spread, to prepare the mattresses &c.; to unfold, to arrange*. Sabb. XV, 3 and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67<sup>b</sup> מצייעין לי מטה they (the guardians of the poor) procure for him the requirements for a couch. Men. 44<sup>a</sup> וְכ' she arranged for him seven couches. Gitt. 56<sup>b</sup> ס'ה ד' he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanh. Huck. 1; a. fr. —Mekh. B'shall, Vayhi, s. 1 ומצייעין בהמרחם and putting spreadings upon (saddling) their animals &c. —Tosef. Ber. II, 12 המשנה את רִצַּב but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6<sup>c</sup> bot.; Bab. ib. 22<sup>a</sup>. —Part. pass. מוצע, f. מוצעת. Y. Hag. II, 77<sup>a</sup> bot., v. מריקלין. Arakh. VI, 3 מטה מ' a spread couch (supplied with all necessities). Pesik. Ekah, p. 122<sup>b</sup> ומצאה מוצעת וְכ' and found it (the garment) spread over his couch; Yalk. Is. 258 ומצאו מוצע (corr. acc.).

**רִצַּב** ch., *אפע*, *Pa.* רִצַּב same. Targ. Y. Deut. XXXIV, 6. —Part. pass. מריצע. Targ. Y. Ex. XXIV, 10 (ed. Amst. מריצע; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle).

**רִצַּב** v. רִצַּב.

**רִצַּב** pr. n. m. *Yatsaf*. Y. Taan. IV, 68<sup>a</sup> bot. בן ר' מן דאספ. Ben Y. is of the family of Asaph; Gen. R. s. 98 רביה יצאה וְכ' those of the house of Y. &c.

**רִצַּב** (v. רִצַּב) *[to flow, melt,] to be troubled, afraid* (cmp. רִצַּב, ראג).

*Pi.* רִצַּב *to trouble, discourage*. Tanh. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] הוּא בא לְרַצֵּב he (Satan) comes to discourage thee, but the Lord will look out (v. צַפָּה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanh. Vayera 22 לוֹ ליעת בא אלא ליעת לוֹ, prob. to be read: לְרַצֵּב); Pesik. R. s. 40 לִי לְרַצֵּב.

**רִצַּב** ch. same, *to be afraid* (h. רִצַּב). Targ. Is. LVII, 11 יר מן רִצַּבָּה (Buxt. רִצַּבָּה) of whom wast thou afraid? —Targ. I Sam. IX, 5 וירצבה ed. Lag. (some ed. וירצבה); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

*Pa.* *יצחק* same. Targ. Jer. XXXI, 11 (h. text *רצח*).—Y. Taan. II, 65<sup>b</sup> top *נפח צפונה יצחק לבניך* (read *נפח צפונה יצחק לבניך* or *לבניך*) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 *יצחק להויה גברא* (Satan), v. *יצחק*.

*Ithpe.* *יצחק* to trouble one's self. Targ. Ps. XXXVIII, 19 (ed. Lag. *יצחק*; h. text *אראג*).

*יצחק*, *יצפא*, *יצח*, *יצח* m. (preced.; cmp. *אצפא*) *care, trouble*.—Targ. Josh. XXII, 24 *מיר* ed. Lag. (oth. ed. *מיר*; h. text *מראגה*). Targ. Jer. XLIX, 23. Ib. XXXI, 24 *נפש י* troubled soul (h. text *רצח*). Targ. I Sam. XXV, 31 (ed. Wil. *יצפא*) *regret* (h. text *פיקה*). Targ. Ez. IV, 16.

*יצק* (b. h.; cmp. *זקק*) *to pour, cast*. Zeb. 112<sup>b</sup>; Snh. 82<sup>b</sup> *אזהרה* a non-priest who pours oil, v. *יצקה*. Ib. 83<sup>a</sup> *יצק* where in the Scriptures is the warning for the non-priest not to pour oil &c.?—Men. III, 2; a. fr.—*Part. pass.* *יצק* (or *מצק*, fr. *מצק*) *cast*, a poetic expression for *mortal*, opp. to *angel*.—*Pl.* *יצוקים* (מצוקים). Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> *ר*; Keth. 104<sup>a</sup> *מ*, a. e., v. *אראל*.

*Hif.* *הציק* same. Hor. 12<sup>a</sup> *הציקו לו על ראשו* Ms. M. (ed. Kerith. *הציקו*, v. *מצק*) they pour oil upon his head; Kerith. 5<sup>b</sup> *הציק לו שמן* *וב* (Gen. R. s. 12 *מצק*) a human being casts a lens, v. *בולס*.

*Hof.* *הוצק* to be poured, cast. Snh. 92<sup>b</sup> *הוצק זהב רוחה* *וב* may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 *הוצק זהב רוחה* *ר*.—*Part.* *הוצק* a) *cast (metal), bright*. Y. Ber. I, 2<sup>d</sup> top (ref. to *הוצק*, Job XXXVII, 18) *כראי* *הוצק* (ref. to *הוצק*, Job XXXVII, 18) *כראי* *הוצק* *מ* 'like a cast metal mirror', at all times the heavens look as bright &c., v. *הציקה*; Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. *זקק*) *well-joined, firm* (cmp. II Sam. XV, 24; = *מוצק*). Yalk. Kings 185 (ref. to I Kings VII, 23) *הוצק* the basin is typical of the world which is called *mutzak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2<sup>c</sup> bot. (ref. to Job XXXVII, 18, v. supra) you might think that the heavens become lax, . . . *הוצק* *כראי* therefore it is said . . . , at all times they appear firmly joined.

*Nif.* *הוצק*, *הוצק* q. v.

*יצר* (b. h.; cmp. *צר*) *to turn, shape, form*. Keth. 8<sup>a</sup> (marriage benediction) *יצר* *אשר י* who hast formed man in thine image. Ber. 58<sup>b</sup> (prayer in a burial place) *יצר* *אשר י* who created you in justice &c.; a. fr.—*Part.* *יצר* (as noun, v. *יוצר*). Ib. 11<sup>b</sup> (in the morning prayer) *יצר* *אשר י* who didst form light and create darkness. —*יצר* or *יוצר* name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12<sup>a</sup>; a. fr.

*Nif.* *יצר* to be formed, created; to be fully developed. Gen. R. s. 9 *יצר* *אשר י* ere yet a thought is formed in the heart of man &c. Ib. *יצר* . . . *יצר*, v. *יצר*. Ab. II, 8 *יצר* *לכך נוצר* for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5<sup>d</sup> top *יצר* *לכך נוצר* if the embryo was fully developed at seven months, contrad. to *נולד*, v. *נולד*. Yoma 85<sup>a</sup>; Sot. 45<sup>b</sup> *יצר* *מאי* from where does the formation of the embryo start?; a. fr.—V. *יצר*.

*יצר* ch. same. Targ. Am. IV, 13 *יצר* (some ed. *יצר*), v. *יצר*.

*Ithpa.* *יצר* to be created, formed. Yoma 85<sup>a</sup>; Sot. 45<sup>b</sup> *יצר* *ממצינו* the formation of the embryo starts from the central portion of the body.

*יצר* m. (b. h.; preced.) [*shape, formation, whence*] (v. Gen. VI, 5) = *the formation of thoughts, bent of mind, inclination, desire*.—*הטוב* *יצר* or *טוב* *יצר* (abbr. *יצר* or *ט*) *the good nature of man, the inclination to do good*; (personified) *the good genius*; *הרע* *יצר* (abbrev. *יצר*), also only *יצר* *the evil inclination, worldly desires*; (personified) *the tempter*. Ber. 61<sup>a</sup> *יצר*, v. *יצר*. Gen. R. s. 9; Koh. R. to III, 11 *יצר* *לא בנה* *וב* but for the worldly desires of man, none would build a house &c. Ab. II, 11 *יצר* *עין הרע* *יצר* *וב* greed, sensual passion and hatred &c. Snh. 103<sup>a</sup>; Yalk. Ps. 842 *יצר* *בך* *יצר* *וב* that temptation may have no power over thee. Succ. 52<sup>a</sup> . . . *יצר* *וב* in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 *יצר* *אשר י* who indulges the senses. Ib. *יצר* *לדחוק* when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 *יצר* *וב* the passion for idolatry, *יצר* *וב* the passion of lust. Ab. IV, 1 *יצר* *וב* who conquers his inclination; a. v. fr. [Yoma 69<sup>b</sup> *יצר* *וב*, read with Ms. M. *כעס*].—*Pl.* *יצרים*. Ber. 61<sup>a</sup> (ref. to *יצר*, Gen. II, 7, v. *יצר*) *יצר* *וב* two natures, the good and the evil. Cant. R. l. c. *יצר* *וב* two passions did God create in this world, v. supra. Snh. 105<sup>a</sup> *יצר* *וב* chasten your passions; Yalk. Is. 302.—[*יצרים* *יצרים*, v. *יצרים*].

*יצר* ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156<sup>b</sup> *יצר* *וב* *אלמיה* *יצר* *וב* Hag. 16<sup>a</sup> *יצר* *וב* when he can conquer his passion. Kidd. 81<sup>b</sup>; Keth. 51<sup>b</sup> *יצר* *אלבשה* *וב*, v. *לבוש*. Snh. 64<sup>a</sup> *יצר* *וב* this (lion of fire) is the passion for (tempter to) idolatry. Ib. *יצר* *וב* *דעביה* *אך* *דעביה* let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

*יצת* (b. h., cmp. *יצא*) [*to break through, spread*] *to kindle*.

*Hif.* *יצת* to kindle, cause to spread. Yoma VI, 7 (67<sup>b</sup>) *יצת* *וב* *משיצת* *האור* *וב* ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. *יצת* *וב* *האור* from the time that thou (whoever it may be) causest &c.; Ms. M. 2 *משיצת* *וב* *האור* (Kal, *אור*, fem.) that the fire seizes &c.; Y. ed. *משיצת*; Ms. L. *משיצת* (*Hof.*) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68<sup>b</sup> *יצת* *וב* *האור* *וב* he who kindles (stirs) the fire, contrad. to *השורק* who attends to the burning of the pieces. Men. 26<sup>b</sup> *יצת* *וב* *האור* *וב* (Ms. M. *משיצת* *וב* *האור*, Ms. R. 1 *משיצת* *וב* *האור*, Ms. R. 1 *משיצת* *וב* *האור*); Sot. 15<sup>a</sup> *יצת* *וב* *האור* *וב* (Ms. R. 1 *משיצת* *וב* *האור*; Ms. M. *משיצת* *וב* *האור*, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 *יצת* *וב* *האור* *וב* where they set the kindling wood on fire, v. *אליהא*. Ab. Zar. 38<sup>a</sup>, v. *אגם*. Y. B. Kam. II, 3<sup>a</sup> *יצת* *וב* *האור* *וב* setting fire to each ear

of corn separately. Bab. ib. 22<sup>b</sup> בַּשֶּׁה' בְּגִיפּוֹ וְכ' when he set fire to the body of the slave; a. fr.

*Hof.* to be set to, to be made to spread. Yoma 1. c., v. supra.—Part. מוֹצֵצָה. B. Mets. 59<sup>a</sup> (ref. to Gen. XXXVIII, 25) מוֹצֵצָה אֵלָא מוֹצֵצָה Ar. s. v. א' (= מוֹצֵצָה, missing in ed. a. Mss.; comp. Gen. R. s. 85 a. 'Rashi' a. l. מוֹצֵצָה קרי. a. l. מוֹצֵצָה read not, 'she was carried out', but 'she was about to be burnt'. Num. R. s. 12 (expl. זהב מוֹצֵצָה, I Kings X, 18) מוֹצֵצָה it looks like sulphur when fire is set to it; Cant. R. to III, 10 מוֹצֵצָה (corr. acc.).

\*יָקָא pr. n. m. *Yaka*. Y. Sabb. VII, 10<sup>b</sup> ר' חנינא בן י' (Y. Keth. VII, 31<sup>c</sup> top יָקָא V. יָקָה).

יָקָב (comp. יָקָב) to hollow out. Cant. R. to VII, 5 (ref. to Zech. XIV, 10) up to the hollows which the king of kings has caved out; Yalk. Is. 334; v. יָפָו.

יָקָב m. (b. h.; preced.) *excavation, tank*.—Pl. יָקָבִים, יָקָבִין. B. Bath. 87<sup>b</sup>; Tosef. ib. III, 2; Y. ib. IV, 14<sup>c</sup> bot. tanks of the press. Cant. R. to VII, 5, a. e., v. preced.

יָקָד (b. h.; comp. יָקָד I) [to penetrate,] to burn; to be on fire. Yalk. Deut. 808 אַחֲמוּל יָקָדוּ גְדִישֵׁיהֶם (not burnt) the other day their stacks were on fire.—V. מוֹקָד.

*Hof.* to be kept burning; to be burnt into. Hull. 115<sup>a</sup>; Kidd. 56<sup>b</sup>; Y. Pes. II, beg. 28<sup>c</sup> (ref. to Deut. XXII, 9) לֵאשׁ פֶּן יִהְיֶה מוֹקָדָא 'lest it may become sacred (forbidden) property', lest a fire must be lighted (for burning it). Part. מוֹקָד. Tanh. Tsav. 14 על המזבח וְכ' the fire entertained on the altar will atone for him. Yalk. Lev. 479, end, v. infra.

*Nithpa.* to burn itself into. Lev. R. s. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning on it, but in it, the fire was burning itself into it (the altar); Yalk. l. c. המזבח יָקָד the altar was burned into by the fire. Lev. R. l. c. 'וכ' ... היה האש מהוקדת בו וכ' for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

יָקָד ch. same; also to set on fire. Targ. Is. X, 16. Targ. Y. Ex. III, 2 יָקָד (Var. יָקָד) being burnt into. Targ. Y. II ib. 3.—Y. Yeb. XV, 15<sup>a</sup> [read:] יָקָדָה the strap is on fire (heated) and the bench is on fire. Ib. לֹא עִקְרָתָא יָקָדָה וכ' the strap was not heated &c. Cant. R. to III, 4, v. infra. Snh. 33<sup>b</sup>, v. מוֹקָדָא I.

*Af.* to set on fire, burn. Targ. Lev. VIII, 17. Targ. II Sam. V, 21 (h. text וישאם, v. יָקָד); a. fr.—Pesik. Dibré, p. 112<sup>b</sup> וְכָלִי וְא' he set my Temple on fire. Lam. R. introd., end ואוקיד דרעיה glowing dust came up and burnt his arm; Pesik. l. c. p. 114<sup>a</sup>; Y. Taan. IV, 69<sup>b</sup> וְא' זרעא and burnt the seed. Lam. R. to I, 13 קרחה יקירא thou hast set on fire a burning city (v. יָקָדָה); Cant. R. to III, 4 יקירא יָקָדָה (Pa.), v. יָקָדָה I. *Ittaf.* to be burnt. Targ. Lev. X, 16. Targ. II Sam. XXIII, 7; a. fr.

*Itkpa.* to be on fire. Y. Hag. II, 77<sup>c</sup> top קבריה רבך א' thy teacher's (Elisha's) grave is on fire.

יָקָדָא, v. יָקָד.

יָקָה (יָקָא) (b. h.) pr. n. m., *Ben Yakeh*, an homiletical surname of king Solomon. Num. R. s. 10 בן י' 'Solomon is named Ben Yakeh (a son of discharge) for he discharged (abandoned) the words of the Law, like a vessel which is filled in its time and emptied in its time; Koh. R. to I, 1; Cant. R. to I, 1.

\*יָקָדָה m. (infin. of יָקָד) *burning, setting on fire*. R. Hash. 22<sup>b</sup> מַאי מְשַׁמַּע דְּהָאִי מְשַׁמַּע לִישְׁנָא דִּי הוּא דִּי what evidence is there that the word *massi'in* (Mish. ib. II, 2) has the meaning of burning (a signal fire)? Answ.: ref. to Targ. II Sam. V, 21, v. יָקָד. [The passage is missing in Mss.; v. Rabb. D. S. a. l. note.]

יָקָה, v. יָקָה.

יָקָה m. (b. h.; v. קָה) *existence, substance, being*. Koh. R. to VI, 3 קיומא דִּי מַדּוּ דִּי what is *hayy'kum* (Gen. VII, 23)? Existence; R. B. says: the inhabited world (v. אִיקְיָמִינִי); R. El. says, 'זה המין וְכ' *y'kum* means property (substance) which makes firm &c.; Gen. R. s. 32. Num. R. s. 18; Pes. 119<sup>a</sup>; Snh. 110<sup>a</sup> (ref. to Deut. XI, 6).—Pl. יָקָהִים. Yalk. Gen. 56 נמדו כל דִּי (Pirké d'R. El. ch. XXIII יָקָהִים collective noun) all beings were swept away.

יָקָהָא ch. same. Targ. O. Gen. VII, 4; 23. Targ. O. Deut. XI, 6.

אִיקְיָמִינִי, יָקָהִינִי, יָקָהִינִי.

יָקָשׁ m. (b. h.; יָקָשׁ) *fowler*. Midr. Prov. to VI, 2 (play on יָקָשׁ, ib. 5) כְּדִי שְׂלֵא רַעֲשֵׁי קָשׁ וְכ' (not יָעֲשֵׂי) that you might not become straw (fuel) for the fire of Gehenna.

יָקָד, v. יָקָד.

יָקָדָא, יָקָדָה, יָקָדָה m., יָקָדָה, v. יָקָדָה.

יָקָדָה (יָקָד) *fireplace, fire; conflagration*. Targ. Am. IV, 11 (ed. Lag. יָקָדָה; some ed. יָקָדָה, incorr.). Ib. VI, 10 (h. text יָקָדָה). Targ. Lev. X, 6 (O. ed. Amst. יָקָדָה); a. fr.

יָקָדָה f. h. same. Sabb. 82<sup>a</sup> גדולה אש מִי' גדולה to take coals out of a large fire (on the fireplace).

יָקָדָהּ, יָקָדָהּ f. (preced. wds.) *burning, consumption*. Targ. Is. XXXIII, 14 יָקָדָהּ constr. (ed. Lag. יָקָדָהּ, constr. of יָקָדָהּ). Targ. Jer. XXXIV, 5 (ed. Lag. יָקָדָהּ).

יָקָדָהּ, יָקָדָהּ, v. יָקָדָהּ.

יָקָהִים (יָקָהִים) (b. h.) *Jakim*. Gen. R. s. 65 end; Midr. Till. to Ps. XI צרורה J. (Alkimos) of Seroroth, a Hellenist, nephew of R. Jose ben Joezer

יָקָהִינִי, יָקָהִינִי, יָקָהִינִי, v. יָקָהִינִי.

יָקָר m. (b. h.; יָקָר) *weighty, honorable*.—Pl. יָקָרִים. Yoma VI, 4 מִיָּקָרִי יְרוּשָׁלַיִם some of the nobility of Jerusalem.

יָקָרָא ch. same, 1) *heavy*. Targ. Ps. XXXVIII, 5

(some ed. יָקָר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 מְבַלֵּל י' heavy of speech.—Sabb. 59<sup>a</sup> י' when the shoe is too heavy for running.—2) *dear, precious*. Targ. Ps. XXXVI, 8 (ed. Lag. יָקָר); a. fr.—Y. Kidd. I, 58<sup>d</sup> כֶּסֶפֶא זָלִיל silver falls or rises in price (copper being the standard) י' נִחְשֵׂא י' נִכְּ it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44<sup>d</sup> י' if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy*. Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 י' מְאֻמָּחַד י' and worthier than the rest of thy people; a. e.—*Pl.* יָקָרִי, יָקָרִיךָ. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21<sup>b</sup> אֲנִי יָקָרָא, יָקָרָא, יָקָרָא *Fem.* because they are weighty; a. fr.—*Fem.* יָקָרָא. Targ. Prov. III, 15. Ib. VI, 26; a. e.—*Pl.* יָקָרָא. Targ. II Chr. XXXII, 27 (ed. Lag. יָקָרָא). Targ. Is. III, 17 יָקָרִיךָ ed. Lag. (oth. ed. יָקָרָא) the nobles of the daughters &c.

אֲתָּ יָקָרִי f. (preced.) *dignity*. Koh. R. to XI, 1 חֲכִים בִּי דְבִרְיָהּ (some ed. יָקָרִי) thou knowest what human dignity means.

יָקָרִיךָ, Tosef. Kel. B. Kam. III, 2, v. יָקָר.

יָקָרִי m., pl. יָקָרִים (v. יָקָרִים) *restoratives*, esp. *towels put on the bather's head in the sudatory*. [Oth. opin., based on the version יָקָרִים (v. infra); *tanks*. V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . בֵּית דִּיקְמִין וְכ'. ed. Zuck. (Var. יָקָרִי) the compartment for restoratives, but has not sold . . . אֲתָּ הֵי' the implements themselves; B. Bath. 67<sup>b</sup> . . . עֲצֻמָּן . . . וְלֹא י' בֵּית דִּי' ed. (Ms. M. יָקָרִים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14<sup>c</sup> bot. (defective passage) בסִלְקִי read: וְקָמִין (פְּלִגְסוֹס יָקָר) V. יָקָרִיךָ.

יָקָרָא, v. יָקָרָא.

יָקָר (b. h.) *to be heavy*; (omp. הַיָּקָרָא, פְּבִיר &c.) *to be weighty, important, honored*; [*to be dear, precious; to hold dear*, v. infra.] Tanh. B'shall. 27 יָקָרִי יָדָיו שֶׁל מֹשֶׁה וְכ' Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. l. Ib. חֲטָא עַל וְכ' sin weighed heavily on Moses' hands.

*Pi.* יָקָרִי *to hold dear, honor*. Deut. R. s. 7, end אֲנִי יָקָרִי I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation מִגְדִּיל וּמְיָקָר אֲחֶיךָ וְכ' found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) מִיָּקָר אִם מִיָּקָר (surely) holds in honor the *g'birah* (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanh. Massé 13; ib. ed. Bub. 10 יָקָרִי לָהּ she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מְקַלָּח, v. קָלָל.—Part. pass. מְיָקָר. Num. R. l. c. מִיָּקָרִי בְּקוֹרְבָּנִי שֶׁלֹּא מִיָּקָרִי (and seated) him in his most honored (state) carriage; Tanh. l. c. בְּקוֹרְבָּנִי וְכ' . . . ; ib. ed. Bub. l. c. בְּקוֹרְבָּנִי וּמְיָקָרִי (Ms. M. בְּקוֹרְבָּנִי) he tied . . . and paid him honor.

*Hif.* יָקָרִי *to grow dear, scarce; to rise in value*. Y. Keth. XI, 34<sup>b</sup> bot. הַמְּקָח דִּי הַמָּקָח the price of the field was higher (than the amount due her for alimentation). Ib.

XII, beg. 34<sup>d</sup> הָיָה בִּזְזִיל וְהוֹקָרִי ב. Mets. V, 9 שֶׁמָּא wheat may rise in value; a. fr.—2) *to honor*. Tanh. ed. Bub. l. c., v. supra.

*Hof.* יָקָרִי as *Hif.* 1.—B. Bath. V, 8 וְהוֹקָרִי B. Mets. V, 8 oil became scarce (Yalk. Kings 228 וְהוֹקָרִי); a. fr.

יָקָר ch. same. 1) *to be heavy*. Targ. Ps. XXXVIII, 5 יָקָרִי (Ms. יָקָרִי). Targ. Job XXXIII, 7 (some ed. יָקָרִי *Af.*). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יָקָרִי, ed. Berl. יָקָרִי, v. Berl. Targ. O. II, p. 17); a. e.—2) *to be dear, precious*. Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64<sup>a</sup> וְכ' אִי יָקָרָא, v. יָקָרִי, ch.

*Pa.* יָקָרִי *to make heavy*. Targ. Lam. III, 7 (ed. Amst. יָקָר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear*. Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 יָקָרִי מִיָּקָרָא honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 יָקָרִינִי, v. מוֹקָרָא I; a. e.—[Gen. R. s. 17 מִיָּקָרִי, v. יָקָרָא.]—3) *to offer, present*. Targ. Is. XLIII, 23 (not יָקָרָא). Targ. Prov. III, 9; a. e.

*Af.* יָקָרִי *to honor, treat with regard*. Targ. Ps. XV, 4. Targ. I Sam. II, 30; a. e.—B. Mets. 59<sup>a</sup> אֲוִקְרִי honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48<sup>a</sup> קָא מוֹקָרָא לִי it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61<sup>b</sup> גִּזְעִי וְאִיִּרָא Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15<sup>c</sup> bot. דְּאִיִּרָא אֲוִקְרִינִי a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 13<sup>c</sup> וְכ' אֲוִקְרָא רִאֲשִׁי בְּיָמֵינוּ brought R . . . figs as a present; a. fr.—[3] *to be heavy*. Targ. Job XXXIII, 17, v. supra.]

*Ithpa.* יָקָרִי *to become heavy, burdensome*. Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text כִּבְדִּי); a. e.—[Ab. Zar. 46<sup>b</sup> אֲוִקְרִי לִיהַּ חֲלִמּוּדָא ed., Ms. M. גְּמִירָה, v. יָקָרִי.]—2) *to be honored, to honor one's self*. Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46<sup>b</sup> אֲוִקְרִינִי that Abraham be honored through her (at her funeral). Ib. דְּמִיָּקָרִי וְכ' Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28<sup>a</sup> אֲוִקְרִינִי דְּמִיָּקָרִי they desire to be honored by me (by inviting me); a. e.—3) *to rise in value*. B. Kam. 103<sup>a</sup> בִּירוֹחָא אֲוִיִּי flax grew dearer. Ber. 5<sup>b</sup>; a. e.

יָקָר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored*. Tosef. B. Kam. IX, 12 הֵי' who is put to shame by a person of high dignity (opp. פְּגוּם).—*Pl.* יָקָרִי, יָקָרִיךָ. B. Bath. 100<sup>b</sup>; Meg. 23<sup>b</sup> (address to mourners) עֲמִידוֹ י' עֲמִידוֹ stand up, dear friends, stand up &c. Men. 44<sup>a</sup> רִמְיָא its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 יָקָרִיךָ R. S. to Kel. III, 5 (ed. יָקָרִיךָ) the heavy earthen vessels used for boiling pitch. —*Fem.* יָקָרָא, *pl.* יָקָרָא. Keth. 106<sup>a</sup>; Snh. 43<sup>a</sup> וְכ' נְשִׂים יָקָרָא in Jerusalem.—V. יָקָרִי.—2) (noun) *precious object, prize; choice*. Gen. R. s. 67 (ref. to Prov. XII, 27) יָקָרִי שֶׁל עוֹלָם וְכ' in order that Jacob





**יִרְבֵּעַם** (b. h.) pr. n. m. *Jeroboam*, 1) J. ben Nebat, the first king of Israel. Ber. 35<sup>b</sup>. Snh. X, 2 (90<sup>a</sup>); a. fr.—2) J. ben Joash, king of Israel. Pes. 87<sup>b</sup>. Yeb. 98<sup>a</sup>.

**יָרַד** (b. h.) *to move about, run; esp. to go down; to enter; to leave*. Tanh. B'huck. 5 (ref. to יִרְדָּה, Jud. XI, 37) ... עוֹלִים לְהִרִים ... does one go down on the mountains, do not men go up to &c.?<sup>?</sup>; ib. (ואֵלֶךְ) give me leave that I may go down to the court-house; Yalk. Jud. 67. Men. 109<sup>b</sup> לֹא כִּי לֵה כֹּה (Shimei) who was not permitted to enter into it (the office) became so jealous, לֹא כִּי לֵה כֹּה how much more so is he who once has entered it (and is to be ousted). Ib. כֹּל כִּי לֵה כֹּה לֵה כֹּה whoever would ask me to resign it (the office), I would throw at him &c.—Taan. 8<sup>b</sup> יִרְדָּה it rains. Ib. 8<sup>a</sup> אֵין גְּשָׁמִים יִרְדָּה וְכִי the rain falls only for the sake of the men of faith. Cant. R. to I, 2<sup>b</sup> מִן מֵי יוֹרֵדִין as the water (rain) comes down in drops. — *to take possession of, seize, administer property*. B. Mets. 38<sup>b</sup> שְׂבוּיִם לֵה דִּיּוֹרֵךְ he who takes possession of the property of captives. Tosef. Keth. VIII, 2, sq.; a. fr.— *to be compelled to leave an estate, to become poor* (cmp. יִרְדָּה). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64<sup>b</sup>; a. fr.— *a sacrifice of higher or lesser value according to pecuniary conditions* (Lev. V, 6—11). Shebu. 21<sup>a</sup>. Hor. II, 7 (9<sup>a</sup>); a. fr.—[For other idiomatic uses, v. יִרְדָּה].—Part. pass. יִרְדָּה q. v.

**יִרְדָּה** *to let down, bring down; to lower*. Taan. 8<sup>a</sup> כִּי הָיָה שְׁמַיִם ... ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain. Lev. R. s. 1 אֵת הַתּוֹרָה מֹשֶׁה יָרַד Moses is surnamed *Yered* (I Chr. IV, 18) because he brought down the Law; שֶׁ הָאֵל הֵבִיאוֹ אֵת הַשְׁכִּינָה וְכִי they did not remove him from his position. Sot. 13<sup>b</sup> (ref. to Gen. XXXIX, 1) הָיָה אֵלֶּה הָיָה שֶׁהָיָה read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions.—Y. B. Kam. IV, 4<sup>b</sup> top he drove them out of their estates (cmp. Bab. ib. 38<sup>a</sup>); a. v. fr.— *to appoint as administrator*. B. Mets. 38<sup>b</sup> שְׂבוּיִם קָרוֹב לֵה שְׂבוּיִם we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.— *neither raises nor lowers, i. e. has no effect or influence*. Hull. 45<sup>b</sup>. Gitt. 52<sup>a</sup>, a. e. הַחֲלֹמֶה לֹא מַעֲלִין וְלֹא מוֹרִידִין dreams must not be regarded. Men. V, 6, a. e. מוֹרֵד וּמוֹרֵד moves upward and downward.—[Tosef. Par. IX (VIII), 6 שְׂבוּיִם מוֹרֵד, v. מוֹרֵד, מוֹרֵד, v. מוֹרֵד].

**יִרְדִּינֹן**, Ex. R. s. 23, corrupt. of יִרְדִּינֹן, v. יִרְדִּינֹן. —[Y. Dem. I, 22<sup>b</sup> top some ed., v. יִרְדִּינֹן.]

**יִרְדָּה** (b. h.) pr. n. *Jordan*, the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55<sup>a</sup>, v. יִרְדָּה; a. fr.—Y. Sabb. IV, end, 7<sup>a</sup> סִפִּינֵי הַיָּם Jordan boats which are loaded on dry land and let down into the river.— *כיפּה*, v. כיפּה.

**יִרְדָּה**, **יִרְדָּה** ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55<sup>a</sup>, v. יִרְדָּה.

**יִרְדָּה**, v. יִרְדָּה.

**יִרְדָּה** m. *ferule* (v. Löw Pfl. p. 190). Pes. 39<sup>a</sup> מֵרֶזֶק (מֵרֶזֶק) mar, that is *y'roar*; [for Var. lect. v. Rabb. D. S. a. l. note] [Syr. יִרְדָּה, P. Sm. 1630.]

**יִרְדָּה** m., **יִרְדָּה** f. (יִרְדָּה) *low, common, of little value*. Cant. R. to I, 2<sup>b</sup> שְׁכָלִים הֵם the commonest of vessels (earthen); (Taan. 7<sup>a</sup> פְּחוּתָה, Sifré Deut. 48 גְּרִיעָה). Y. B. Mets. V, beg. 9<sup>c</sup> כָּל הַיָּם מִחֲבִירֵי וְכִי the less valuable metal is in exchange considered the coin, the more valuable is the merchandise. Pesik. R. s. 13 מִכָּל הַשְּׂבָבִים the lowest of the tribes (Joseph, being a slave). Lam. R. to IV, 2 אִשָּׁה (אִשָּׁה) a wife of a lower position than himself. Ex. R. s. 30 לֵה שְׂבָאוֹמוֹת וְכִי do you desire to connect yourself with the lowest of all nations (Israel)?; a. fr.—*Pl.* יִרְדָּה, יִרְדָּה, יִרְדָּה. Pesik. R. l. c.

**יִרְדָּה** I, **יִרְדָּה** m. [prob. to be read: יִרְדָּה; v. יִרְדָּה a. יִרְדָּה] *white spot in the eye (leucoma)*. Sabb. 78<sup>a</sup> יִרְדָּה ed. (Ar. יִרְדָּה; Ms. O. יִרְדָּה; Tosef. ib. VIII (IX), 8 יִרְדָּה ed. Zuck., Var. חוֹרֵד, חוֹרֵד, Rashi to Sabb. l. c. quotes יִרְדָּה).

**יִרְדָּה** II (יִרְדָּה) c. (v. next w.) *garod*, a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. חֲסִידָה וְכִי יִרְדָּה).—*Pl.* יִרְדָּה, יִרְדָּה. Tosef. Kil. V, 8 הַיָּם וְהַנְּעִמִית וְכִי (Var. הַיָּם וְהַנְּעִמִית) the y. and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31<sup>c</sup> bot. הַיָּם וְהַנְּעִמִית (some ed. יִרְדָּה).—[Ab. Zar. 11<sup>b</sup> יִרְדָּה, Ms. M., v. יִרְדָּה.]

**יִרְדָּה** (יִרְדָּה) ch. (v. P. Sm. 1630) 1) same. —*Pl.* יִרְדָּה, יִרְדָּה. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere יִרְדָּה; h. text יִרְדָּה).—Targ. Job. XXX, 29 יִרְדָּה ed. Lag. (Var. יִרְדָּה). Targ. Ps. LXXIV, 14 לִירְדָּה (ed. Lag. לִירְדָּה, h. text לִירְדָּה).—2) *wild ass* (יִרְדָּה, יִרְדָּה). Targ. Jer. II, 24 כִּירְדָּה (ed. Lag. כִּירְדָּה, h. text כִּירְדָּה, v. Rashi a. l.). Keth. 49<sup>b</sup> יִרְדָּה וְכִי ed. (Ar. יִרְדָּה) a *garod* gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children. Snh. 59<sup>b</sup> נֹאֵלֶה יִרְדָּה thou howling y. (talking out of the way; Yalk. Gen. 14 חֲסִידָה שֹׁטֵה h.).—*Pl.* as ab. Targ. Jer. XIV, 6 (ed. Lag. יִרְדָּה; h. text יִרְדָּה). Targ. Y. I Deut. XXXII, 10 שִׁירְדָּה (ed. Amst. יִרְדָּה, corr. acc.). Targ. Is. XIII, 22 יִרְדָּה (in connection with חֲסִידָה, ed. Lag. יִרְדָּה; h. text יִרְדָּה).—*Fem. pl.* יִרְדָּה. Lam. R. to IV, 3 (ref. to יִרְדָּה, ib.) אֵילִין יִרְדָּה מִסּוּחֵי פְּרִיסִין וְכִי (ib., תַּנִּין וְכִי) those *garuds* (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.; [diff. interpret. of the verse in Tanh. B'huck. 3, ed. Bub. 5.]

**יִרְדָּה**, v. יִרְדָּה.



XXXII, expl. חרשי, II Sam. XXIV, 6 בית י' — Tosef. Bekh. VII, 4 איהו ירדן מבית ירהו ולמטה (ed. Zuck. Bekh. 55<sup>a</sup>) the real Jordan is from B. Y'reho and down; Bekh. 55<sup>a</sup> אין ירדן אלא מבית ירהו וכו'.

יֹמֵא דִּי- ch. (=h. יָרַח a. יָרַח) moon; month. — or י' (sub. ירש) the first day of the month, New-Moon-Day. Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr.—Targ. O. Deut. XXI, 13 ירח יומין (חלואה תרין).—Lev. R. s. 29; Pesik. R. s. 40 (ref. to חשביני Lev. XXIII, 24) 86<sup>b</sup> in the month of oaths (Gen. XXII, 16). Sabb. 86<sup>b</sup> the New-Moon was declared on the first day of the week. Ib. פליגי בקביע די they differ as to the day on which the New Moon was declared. Bets. 4<sup>b</sup> and now that we know the time of the New Moon (by fixed calendar); a. fr.—Pl. תרתי, תרתיא, תרתינן. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr.—R. Hash. 20<sup>a</sup> as to the other months (than Nisan and Tishri). Y. ib. II, 57<sup>d</sup> bot. Macc. 23<sup>b</sup>; a. fr.—R. Hash. twelve months (forming) a year, twelve months from date. B. Mets. 16<sup>b</sup>; 35<sup>a</sup>. Ab. Zar. 8<sup>b</sup>; a. e.

יָרַח a. ירהו. v. ירחו.

יָרַח־נָאֵה m. (denom. of יָרַח) versed in the regulation of the lunar year, Yarhinaah, surname of Samuel, the Babylonian scholar (v. R. Hash. 20<sup>b</sup> top). B. Mets. 85<sup>b</sup> Samuel Yarhinaah was the physician of Rabbi.

יָרַח (b. h.; cmp. I אָרַי) to permeate, penetrate; to shoot forth. Nidd. 43<sup>a</sup>; Hag. 15<sup>a</sup> [read:] שאינו כל ... שאינו מוליד (Ms. M. 2 אִינוּ מוֹלִיד) יורה כוח אִינוּ מוֹלִיד (Ms. M. 2 אִינוּ מוֹלִיד) a spermatie emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65<sup>a</sup> כוח לה בִּי קיימא לה she can feel it whether the emission is permeating &c. Sifré Deut. 42 יורה שמימין the rain is called yoreh (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6<sup>a</sup> יורה בנחה to throw spears with both hands; v. infra.

Hif. יורה (1) to permeate. Sifré I. c. הארץ pervades and satisfies the earth and gives her drink down to the deep (Taan. l. c., Yalk. Deut. 863 only שמימין).—[Y. Maasr. I, 49<sup>a</sup> top משוירי read: בשמימין, v. מְיָרֵחַ a. יָרַח] 2) to point, aim at, shoot, cast. Lam. R. to I, 18 הורו בו שלש three hundred arrows did they shoot into his body; Y. Kidd. I, 61<sup>a</sup> bot. יורי (read: יורי or הורי; Kal). Yalk. Gen. l. c. (fr. Midr. Vayisu) הורה מורה חניתות וכו' he threw spears with both hands &c. Ex. R. s. 3 (ref. to יוריהו, Ex. IV, 12) I shall shoot my words into thy mouth like an arrow; a. fr.—3) to point out, to direct, teach, instruct; to decide. Hor. I, 1 הורו ב"ד וכו' if a court has (through error) directed to transgress one of the commands &c. Ib. 2 ה' ב"ד וירעו וכו' if a court has given a decision and finding out its mistake reversed it. Yeb. X, 2 הוריקה ב"ד.

if a court instructed her that she may marry again. Ber. 31<sup>b</sup>; Erub. 63<sup>a</sup> whoever decides a law-point in the presence of his teacher. Ab. V, 8 who decide in religious matters against the law (by means of sophistry). Sabb. 19<sup>b</sup> וכו' decided in agreement with the opinion of &c.; a. fr. [Erub. 65<sup>a</sup> (a citation, from Sirach X, 26?; v., however, Tabb. D. S. a. l. note 70) אל יורה he who is in trouble, should give no opinion—applied by analogy to prayer in an unsettled condition of mind.]

יָרַי, Af. יורה, same, to teach. Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4. — Sabb. 19<sup>b</sup> וכו' there was a student who decided ... in favor of R. S.'s opinion. Y. Maasr. I, 49<sup>a</sup> ה' אָרַי, v. אָרַי I.

יָרַי, a word in a charm formula, beginning with q. v. שְׁבִיבִי.

יָרַיָה, v. יָרַיָה.

יָרַיָה m. (יָרַי) meeting-place, market, annual fair generally dedicated to a deity. Ab. Zar. 11<sup>b</sup> כבי בכי ירור, ירור (Ms. M. 2 אִינוּ מוֹלִיד) a market-place (with the idol) at Baalbek, at Acco (v. נְבִיכָה). Ib. 13<sup>a</sup> של ב' one who deals at a fair of gentiles. Ib. של עכו"ם וכו' one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39<sup>b</sup>; bot. (only) ירירי, ירירי, ירירי. Pl. ירירי. Gen. R. s. 47; a. fr.—Pl. ירירי. Y. l. c. 39<sup>d</sup> top ג' י' הן וכו' there are three (Palestinean) fairs, that of Gaza &c.; Gen. R. l. c.—Ib. s. 67; Yalk. Gen. 115 [read:] thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

יָרַיָה I m. ch. same. Y. Ab. Zar. I, 39<sup>d</sup> top ירירי של בושנה. [Ib. ירירי של בושנה, v. preced.]

יָרַיָה II f. (יָרַי) going down, fall, decline, degradation. rain-fall. Y. Ber. IX, 14<sup>a</sup> top; a. fr.—Zeb. 53<sup>a</sup> הורו בן הכבש ירירי his descent from the inclined plane (v. פֶּקֶשׁ). Y. Hor. III, beg. 47<sup>a</sup> ה' הוא לו' his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 שריחו came to him from his brothers' side. Lev. R. s. 29 ירירי as for these (nations) decline is in store; a. fr.—Pl. ירירי. Cant. R. to I, 1 ירירי שלמה ג' Solomon had three declining periods of his power.

יָרַיָה f. (יָרַי) shooting. Yalk. Gen. 133 (fr. Midr. Vayisu) ירירי (not ירירי) shooting of arrows and stones from catapults.

יָרַיָה, v. יָרַיָה.

יָרַיָה, v. יָרַיָה.

יָרַיָה, v. יָרַיָה.

יָרַיָה f. (b. h.; cmp. יָרַי) tent-cloth, curtain. Ohol. VIII, 1; a. fr.—Pl. ירירי. Ib. XV, 4 שחצו.

א' או ב' . . . a room which has been divided off by boards or curtains. Tanh. Trumah 9. Ex. R. s. 50; a. fr.—Trnsf. a writing sheet containing several columns of writing and being part of a scroll. Treat. Sofrim II, 6 אין פוחתין ב' a sheet of a Torah scroll must have no less than three and no more than eight columns. Ib. 5 קטנה ר' קטנה he may have for that column a special small sheet. Men. 30<sup>a</sup>. Tosef. Sabb. VIII (IX), 13; a. fr.—Pl. as ab. Sabb. 11<sup>a</sup> אם . . . ושמים ר' וכ' if all waters were ink . . . , and the heavens sheets &c., v. חלל III. Tosef. Yad. II, 10; a. fr.

**יריעתא, יריעתא** ch. same, *curtain, hanging*. Targ. Ex. XXVI, 2; a. fr.—Pl. יריעתא, יריעין. Ib. 1, sq.; a. fr.

**יריקה** v. ירק.

**ירית** v. ירת.

**ירך** constr. ירך f. (b. h.; cmp. ארך) [*length-side*]. 1) *haunch, thigh*, i. e. "the thick and fleshy member which commences at the bottom of the spine and extends to the lower leg (שוק)" (Ges. H. Diet. s. v.). Hull. VII, 1 שילח ארם applies to the right leg. Ib. 2 של ימין one may send to a gentile a haunch with the nervus ischiadicus (v. יקר) in it. Sot. 11<sup>b</sup>; Ex. R. s. 1 מכאן ר' a leg on one side, and a leg on the other, and the potter's mould between; a. fr.—Y. Pes. VII, beg. 34<sup>a</sup> R. J. . . . wants the Passover lamb roasted like a thick (stuffed) thigh.—*descendants*. B. Bath. VIII, 2 כל יוצאי יריכו של בן וכ' all direct descendants of the (deceased) son (male heir) have the precedence to the daughter (the decedent's sister); a. fr.—Du. ירכים. Tosef. Ohol. III, 4, sq.—Pl. יריכוהו. Sot. l. c.; Ex. R. l. c. (expl. באבנים . . . ירכיה . . . כאבנים . . . when a woman is about to give birth, her thighs grow cold like stones.—2) *side*. Gen. R. s. 69, v. ירד. Meg. 13<sup>a</sup> ב' . . . אשה a woman is made jealous only by the side of another woman (rival). 3) *the perpendicular stroke of a letter, leg*. Y. Meg. I, 71<sup>c</sup> top א ה' the leg (stroke on the left side) of the *He*; ib. קטנה ר' a small indication of it. Ib. קטנה ר' . . . אם גורדו if he erases the (blotted letter *Gimmel*) and there remains a slight leg (indication of the vertical stroke connecting the head of the *Gimmel* with its foot).—Pl. as ab. Gitt. 20<sup>a</sup>, v. ירק. Sabb. 138<sup>b</sup> אחת מ'כוכותיה a portable stove one of whose legs is off.

**ירך, ירכא, ירק** ch. same. Targ. O. Num. V, 22 ירך ed. Berl. (Mss. ירכא, ירק; ed. ירכין pl.). Ib. 21. Targ. Ex. I, 5; a. fr.—Gen. R. s. 78 מ'כא על ירכיה (not limping on his thigh; a. e.—Pl. ירקן, ירכין. Targ. Ex. XXVIII, 42; a. e.—[B. Bath. 4<sup>b</sup>, v. ירכי.]

**ירכינא** m. same.—Pl. ירכינין. Targ. Y. Num. V, 22 (some ed. ירכינא). Ib. 21 ירכינא (ed. Amst. ירכינא).

**ירמוך** pr. n. *Yarmukh, Hieromax*, a river emptying into the Jordan below Lake Tiberias. Par. VIII, 10.

**ירמטיא, ירמטיה** pr. n. f. *Yarmatia*. Arakh. V, 1 (19<sup>a</sup>); Tosef. ib. III, 1 ירמטיא.

**ירמיהו, ירמיה** (b. h.) pr. n. m. *Jeremiah*, 1) J. the prophet. Pesik. Dibré, p. 114<sup>b</sup> ר' ים יה he is named J., because in his days the Lord (Shekhinah) moved from place to place; Yalk. Jer. 257 ר' ים יה. Ib. . . . שבימיו ר' he is called J., because in his days the Temple became deserted; Koh. R. beg., v. ירימיה. Meg. 14<sup>b</sup>. Snh. 95<sup>a</sup>; a. v. fr.—ר' (ספר) the Book of Jeremiah. B. Bath. 14<sup>b</sup>.—2) name of several Amoraim, esp. R. J., pupil of R. Zera. Ib. 23<sup>b</sup> ר' וכל ר' אפקיה ל' ר' for this (burlesque question) they ejected R. J. from college. Ib. 135<sup>b</sup> עיילוהו R. J. upon this (reply) they reinstated R. J.—Y. M. Kat. III, 81<sup>d</sup> bot.; a. fr.—V. Fr. M'bo p. 108<sup>a</sup>; 118<sup>b</sup>.

**ירנקא** Ab. Zar. 30<sup>a</sup>, v. ירקוניא.

**ירסא** Targ. Ps. LVIII, 5 Ms.=אירסא, v. ארס ch.

**ירע** Hof. הורע, Hof. הורע, v. רעע.

**ירע** Pa. הירע, Ithpa. אהירע, v. רעע.

**ירענא** m. *an alkaline plant*, used as soap. Tosef. Shebi. V, 6 (El. Fuld: ירעין.—Pl. ירענין. Y. ib. VII, beg. 37<sup>b</sup> ירעין; Sabb. 90<sup>a</sup>; Nidd. 62<sup>a</sup> לענין, לענין; El. Fuld. to Tosef. l. c. לענין).

**ירק I** (b. h.) *to spit*, v. רקס.

**ירק** ch. same. Targ. Y. Deut. XXV, 9 יריוק.—Yeb. 39<sup>b</sup> and she spat before him &c. (Y. ib. XII, 13<sup>a</sup> top ירקת).—V. רקס.

**ירק II** (b. h.) *to be light-colored, pale, green, yellow*. Hof. הירק 1) *to become green, pallid, pale*. Sot. III, 4 her face grew pale (sickly); Sifré Num. 8; Tosef. Sot. III, 3; a. fr.—2) *to make pale, cause to fade*. Ber. 44<sup>b</sup> כל ירק ד' מוריק vegetable eaten raw makes pale. Gen. R. s. 13 (ref. to ארקא, Jer. X, 11) שדיא מורקת the earth is called *arka*, corresponding to the season of Tebeth which causes her fruits to fade.—3) *to make shine* (like gold, bronze &c.; cmp. ירקק Ps. LXVIII, 14). Ib. s. 43; Yalk. Gen. 73 (ref. to ירק, Gen. XIV, 14) ב'כלי זין he made them glisten with armor; ד' ב'כלי זין he made them bright with jewels; ב'פרשת שומרים דוריקן he made them bright (courageous) by reading the section (Deut. XX, 1—9); Ned. 32<sup>a</sup> ב'דוריקן ב'דוריקן (Var. ב'דוריקן) ה' פנים כנגד.—(ירק) *to turn a brazen face against, to defy, oppose*. Gen. R. l. c.; Yalk. l. c. ה' ד' פנים כנגד.—(ירק) they opposed Abraham. Ib. ו'וכ' Abraham defied them.

**ירק** Af. אוריק same, *to become pale &c.* Targ. Y. Num. XXXI, 18 אפ'ה מוריקן her face grew pale. Targ. Ps. CXIII, 9 מוריקן looking pale (with envy; Ms. מוריקן, v. ירוק).

**ירק** m. (b. h.; preced. wds.) *green, herb*. Peah III, 4, v. מ'לפן. Maasr. IV, 5, v. יר. Ib. ירקת פטור its herb (foliage) is exempt from tithes. Ber. 36<sup>a</sup> הוא ר' מין ר' it is a species of herb, opp. אילן; a. fr.—Pl. ירקיה. Ib. VI, 1. Pes. II, 6 ואלו ר' וכ' and these are the (bitter) herbs which may be used as *maror*. R. Hash. I, 1 ל'ל'גיה ו'ל'גיה.

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—ירקות המור (Var. ירקות, ירקות, ירקות) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pfl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish*. Y. B. Mets. II, beg. 8<sup>b</sup>, opp. to לכיס (v. ירקא).

**ירקא** ch. 1) same, *herb*. Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85<sup>a</sup> (prov.) ירקא לביית י' שקול Ms. M. (Ms. L. למח, ed. למחא) to Herbtown carry herbs.—*Pl.* ירקין, ירקין, ירקין. Targ. Y. Ex. XV, 19 (ed. Amst. ירקין). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20<sup>a</sup> י' משום on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green*. Targ. Job XXVIII, 19 מרגלא (h. text פטדה, v. ירקן).—*Pl.* ירקין, *fem.* ירקן. Targ. Esth. I, 6.—Targ. O. Lev. XIV, 37 (Y. ירקן), v. ירקא.

**ירקומי**, ירקמי, v.

**ירקון** m. (b. h.; preced. wds.) 1) *jaundice*. Ber. 25<sup>a</sup>... מביא י' causes jaundice. Sabb. 33<sup>a</sup> י' לשנאתהם a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew*. Taan. III, 5 (some comment.: 'a human disease'). Keth. 8<sup>b</sup>.

**ירקנא**, ירקנא ch. same, 1) *jaundice*. Targ. Jer. XXX, 6.—2) *mildew*. Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 ירקנא; a. e.

**ירקנא** m. (v. ירק) 1) (sub. דמר) *a wine flavored with herbs*. Ab. Zar. 30<sup>a</sup> מר י' Ms. M. (ed. ירנא) bitter wine, that is *y'rakona*.—2) pl. ירקונין, v. ירקנא.

**ירקן** m. (preced. wds.) *a greenish jewel*. Targ. O. Ex. XXVIII, 17 (ed. Berl. 'י); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פטדה).—*Fem.* form. ירקתא, ירקתא. Targ. Y. Ex. I, c.

**ירקנא** m. 1) *mildew*, v. ירקנא.—2) pl. ירקנין, *herbs*. v. ירקנא.

**ירקרוקת**, v. ירקא.

**ירקריקא** m. (v. next w.) name of an *unclean bird*, supposed to be the *gier-eagle*. Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רחם, רחם; Y. שרקא).

**ירקרק** m. (b. h.; preced. wds.) *pale-colored, greenish*. Tosef. Neg. I, 5; Y. Succ. III, 53<sup>d</sup> י' שבירוקים which of the green colors is called *y'rakrak*? Ans. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) י' ירוק שבירוקים *y.* means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. I, c. שבירוקים י' the palest of &c. Tosef. ib. V, 5; a. fr.—*Fem.* ירקרקת. Meg. 13<sup>a</sup> י' היהת (Ms. O. היהת כהרסה) אסתר י' היהת Esther was of a greenish complexion (like a myrtle).

**ירקתא**, ירקן, v.

**ירש** (b. h.) [to enter into, take the place of,] to conquer; to take possession, to succeed, inherit. Gen. R. s. 11, end

י' had his worldly share assigned to him with limitation. Ib. s. 44 לירשני to be my heir. B. Bath. VIII, 5 לא ירש וכ' . . . this man, my son, shall not be an heir with the rest of his brothers. Ib. ירשני my daughter shall be my heiress. Ib. לירשני entitled to succeed him. Ib. IX, 1 (139<sup>b</sup>) ירשני (Bab. ed. ירשני) the sons take possession of the estate; a. fr.—V. ירש.

*Hif.* ירש 1) *to cause to inherit, to leave* by will or by the law of succession; *to transmit*. Ib. 119<sup>b</sup> מירשני they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47<sup>a</sup> אין אדם מירשני שבועה לבניו a man cannot transmit an oath to his sons, i. e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43<sup>a</sup>; Kidd. 16<sup>b</sup> אין אדם מירשני זכות ברוי וכ' a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell מירשני ועל עצמו over himself (the heir) and his ancestors; a. fr.—2) *to drive out, dispossess*. Sifre Deut. 51 לא הורשת סמוך (the Jebusite) who is near thy palace thou hast not driven out; a. e.

**ירית**, ירית ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) יריתן they shall succeed to thy dowry (פדויה); B. Bath. 131<sup>a</sup>. Yoma 72<sup>b</sup> לא ייריתן, v. יריתן. Cant. R. to VII, 7 ירית, v. ירית I. Gen. R. s. 44 ירית, v. ירית I. Y. Kidd. I, 61 ירית, v. ירית; a. fr.

*Af.* ירית *to bequeathe, leave, give possession*. Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131<sup>a</sup> בר ארית one likely to make a will (a sick person). B. Mets. 16<sup>a</sup> ארית if he willed it away; a. e.

**ירתא**, v. ירתא.

**ירתא**, ירתא, v. ירתא.

**ירת** f. (preced. wds.) *heirloom, legacy*. Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21<sup>d</sup> י' left a legacy to &c.

**יש** m. (b. h.; cmp. איש) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39<sup>b</sup>; Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup> (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are*, v. אית. Ber. VI, 4 יש ביניהם וכ' if there is among them one species &c. Peah VIII, 8 מי שיש לו יש he who possesses &c. Hag. 14<sup>b</sup> יש נאה דורש וכ' many a one preaches well but does not act well; a. v. fr.—יש (abbr. י'') some say (anonymous authority). Hor. 13<sup>b</sup> ולר' נתן י' the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93<sup>b</sup> וי' א' א' א' א' and some say, he must indemnify him also for carrying the seed out; י' א' who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—יש *he is, it is*. Kidd. I, 10 כל ש' במקרא וכ' whoever is (engaged) in the study of the Bible &c. Hag. 4<sup>b</sup> כל ש' בביאה וכ' whoever is bound to visit the Temple, is also bound &c., v. י' א' א' *she is, it is*. Kidd. 48<sup>a</sup>, a. fr.—יש *she is, it is*. Kidd. 48<sup>a</sup>, a. fr.—יש the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אלא בסוף. . . . אינה the obligation takes effect only when the work is finished; a. fr.

**יָשַׁב** (b. h.) 1) *to sit down, rest; to dwell, remain; to be inactive*. Macc. III, 15 'וכ' עבר ולא **יָשַׁב** כל whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 39<sup>b</sup>.—Erub. 100<sup>a</sup> עדיף **יָשַׁב** ואל תעשה עדיף 'sit and do nothing', i. e. not to act in doubtful cases, is better, opp. **קום**. Ber. 20<sup>a</sup> **יָשַׁב** ואל תעשה שאני with an omission it is different. Tosef. Snh. VII, 8 להם **יָשַׁבו** . . להם **יָשַׁבו** and they must not sit down until he says to them, Be seated; Hor. 13<sup>b</sup>; Y. Bicc. III, 65<sup>c</sup> bot.—Y. Dem. II, 23<sup>a</sup> top בישיבה **יָשַׁב** who has a seat in the scholars' meetings. Snh. 10<sup>b</sup>; Tosef. ib. II, 1 **יָשַׁב** אחר אומר **יָשַׁב** if one is in favor of sitting (holding deliberation in court). Zeb. II, 1 **יָשַׁב** in a sitting position. Ber. 23<sup>b</sup> מ' **יָשַׁב** בח' one of the attendants at college, those placed at street corners (traders, idlers). Gen. R. s. 75 קרנות **יָשַׁב** (corr. קרנות) sitting in chariots; a. v. fr.—2) *to be settled* (v. **יָשַׁב**), *be inhabited*. Num. R. s. 4 **יָשַׁב** גבעה Gibeah and Kiryath Jearim were settled at the same time.—Erub. 86<sup>a</sup> (ref. to Ps. LXI, 8) **יָשַׁב** אימתי יושב עולם לפני **יָשַׁב** (Rashi a. Ar. **יָשַׁב**) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in Rashi: v. infra).

**יָשַׁב** Pi. **יָשַׁב** 1) *to settle, put in place, to arrange evenly*. Y. Sabb. XII, beg. 13<sup>c</sup> **יָשַׁב** את האבן **יָשַׁב** the builder that placed a stone on top of the row (v. **יָשַׁב** I). Ib.<sup>d</sup> top; Y. Pes. VIII, 33<sup>b</sup> top **יָשַׁב** בידו **יָשַׁב** because it is like settling the web with one's own hand. Lev. R. s. 37 [read:] **יָשַׁב** **יָשַׁב** להם סבלותם **יָשַׁב** he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. **יָשַׁב** **יָשַׁב** thou art designated to settle and explain to my children their vows &c. Ex. R. s. 31 (ref. to Ps. LXXI, 8, v. supra) **יָשַׁב** עולם **יָשַׁב** make thy world evenly balanced (as to property); Tanh. Mishp. 9 **יָשַׁב** עולם **יָשַׁב** (read: **יָשַׁב**). Ex. R. s. 52 **יָשַׁב** **יָשַׁב** they knew not how to put its parts together; a. fr.—Transf. *to set the mind at ease, to quiet*. Sabb. 87<sup>a</sup> **יָשַׁב** **יָשַׁב** **יָשַׁב** Ms. M. (ed. **יָשַׁב**) words which quiet the mind of man &c.; Gen. R. s. 80 **יָשַׁב** **יָשַׁב** **יָשַׁב** Y. Pes. V, end, 32<sup>d</sup> (expl. **יָשַׁב**, II Sam. VII, 18) **יָשַׁב** **יָשַׁב** he quieted his mind for prayer; a. e.—2) *to settle, cultivate, populate*. Ber. 58<sup>b</sup> . . . **יָשַׁב** Ms. M. (ed. **יָשַׁב**) the Lord will again people it. Sot. 22<sup>a</sup> **יָשַׁב** **יָשַׁב** cultivators of the world.—Part. pass. **יָשַׁב**, f. **יָשַׁב** a) *seated*. Meg. 21<sup>a</sup>. Y. Gitt. VII, 48<sup>d</sup> top; a. fr.—b) *sedate, at ease*. Y. Ber. IV, 8<sup>b</sup> bot. **יָשַׁב** **יָשַׁב** his mind is at ease (about his animal); Bab. ib. 30<sup>a</sup> **יָשַׁב** **יָשַׁב** because his mind is not at ease without it. Sifr. Num. 131 **יָשַׁב** **יָשַׁב** . . . **יָשַׁב** the polemarch was experienced and cool-headed; a. fr.

**יָשַׁב** **יָשַׁב** *to seat, place, appoint; to settle*. Yoma 38<sup>a</sup> sq.; Tosef. ib. II, 7 **יָשַׁב** **יָשַׁב** people will finally seat thee in the place which thou deservest. Tosef. Sabb. VI (VII), 17 (among superstitious practices) **יָשַׁב** **יָשַׁב** a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Snh. IV, 4 **יָשַׁב** **יָשַׁב** a seat is assigned to him in the third row. Macc. 10<sup>a</sup> **יָשַׁב** **יָשַׁב** and we must not lay them out except on a river; (Tosef. ib. III

(II), 8, בונין 8).—Tosef. l. c. **יָשַׁב** **יָשַׁב** other people are imported and settled in their place. B. Kam. 16<sup>b</sup> bot. **יָשַׁב** **יָשַׁב** they held scholars' meetings by his grave. Snh. 17<sup>a</sup> **יָשַׁב** **יָשַׁב** none can be appointed members of the Sanhedrin except &c.; a. v. fr.

**יָשַׁב** *Nif. **יָשַׁב** to be inhabited*. Pirké d'R. El. ch. XLIII **יָשַׁב** **יָשַׁב** an inhabited land, settlement; (Koh. R. to I, 15 **יָשַׁב**).

**יָשַׁב**, **יָשַׁב**, **יָשַׁב** 1) *to be settled, colonized*. Ber. 31<sup>a</sup> **יָשַׁב** **יָשַׁב** . . . **יָשַׁב** every land which Adam designated for settlement, has been settled.—2) *to be at ease, to be refreshed, to come to*. Yoma 82<sup>a</sup> **יָשַׁב** **יָשַׁב** if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to **יָשַׁב**, ib.) **יָשַׁב** **יָשַׁב** how much is required for one fainting from hunger (v. **יָשַׁב**) to come to himself again?—Hag. 3<sup>b</sup> **יָשַׁב** **יָשַׁב** after his excitement had subsided. Erub. 65<sup>a</sup> **יָשַׁב** **יָשַׁב** he who remains clear-minded when drinking wine. Kinnim III, 6 **יָשַׁב** **יָשַׁב** the more clear-minded do they become, opp. **יָשַׁב**; a. fr.

**יָשַׁב** ch., **יָשַׁב**, **יָשַׁב**, **יָשַׁב** as preced. **יָשַׁב**. **יָשַׁב**. 2. Ber. 58<sup>b</sup> **יָשַׁב** **יָשַׁב** ed. (Ms. **יָשַׁב**) he saw that he was not comforted.—V. **יָשַׁב**.

**יָשַׁב** (b. h.) *Jeshebab*, name of a priestly division. Tosef. Succ. IV, 28 ed. Zuck. (Var. **יָשַׁב**); Succ. 56<sup>b</sup> **יָשַׁב**. V. next w.

**יָשַׁב** (v. preced.) pr. n. m. *Jeshebab, Y'shebab*, 1) brother and substitute of the Highpriest Ishmael b. Kimhith. Yoma 47<sup>a</sup> (Ms. M. 2 **יָשַׁב**).—2) name of a priestly division, v. preced.—3) a Tannai, contemporary of R. Akiba. Keth. 29<sup>b</sup>. Ib. 50<sup>a</sup>. Hull. II, 4.

**יָשַׁב** (b. h.) pr. n. m. *Jishbi*, a Philistine. Snh. 95<sup>a</sup>; Gen. R. s. 59.

**יָשַׁב** (abbrev. of **יָשַׁב**) pr. n. m. *Jesus* of Nazareth. Snh. 43<sup>a</sup> **יָשַׁב** Ms. M. (ed. only **יָשַׁב**). Ib. 107<sup>b</sup> (represented as a disciple of R. Joshua b. P'rahia, with whom he fled to Egypt); Sot. 47<sup>a</sup>. Ab. Zar. 17<sup>a</sup> **יָשַׁב** **יָשַׁב** I met one of the disciples of J. the Nazarean whose name was Jacob (v. **יָשַׁב** 5); Tosef. Hull. II, 24 **יָשַׁב** **יָשַׁב** (Var. **יָשַׁב**); Ib. 22 **יָשַׁב** **יָשַׁב** and Jacob . . . came to cure him with the name of J. the son of Pantera; Ab. Zar. 27<sup>b</sup> (v. Rabb. D. S. a. l. note 300); Y. ib. II, 40<sup>d</sup> bot. **יָשַׁב** **יָשַׁב** shall I speak a charm to thee in the name of J. the son of Pandera; Y. Sabb. XIV, 14<sup>d</sup> bot. **יָשַׁב** **יָשַׁב** and he whispered to him a charm, in behalf of J. P.; [In Babli editions published under censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 **יָשַׁב** is substituted.]

**יָשַׁב**, **יָשַׁב** m. 1) *settlement, inhabited land*, opp. **יָשַׁב** or **יָשַׁב**; *cultivation, social world, civilization; public welfare*. Koh. R. to I, 15; Ruth. R. to I, 17 **יָשַׁב** **יָשַׁב**

יְשׁוּיָן *f.* (יְשַׁב) 1) *sitting, rest.* Hag. 15<sup>a</sup> . . . למעלה לא עמידה ולא יוכ' Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69<sup>b</sup>, a. fr. בעורה אין י' none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. בכל מקום שאחה מוצא י' וכ' wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106<sup>a</sup> ישיבהא זו היא עמידה this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—2) *settlement, dwelling.* Kidd. 37<sup>a</sup>, a. e., v. ירושה. Keth. 110<sup>b</sup> ישיבת כרבים a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court.* Yoma 28<sup>b</sup> לא פרישה an elder and member of council. Ib. פרישה בר' they (our early ancestors) were never without council (a representative body). Pes. 119<sup>a</sup> top בר' המכיר... בר' who knows his colleague's place in meetings; . . . המקבל בר' who greets his colleague in meetings with kindness. Ber. 57<sup>a</sup> ראש בר' presiding officer. Y. Ber. IV, 7<sup>d</sup> top ומינו בר' they elected R. El. . . (president) in regular session. Ib. בר' they installed him as president. B. Bath. 120<sup>a</sup> בר' חק' in court or college give the preference to learning, in social entertainment to age; a. fr.—של בר' has been summoned before divine justice (is dead); a. fr.—*Pl.* ישיבותא Koh. R. to I, 8 הללו טועות וכ' it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, טועים). Y. Sabb. X, 12<sup>c</sup> bot. י' אבא עומדות מה שלא שמעתי I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78<sup>d</sup>; a. fr.

יְשׁוּיָן, v. יְשׁוּיָן.

יְשׁוּיָן *m.* (יְשַׁן) *allowing to dry up, leaving unused.* Tosef. Ab. Zar. VIII (IX), 3 וכמה ישינן (ib. Toh. XI, 16 how long must they remain unused?

יְשׁוּיָן (b. h.) pr. n. m. *Jeshua*, 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. ירושה. Y. M. Kat. III, 82<sup>c</sup> ירושה.—Tosef. Hull. II, 22; 25; v. ירושה.—2) (sub *משמר*) *the priestly division of Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7—18). Pesik. Haomer, p. 69<sup>b</sup>; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] הן המימות בזמן שיש י' when are the seven weeks between Pass-over and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhaniah are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for פְּדִיָּה; v. בָּן. B. Kam. 80<sup>a</sup>.

יְשׁוּיָן *f.* (b. h.; יְשַׁע) *redemption, help.* Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5<sup>a</sup> של הקב"ה the salvation by the Lord; a. fr.

יְשַׁם (b. h.; cmp. שַׁם) *to spread, stretch.*—V. יְשַׁם.

*Hif.* יְשַׁם *to stretch forth, to hand, reach.* Hull. 140<sup>b</sup> if one put his hand forth into a nest and cut there. Ab. Zar. 6<sup>b</sup> לא יְשַׁם וכ' one must not hand a cup of wine to a nazirite &c. Ib. לא . . . קחני לא יושע it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'lih. p. 167<sup>b</sup>; Yalk. Num. 744 ה' הוסיף offered myrtles, i. e. *asked pardon*; a. e.

יְשַׁם *ch., Af.* אֲשַׁם same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74<sup>d</sup> top גי reaching forth for a Chaldaic version from between the (Hebrew) book.

יְשַׁם (b. h.) pr. n. m. *Jesse*, father of king David. Ber. 58<sup>a</sup>. Pes. 119<sup>a</sup>; a. fr.

יְשַׁם *f.* (יְשַׁב) 1) *sitting, rest.* Hag. 15<sup>a</sup> . . . למעלה לא עמידה ולא יוכ' Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69<sup>b</sup>, a. fr. בעורה אין י' none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. בכל מקום שאחה מוצא י' וכ' wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106<sup>a</sup> ישיבהא זו היא עמידה this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—2) *settlement, dwelling.* Kidd. 37<sup>a</sup>, a. e., v. ירושה. Keth. 110<sup>b</sup> ישיבת כרבים a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court.* Yoma 28<sup>b</sup> לא פרישה an elder and member of council. Ib. פרישה בר' they (our early ancestors) were never without council (a representative body). Pes. 119<sup>a</sup> top בר' המכיר... בר' who knows his colleague's place in meetings; . . . המקבל בר' who greets his colleague in meetings with kindness. Ber. 57<sup>a</sup> ראש בר' presiding officer. Y. Ber. IV, 7<sup>d</sup> top ומינו בר' they elected R. El. . . (president) in regular session. Ib. בר' they installed him as president. B. Bath. 120<sup>a</sup> בר' חק' in court or college give the preference to learning, in social entertainment to age; a. fr.—של בר' has been summoned before divine justice (is dead); a. fr.—*Pl.* ישיבותא Koh. R. to I, 8 הללו טועות וכ' it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, טועים). Y. Sabb. X, 12<sup>c</sup> bot. י' אבא עומדות מה שלא שמעתי I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78<sup>d</sup>; a. fr.

יְשׁוּיָן *m. pl.* (יְשַׁן; cmp. יְשַׁם) [*balance-holders,*] *anchor, ballast-stones.* Tosef. B. Bath. IV, 1 ed. Zuck. (Var. disagreeing with Mish. B. Bath. V, 1, v. יְשׁוּיָן, Y. ib. V, beg. 15<sup>a</sup> עובין, read עובין).

יְשׁוּיָן *pr. n. m.* *Bar-Y'shita.* Y. Meg. IV, 75<sup>c</sup> top.

יְשַׁן, v. יְשַׁן.

יְשַׁן *m.* (b. h.; cmp. יְשַׁם) [*substantial,*] *old, venerable.*—*Pl.* יְשַׁן. M. Kat. 25<sup>b</sup>, v. יְשַׁן.

יְשַׁמְעֵאל (b. h.) pr. n. m. *Ishmael*, 1) son of Abraham; also (as patron.) *the people of I., Arabs, Bedouins.* [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 באימות I, too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16<sup>b</sup>; Gen. R. s. 59 רשעיה רשעיה in as much as I repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11<sup>a</sup> ולא וכ' (v. Rabb. D. S. a. l. note 80 a. Rash. a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118<sup>b</sup> ר' מלכות (Ms. M. a. older eds. ירושה) a censorial change for רומי, Roman government.]—2) I. ben Nathaniah, the murderer

of governor Gedaliah. R. Hash. 18<sup>b</sup>. Nidd. 61<sup>a</sup>; a. e.—3) I. b. Kimhith, a high priest. Yoma 47<sup>a</sup>; Tosef. ib. IV (III), 20, v. יִשְׁכָּב.—4) I. b. Piabi or Pābi, a priest. Tosef. ib. I, 21; Y. ib. III, 40<sup>d</sup> top; Bab. ib. 35<sup>b</sup>. Sot. IX, 15; a. e.—5) name of several Tannaim, esp. a) I. b. Elisha, redeemed from Roman captivity. Gitt. 58<sup>a</sup>. [Ber. 7<sup>a</sup> top, prob. his grandfather, a high priest.]—Shebu. II, 5; a. fr.—V. Fr. Darkhé, p. 105 sq.—6) I. son of R. Johanan b. Broka. B. Kam. X, 2. Tosef. Eduy. II, 4; a. fr.—V. Fr. ib., p. 185 sq.—7) name of several Amoraim. Y. Gitt. I, 43<sup>c</sup> top; a. fr.—Y. Yoma III, 40<sup>d</sup> bot.—V. Fr. M'bo, p. 108<sup>b</sup>, sq.

**יִשְׁמַעֲאֵלִי** m. (b. h.; preced.) *Ishmaelite, Arab, Bedouin*.—*Pl.* יִשְׁמַעֲאֵלִים. Ex. R. s. 23 (ref. to קָרַר Cant. I, 5) אֹהֲלֵיהֶם שֶׁל אֵי the tents of the Bedouins. Gen. R. s. 84; a. fr.

**יָשָׁן** I (b. h.; cmp. אָשָׁן) [*to recover strength*, cmp. אָשָׁן] *to sleep*, transf. *to be idle, lazy*. Shebu. III, 5 (I swear) שָׁאֵשָׁן that I will sleep, שָׁתַּנְחֵי that I have slept. Num. R. s. 20 לִישָׁן בָּא לִישָׁן going to sleep.—Cant. R. to III, 1 ישננו I (Israel) have been lazy in the study of the Law and the performance of good deeds; a. fr.

**יָשָׁן** II (b. h.; preced.) *asleep, inactive*. Midr. Till. to Ps. LIX אֵלֶּיךָ עָשָׂה עֲצָמוֹ כְּבִיכּוֹלִי the Lord sometimes pretends, if it were permitted to say so, to be asleep; a. fr.—*Pl.* יָשָׁן הָיָה הָיָה מִן וְכִי Num. R. s. 20 they are sluggish in study &c., v. preced. Cant. R. to VII, 10 וְכִי sleeping in the cave of Makhpelah. Ex. R. s. 1; a. fr.—Fem. יָשָׁנָה, יָשָׁן. Midr. Till. to Ps. CX, beg. (ref. to Is. XLI, 2) הַצְדִּיקָה הִירָוּהָ וְכִי Righteousness was asleep and Abraham waked her up. Cant. R. to V, 2 אֵלֶּיךָ I (Israel) was lazy &c., v. supra; a. fr.

**יָשָׁן** (b. h.; cmp. preced. wds. a. אֵשָׁן) *to be strong, hard, old* (cmp. קָשִׁיחַ).—V. יָשָׁן a. next w.

*Pi.* יָשָׁן *to let grow old (strong), keep, reserve*. B. Bath. 91<sup>b</sup> מִן הַיַּיִן which it is customary to keep (to store, as wine &c.). Deut. R. s. 9, beg. מִן הַיַּיִן of this wine I will store away a portion for my son's wedding. Tosef. Ab. Zar. VIII (IX), 3 צָרִיךְ לִישָׁן he must store them away (leave them unused); Tosef. Toh. XI, 16. Ib. כְּמִדָּה הוּא מִישָׁן, v. יָשָׁן; Y. Ab. Zar. V, end 45<sup>b</sup> וְכִי he must leave them unused for the whole twelve-month; Bab. ib. 75<sup>a</sup>.—Part. pass. מִישָׁן *stored up*, v. infra. Y. B. Bath. VII, end, 15<sup>c</sup>. Y. Gitt. III, end, 45<sup>b</sup> 'old' means last year's crop, 'מִ' של 'וכ' 'stored' means three years old.

*Hithpa.* הִתְיָשָׁן *to be stored up, to improve with age*. Sifra B'huck. ch. III; Yalk. Lev. 672 (ref. to יָשָׁן נִשָּׂא, Lev. XXVI, 10) כָּל הַמִּתְיָשָׁן יִפְהַ מִּזְבִּיחוֹ the sort which is stored up is the better of its kind; B. Bath. l. c. [read with Ms. R.]: הִיא אִמְרָה דְּאֵי מִתְיָשָׁן. Y. Gitt. l. c. כָּל הַמִּתְיָשָׁן יִפְהַ מִּזְבִּיחוֹ this intimates that if wine is sold as *mithyashshen* (fit for storage) the seller is responsible for three years. Sifra l. c. כָּל הַמִּתְיָשָׁנִים including all produces fit for storage (besides wine); Yalk. l. c. לְרִבּוֹת כָּל הַדְּבָרִים הַמִּיּוֹשָׁן.

*Nif.* נִישָׁן same. B. Bath. l. c.; a. e., v. next w.

**יָשָׁן** m. (b. h.; preced.) *hard, dry; old, of last year*, opp. יָרֵךְ. Dem. IV, 7. B. Bath. 91<sup>b</sup>, a. e. expl. יָרֵךְ (Lev. XXVI, 10), v. preced. Ab. IV, 20 מִלֵּא יָרֵךְ a new vessel full of old wine (a young man but learned). Ab. Zar. III, 9 וְכִי וְכִי and if the oven is old (dried) &c.; a. fr.—*Pl.* יָשָׁנִים. Ib. 33<sup>a</sup> וְכִי וְכִי old or pitched wine vessels. Yoma II, 4, v. יָרֵךְ. Lev. R. s. 2, v. יָרֵךְ; a. fr.—*Fem.* יָשָׁנָה. Kidd. IV, 5, Num. R. s. 9, v. אֶרְכִי I.—*Pl.* יָשָׁנוֹת. Tosef. Ab. Zar. IV (V), 10 וְכִי וְכִי, v. supra; a. fr.

**יָשָׁע** (b. h.; cmp. preced. wds.) [*to be strong, to recover*]. *Hif.* הִישָׁע *to assist, help, deliver*. Sot. 34<sup>b</sup> (ref. to יָהּ יִשְׁעֶךָ וְכִי Yah save thee from &c. Meg. 14<sup>a</sup> שְׂמִינִי עֲדִירָה my mother shall bear a son who will deliver Israel; Sot. 11<sup>b</sup> שְׂמִינִי. Midr. Till. to Ps. XVIII, 4 כְּשֶׁהִשָּׁעֵנִי מֵאֹיְבֵי when thou shalt have saved me from my enemies. Snh. 73<sup>a</sup>, v. מִשְׁעָרָה. Ber. IV, 4 הִשָּׁעֵנִי help, O Lord &c.; a. fr.—V. הִשָּׁעֵנִי.

*Nif.* נִישָׁע *to be saved, released*. Midr. Till. l. c. נִישָׁע מִן וְכִי let me be delivered from my enemies, and I shall call the Lord the praised One. Tanh. Ahäré 12 (ref. to יִרְשָׁע, Ex. XIV, 30) נִישָׁע כְּרִיב כְּרִיבִי it may be read *vayivvasha* (and he was saved), He, as if it were, was delivered. Ib. בְּעוֹלָם הַיָּמִים הַזֵּה הָיִיתָ נִישָׁעִים עֲדֵי בְּכִי ih this world (the past) you were delivered through human agencies.

**יָשָׁה** (= נִשָּׂה) *Af.* אִישָׁה *to blow, kindle*. Sabb. 119<sup>a</sup> מִשְׁתָּה נִישָׁה fanning the fire.

**יָשָׁפָה** f. (b. h.) *Jaspis*, Benjamin's jewel in the high-priest's breast-plate. Ex. R. s. 38, end. Y. Kidd. I, 61<sup>b</sup> top.

**יָשָׁר** (b. h.; cmp. אָשָׁר) *to be firm, strong, healthy; to be straight, right*. יִשְׁרָהּ כֹּהֵן or יִשְׁרָהּ 'may thy strength (health) be firm', a phrase of approval and thanks. Sabb. 87<sup>a</sup>, a. fr. (play on אָשָׁר, Ex. XXXIV, 1) כִּי שֶׁשֶּׁבֶרֶת אָשָׁר, be thanked for having broken (the tablets). Gen. R. s. 54 (play on יִשְׁרָהּ, I Sam. VI, 12) הִלְכֵם יִשְׁרָהּ; a. e.—(sub. בְּדָךְ) *thanks! right!* Ber. 42<sup>b</sup>; Sabb. 53<sup>a</sup>; Erub. 32<sup>b</sup>; a. fr.—Cmp. אִישָׁר.

*Pi.* יִשְׁרָהּ *to straighten, direct, to make firm*. Ex. R. s. 1 (ref. to יִשְׁרָהּ, I Chr. II, 18) אֵלֶּיךָ שִׁירָה אֵלֶּיךָ עֲצָמוֹ that is Caleb who kept himself straight (did not yield to the rest of the spies). Num. R. s. 8 (ref. to Ps. I, 23 וְשֶׁם דֶּרֶךְ) וְכִי הַמִּיָּשָׁר אֹרְחוֹתָיו he who directs his ways straight (pays regard to his doings).—Part. pass. מִיָּשָׁר, f. מִיָּשָׁרָה. Pirké d'R. El. ch. X לִפְנֵי מִי דְרָכִי מִיָּשָׁר my way is levelled before me.—Meg. 18<sup>b</sup> (ref. to יִשְׁרָהּ, Prov. IV, 25) מִיָּשָׁרֵינוּ וְכִי they remain firm with (in the memory of) &c.

**יָשָׁר** ch. same. Targ. II Esth. VII, 9 יִשְׁרָהּ (Var. יִשָּׁר). [Cant. R. to I, 4 יִשְׁרִי, v. next w.]

*Ilhpa.* אִתְיָשָׁר, *Ilhpe.* אִתְיָשָׁר *to be strengthened*. Targ. Y. Deut. X, 2, v. אִשָּׁר.

**יָשָׁר** m. (b. h.; preced.) *firm, sound; straight, right, upright*. Gen. R. s. 49 מִן הַיָּשָׁרִים הַזֵּה אַבְרָהָם this Abraham is firmer than all the firm (angels); Yalk. ib. 82 אַבְרָהָם קוֹדֵם לְיִשְׁרָהּ שֶׁל עוֹלָם וְכִי; Midr. Till. to Ps. XI, 7 קוֹדֵם לְיִשְׁרָהּ שֶׁל עוֹלָם וְכִי before they see the Right One of the world, they (the pious)



shall behold the faces of the firm (believers); a. fr.—*Pl.* בְּחַזְקָתָם Cant. R. to I, 4 [read as:] Yalk. ib. 982' זכ' מַה יִּשְׁרָיִים זכ' expl. how strong are thy mercies. Midr. Till. l. c. 'זו כח' which is the highest class among those who will greet the countenance of the Divine Presence (in the hereafter)? The class of the firm believers. Ib. to Ps. XXV, 14 . . . בְּחַזְקָתָם first the secret of the Lord is communicated to those who fear him (human beings), and then to the firm ones (the angels, emp. יְצִיקִים s. v. יִצָּק); Gen. R. s. 49; a. e.—*Fem.* יִשְׂרָאֵל *pl.* יִשְׁרָאֵל (sub בעיניו; with ref. to Deut. XII, 8) [*right in the eyes of the offerer*,] *free-will offerings* (opp. חֻבָּה). Zeb. 114<sup>a</sup> זכ' חֻבָּה free-will sacrifices you may offer (on the *bamoth*, v. בְּמִזְבֵּחַ), but no obligatory offerings; ib. 117<sup>b</sup>. Ib. יִנְיָהוּ they belong to the class of free-will offerings. Ib. 118<sup>a</sup>; a. fr.—סֵפֶר הַיָּשָׁר *the Book Yashar*, a lost book (Josh. X, 13; II Sam. I, 18). Ab. Zar. 25<sup>a</sup>. Y. Sot. I, end, 17<sup>c</sup>.

יִשְׂרָאֵל ch. same, *firm believer, upright man*. Y. Taan. II, 65<sup>b</sup> (ref. to Mic. VII, 4) זכ' the upright man among them is like thorns.

יִשְׂרָאֵל (b. h.) pr. n. *Israel*, 1) I. (Jacob), the patriarch. Gen. R. s. 68 סבא' the patriarch I. (not the people); a. fr.—2) I., the people. Bér. 6<sup>a</sup>; a. fr.—שׂוֹנְאֵי יִשְׂרָאֵל the enemies of Israel, often euphem. for *Israel*. Ib. 32<sup>a</sup> של' נְמוּנֵי יִשְׂרָאֵל the feet of Israel would totter (in judgment); a. fr.—V. בְּנֵי יִשְׂרָאֵל (בן' (=) *an Israelite*, a) one not belonging to the priestly or levitic tribe; b) *a Jew*, opp. נִכְרִי. Gitt. V, 8. Tosef. Kidd. V, 3; a. fr.—Tosef. Ab. Zar. III, 5, sq. Ab. Zar. II, 6; a. fr.—אִשְׁרָאֵלִית *an Israelitish woman*. Tosef. l. c. 1; 3; a. fr.—*Pl.* יִשְׂרָאֵלִית (opp. to בְּחֻבָּה). Tosef. Snh. IV, 2.

יִשְׂרָאֵלִי m. (preced.) *one belonging to a common Israelitish family*, contrad. בְּחֻבָּה, a. fr. Kidd. IV, 1; Yeb. 37<sup>a</sup> (collective noun).—*Pl.* יִשְׂרָאֵלִים Ib. 85<sup>a</sup>. Tosef. Ber. V, 14.—*Fem.* יִשְׂרָאֵלִית *an Israelitish (Jewish) woman*. Nidd. IV, 2 (33<sup>b</sup>) (collective noun, opp. to בְּחֻבָּה).

יִשְׁרֹנָה f. (v. יוֹשֵׁר a. יָשָׁר) *firmness, faith, right conduct, equity*. Y. Meg. I, 72<sup>c</sup> top (ref. to Deut. XII, 8, emp. ומה תעשו שם דבר שהוא בא לידי' זכ' (יָשָׁר) and what dare you do there (on the *bamah*)? An act by which one is led towards faith, which is burnt-offerings and peace-offerings. Midr. Till. to Ps. XCIX, 4 (ref. to מִיִּשְׁרֵים ib.) thou hast established the firmness of thy world (through courts of justice); Yalk. Ps. 852 בעולםך'—Gen. R. s. 54 (ref. to וישרנה I Sam. VI, 12) they walked with propriety (paying reverence to the Ark; Midr. Sam. ch. XII בְּיוֹפֵי Ruth R. introd. 3 (ref. to ישר' Prov. XXI, 8) במרה' in fairness; ib. בִּי'; Yalk. Prov. 959. Deut. R. s. 8 אומנתה' she (the Torah) and all her implements have been given to man, her humility, her righteousness and her fairness.—Sot. 9<sup>b</sup>, v. next w.

יִשְׁרָאֵלִית f. ch. (v. preced.) *that which seems right, arbitrary will*. Sot. 9<sup>b</sup> (ref. to Jud. XIV, 3 בעיני' (ישרה

when he (Samson) went out (to marry), he, at all events, followed only his own liking (not the will of the Lord); [marginal version יִשְׁרָאֵלִית]; Yalk. Jud. 69.

יִתְב (v. אִתְב) [*being, existence*,] a particle 1) indicating the objective case (= h. אֵת). Targ. Gen. I, 1; a. v. fr.—With pronominal suffixes: יִתְבִּי *me*, יִתְבֶּךָ *thee* &c. Targ. Deut. IV, 14. Targ. Gen. XII, 12. Ib. L, 21; a. v. fr.—2) (with pronominal suffix of the third person) *he himself, this one* &c. Y. Bicc. III, 65<sup>d</sup> top רבנן רבנן said he (who was before mentioned as) one of the scholars. Gen. R. s. 9, beg.; Koh. R. to III, 11, a. e. יִתְבֵּיהֶן those (opp. to דִּין), v. יִתְבֵּי. —With prepositional prefix: יִתְבֵּי, v. יִתְבֵּי.

יִתְבֵּי I ch.=h. יִשָּׁב, *to sit, dwell* &c.; *to be inhabited, settled*. Targ. O. Gen. XXXVI, 7 מִיִּתְבֵּי ed. Berl. (oth. ed. a. Y. מִיִּתְבֵּי). Targ. O. Ex. XVI, 35 יִתְבֵּיבָא (Y. מִיִּתְבֵּיבָא) *inhabited*; a. v. fr.—Imper. יִתְבֵּי, יִתְבֵּי. Targ. Gen. XX, 15. Targ. Is. LII, 2 (ed. Wil. יִתְבֵּי); a. fr.—Yeb. 109<sup>a</sup> יִתְבֵּיבָא תוֹרִיהָ she lives under (with) him. Ber. 6<sup>a</sup> עַד דִּיתְבֵּי when they are seated. Ib. 48<sup>a</sup> ורחמנא היכא' and where does the Lord reside?—M. Kat. 9<sup>b</sup> לִיִּתְבֵּיבָא בִּיהָדָא וְלִיִּתְבֵּיבָא אִישְׁפִּיחָא may thy house (grave) be vacant, and thy inn (temporary home on earth) be inhabited; Tanh. B'resh. 13; a. fr.—וְקָאָמַר—N. N. sat down (lecturing) and said &c. Bets. 20<sup>a</sup>; a. fr.

*Pa.* יִתְבֵּיבָא 1) *to set down, place*. Y. Kil. IX, 32<sup>c</sup> top; Y. Keth. XII, 35<sup>b</sup> top זכ' לִיהָ וְלֹא זכ' he set him down (let his coffin down) and would not take him back again (v. יִתְבֵּיבָא); a. e.—2) *to settle, establish*. Targ. Is. XLIII, 20 אִתְבֵּיבָא (ed. Wil. אִתְבֵּיבָא).—Targ. Ps. XXII, 4; a. e.—3) *to quiet, set at rest*. Targ. Ps. XXIII, 3 יִתְבֵּיבָא (ed. Wil. יִתְבֵּיבָא, v. יִתְבֵּיבָא).—Ber. 28<sup>a</sup> יִתְבֵּיבָא לִיִּתְבֵּיבָא to set his mind at ease. Yoma 81<sup>a</sup> לִיִּתְבֵּיבָא לִיִּצְרִיהָ one come to. B. Bath. 3<sup>b</sup> לִיִּצְרִיהָ in order to gratify his passion. Lev. R. s. 19 [read:] may thy soul be restored to thee as thou hast restored my soul; a. e.—*Part. pass.* מִיִּתְבֵּיבָא, מִיִּתְבֵּיבָא a) *inhabited*. Targ. Ps. CVII, 4. —b) *quieted*. Tam. 32<sup>a</sup> מִיִּתְבֵּיבָא דְּמַרְיָהוּ זכ' (or נַחֲמֵה, v. infra) sea-farers do not feel at ease until they reach land.

*Af.* אִתְבֵּיבָא, אִתְבֵּיבָא *to place, seat, settle* (v. יִשָּׁב *Hif.*). Targ. I Kings XXI, 9. Targ. Gen. XLVII, 6; a. fr.—Y. Kidd. I, 58<sup>d</sup> אִתְבֵּיבָא עַל גִּיתָא זכ' bury, me at the bank of the river; Y. Keth. VI, end, 31<sup>a</sup> אִתְבֵּיבָא (corr. acc.). Hull. 59<sup>a</sup> אִתְבֵּיבָא let it be put in the oven; . . . he put it in. Yoma 69<sup>b</sup> אִתְבֵּיבָא בְּעֵצֵיהֶּא זכ' they made (people) sit fasting, they ordered a fast of three days &c.; a. fr. [אִתְבֵּיבָא for אִתְבֵּיבָא, v. יִתְבֵּיבָא].

אִתְבֵּיבָא, אִתְבֵּיבָא, אִתְבֵּיבָא, אִתְבֵּיבָא *Ittaf.* 1) *to be allowed to dwell, to sojourn* (h. גִּיר). Targ. O. Gen. XX, 1 (Y. אִתְבֵּיבָא, corr. acc.). Targ. Jer. XLIX, 33; a. fr.—Sabb. 33<sup>b</sup> אִתְבֵּיבָא תְּרִיסָא זכ' they dwelt in the cave twelve years.—2) *to be inhabited*. Targ. Is. XLIV, 26. Targ. Jer. L, 13; a. fr.—3) *to be set at ease, be gratified*. Targ. Is. LXII, 5.—B. Mets. 83<sup>b</sup> bot. מִיִּתְבֵּיבָא דְּמַרְיָהוּ he was not satisfied. Yoma 80<sup>b</sup> מִיִּתְבֵּיבָא דְּמַרְיָהוּ he will come to again.—Sabb. 51<sup>b</sup>, sq. דְּמַרְיָהוּ דְּמַרְיָהוּ Ms. O. (Ms. M. ed. דְּמַרְיָהוּ, v. Rabb. D. S. a. l. note) that he may

be reconciled. Lev. R. s. 19, v. supra; a. fr. [אַחֲרָיָהּ for יָתֵבָה, v. אַחֲרָיָהּ.]

**יָתֵב** II (v. preced.; cmp. יָתֵב *to give and to place*) *to give* (not used in perf. tense). Sabb. 19<sup>a</sup> לִיָּהּ נִתְּיָב (Ms. M. וִי' (נִמְשָׁח וִי' let him measure when giving (the goods to wash) and when receiving it back. Kidd. 78<sup>b</sup> . . . לֹא יִתְּיָב לִיָּהּ (not יָתֵב) if he desired to give it to him as a donation, could he not do it? Keth. 106<sup>b</sup> לִיָּהּ לְמִיָּחָא וְלִיָּחָא and he will have nothing to give him. B. Kam. 83<sup>b</sup>; a. e.—B. Bath, 13<sup>b</sup> לְמִיָּחָא Ms. M. (ed. לְמִיָּחָא).

**יָתֵב** **יָתֵב** m. (I יָתֵב) *inhabitant*. Targ. O. Gen. XXXIV, 30 יָתֵב ed. Berl. (ed. יָתֵב *pl.*). Targ. O. Num. XIV, 14. Targ. Is. VI, 11; a. fr.—*Pl.* יָתֵבָה. Targ. Y. Num. l. c.; a. fr.

**יָתֵבָה** m., pl. יָתֵבָה *dwelling places*, v. יָתֵבָה.

**יָתֵב** f. (b. h.; cmp. עָרַד [something fastened, driven in,] *peg, nail; handle of a tool* &c. Y. Taan. IV, 67<sup>d</sup> אֲשֶׁרִי יָתֵב . . . אֲדָם (cmp. Is. XXII, 23, sq.) happy the man who has a peg to hang on, i. e. who has a renowned ancestry; וְמָה הִיָּתָה הִתְּיָתָהּ וְכִי? and what was R. E.'s peg?; Y. Ber. IV, 7<sup>d</sup> top. Gitt. 17<sup>a</sup> הָיָא שְׁלָא חֲמוּטָא (my last opinion) is an immovable peg. Meg. 6<sup>a</sup> חֲקִיעָה וְכִיָּהּ and she (Caesarea) was a peg driven into Israel, i. e. an obnoxious foreign element.—*Pl.* יָתֵבָה של מחרישה—the pin of the plough. Sabb. XVII, 4; a. e., v. יָתֵבָה *tent-pin*, v. infra. *a way-mark of hardened clay pegs*, v. infra.—*Pl.* יָתֵבָה, יָתֵבָה Gen. R. s. 43 וְכִיָּהּ וְכִיָּהּ three great pegs (Abraham, Isaac and Jacob). Ib. s. 62 הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the pegs of the land (the remnants of the seven nations, cmp. Num. XXXIII, 55) arose against them. Kel. XIV, 3 הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the (metal) pegs of tents and those of the land measurers. Tosef. ib. B. Bath. I, 7 הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the knife (coultter) which has been taken out with the handle of the plough. Mikv. IX, 2 הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא expl. יוֹנִי. Tosef. ib. VI (VII), 14. B. Kam. 81<sup>a</sup> מִפְּנֵי יָתֵב . . . you may (in walking) turn out from the highway towards the private sidewalk in order to avoid the road-pegs; Y. Ber. II, end, 5<sup>d</sup> top.

**יָתֵבָה** m. (I יָתֵב) *dweller, sojourner*, opp. בֵּיתָא בֵּיתָא cit-izen.—*Pl.* יָתֵבָה, יָתֵבָה B. Bath. 8<sup>a</sup>.

**יָתֵבָה** m. (preced.) *dwelling place*. Targ. Job. XVIII, 19.—*Pl.* יָתֵבָה. Targ. Ps. LXXXIX, 18 Ms. (ed. יָתֵבָה).

יָתֵבָה, v. יָתֵבָה.

**יָתֵבָה** m. **יָתֵבָה** f. (b. h.) [*by one's self*, cmp. גָּזָה, single, alone, forsaken. Hag. 3<sup>b</sup>; Mekh. Bo s. 16, a. e. אֵין דִּירוֹר יָתֵבָה that generation is not forsaken in which &c.—אָמֵן, v. אָמֵן.—Esp. 1) *fatherless, orphan, public charge*. Meg. 13<sup>a</sup> וְכִיָּהּ בֵּיתָא וְכִיָּהּ בֵּיתָא he who rears a male or female orphan in his house, is regarded as the parent. Tosef. Keth. VI, 8 צְרִיכִין פְּרִנְסָה וְכִיָּהּ צְרִיכִין פְּרִנְסָה if an orphan boy and an orphan girl need public support, we must support the girl first

&c.; Keth. 67<sup>a</sup>. Taan. 24<sup>a</sup> וְכִיָּהּ וְכִיָּהּ we were engaged in collecting for an orphaned couple to be married; a. v. fr.—*self-dependent in her father's life-time*, i. e. *a minor over whom her father has no control*, e. g. when he has given her away in marriage, and she being divorced or widowed returns to her paternal home. Yeb. XIII, 6. Keth. 73<sup>b</sup>; a. fr.—2) *an animal whose mother died during or soon after childbirth*. Bekh. IX, 4. Hull. 38<sup>b</sup>.—3) (Law) *a minor heir* whom the authorities must protect by appointing a guardian to plead his cause &c.; in gen. *heir* (mostly in the plural).—*Pl.* יָתֵבָה, יָתֵבָה; f. יָתֵבָה. B. Mets. 70<sup>a</sup> מִנְּחָא מִנְּחָא minor heirs' funds. B. Bath. 124<sup>a</sup> שְׁבַח שְׁבַח שְׁבַח שְׁבַח improvements which the heirs made after their father's death (before division). Arakh. VI, 1 (21<sup>b</sup>) הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the assessment for public sale of minors' (heirs') property which the court sells to satisfy the decedent's creditors. Gitt. V, 1; a. fr.—Yeb. XIII, 7 וְכִיָּהּ וְכִיָּהּ two orphan sisters; a. fr.

**יָתֵבָה** ch. same. Targ. Y. Ex. XXII, 21 (O. יָתֵבָה).—*Pl.* יָתֵבָה. Targ. Job XXII, 9.—*Fem.* יָתֵבָה. Lev. R. s. 37 (some ed. יָתֵבָה).—V. יָתֵבָה.

**יָתֵבָה** m. (יָתֵב) *addition*. putting on more than the prescribed number of priestly garments (v. Yoma VII, 5). Zeb. 19<sup>a</sup>; Erub. 103<sup>b</sup>.

**יָתֵבָה** ch. same, *superfluously*.—*Pl.* constr. יָתֵבָה. Hull. 36<sup>a</sup> מִיָּהּ קִרְיָא קִרְיָא he derives it from the superfluous verses.

**יָתֵבָה** m. (fr. תִּשְׁשׁ 1) *mosquito or gnat*. Gitt. 56<sup>b</sup> וְכִיָּהּ a mosquito came and entered his (Titus') nose; Gen. R. s. 10; Lev. R. s. 22. Sabb. 77<sup>b</sup> לִנְחָשׁ הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the mosquito (an application of a pulp made of mosquitos) is a remedy for a serpent's bite. Ib. הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the fear which the elephant has of the *yattush*, v. אֵימָה. Snh. 38<sup>a</sup>; Lev. R. s. 14, beg. הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא the *y*. has been created before thee (man); a. e.—*Pl.* הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא הָיָא cursed things like gnats, fleas and flies; a. fr.—Tosef. Sabb. XII (XIII), 4 וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ וְכִיָּהּ (corr. acc.), v. תִּנְיָה. —2) *a bug (on a fruit)*. Sifra Sh'mini Par. 10, ch. XII; Hull. 67<sup>b</sup>; a. e., v. תִּנְיָה.

**יָתֵבָה** ch. same. Gen. R. s. 10; Lev. R. s. 22.—*Pl.* יָתֵבָה, יָתֵבָה. Ib. s. 19, beg. וְכִיָּהּ וְכִיָּהּ and the excrements produced gnats. Gen. R. s. 34, end, דִּלָּא יָתֵבָה (some ed. יָתֵבָה) lest the mosquitos bite it (on the head).

יָתֵבָה, v. יָתֵבָה.

יָתֵבָה, v. יָתֵבָה.

יָתֵבָה, v. יָתֵבָה.

**יָתֵבָה** f. *inhabited*, v. יָתֵבָה.

יָתֵבָה, v. יָתֵבָה.

יָתֵבָה, v. יָתֵבָה.

**יָתֵבָה** m. (יָתֵב) *a sort of thongs used for seizing*

a hot pot; (oth. opin.) *a strainer* (cmp. Targ. Job X, 10). — *Pl.* Kel. XII, 3 ed. Dehr. יְתִירָא (ed. יְתִירָא); Tosef. ib. B. Mets. II, 10, v. נָשֵׁר II.

יְתִיבְתָּא, v. יְתוֹם ch.

יְתִינָא, v. אָרָא.

יְתִינְיָא, v. יְתִינְיָא.

יְתִיר, v. יְתִיר.

f. יְתִיר, יְתִירְתָּא, יְתִירָא, m., I. יְתִיר (f. *remaining over, too much, too many; extraordinary, especial.* Targ. O. Ex. XXVI, 12 (Y. מוֹחֵרָא). Ib. יְתִירְתָּא (ed. Berl. יְתִירְתָּא, Y. יְתִירְתָּא). Ib. 13.—Hull. 47<sup>a</sup> אוֹרָא one lobe wanting or one too many. B. Mets. 93<sup>b</sup>, v. יְתִירְתָּא. Ib. יְתִירְתָּא ed. (Ms. M. מעֲלִיירָא) a special watchfulness. M. Kat. 4<sup>a</sup> אִיכָא יְתִירָא (read יְתִירָא, v. Rabb. D. S. a.l. note 400) it requires great labor. Ib. 21<sup>a</sup> מִילְתָּא something more than duty requires. B. Mets. 104<sup>b</sup> מִילְתָּא a disproportionate amount. Gitt. 64<sup>b</sup> יְדָא an additional hand (her own and her father's power of accepting the letter of divorce). B. Bath. 104<sup>b</sup> top [read:] יְתִירָא and if there is a surplus, v. מְלִירָא.—B. Kam. 94<sup>a</sup> הַעֲזוּבָה the superfluous verse containing חֲזוּבָה (Lev. XIX, 10, repeated ib. XXIII, 22); a. fr.—Esp. יְתִירְתָּא *an additional lobe of the lungs.* Hull. 47<sup>a</sup>.—*Pl.* יְתִירְתָּא, יְתִירְתָּא, יְתִירְתָּא; f. יְתִירְתָּא; יְתִירְתָּא. Targ. O. Num. III, 46.—B. Mets. 51<sup>a</sup> בְּרַמִּי at an extremely high price. Ruth R. to II, 14; Cant. R. to II, 9 אֵילִין those forty five days more (Dan. XII, 11; 12). Ab. Zar. 9<sup>b</sup> sq. שְׁנֵין a document which contained six years too many (was postdated by six years); a. fr.—*Adv.* יְתִיר *more.* Targ. Ps. XIX, 11; a. e.—בְּיְתִירְתָּא (=h. יְתִיר) *beyond measure.* M. Kat. 27<sup>b</sup> הוּתָא בְּבִיָּא (Ms. M. בהוֹדִירָא) she mourned unreasonably.

II pr. n. pl. Yattir, v. מְתִירְתָּא.

I. יְתִירָא m. *cord*, v. יְתִירָא.

f. יְתִירְתָּא (*superfluity.* Gen. R. s. 10 בשוֹלֵם (better: יְתִירָא, v. יְתִירָא a. יְתִירָא).

יְתִירְתָּא, v. יְתִירָא.

Y. Ab. Zar. III, 43<sup>b</sup>, read: חֲמִיּוּתָא, יְתִירָא\* (a tautography), v. יְתִירָא.

יְתִירָא, *Pi.* יְתִירָא (denom. of יְתִירָא) *to make orphans, to cause bereavement.* Pes. 49<sup>a</sup> אֲתָא בְּנֵי מִסְתָּא Ms. M. (ed. גוֹזְלִי) will be forced to leave his children uprovided for; Yalk. Am. 545; v. אֶלְמָן. Yalk. Gen. 95.

יְתִירָא *to become an orphan.* Keth. 44<sup>b</sup> נִיחְתָּא she lost her father.

ch.=h. יְתִירָא, Targ. O. Ex. XXII, 21 (ed. Amst. יְתִירָא; Y. יְתִירָא); a. e.—Y. Ab. Zar. II, 41<sup>d</sup> bot. רִינְדִירָא the case of an orphan or a widow; Y. Sabb. I, 3<sup>c</sup> sq. רִינְדִירָא (read יְתִירָא). Keth. 54<sup>a</sup> אֲנִי אֶלְמָן an orphan (figuratively for a hired laborer whom the employer provides with clothes, v. אֲנִי אֶלְמָן); a. fr.—Ab. Zar. 24<sup>b</sup> אֲנִי אֶלְמָן an *anonymous* or

*titleless* psalm.—Trnsf. (as a friendly rebuke) *ignorant child!* Keth. 17<sup>b</sup>; Ab. Zar. 13<sup>b</sup>; Hull. 111<sup>b</sup>.—*Pl.* יְתִירָא *to be left over.*—Part. m. *portions of sacrifices left over beyond the legal time and bound to be burnt.* Kerith. III, 4 וְיִדְּרָא וְכֵן וְכֵן and it was an overdue remnant of sacrifices. Ib. I, 1 דָּם blood of overdue sacrifices. Meil. I, 3, a. fr. מִשְׁוֹם ל' as coming under the law of *nothar*; a. v. fr.—*Pl.* נִיחְתָּא, נִיחְתָּא. Sifré Ahārē Par. 5, ch. VII.—Cant. R. to V, 14 כַּמָּה ל' how many laws about *nothar*. Num. R. s. 11 בְּכֵן בְּכֵן not to unfit any of the sacrifices by allowing them to become overdue.

יְתִירָא, v. יְתִירָא.

יְתִירָא (b. h.; cmp. עֲזָרָא, אֲשֶׁר) [*to be strong; denom.* יְתִירָא *cord*, v. יְתִירָא I.] *to be rich, plentiful.*

*Nif.* יְתִירָא *to be left over.*—Part. m. *portions of sacrifices left over beyond the legal time and bound to be burnt.* Kerith. III, 4 וְיִדְּרָא וְכֵן וְכֵן and it was an overdue remnant of sacrifices. Ib. I, 1 דָּם blood of overdue sacrifices. Meil. I, 3, a. fr. מִשְׁוֹם ל' as coming under the law of *nothar*; a. v. fr.—*Pl.* נִיחְתָּא, נִיחְתָּא. Sifré Ahārē Par. 5, ch. VII.—Cant. R. to V, 14 כַּמָּה ל' how many laws about *nothar*. Num. R. s. 11 בְּכֵן בְּכֵן not to unfit any of the sacrifices by allowing them to become overdue.

*Hif.* a) יְתִירָא *to leave over; to go beyond; to be more.* Mekh. Bo s. 6 אִם ה' if he left a part of the Passover lamb over until morning. Sifra Tsav, Par. 7, ch. XII ה' ה' if he has left over, he has left over (and it may be eaten). Ib. אִם ה' ה' if they left the whole of it over (for the second day); a. fr.—Ber. 34<sup>b</sup> הוֹתְרָתָם ולא הוֹתְרָתָם you stated the time neither too early nor too late. B. Bath. VII, 2 כֵּל שְׁוִיָּא ה' ה' if it was somewhat more (than the stated measure).—b) יְתִירָא (cmp. יְתִירָא fr. הֶעֱצִיק, v. infra.

*Pi.* יְתִירָא (denom. of יְתִירָא) *to add; to do too much.* Erub. 13<sup>a</sup> מִיִּתְרָא אֲרָא for if thou omit one letter or write one too many; Sot. 20<sup>a</sup> יְתִירָא *Hif.* (v. supra). Ex. R. s. 27; Tanh. Yithro 4 his name was Jether (Jethro) because he gave rise to an additional chapter (about judges) in the Law; Mekh. ib., Amalek, s. 1 שְׁוִיָּא יְתִירָא.—Ib. because he did more (than ordinary men, was liberal in) good deeds. [Y. Keth. IV, end, 29<sup>b</sup> מִיִּתְרָא, v. יְתִירָא.—*Part. pass.* מִיִּתְרָא, *pl.* מִיִּתְרָא, *added, superfluous.* Koh. R. to V, 8 (ref. to יְתִירָא, ib.) things which thou wouldst regard as additions to the Law. Ib. מִיִּתְרָא בשוֹלֵם even things in nature which thou wouldst believe to be superfluous (useless); Ex. R. s. 10; (Gen. R. s. 10 יְתִירָא); a. e.

אֲבִירָא עוֹלָה יְתִירָא *to be left over.* Yoma 46<sup>a</sup> שְׁוִיָּא יְתִירָא parts of a burnt-offering which remained over (failed to be entirely burnt). Pes. 59<sup>b</sup> כְּשֶׁנִּיחְתָּא when they were left over (unoffered).

יְתִירָא ch. same. [Targ. Ruth II, 16, a. e. מִיִּתְרָא, v. יְתִירָא.] *Af.* אֲיִירָא, אֲיִירָא 1) *to leave over.* Targ. II Kings IV, 43; a. e.—Y. Peah VII, 20<sup>a</sup> bot. יְתִירָא, 2) *to bless with plenty.* Targ. O. Deut. XXVIII, 11; XXX, 9.

*Pa.* יְתִירָא, as preced. *Pi.*—*Part. pass.* מִיִּתְרָא, f. מִיִּתְרָא, *larger.* Meg. 19<sup>a</sup> מִיִּתְרָא אוֹ מִיִּתְרָא smaller in size or larger.

*Ithpa.* אֲיִירָא, אֲיִירָא 1) *to be left over; (in legal interpret.) to be superfluous* in the Bible text and therefore

available for interpretation. Targ. O. Ex. XXXVI, 7 יִתְּתָהּ (= וְאִתְּתָהּ, ed. Berl. יִתְּתָהּ, corr. acc.).—Ber. 35<sup>a</sup>, v. חִיפִיל. Men. 93<sup>a</sup> אֵיזְוִי לִיה חֲרִי קִרְאִי two verses remain for interpretation; Arakh. 2<sup>b</sup> לִחֵי חֲרִי (v. Rabb. D. S. to Men. l. c. note).—\*2) to be added, included. Sabb. 64<sup>a</sup> אֵיזְוִי לִיה (some ed. אֵיזְוִי) they are now included (Ms. M. אֵיזְוִי they include it, v. אֵתָא).

יָתֵר, יִתְּתָהּ m. (preced. wds.) 1) additional, a person having an additional limb. Bekh. VII, 6 בִּירֵי וְכ' if one has an additional finger (or toe) on each of his hands and feet. Ib. 45<sup>b</sup>.—Ib. 40<sup>a</sup> בִּירֵי חֲסֵר וְכ' having one toe less or one too many on the forefoot. Ib. every addition is considered equal to the entire absence of the respective limb; Hull. 58<sup>b</sup> כִּלְיָהּ וְכ'. B. Bath. VII, 2, sq. יָתֵר a. יָתֵרִי a. יָתֵרִי interchanging, v. יָתֵר; a. fr.—Fem. יָתֵרִי, יָתֵרִי, יָתֵרִי (as noun also) יָתֵרִי. Bekh. VII, 6 (45<sup>a</sup>) יָתֵרִי (Rashi יָתֵרִי; Gem. יָתֵרִי) if there has been an additional limb and he had it cut off. Ib. 40<sup>a</sup> עַל שֵׁל מִשָּׁהּ וְכ' (a cubit measure) larger than the Mosaic by &c. Hull. III, 6 (as a sign of clean birds) כִּלְיָהּ לֹא אֲצַבֵּעַ וְכ' that which has an additional toe (on top of those in a line). Keth. 76<sup>a</sup> יָתֵרִי a woman having an additional limb. Erub. 83<sup>a</sup> וְכ' one sixth larger than &c.; a. fr. [V. יָתֵרִי].—Pl. יָתֵרִי, יָתֵרִי, יָתֵרִי men of more than ordinary knowledge; &c. of more than common physical strength.—[Gen. R. s. 98 יָתֵרִי left remnants of the conquered nations, prob. to be read: יָתֵרִי, v. יָתֵר].—Esp. יָתֵרִי an additional lobe of the lungs. Hull. 47<sup>a</sup> (not 'יָתֵר).—2) a word written plene, with vowel letters.—Pl. יָתֵרִי. Erub. 13<sup>a</sup>, a. e., v. יָתֵרִי II.

יָתֵר I m. (b. h., v. יָתֵר) 1) cord, bow-string. Lev. R. s. 5 (ref. to Ps. XI, 2), v. יָתֵרִי.—2) addition, (adv.) more. Bekh. VII, 1 (48<sup>a</sup>) וְכ' Bab. ed. (Mish. עלִיחֵן וְכ' (בְּאִדָּם וְכ' to these must be added, with reference to blemishes of human beings, the wedge-shaped head &c. Erub. 83<sup>b</sup> more than that. Gitt. III, 1 מִכֵּן וְכ' nay, even more; a. fr.

יָתֵר II (b. h.) pr. n. m. Jether, v. יָתֵרִי a. יָתֵרִי II.

יָתֵרִי I m. ch. = h. יָתֵר I, 1, strong cord, esp. 1) the cord of the bow. Snh. 42<sup>a</sup> כִּי יָתֵרִי (some ed. יָתֵרִי) until the shape of the moon is like that of the cord (with the bent bow, semicircular).—Pl. יָתֵרִי (יָתֵרִי). M. Kat. 26<sup>a</sup> לִקְלֵי דְמִזְגָּתָהּ וְכ' from the sound of the cords (of the catapults) at M. (v. מִזְגָּתָהּ) the wall of Laodicea burst.—2) rope.—Pl. יָתֵרִי, יָתֵרִי. Targ. Jud. XVI, 7; 8; 9. 3) the straight side of the stomach, opp. to קִשְׁרָה the curved side, v. הִמְצָא. Hull. 50<sup>a</sup> הָאֵיזְוִי the fat covering &c. Pes. 51<sup>a</sup> אָכַל דְּאִי' (Ms. M. דִּי) ate the fat &c.—[Targ. Prov. XXV, 20 יָתֵרִי Ms. (Var. ed. Lag.), ed. יָתֵרִי].

יָתֵרִי II (b. h.) pr. n. m. Ithra (Jether) the Israelite (the Ishmaelite), father of Amasa. Ruth. R. to I, 21; Y. Yeb. VIII, 9<sup>c</sup> top (אֵלִיָּהוּ דְּשִׁמְעֵאלִי); Midr. Till. to Ps. IX.

יָתֵר, יָתֵרִי, v. יָתֵר.

יָתֵרִי (b. h.) pr. n. m. Jethro, the father-in-law of Moses. Ber. 63<sup>b</sup>. Ex. R. s. 27 וְנִקְרָא יָתֵר . . . כְּשֶׁהָיָה גֹי' as a heathen he was named Jether, and when he was converted . . . he was named J.—Zeb. 116<sup>a</sup> וְכ' יָתֵרִי קִדְּשׁ מִצֵּדָה וְכ' the arrival of J. (Ex. XVIII) took place before the giving of the Law; Ab. Zar. 24<sup>a</sup>; a. v. fr.

יָתֵרִי m. (b. h.; יָתֵר) 1) surplus, difference. Koh. R. to II, 13 כֶּשֶׁם שִׁישׁ יָתֵרִי בֵּין וְכ' as there is a difference between light &c.—2) addition. Lev. R. s. 22 (ref. to Koh. V, 8) אֲפִי דְבָרִים יָתֵרִי . . . לְמִצְוָה even what thou deemest to be an addition to the original Law (Koh. R. to V, 8, a. e. (מִיִּתְרִין).—3) superfluity, useless thing. Ib. בְּעִינֵי אֲפִי . . . אֲפִי even what thou mightest deem to be mere useless creatures (Koh. R. to V, 8, a. e. (מִיִּתְרִין), v. יָתֵר.

יָתֵרִי, v. יָתֵר.

יָתֵרִי, v. יָתֵר.

## כ

כָּ Kaf, the eleventh letter of the Alphabet. It interchanges with ק q. v.; with פּ, e. g. כּוֹבֵעַ a. כּוֹבֵעַ; with תּ, comp. כּבֵּשׁ a. חֲבֹשׁ a. derivatives.

כָּ, as a numeral letter, twenty.

כָּ, כִּי, כִּי prefix, h. a. ch. (v. כִּי) 1) as, like. Targ. Gen. IX, 3. Targ. Hos. IV, 9; a. v. fr.—Ber. I, 2 כָּ כְּדָם וְכ' like one reading in the Torah. Ib. 3 כְּדָם as usual; a. v. fr.—\*2) whereas. Tosef. Snh. II, 6 וְכָאִמְרֵיהּ . . . דְּגִזְלִיָּא as Snh. 11<sup>a</sup>, Y. ib. I, 18<sup>d</sup> top) whereas the spring pigeons are yet tender &c.—

[Ib. 5 בְּגִזְלִיָּא וְכ'].—[Compound particles כִּי, &c., v. s. vv. or second component.—כִּי as affix, frequ. indicating place (כִּי locale) or instrument, as כִּי, כִּי, &c.]

כָּה, כָּה ch. (b. h., כָּה, v. preced.) adverb of place: here, v. דָּבָא; of time: now. Targ. Gen. XXII, 5. Targ. Job XXXVIII, 11; a. fr.—Y. Ber. IV, 7<sup>c</sup> top וְכָה אָמַר הַכִּיִּי and here he says so? Ib. וְכָה; a. v. fr.—Y. Ber. IV, 7<sup>c</sup> top וְכָה אָמַר הַכִּיִּי hither; מִיָּכָה from here. Targ. Josh. VIII, 20. Targ. Ex. XVII, 12; a. fr.—Y. Bets. V, 63<sup>a</sup> לָכָה וְלָכָה skimmed the water in both directions. Y. B. Mets. VI, 11<sup>a</sup> top מִיָּכָה לָלֹד from here to Lydda; a. fr.—Y. אִיָּכָה, אִיָּכָה &c.; כָּה, כָּה; &c.

**כָּבֵד** (b. h.) *to be heavy, to feel pain*. Y. Sabb. IX, 12<sup>a</sup> ib. XIX, 17<sup>a</sup> bot. (ref. to Gen. XXXIV, 25) בְּרִיחֵיהֶם פָּוָאב . . . it does not say, 'when it (the wound) was painful', but . . . , which intimates that all their limbs pained them.

*Hif. הִכְאִיר* to cause pain, grief. Ex. R. s. 3 (ref. to Ex. III, 7) וְכִי לִהְבֵּאתִי ידעתי I know how much they will grieve me &c. Pirke d'R. El. ch. XII שְׁלֵא לִהְבֵּאתִי so as to make him feel no pain. Midr. Till. to Ps. XCIV (ref. to Prov. III, 12) שִׁמְכֵאֲבִי . . . וְיִשְׁלַח אֱלֹהִים וְיִשְׁלַח אֱלֹהִים read not *ukh'ab* (and like a father) but *ukh'eb* (and pain), when He sends him pain.

**כָּיִיב, כָּאִיב, I כָּאֵב** ch. same. Targ. Prov. XIV, 13. —Part. **כָּאֵב, כָּאִיב, כָּיֵב**, Targ. Job XIV, 22. Targ. Ps. LXIX, 30; a. fr. —Targ. Jer. IV, 19 **כָּיֵבִין** (ed. Lag. **כָּיֵבִין**). —B. Kam. 46<sup>b</sup> **מִזָּן דְּכָאֵב לִיה נָאֵבָא וְ** Ms. F. (v. Rabb. D. S. a. l. note, Ms. H. **כִּיבָא**) he who feels sick, goes to the physician. Ib. 85<sup>b</sup> **זוּה כ' לִיה מִידי וסְלִיק וְאִתִּיב וְ** Ms. M. (ed. **וְאִתִּיב**) he had a sore and it was going away, and one put on a corrodent drug for him &c., v. **הִיָּר**. Gitt. 68<sup>b</sup> **כִּיבֵיב**; a. fr. —B. Kam. 35<sup>a</sup> **כִּיבֵיב**, v. **חִינְכֵי**.

*Pa.* פָּאַיַב, פָּאַיַב to cause pain, wound, grieve. Lam. R. to II, 1 translating יַעֲיֵב, ib.) אֵךְ כ' ו' how did the Lord wound &c., v. פָּיַבָּא.

**כָּאֵב** II m. (b. h.; preced.) 1) *heaviness, pain*. Ber. 55<sup>a</sup> לֵב כָּ' heaviness of heart (fretfulness). Gen. R. s. 67, end כָּ' לֵב grief added to grief; a. e.—2) *grievous offence*. Deut. R. s. 3 (ref. to מַכְאִיבֵי, Ex. III, 7) וְכָ' יֵרָדע אֵינִי מֵה' כָּ' I know what grievous offence they are going to commit, v. כָּאֵב.

פִּינָהּ, כְּתָבָהּ ch.1) same. Targ. Prov. X, 10. Targ. Is. LXV, 14.—[Targ. Job XXXI, 18 כְּתָבָהּ Ms. (ed. כִּי־כָתְבָהּ).]—B. Kam. 46<sup>b</sup>. יִפְתָּח י. a. e.—2) *sick, sufferer*. Targ. Ps. LXIX, 30. a. fr.—*Pl.* כְּתָבָהּ, כְּתָבָהּ, כְּתָבָהּ. Targ. Ez. XXXIV, 4. [Targ. Jer. IV, 19, v. כְּתָבָהּ I.]—V. כְּתָבָהּ.

בְּאֵתָא, v. כְּאֵתָא.

פֶּתַח v. פִּאֲרוֹתָא

פֶּעַר, v. כָּאֵר.

לכא' , פאזר I. v.

פִּזְוֹרֶת, v. פִּזְוֹרֶת.

פִּי־צֶדֶד v. כִּי צֶדֶד, כְּמֵאֵר

פֶּאֶבָּא, v. פֶּאֶרְבָּא.

פֶּאִיר, part. of פִּיר.

כַּאֲרֵי, part. of כָּוַר.

פִּיֶּצֶד, v. כְּאִיֶּצֶד.

פָּאָרִי, פָּאָרִי, part. of פָּאָר, I.

בִּלְיָאֲרֵיכֶן, Sifré Deut. 317, some ed., read: בִּלְיָאֲרֵיכֶן.  
v. בִּלְיָאֲרֵיכֶן.

באמי v. כאמי

כֹּה (v. א.) *here; now*. Y. Ber. IV, 7<sup>c</sup> bot., a. e. כֹּה נִפְלַח בְּיָדֵינוּ *here (in this inn) did my father say the prayer of &c.* Bets. IV, 7 *כֹּה מִן הַיָּד וְעַד הַיָּד* from here to there (will I use). Ber. I, 2, a. fr. מִן הַיָּד וְעַד הַיָּד, v. אֵינֶיךָ. Snh. IX, 1 *כֹּה וְכֹה* and subsequently; a. fr.—*אֲמַר (חֲכָמִים)* from *מִן* *אֲמַר* this originates what the scholars said. Ab. I, 5; a. fr.—*לֹא-כֹה* *מִן* *כֹּה* from this is derived, do we learn. Ber. 64<sup>a</sup> *לִבְעַל מִן* *כֹּה* *שֶׁ* *כֹּה* from this (that Jacob is mentioned and not his ancestors) we learn that the owner of the beam must carry the heaviest side of it. B. Mets. 87<sup>a</sup> *כֹּה שְׂצִירָקִים אֹמְרִים וְכֹה* from this we see that the righteous promise little &c.; a. fr.—*כֹּה ... כֹּה* *here (in this case) ... , there (in another place, in that case)*. Succ. 44<sup>b</sup>; a. v. fr.—*כֹּה*, with pref. *כֹּה*. Y. Ber. IV, 7<sup>c</sup> top [read:] *כֹּה לְצִיּוּר* *כֹּה* in this case (when Levi disfavored many prayers), it is meant for individuals, in the other case, it is meant for congregations.—Y. Erub. VII, 24<sup>b</sup> bot. *כֹּה* *כֹּה* on both sides; a. fr.

פֶּחַר m. (Pers. *khar*, *har*) ass. Snh. 98<sup>a</sup>, v. פֶּחַר.

פֶּעַר, v. פֶּאֶר.

**כֶּבֶד**, m. (v. כִּבְדָּה) *ball, excrement* (cmp. כִּבְדָּה). Zeb. 113<sup>b</sup>,  
v. כִּבְדָּה.

פֶּתַח, v. פֶּתַח.

פְּכִי, כְּבִיר, כְּבֹאִי

פּוֹבֵסָא, v. פּוֹבֵסָא.

\*כֶּבֶד *to be thick, hollow, arched*.—Denom. כִּבְיָא, כִּבְיָא.

*Pa. פָּחַד* (denom. of פִּחַד, v. Fl. to Levy Targ. Dict. I, 427<sup>b</sup>) *to burn thorns, to char*. Erub. 29<sup>b</sup> וַיִּפְחֶדֶהּ and let him char it (the meat; Rashi: let him *roast it over the charred thorns*; v. פִּחַד).

**קָבַח** m. (preced.) *burning to coals, charring*. Zeb. 46<sup>b</sup> לַאֲשׁוּרֵי כִּי (Ms. M. **בָּשָׂא**, some ed. **חֲשָׂא**) to exclude charring the meat (instead of burning it to ashes); Yalk. Lev. 445 **כִּבְהָהּ** (corr. acc.).—V. **קִיבָּה**.

**כבד** I (b. h.) *to be heavy, weighty, important*; emp. **יָקָר**.

*Pi.* **לְכָבוֹד**, *to honor, hold precious; to show honor.* Ab. IV, 1 **אִיזוֹר מְבוֹבֵר הַמְּכַבֵּד וְכ'** who will be honored? He who honors men. Sabb. 113<sup>b</sup> **לְמַאֲנִיה מְכַבְּדוֹתֵי** ר"ר קרי **לְמַאֲנִיה מְכַבְּדוֹתֵי** Rabbi Joh. called his garments 'my honorers'; B. Kan. 91<sup>b</sup>; Shn. 94<sup>a</sup>; a. fr. — Ber. 46<sup>b</sup> **בֹּת אֵין מְכַבְּדִין וְכ'** we must not show honors (saying, 'you go first') on high-roads &c. Part. pass. **מְכַבְּדִין**, *מְכַבְּדִים*, *pl.* **מְכַבְּדִין**, *Ab. l. c., v. supra.* Ib. 6 **גִּפּוּ מִ'עַל וְכ'** he who honors the Law, will himself be honored of men. Ber. 60<sup>b</sup>, v. infra. Ab. Zar. III, 3, **בְּזוֹה וְכ'** (a. fr. — 2) (cmp. **אִיקְרָא**, *to offer a gift.* Tanh. Vayhi 13 **שְׂמֵכְבְּדִין וְכ'** they offer of their fruits to kings; Gen. R. s. 99, end **וְהֵם מְבַכְּרִין** (corr. acc.); a. e. — 3) [*to make look respectable,*] *to sweep, adjust the room.* Ber. VIII, 4 **וְכ' מְבַכְּרִין אֶת הַבַּיִת** (after meal) the room is put in order (the crumbs swept), and then &c. Bets. II, 7 (22<sup>b</sup>) **מְבַכְּרִין** (Bab. ed. *הַמְּבַרֵּה*) (*on Holy Days*) you may sweep between the dining couches (the dining room); Y.



הנר he who puts the (Sabbath) lamp out. Gen. R. s. 68 (play on בא כי, Gen. XXVIII, 11) (some ed. כיבדו) He extinguished the sun (made the sunset earlier). Tosef. Sabb. XIII (XIV), 9 לִי קָבַח if a gentile comes (on the Sabbath) to extinguish (a fire), we say to him neither 'extinguish' nor 'do not'. Gen. R. l. c. אמר המלך קבו וכו' (not כיבו) said the king, put out &c.; a. fr.

לכבות **קָבַח**, **קָבַר** ch. same. [Sabb. 21<sup>b</sup> כבחה; ib. 30<sup>a</sup> h. forms.]

*Pa.* **קָבַח** to *extinguish*. Ber. 58<sup>a</sup> לעיניה Ar. (Ms. M. מ. וינכביו, corr. acc.; ed. וינכביו וכו' dimmed his eye-sight, v. בּוֹטָא. Ib. 60<sup>b</sup> bot. קביוה לשרגיה . . . there came a wind and put out his lamp. Sabb. 44<sup>a</sup> אתי he may be induced to extinguish the fire; Yoma 85<sup>a</sup>.

**קָבִיד**, v. קָבַד I, II.

**קָבִינָא** (Ar. קְבִינָא) f. (part. pass. of קָבַן)=h. הכבונה (v. קָבַן) *a sheep wearing a wrap, fine sheep*. Targ. Ez. XXVII, 18 (cmp. Shebu. 6<sup>b</sup>, s. v. קָבַן).

תני **קָבִינָה** f. (קָבַן) *brooch or buckle*. B. Bath. IX, 7 קביתני וכו' give my brooch to my daughter.

**קָבִינְתָא** f., pl. קְבִינְתָא (Ar. קְבִינְתָא) (v. preced. wds.) *a garment pinned or buckled on*. Targ. Is. III, 23 (h. text קְבִינְתָא; cmp. קְבִינְתָא).

**קָבִיסָה** f. (קָבַס) 1) *washing*. Y. Shebi. VIII, 38<sup>b</sup> top as between the use of the spring for their (the inhabitants') washing purposes and for strangers' living (drinking purposes); a. fr.—[Mikv. VIII, 1, v. קָבִישָה.]—2) (also קָבִיסָה) *water mixed with alkaline substances, lye-water &c.* Tosef. Shebi. VI, 25 שביעיה פירותה . . . produces of the Sabbath year must not be used for an infusion nor for preparing lye-water; Succ. 40<sup>a</sup>; B. Kam. 102<sup>a</sup>; Y. Shebi. l. c.—*Pl.* קְבִיסוֹת. Ib. VII, beg. 37<sup>b</sup> מיני כ' (ed. Krot. כְּנִים, corr. acc.) alkaline plants.

**קָבִישׁ**, v. קָבַשׁ.

**קָבִישָׁא**, **קָבִישָׁא** m., **קָבִישָׁא** 1) *stepping* II. *stool* (scamnum). Targ. Ps. CX, 1 (h. text קָבִישׁ, v. קָבִישׁ).—2) *paved path*. Ib. LXXVIII, 50 (h. text קָבִישׁ).—Targ. I Sam. VI, 12, a. e. (h. text קָבִישׁ), v. קָבִישׁ II. Targ. II Sam. XX, 12 כבישחא ed. Lag. (oth. ed. קָבִישׁ).—*Pl.* קְבִישִׁין. Targ. Is. XL, 3 ed. Lag. (oth. ed. קְבִישִׁין); a. e.—3) *recess, secret*. Targ. Lam. III, 10 (h. text מסתרים).—*Pl.* קְבִישִׁי. Ber. 10<sup>a</sup> bot. בהרי כ' דרחמנא וכו' Ar. (ed. קְבִישִׁי) what hast thou to do with the secret ways of the Lord?

**קָבִישָׁה** f. (קָבַשׁ) *making a path, side-path*. Mikv. VIII, 1 מפני הכ' Ar. on account of the passing by (of travellers that leave the highway for some cause). [Ed. on account of the ponds being used for washing clothes, v. comment.]

**קָבִישָׁן**, Gen. R. s. 66, v. קָבִישׁ h.

**קָבִישָׁתָא**, v. קָבִישׁ.

**קָבִישָׁתָא** (קָבִישָׁתָא) m. (reduplic. of קָבַב or קָבַח, v. קָבַב) *an arched round vessel*. Kel. II, 3 הפח a *kabkab* which was intended for a cover for the bread-basket (and not as a receptacle). Tosef. ib. B. Kam. II, 5 (כסוי אלפס ed. Zuck. (ed. only כסוי כ' וכסוי אלפס the lid of a *k*, and that of a pot. Ib. 8 וכו' R. S. to Kel. III, 1 (ed. Zuck. a. oth. בנכב) a vessel made for both purposes (for liquids and for solid food), e. g. the *k*, the stew-pot &c.

**קָבַל** [to *press, to impede*, whence קָבַל the *foot-chain*; denom. קָבַל] to *chain*. Gen. R. s. 87 I have the power to put thee in chains. Tanh. Thazr. 8 מביא . . . he orders chains and chains him.—*Part. pass.* קָבֻל, f. קְבֻלָּה, pl. קְבֻלּוֹת *tied, prevented, esp. sheep prevented from conceiving by having their tails tied down*. Sabb. V, 2 כ' . . . ewes may be led out (on the Sabbath) . . . tied up; Tosef. ib. IV (V), 1 שלא יעלה כ' Ms. M. (ed. שבוֹבְלִין אליה וכו' Sabb. 54<sup>a</sup> עליהן זכר what is *k'buloth*? They tie their tails downward &c. Ib. מאי משמע דהאי כבול וכו' where is the evidence that *kabul* has the meaning of sterility? (Answ. ref. to I Kings IX, 13, v. next w.); Y. ib. V, 7<sup>b</sup> bot.

*Pi.* קָבֻל same, v. supra.—*Part. pass.* קְבֻלָּה. Sabb. l. c. the district was called Cabul, שבוֹבְלִין בכסח, because there were people there who were chained with silver and gold.

**קָבַל** ch. same, part. pass. קָבִיל, f. קְבִילָא *impeded, detained*. Targ. Koh. XII, 4 ריגלך קְבִילָן וכו' thy feet are detained from going out &c. (h. text קָבַל).

*Pa.* קָבַל same; part. pass. קְבֻלָּה, f. קְבֻלָּה *tied up*, (cmp. *sterile*. Sabb. 54<sup>a</sup> (ref. to I Kings IX, 13, v. preced.; v. קְבֻלָּה) ואמרו אינשי ארעא מ' דלא עברא פרי (חומטין) and people say, it is a tied up land, which bears no fruits.

**קָבַל** m. (b. h.; preced. wds.), pl. קְבֻלִּים *foot-chains, irons*. Gen. R. s. 91 ליתן עליהם כ' to put them in chains. Tanh. Thazr. 8, v. קָבַל. Deut. R. s. 4 של ברזל כ' iron chains, opp. מונייק של זהב. Tosef. Ab. Zar. II, 4 ולא . . . ארין מוכרין . . . we must not sell them torturing blocks or irons.—Sabb. VI, 4 טמאין וכו' a woman's *ankle-chains* are fit for levitical uncleanness &c. (contrad. to ביריה). Y. ib. VI, 8<sup>b</sup>, v. בִּירִית; Bab. ib. 68<sup>b</sup>. Ib. עשו להן כ' וכו' they made for them ankle-bands and put a chain between, that their steps may not be wide; a. e.

**קָבֻלָּא** ch. same. Sabb. 57<sup>b</sup> דעברא כ' a slave's neck-chain, v. קְבֻלָּה II. Ib. 58<sup>a</sup> חנן כ' the *Kabul* of the Mishnah means &c. Ib. 54<sup>a</sup> (v. קְבֻלָּה I) it was named Cabul (דמשתקנא ed. (Ar. דמשתקנא בה כרעא עד כ' because the foot is entangled in (sinks into) the sandy soil up to the ankle-band; [oth. vers. in Ar. כ' בגוזה כ' because the foot is entangled in it as if in a foot-chain.]—*Pl.* קְבֻלָּי, קְבֻלָּיִן. Targ. Lam. III, 7. Targ. Ps. CXLIX, 8 (Ms. *sing*).

**קָבַן** (cmp. קָבַל) to *clasp, fasten*. Part. pass. קְבֻנָּה, f. קְבֻנָּה.





**פְּבִירְתָא** I (Ms. פְּבִירְתָא) f. (v. preced. wds.; cmp. נִזְתָא [the sieve,] honey-comb. Targ. Prov. V, 3 (ed. Lag. כב, Var. (כויריחא) Ib. XVI, 24 (ed. Lag. ככ). Targ. Ps. XIX, 11 (Ms. פְּבִירְתָא) V. פְּבִירְתָא.

**פְּבִירְתָא** II, **פְּבִירְתָא** pr. n. pl. (preced.; cmp. נפח, Targ. פלכין, Josh. XII, 23; XVII, 11; I Kings IV, 11) *Kabritha, K'bartha (el-Kabire*, v. Hildesh. Beitr. p. 15), a border town of northern Palestine. Tosef. Shebi. IV, 11 'כבר' ed. Zuck. (Var. כברתא); Y. ib. VI, 36<sup>c</sup> כברתא; Sifré Deut. 51 סברתא; Yalk. Deut. 874 נברת' (corr. acc.).

**פְּבִישׁ** (b. h.; cmp. פָּבַס. 1) *to press, squeeze*. Ohol. VIII, 5 'אם את האבן וכ' if one pressed a stone on (weighted) the sheet. Bets. 23<sup>b</sup> 'פְּבִישׁ' because it (the wagon) presses (the ground) down. Sabb. XX, 5 'כְּבִישׁ' you must not screw down, v. מְכַבֵּשׁ; a. fr.—*Part. pass.* פְּבִישָׁה, f. פְּבִישָׁה, *pressed, compressed; pressing*. Ib. 135<sup>a</sup>; Tosef. ib. XV (XVI), 9; a. e. ערלה כ' היא the foreskin (which seems to be wanting) is pressed (to the membrum). Tosef. Ohol. IX, 4 'וכ' אבנים פְּבִישָׁה' as if stones were placed tightly upon them. Ex. R. s. 15 'וכ' פְּבִישָׁה' a mountain on each side pressing upon (preventing the run of) the springs; a. fr.—2) *to press the face* into the ground, *to hide one's self* in fear or shame. Snh. 19<sup>b</sup> 'פְּבִישׁ' they cast their looks down (were afraid to give an opinion). Y. ib. X, 27<sup>d</sup> (ref. to Is. VII, 3) 'וכ' פְּבִישׁ' read not *kobes*, but *kobesh*, for he hid his face and fled before him; (Bab. ib. 104<sup>a</sup> דכבשינהו—3) *to press vegetables, meat &c.; to preserve, pickle*. Toh. II, 1 'וכ' פְּבִישָׁה' if a woman was pressing vegetables in a pot. Ukts. II, 1 'וכ' פְּבִישָׁה' olives which one pressed with their leaves; a. fr.—*Part. pass.* פְּבִישָׁה, *preserved substance, pickle*. Hull. 97<sup>b</sup>, a. fr. preserved substances are in ritual law like cooked.—*Pl.* פְּבִישָׁה. Pes. II, 6. Y. Sabb. I, 3<sup>c</sup> bot. preserves made by gentiles; a. fr.—4) *Transf. to store, hide*. Hag. 13<sup>a</sup> (ref. to Prov. XXVII, 26) 'וכ' פְּבִישָׁה' Ms. M. (missing in ed.; v. Rabb. D. S. a. l. note) read not *K'basim* (sheep) but *K'bushim* (hidden things), v. פְּבִישָׁה; Yalk. Prov. 961.—Sot. 10<sup>b</sup>; Macc. 23<sup>b</sup> (ref. to Gen. XXXVIII, 25) 'וכ' פְּבִישָׁה' a divine voice went forth and said, 'from me went forth the secret things' (I declare that Judah is the father of Tamar's children; Ar.: ממני היו הדברים כ'; v. Rabb. D. S. a. l. note 6); Yalk. Gen. 145; Yalk. I Sam. 112.—5) *to detain* (cmp. עָצַר). Pesik. Bayom, p. 193<sup>b</sup>; 'וכ' פְּבִישָׁה' the matron detained them one day longer; רחמיהו איתן דחוריהו the Law detained them one day longer (before the Lord); ib. 195<sup>a</sup>, sq.; Pesik. R. suppl., s. 4. Gen. R. s. 8, end 'וכ' פְּבִישָׁה' the man detains his wife from going out; a. e.—6) *to suppress, restrain, conquer*. Snh. XI, 5 (89<sup>a</sup>) 'וכ' פְּבִישָׁה' (a prophet) who suppresses his prophecy (being afraid to proclaim it). Ab. IV, 1 'וכ' פְּבִישָׁה' who conquers his passion. Lam. R. to V, 1 'וכ' פְּבִישָׁה' (not כבש), v. יְהוֹרִי I. Y. Succ. V, 55<sup>b</sup> top 'וכ' פְּבִישָׁה' instead of conquering the barbarians, come and subdue the Jews; Lam. R. to I, 16; ib. to IV, 19. Ex. R. s. 25 'וכ' פְּבִישָׁה' he suppresses (with-

holds the evidence) and does not produce it.—*כ' עון* *to suppress guilt, to forgive, cause forgiveness*. Pesik. Eth. Korb. p. 61<sup>b</sup>; Pesik. R. s. 16, v. פְּבִישׁ; a. fr.—7) *to violate*. Esth. R. to VII, 7 [read:] 'וכ' פְּבִישָׁה' behold, he is attacking me in thy presence.—8) *to pave, grade a road*.—*Part. pass.* פְּבִישָׁה, f. פְּבִישָׁה. Tanh. Huck. 20 'וכ' פְּבִישָׁה' a graded road; ib. ed. Bub. 47; Yalk. Num. 764. [Pirké d'R. El. ch. LIII כורשים במזלית, read with Yalk. Josh. 22: ריוגשים; Yalk. Gen. 77 ריוגשים]

*Pi.* 1) *to press, squeeze*.—*Part. pass.* פְּבִישָׁה, pl. פְּבִישָׁה. Tosef. Mikv. VI (VII), 17 'וכ' פְּבִישָׁה' secretory substances... which are compressed, i. e. dried up by being sat upon.—2) (cmp. פְּבִישָׁה II) *to press down, make even, grade*. Bets. IV, 5 'וכ' פְּבִישָׁה' you may press the ashes down (make a graded surface for baking); a. e.—*Transf. to level, make plain*. Cant. R. to I, 2 (play on כבשים, Prov. XXVIII, 26, v. פְּבִישׁ) 'וכ' פְּבִישָׁה' it may be read *K'bashim (grades)*, as long as thy pupils are young, make the words of the Law plain before them; when they are older reveal to them the secrets (reasons) of the Law; Yalk. ib. 985 'וכ' פְּבִישָׁה' (another expl., v. infra).—*to carve steps for the grain, to put the millstones in working order*. M. Kat. I, 9; expl. ib. 10<sup>a</sup> to sharpen the millstones (v. יְהוֹרִי I), (oth. opin.) to cut the hole out for the hopper.—3) (interch. with *Kal*) *to conquer, defeat*. Y. Peah VII, 20<sup>c</sup> top 'וכ' פְּבִישָׁה' seven years during which they were engaged in conquering the land; Hull. 17<sup>a</sup> 'וכ' פְּבִישָׁה' Sifré Deut. 51 'וכ' פְּבִישָׁה' they shall have conquered Palestine. Pes. 5<sup>b</sup> 'וכ' פְּבִישָׁה' a gentile who is in thy power. Yeb. 65<sup>b</sup> (ref. to Gen. I, 28) 'וכ' פְּבִישָׁה' it is man who conquers (the earth) but not woman; Kidd. 35<sup>a</sup>; a. fr.—4) *to suppress, withhold*. Cant. R. l. c. teach them merely the words of the Law without arguments; (another expl., v. supra).—5) (denom. of פְּבִישׁ) *to storm, climb over*. Tosef. Sot. VI, 6 'וכ' פְּבִישָׁה' climbing over the garden fences and violating the women; Gen. R. s. 53; Yalk. Gen. 94 'וכ' פְּבִישָׁה'.

*Nif.* 1) *to be pressed down, suppressed*. Pesik. Eth. Korb. p. 61<sup>b</sup> 'וכ' פְּבִישָׁה' whatever is pressed down, is liable to come to the surface again; Pesik. R. s. 16.—2) *to be submissive*. Midr. Till. to Ps. XXX, end 'וכ' פְּבִישָׁה' and are submissive (respectful) to one another; (Sabb. 63<sup>a</sup> 'וכ' פְּבִישָׁה'—3) *to have surreptitious intercourse*. Sifra Emor, Par. 6, ch. V עכ; Yeb. VII, 5 עכ.

*Hif.* פְּבִישָׁה *to climb*, v. supra.

*Hithpa.* פְּבִישָׁה, *Nithpa.* פְּבִישָׁה *to be conquered, be taken*. Y. Shebi. VI, 36<sup>c</sup> bot. 'וכ' פְּבִישָׁה' they are to be treated as if they had been subdued (in the days of Joshua), Ib. 'וכ' פְּבִישָׁה' perhaps it was to be taken by the command of the Law; Y. Yeb. VII, 8<sup>a</sup> bot. (corr. acc.). Ex. R. s. 18 'וכ' פְּבִישָׁה' just now Jerusalem may be taken by him (Sennacherib). [Pesik. Zutr., Ekeb, ed. Bub. p. 30 מרכבשור, מרכבשים, v. פְּבִישׁ]

**פְּבִישׁ**, **פְּבִישׁ** ch. same, 1) *to press, grade, make a path*. Targ. Job XIX, 12 (h. text סלל). Targ. Is. XL, 3; a. e.—

Part. pass. כְּבִישׁ, f. כְּבִישָׁא. Targ. O. Num. XX, 19 (not כְּבִישָׁא). Targ. Is. XI, 16; a. e.—*Pl.* כְּבִישִׁין *dams*. Ib. XIX, 10.—Eruḅ. 34<sup>b</sup> וכ' כְּבִישׁוֹת make a dam (or embankment) in the reed-marshes.—2) *to press on, to put on (the head)*. Targ. Y. Lev. VIII, 13 (h. text רִבֵּשׁ).—3) *to bind, fillet; to inlay*. Targ. Y. Ex. XXXVIII, 28 (h. text וְשָׁק; O. Pa.). Targ. Is. LIV, 11.—Part. pass. as ab.; pl. f. כְּבִישָׁן.—4) (with על) *to tread upon, to stamp out*. Targ. Mic. VII, 19. Targ. Esth. I, 5.—5) (interch. with Pa.) *to suppress, oppress; to conquer, force; to violate*. Targ. Josh. VIII, 21. Targ. Ps. IV, 6. Targ. II Esth. VII, 8; a. fr.—Part. pass. as ab. Targ. Hos. V, 11.—Zeb. 73<sup>b</sup> וְכִבְשִׁינָהּ, v. יָרָה ch. Y. Sabb. IV, end, 7<sup>a</sup> צִינָהּ לֹא כ' צִינָהּ will it (the band around the head) not overcome (counter-act the effect of) the cold? —6) *to withhold, detain*. Targ. Y. II Gen. XXIX, 22.—Nidd. 39<sup>b</sup> a hen that laid one day וכ' וְכִבְשָׁהּ and held back (failed to lay) one day &c.—7) *to hide (the face); to close (the eyes)*. Targ. Ex. III, 6. Targ. Lev. XX, 4; a. fr.—Targ. O. Deut. XXII, 1 ed. Berl. (ed. *Ithpe*); ib. 4 (sub. שִׁינִין).—B. Bath. 40<sup>b</sup> וְכ' I shall hide the deed of mortgage.

*Pa.* כְּבִישׁ same. Targ. Prov. XVI, 32 מְכַבֵּשׁ Ms. (ed. אֶפְרַיִם *Af.*) who conquers. Targ. Josh. VIII, 19.—Targ. O. Ex. XXXVIII, 28 (v. supra). Targ. Lam. III, 34; a. fr.—Snh. 93<sup>a</sup> וְכִבְשִׁינָהּ בְּרַחֲמֵי יָדִי which I conquered with the strength of my hand; [ib. מְכַבֵּשׁ כָּל מְדִינָתִי, read כְּבִישִׁית; Yalk. Is. 284.—Part. pass. כְּבִישׁ, f. מְכַבֵּשָׁא; pl. מְכַבֵּשִׁין; Targ. Ex. XXXVIII, 17 (h. text מְכַבֵּשִׁים). Ib. XXVII, 17 (not מְכַבֵּשִׁין, v. O. ed. Berl.). Targ. Am. VI, 4.—Targ. Jer. XVIII, 15 (h. text סָלַלָהּ); a. e.

*Af.* אֶפְרַיִם, v. supra.

*Ithpe.* אֶתְכַבֵּישׁ 1) *to be conquered; to be subdued, oppressed*. Targ. Num. XXXII, 22. Targ. Y. Gen. XVI, 9 (some ed. אֶתְכַבֵּשׁ); a. e.—2) (of the face) *to be sunk* (in fear, shame), *to grieve*. Targ. Gen. IV, 5; 6 (h. text נָפַל).—3) *to withdraw one's self*. Targ. O. Deut. XXII, 1, v. supra.

כְּבִישׁ m. (b. h.; prob. fr. כבש *to be thick, strong*; cmp. Arab. *kabš*, a. v. אֶפְרַיִם) *sheep* (at least one year old). Men. XIII, 7, sq.; a. fr.—*Pl.* כְּבִישִׁים. Ib. 9 אחד מְכַבֵּשִׁי one of my sheep. Zeb. IX, 5; a. fr.—*Fem.* כְּבִישָׁה or כְּבִישָׁה Gen. R. s. 44 של יָהוֹר כ' the sheep which is offered as an individual's sacrifice. Tosef. Yeb. III, 4; Yoma 66<sup>b</sup> (v. Tosaf. a. l.).—Lev. R. s. 37; Tanḥ. Vayishl. 8' כְּבִישָׁהּ (אֵדָם) מְבִיא let man bring his sheep directly to the Temple court (without previous dedication by a vow); Y. Ned. I, 36<sup>d</sup> גְּדוּלָהּ הִיא זֶה כ' Esth. R. to IX, 2 גְּדוּלָהּ כְּבִישָׁהּ Tanḥ. Tol'd. 5; Tanḥ. R. to IX, 2 זֶה כ' great is the sheep (Israel) that lives among seventy wolves (nations). Tanḥ. Ki Thissa 4' וכ' אֵדָם שֶׁשָּׁבַח אֶת הַכֹּהֵן (Bathsheba, v. II Sam. XII, 3, sq.) and killed the shepherd (Uriah); a. fr.

כְּבִישׁ m. (b. h.; כְּבִישׁ) 1) *press*.—*Pl.* כְּבִישִׁים. Pesik. Eth. Korb., p. 61<sup>b</sup> (play on כְּבִישִׁים, Num. XXVIII, 3) כ' שֶׁהֵן (the sacrifices are) presses, for they suppress the sins &c.; Pesik. R. s. 16.—2) *ascent, grade; landing bridge*. Zab. III, 1; 3. Sabb. XVI, 8; a. e.—Esp. *the inclined plane leading to the altar*. Midd. III, 3. Zeb. V, 3;

a. fr.—*Pl.* as ab. Ib. 62<sup>b</sup>. Ib. 63<sup>a</sup> דוּקָה . . . כְּבִישִׁים כְּבִישִׁים all grades of ascents (in the Temple) were at the rate of three cubits per one cubit (of vertical elevation), except the ascent of the altar which was at the rate of three cubits and a half and &c.; (for Var. lect. v. Rabb. D. S. a. l., and Tosaf. a. l. a. Men. 41<sup>b</sup> s. v. אֶרְבָּעָה); Y. Eruḅ. II, 24<sup>b</sup> bot., v. קִיבוּשׁ h.—Lam. R. introd. (R. Josh. 2); Koh. R. to XII, 7 (expl. קִיבוּשׁ, Ez. XXI, 27) כ' *embankments* round a besieged city (Lat. agger, v. כִּיבוּשׁ).—3) *preserving fruit*. Ter. II, 6 כ' זיתים טובים לזרזי, opp. זרזי.—*Pl.* as ab. *pressed, preserved vegetables* &c. Shebi. IX, 5' וכ' שלשה ס' if one puts three sorts of pressed vegetables into one vessel. Sabb. 108<sup>b</sup>; a. e.—[Gen. R. s. 66 some ed., v. קִיבוּשׁ h.]

I, v. קִיבוּשׁ ch.

כִּיבוּשָׁא, כְּבִישָׁא ch.=h. כְּבִישׁ, 1) *ascent* (scamnum), *stepping stool*. Targ. I Chr. XXVI, 16 (h. text מַסְלָחָה). Ib. XXVIII, 2 כְּבִישׁ (constr.); Targ. Ps. CXXXII, 7 (h. text רִחַם). Targ. Is. LXVI, 1 כְּבִישׁ (ed. Lag. (כִּיבוּשׁ).—2) *press-board and loading stone*.—*Pl.* כְּבִישִׁי. B. Bath. 67<sup>b</sup> (expl. עֲבִירִים, Mish. ib.) כ' Ms. M. (ed. 'כב').—3) *grade*; כ' a *graded field* which requires no artificial irrigation, opp. כ' בִּיבוּשָׁה. Kidd. 62<sup>b</sup>.—4) *dam or embankment*. *Pl.* as ab. Eruḅ. 34<sup>b</sup>, v. כְּבִישׁ.—5) *the hot ashes (pressed and levelled) in the oven* (v. Bets. IV, 5 quot. s. v. כְּבִישׁ *Pi*). Hull. 93<sup>b</sup> רִישָׁא כ' a head put in ashes (for removing the hair before boiling).—6) *path*. Targ. II Sam. XX, 12, sq. כ' ed. Lag. (ed. Wil. (כִּי). Targ. I Sam. IV, 13 כְּבִישׁ constr., v. כְּבִישׁ.—6) (archit.) *recess, enceinte*. Targ. Ez. XLV, 4; ib. XLVIII, 21 constr. כִּיבוּשׁ ed. Wil. (h. text מְקִדָּשׁ).

כְּבִישָׁה, כְּבִישָׁא f. ch.=h. כְּבִישׁ 3. Y. B. Kam. IV, 5<sup>b</sup> bot.; Y. B. Bath. V, end, 15<sup>b</sup>, v. אֶתְכַבֵּשׁ.

כְּבִישָׁה, v. כְּבִישׁ. [Y. Ned. VII, beg. 40<sup>b</sup> כְּבִישָׁה מִן כְּבִישָׁה, read כְּבִישָׁה as Tosef. ib. IV, 1.]

כְּבִישָׁן, v. כְּבִישׁ.

כְּבִישִׁינִין m. pl. (כְּבִישׁ) *compresses*, v. קִיבוּשׁ 4.

כְּבִישָׁן m. (b. h.; כְּבִישׁ) 1) *kiln, furnace*. Kel. VIII, 9 כ' של סִידָּרִין כ' the furnace of lime burners, glass-makers and potters. Succ. 7<sup>b</sup> כְּבִישָׁן shaped like a furnace (round). Gen. R. s. 44 כְּבִישָׁן הַחֹמֶה the heated furnace. Cant. R. to II, 16 בּוֹדֵק כְּבִישָׁנוּ . . . בּוֹדֵק when the potter examines a batch of his kiln; a. fr.—*Pl.* כְּבִישָׁנוּ. B. Kam. 82<sup>b</sup> אין עוֹשִׂין בָּהֶן כ' no furnaces were erected in Jerusalem; Hag. 26<sup>a</sup>; Zeb. 96<sup>a</sup>. Ib. נִחְרְרִינָהּ לֵב. Ms. M. (ed. אֶתְכַבֵּשׁ) let them be put back into the furnaces (to be baked over). Tosef. B. Bath. I, 10' וכ' מְדִינָתִי אֶתְכַבֵּשׁ (ed. Zuck. furnaces must be removed from the town fifty cubits.—\*2) *that which is withheld, secret*. Hag. 13<sup>a</sup> (play on כְּבִישִׁים, Prov. XXVII, 26) אֶתְכַבֵּשׁ אֶלֶּא כְּבִישִׁים Ms. M. read not *K'basim* but *K'bushim*, things which are the secret of the world (esoteric doctrines) must be kept under one's garment (in one's bosom).

כְּבִישָׁתִי, v. preced.

**פִּבְשָׁת** (פִּבְשָׁת) f. *pressed vegetables*. Tosef. Shebi. IV, 16, contrad. to **פִּבְשָׁת**.

**כַּבְתָּח**, Yalk. Lev. 445, v. **כַּבְתָּח**.

**כַּבְתָּחָא**, v. **כַּבְתָּח**.

**כַּבְתָּח**, v. **כַּבְתָּח**.

**כַּבְתָּח**, v. **כַּבְתָּח**.

**כַּבְתָּח** I, **כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח** (a comp. of כ a. ד, corresp. to h. **כַּבְתָּח** or **כַּבְתָּח**) *when, as, as though*. Targ. Ex. XVII, 11. Targ. Ps. OXIX, 109 על גב כִּיד Ms. (ed. only ע"ג) as though (carried) on &c.; a. v. fr.—Targ. Is. XXIX, 15 **כַּבְתָּח** (ed. Lag. **כַּבְתָּח**) as though in darkness. Targ. O. Num. XXIX, 18 **כַּבְתָּח**, v. **כַּבְתָּח**, as it is proper; a. fr.—Y. Ab. Zar. III, 42<sup>c</sup> top. Y. Yoma VII, 44<sup>b</sup> top **כַּבְתָּח** **כַּבְתָּח** when there is &c. Y. Taan. I, 64<sup>a</sup> bot. **כַּבְתָּח**; Y. Meg. III, 74<sup>b</sup> bot. **כַּבְתָּח**, v. **כַּבְתָּח** I. B. Kam. 52<sup>a</sup> (prov.) **כַּבְתָּח** when the shepherd is angry with his flock, he makes a blind sheep the leader. Ib. 64<sup>b</sup>, a. fr. **כַּבְתָּח** as they say &c. Ib. <sup>b</sup> **כַּבְתָּח** as (that which) the scholars of the school of . . . said. Ib. **כַּבְתָּח** it is needed for (something like) what has been taught. Ib. **כַּבְתָּח** for what Raba said. B. Mets. 99<sup>b</sup> **כַּבְתָּח** agreeably to what R. said; a. v. fr.—[Num. R. s. 14 **כַּבְתָּח** **כַּבְתָּח** read not (Koh. XII, 11) *kaddarbonoth*, but *kidd'rabbamuth*, like a command of authority.]

**כַּבְתָּח** II m. (כַּבְתָּח, comp. **כַּבְתָּח**, *to be rounded*) 1) (adj.) *arched*, opp. **כַּבְתָּח** pointed. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup>, v. **כַּבְתָּח** I.—*Pl.* **כַּבְתָּח**, Ib.—2) c. (b. h.) *an arched, pouched vessel, jug* &c.; comp. **כַּבְתָּח**. Num. R. s. 12 **כַּבְתָּח** rolling like a jug. B. Kam. III, 1 (identical with **כַּבְתָּח**). Tosef. Kel. B. Mets. X, 1 **כַּבְתָּח** (fem.) one's vessel when empty; a. fr.—*Pl.* **כַּבְתָּח**. Tanh. Vayigg. 11 (ref. to Ps. XVI, i) **כַּבְתָּח** נִשְׁשָׁה **כַּבְתָּח** . . . his two kidneys became like two water pitchers and they were giving forth a flow of religious wisdom; ib. ed. Bub. 12 **כַּבְתָּח** (corr. acc.); Gen. R. s. 61 **כַּבְתָּח** **כַּבְתָּח** (corr. acc.); Midr. Till. to Ps. I **כַּבְתָּח** **כַּבְתָּח** ed. Bub. (oth. ed. **כַּבְתָּח**, corr. acc.); Ab. d'R. Nath. ch. XXXIII **כַּבְתָּח** (corr. acc.).—Keth. XIII, 4 **כַּבְתָּח** vessels with oil, opp. **כַּבְתָּח** empty vessels; a. fr.

**כַּבְתָּח** ch. same. B. Kam. 27<sup>a</sup> **כַּבְתָּח** **כַּבְתָּח** in a place where they distinguish between *kadda a. habitha* (v. preced.). B. Mets. 59<sup>a</sup> (prov.) **כַּבְתָּח** **כַּבְתָּח** (v. Rabb. D. S. a. l.) when the barley is gone from the pitcher, strife knocks and enters; Yalk. Ps. 888 **כַּבְתָּח**.—Hull. 58<sup>b</sup> top **כַּבְתָּח** **כַּבְתָּח** (Var. **כַּבְתָּח**, v. **כַּבְתָּח** ch.) dates kept in a vessel (which became worm-eaten); a. fr.—*Pl.* **כַּבְתָּח**, **כַּבְתָּח**. Targ. I Kings XVIII, 34. Targ. Jud. VII, 20; a. e.—*Transf.* **כַּבְתָּח** *a big figure, important personage*. Yeb. 70<sup>a</sup> **כַּבְתָּח** **כַּבְתָּח** my grandson, the big vessel (high-priest), opp. **כַּבְתָּח** the little jug (bastard).

**כַּבְתָּח** *like this*, v. **כַּבְתָּח**.

**כַּבְתָּח**, v. **כַּבְתָּח**.

**כַּבְתָּח** (v. **כַּבְתָּח**) *to be false*. Targ. Hos. IV, 2.

*Pa.* **כַּבְתָּח** 1) *to lie, give false evidence; to be faithless; to deny*. Targ. O. Gen. XVIII, 15. Targ. Job XXXI, 28 (Ms. **כַּבְתָּח**); a. fr.—2) *to give the lie, to refute*. Ib. XXIV, 25.—3) *to flatter*. Targ. Ps. XVIII, 45; a. e.

*Ithpa.* **כַּבְתָּח** 1) *to be proved false*. Targ. II Kings IV, 16. Targ. Prov. XXX, 6.—2) *to flatter, be submissive*. Targ. II Sam. XXII, 45. Targ. O. Deut. XXXIII, 29 **כַּבְתָּח** (Y. **כַּבְתָּח**).

**כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח** m. (preced.) 1) *falsehood, lie*. Targ. Ps. V, 7 **כַּבְתָּח** Ms. (ed. **כַּבְתָּח**). Ber. 59<sup>a</sup> . . . **כַּבְתָּח** ch. **כַּבְתָּח** Ms. M. (ed. **כַּבְתָּח** . . . **כַּבְתָּח**), v. **כַּבְתָּח** ch. **כַּבְתָּח** Ms. M. (ed. **כַּבְתָּח** . . . **כַּבְתָּח**). Targ. Hos. VII, 13 **כַּבְתָּח** ed. Lag. —*Pl.* **כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח**. Targ. Jud. XVI, 10; a. fr.—2) *fiction, story*.—*Pl.* **כַּבְתָּח**. Bekh. 8<sup>b</sup> **כַּבְתָּח** **כַּבְתָּח** (ed. **כַּבְתָּח**; Ar. **כַּבְתָּח**).

**כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח** m. (preced.) 1) *liar; false*. Targ. Prov. XIX, 22 (Ms. **כַּבְתָּח**).—Ber. 59<sup>a</sup>, v. preced.—*Pl.* **כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח**. Targ. Is. XXX, 9; a. e.—2) *fiction-teller, story-teller*.—*Pl.* as ab. Y. Ber. IX, end, 14<sup>d</sup> **כַּבְתָּח** all fiction-tellers are good, but those who tell their own inventions concerning the Law are bad; (Var. **כַּבְתָּח**, v. **כַּבְתָּח**; anoth. Var. **כַּבְתָּח** corr. acc.);—[perh. to be read: **כַּבְתָּח** *fiction*, v. preced.].

**כַּבְתָּח**, *Palel* of **כַּבְתָּח** q. v.

**כַּבְתָּח** **כַּבְתָּח** m. (preced.) *falsehood, lie; fiction*. Targ. Job XVI, 8.—*Pl.* **כַּבְתָּח**. Ib. XI, 3.

**כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח** f. same. Targ. Ps. IV, 3 **כַּבְתָּח** ed. (Ms. **כַּבְתָּח**). Ib. V, 7 (v. **כַּבְתָּח**). Targ. Prov. XXX, 8 **כַּבְתָּח** (read: **כַּבְתָּח**; a. e.

**כַּבְתָּח** *to be rounded*, v. **כַּבְתָּח**.

**כַּבְתָּח** m. (denom. of **כַּבְתָּח** II) *potter*. M. Kat. 13<sup>b</sup>; Pes. 55<sup>b</sup> Ms. M. (ed. **כַּבְתָּח**). [Tosef. Kel. B. Mets. X, 6 **כַּבְתָּח**, some ed., v. **כַּבְתָּח**.]

**כַּבְתָּח**, v. **כַּבְתָּח**.—[Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>c</sup> **כַּבְתָּח**, read: **כַּבְתָּח**, v. **כַּבְתָּח**.]

**כַּבְתָּח**, **כַּבְתָּח**, **כַּבְתָּח** (comp. of **כַּבְתָּח** I, v. **כַּבְתָּח**, comp. **כַּבְתָּח** I) *when it (happens that), whenever, when*. Targ. Lam. III, 50 **כַּבְתָּח** until what time he &c.—Y. Peah I, 15<sup>c</sup> bot. **כַּבְתָּח** (ed. Krot. **כַּבְתָּח**) whenever he comes from school. Y. Hall. I, end, 58<sup>a</sup> **כַּבְתָּח** (not **כַּבְתָּח**) whenever he went to take (bread) into his hand.—2) *as it is, now*. Targ. Y. Gen. XXVI, 28 **כַּבְתָּח** now that thou hast gone away. Targ. Jud. V, 9. Targ. Jer. XXXI, 18. Targ. Is. XXXII, 14.—Succ. 44<sup>b</sup> **כַּבְתָּח** (v. Rabb. D. S. a. l. note) I have now been in this country &c.; a. fr.—[Gen. R. s. 44 **כַּבְתָּח**, v. **כַּבְתָּח**.]—V. **כַּבְתָּח**.

**כַּבְתָּח**, Y. B. Mets. II, 8<sup>c</sup> bot. Var., v. **כַּבְתָּח**.

**כַּבְתָּח** m. (denom. of **כַּבְתָּח** II) *a sort of lever* with which a pitcher is fished out of the well; oth. opin.: *a pitcher-stand, watercooler*.—*Pl.* **כַּבְתָּח**, **כַּבְתָּח**. Kel. XIII, 7; T'bul Yom. IV, 6, v. **כַּבְתָּח**.

עֵינֵיכֶן דָּכְ, כדום, v. כְּדָרִי ch.

**כְּדָרִי**, **כְּדָרִי** (Ms. כְּדָרִי) (contr. of כְּדָרִי, v. כְּדָרִי; emp. *now, at that time*. Targ. Y. Num. XXII, 4; 6 (O. *כְּדָרִי*; h. text *כְּדָרִי*). Targ. Y. Gen. XIII, 7 *כְּדָרִי* as yet; a. fr. —Y. Ber. I, 2<sup>d</sup> bot. *כְּדָרִי* for up to that time people are awake. Y. Hall. II, beg. 58<sup>b</sup> *כְּדָרִי* thus far (so much about) fresh flour. Y. Sot. V, 20<sup>b</sup> bot. *כְּדָרִי* right now, opp. *כְּדָרִי* Gen. R. s. 22, beg. (ref. to Ps. XXV, 6) *כְּדָרִי* not from this day, but from eternity; Yalk. Ps. 702 *כְּדָרִי* (read: *כְּדָרִי*). —Y. Ber. I, 2<sup>c</sup> *כְּדָרִי* how is it now? (what is the result, the law &c.); Y. Peah IV, 18<sup>b</sup> bot. *כְּדָרִי*; a. fr. —Y. Ter. VI, 44<sup>a</sup> bot. *כְּדָרִי* and you did not say whence it was derived. Now (I will tell you, We read,) 'and he shall give' &c. —Ib. *כְּדָרִי* (corr. acc.).

**כְּדָרִי**, **כְּדָרִי**, Y. Sabb. VI, 8<sup>b</sup> bot., read: *כְּדָרִי*.

**כְּדָרִי** c. (b. h.; *כְּדָרִי*) *ball, globe*. Tosef. Sabb. IX (X), 6 as much as is required to stuff a small ball. Ib. X (XI), 10 *כְּדָרִי* who play at ball. Koh. R. to XII, 11 (play on *כְּדָרִי*, ib.). *כְּדָרִי* like the girls' ball; as the ball &c., v. *כְּדָרִי*; Num. R. s. 14; s. 15 (corr. acc.); Tanh. B'hañl. 15; Pesik. R. s. 3. Lev. R. s. 23 *כְּדָרִי* the moon on re-entering her periodical orbit (after nineteen years); (Y. Ber. IX, 13<sup>d</sup> *כְּדָרִי*, Bab. ib. 59<sup>b</sup> *כְּדָרִי* a statue holding in its hand . . . a ball (globe); ib. 41<sup>a</sup> *כְּדָרִי* the ball (means symbolically) that he causes himself to be caught like a ball in behalf of the entire world (vicarious sacrifice); Num. R. s. 13; Y. Ab. Zar. III, 42<sup>c</sup> bot. *כְּדָרִי* the ball symbolizes the world which has the shape of a ball; a. e.

**כְּדָרִי** ch. same. Y. Ab. Zar. III, 42<sup>c</sup> bot. [read:] *כְּדָרִי* (Alexander the Macedonian) is represented in statuary with a ball in his hand; Num. R. s. 13.

**כְּדָרִי**, **כְּדָרִי** f. same. Tanh. B'midb. 2 *כְּדָרִי* (the well moving with the Israelites in the desert was) a rock in the shape of a bee-hive or a globe (v. Tanh. ed. Bub. ib. note 21). —Pl. *כְּדָרִי*. Pesik. B'shall. p. 87<sup>a</sup> (description of Roman tortures) *כְּדָרִי* they put glowing iron balls under their arm-pits; Cant. R. to II, 7; Midr. Till. to Ps. XVI; Yalk. Ps. 667 *כְּדָרִי* (corr. acc.).

**כְּדָרִי**, **כְּדָרִי** (= *כְּדָרִי*, v. *כְּדָרִי*) *when; now (that)*. Targ. Y. Gen. XXVII, 34. Ib. XXXIX, 10; a. e. —Y. Ab. Zar. II, 40<sup>d</sup> top *כְּדָרִי* when it (the eye-paint) is good. Y. Dem. VI, 25<sup>c</sup> bot. *כְּדָרִי* when he gives him the whole of it. Y. Meg. III, 74<sup>b</sup> bot. *כְּדָרִי*, v. *כְּדָרִי*. —2) [*as it is*,] *incidentally, without special reason, not meaning it exactly*. R. Hash. 5<sup>a</sup> *כְּדָרִי* the writer uses the word Pesah (ib. 4<sup>a</sup>, quot. fr. Tosef. Arakh. III, 17) *כְּדָרִי* (cmp. *כְּדָרִי*); Zeb. 99<sup>b</sup>. Kidd. 5<sup>b</sup> *כְּדָרִי* the second proposition was incidentally asserted (is not to be pressed), opp. *כְּדָרִי*. —3) *as such, alone, merely*. Keth.

36<sup>b</sup> bot. *כְּדָרִי* if he merely testifies in her favor (without having been instrumental in redeeming her from captivity). Gitt. 55<sup>a</sup> *כְּדָרִי* the mere giving up of robbed property (without a change of hands after the renunciation) gives the robber no rights. —*כְּדָרִי* words spoken merely for saying something, for fun. Snh. 29<sup>b</sup> *כְּדָרִי* people do not remember words thrown out in a jocular way. —[Bekh. 8<sup>b</sup> *כְּדָרִי* Ar. fictions, stories; v. *כְּדָרִי*. —*כְּדָרִי* for whatever it be, for a trifle; for no cause. Yeb. 39<sup>b</sup> *כְּדָרִי* can she be dismissed without any formality (with his mere refusal to marry her)? —Taan. 5<sup>b</sup>, v. *כְּדָרִי*. Keth. l. c. *כְּדָרִי* . . . one does not throw away one's money at random (unless sure that there is no legal impediment to marrying the woman whom he is about to redeem). Ned. 22<sup>a</sup> *כְּדָרִי* for a paltry reason she would surely not have forbidden her, v. *כְּדָרִי*. Ib. 29<sup>a</sup> *כְּדָרִי* ceases without any formality; a. e. —*כְּדָרִי* from such (a condition) as it is, now, well, you know. Gitt. 68<sup>b</sup> *כְּדָרִי* now when you die, you will have &c. Sabb. 78<sup>a</sup> *כְּדָרִי* you know, whenever there is an ordinary and an extraordinary way of using an object, &c. Hull. 109<sup>b</sup>; a. e. —Esp. (introducing an argument) *כְּדָרִי*, is it not so? Ib. 29<sup>a</sup> *כְּדָרִי* does not the writer of the Mishnah treat of birds? Well then, if he meant sacrificial fowls he ought to have said *hammolek*! B. Kam. 3<sup>a</sup> *כְּדָרִי* now that they are alike, let both be included, for which will you exclude? —Bets. 2<sup>b</sup> *כְּדָרִי* now, who is it that states that proposition in the Mishnah anonymously? Of course, Rabbi. Now, why &c.; a. fr.

**כְּדָרִי** II pr. n. m. *K'di* (?). B. Mets. 2<sup>a</sup>; Yoma 44<sup>a</sup>; 72<sup>b</sup>, a. fr. *כְּדָרִי* and some say. It was K. [Prob. meaning: *as the case may be*, i. e. and some introduce respectively other persons, v. preced.]

**כְּדָרִי**, v. *כְּדָרִי*.

**כְּדָרִי**, v. *כְּדָרִי*.

**כְּדָרִי**, **כְּדָרִי**, v. *כְּדָרִי*.

**כְּדָרִי** f. (dimin. of *כְּדָרִי*) *round small vessel*. —Pl. *כְּדָרִי*. Tosef. Men. IX, 10 *כְּדָרִי* middle-sized vessels of the sort called *K'didith*; Men. 87<sup>a</sup> *כְּדָרִי* Lydda vessels. Ms. M. middle-sized round Lydda vessels.

**כְּדָרִי**, v. preced.

**כְּדָרִי**, **כְּדָרִי** m. (formed from *כְּדָרִי*, v. *כְּדָרִי*) *adequate, worthy, competent, deserving*. Gen. R. s. 76 (ref. to Gen. XXXII, 11) *כְּדָרִי* I am not deserving (of any of all the mercies); *כְּדָרִי* I am worthy (of some) but too small for all &c. B. Bath. 165<sup>b</sup> *כְּדָרִי* I do not deserve the honor of having that question put to me by you. Gitt. 90<sup>b</sup>; Tosef. Sot. V, 9 *כְּדָרִי* he deserves death. Ber. 9<sup>a</sup>, a. fr. the authority of *כְּדָרִי* R . . . is sufficient to be relied upon &c.; a. fr. —Pl. *כְּדָרִי*. Mekh. Yithro, Amalek, s. 1 *כְּדָרִי* we are not worthy to be served by him; a. e. —Fem. *כְּדָרִי*. Cant. R. to I, 2 *כְּדָרִי* I am not worthy to be his handmaid.

**כָּדָר** II, m. (preced.) *sufficiency, worthiness*. Tosef. Sot. III, 19 'ואין כָּדָר באר העולם וכ' human beings are not worthy for me to live among them; (Num. R. s. 9 'כָּדָר אין באר', a, 'כָּדָר', v. preced.).—Gen. R. s. 46, v. אֶלְחָתָה.

**כָּדָר**, v. כָּדָר I.

**כָּדָר**, v. כָּדָר.

**כָּדָר** m. (b. h.; v. כָּדָר) *chalcedony*, a gem. Pesik. R. s. 32 'אלו אבני כָּדָר' these are the gems of *kadkod*. [Y. Shek. IV, 48<sup>b</sup> bot., v. 'שבטא דכ', Bab. ed. דכרנא, v. preced.].

**כָּדָר** ch. same. [Y. Shek. IV, 48<sup>b</sup> bot., v. preced.]—*Pl.* כָּדָר, v. next w.

**כָּדָר** or **כָּדָר** m. (χάλκηδών, v. Fl. to Levy Talm. Dict. II, p. 449<sup>b</sup>) *chalcedony*, Judah's gem in the high priest's breastplate. Targ. Y. I Ex. XXVIII, 18 'כָּדָר' (incorr. a. misplaced); Y. II 'כָּדָר' (h. text נכד). Ex. R. s. 38, end 'כָּדָר' (corr. acc.).—*Pl.* כָּדָר. Pesik. Aniya p. 136<sup>a</sup> 'כָּדָר' (corr. acc.). Ib. 'כָּדָר' Ar. (ed. 'כָּדָר', corr. acc.); Yalk. Is. 339 'כָּדָר'; Pesik. R. s. 32 'כָּדָר' Chalcedonian stones; v. כָּדָר. Targ. II Esth. I, 2 'כָּדָר'.

**כָּדָר**, v. preced.

**כָּדָר**, pl. כָּדָר, v. כָּדָר.

**כָּדָר**, v. כָּדָר.

**כָּדָר**, Targ. Y. Num. XXIV, 8, read: 'כָּדָר', v. כָּדָר.

**כָּדָר**, Sifrē Deut. 204 'ואין כָּדָר', Yalk. Deut. 923 'כָּדָר' a corrupt., read: 'כָּדָר' *preparations for sieges*; cmp. Targ. Deut. XX, 20 a. Pesik. Zutr. a. l. (Deut. p. 67).

**כָּדָר**, v. כָּדָר.

**כָּדָר**, v. כָּדָר.

**כָּדָר** (cmp. Assy. *kidinnu* servant, Friedr. Del. Proleg. p. 200. note 7) [*to bend*,] *to yoke, put to work*. Y. Peah I, 35<sup>f</sup> bot.; Y. Kidd. I, 61<sup>b</sup> 'כָּדָר' (בְּרִיחִים) he puts his father to treading the mill (Bab. ib. 31<sup>a</sup> bot. 'כָּדָר', v. 'כָּדָר'). Y. Pes. IV, 31<sup>a</sup> top 'כָּדָר' (בְּרִיחִים) when the horse grows old, he puts him &c.

*Pl.* same.—Part. pass. 'כָּדָר' Lam. R. to I, 14 (ref. to עֲשֵׂאִי Gen. II, 7, as if meaning *self-supporting*) 'כָּדָר' the Lord made man a slave put to work for himself, for if he does not work, he has nothing to eat; Gen. R. s. 14 'כָּדָר', Koh. R. to II, 17 'כָּדָר' (corr. acc.).—*Pl. fem.* 'כָּדָר' Lev. R. s. 16 (play on 'כָּדָר' Is. III, 17) 'כָּדָר' the enemies made them handmaids, forced to hard labor; ib. 'כָּדָר' Lam. R. to IV, 15 'כָּדָר' (corr. acc.).—V. 'כָּדָר'.

**כָּדָר** f. *jug*. Targ. II Esth. I, 2 (prob. 'כָּדָר' fem. form of 'כָּדָר').

**כָּדָר**, *thus*, v. כָּדָר.

**כָּדָר**, pl. of כָּדָר.

**כָּדָר** (v. כָּדָר II) *to be arched, rounded*. Ab. Zar. 40<sup>a</sup>; Hull. 64<sup>a</sup> (sign of eggs of clean birds) 'כָּדָר' (Var. 'כָּדָר', 'כָּדָר', 'כָּדָר') that which is arched (on top not pointed) and rounded (rolling); Tosef. ib. III (IV), 23. *Hithpa.* 'כָּדָר' (v. 'כָּדָר') *to be thrown around in a circle of players*. Koh. R. to XII, 11 'כָּדָר' as the ball is thrown around from hand to hand.

**כָּדָר**, v. כָּדָר.

**כָּדָר** (b. h.) *here; thus*. Gen. R. s. 56 (ref. to עֲדִיכָה Gen. XXII, 5) 'כָּדָר' we shall go and see what will be the outcome of *koh* (the promise, 'thus shall be thy seed', Gen. XV, 5); Tanh. Vayera 23.

**כָּדָר** ch., v. כָּדָר.

**כָּדָר**, v. כָּדָר.

**כָּדָר** f. (b. h.; preced.) 1) (of light) *dim*. Gen. R. s. 31 'כָּדָר' when it (the jewel) shone faintly.—*Pl.* 'כָּדָר', 'כָּדָר', 'כָּדָר'. Ib.; Y. Pes. I, beg. 27<sup>a</sup> 'כָּדָר' when the lights burned dimly, we knew it was day-time. Ib. top 'כָּדָר' when the jewels were dim.—Pesik. Kumi, p. 145<sup>b</sup> (ref. to 'כָּדָר' Ez. XL, 25) 'כָּדָר' the windows were dim (stained glass). Hag. 16<sup>a</sup> 'כָּדָר' his eyes will grow dim; a. e.—2) (of leprosy) *faint, dull*, opp. עֹד. Neg. II, 1, v. 'כָּדָר'. Ib. 2 'כָּדָר' because (in the early morning &c.) the faint spot appears bright; Sifra Thazr., Neg., Par. II, ch. II.—Y. Shebu. I, 32<sup>d</sup> 'כָּדָר' if it grows one shade fainter, it is unclean, but when it grows fainter than the next fainter shade, it is clean; Sifra l. c. ed. Ven.; Yalk. Lev. 551 'כָּדָר' Y. l. c.; a. fr.—\*3) (trnsf.) *doubtful*. Nidd. 19<sup>a</sup>; Naz. 65<sup>b</sup>; Shn. 87<sup>b</sup>; Keth. 75<sup>b</sup> 'כָּדָר' or 'כָּדָר' 'כָּדָר' (Neg. IV, 11 'כָּדָר' 'כָּדָר', v. 'כָּדָר').

**כָּדָר** f. (b. h. 'כָּדָר'; v. 'כָּדָר') *priesthood, priestly privileges; priestly community*. Ab. IV, 13. Sot. 11<sup>b</sup> 'כָּדָר' young priests 'כָּדָר' priestly families. Midd. I, 8, a. fr. 'כָּדָר' 'כָּדָר' (novices). Y. Ber. III, 6<sup>a</sup> bot.; Y. Naz. VII, 58<sup>a</sup> top 'כָּדָר' there is no priesthood to-day (the laws for priests are suspended on the day of Rabbi's funeral). Tosef. Hall. II, 7, a. fr. 'כָּדָר' twenty-four gifts of priesthood (priestly prerogatives). Keth. 14<sup>a</sup> 'כָּדָר' fit to marry into the priesthood; a. v. fr.

**כָּדָר** ch. same. Targ. Ex. XXIX, 9. Targ. Num. XVI, 10 'כָּדָר' high-priesthood; a. fr.—Targ. O. Ex. XL, 15 'כָּדָר' ed. Berl. (ed. 'כָּדָר').—Y. Keth. I, 25<sup>c</sup> 'כָּדָר' she rose to priesthood (as a priest's wife); 'כָּדָר' went down from priesthood (ceased to enjoy priestly privileges as a priest's wife).

**כָּדָר** f. (כָּדָר) *dimness*. Meg. 28<sup>a</sup> (ref. to Gen. XX, 16) 'כָּדָר' (כָּדָר) read not 'cover of the eyes' but 'dimness of eye-sight'; Yalk. Gen. 91.

**כָּדָר** f. (כָּדָר) *woriment, trouble*. Targ. Prov. XXVI, 21, v. 'כָּדָר' (ed. Lag. 'כָּדָר').

**כָּדָר** (b. h.; cmp. 'כָּדָר') 1) *to be dim* (of sight,

light). Gen. R. s. 65 עֵינָיו בָּדוּ, his eyes grew dim. Ib. חֲבָדוֹ, that his eye-sight shall fail. Kidd. 24<sup>b</sup>. חֲבָדוֹ if the master struck him on his eye, and it grew dim; a. fr.—Part. pass. פִּתְחָה, f. פִּתְחָה; Ib. חָרִי שְׂחִתָּה עֵינָיו, if his eye-sight was dim, and he (the master) made him perfectly blind.—2) (of color) *to be dull*, v. פִּתְחָה. [Tosef. Erub. XI (VIII), 8; Tanh. Noah 9; v. פִּתְחָה.]

*Pi.* פִּתְחָה *to grow duller, to be shaded*. Sifra Thazr., Neg. Par. 2, ch. II אם חָזַק וְכֵן if the spot grew brighter and grew duller again; a. fr.—2) *to declare doubtful*. Neg. IV, 11 כִּי רָאָה, v. פִּתְחָה.

*Hif.* פִּתְחָה 1) same. Y. Shebu. I, 32<sup>d</sup>, v. פִּתְחָה. Neg. XI, 5 בְּחֻלְהָ הָיָה if the suspicious spot grew fainter at once (before the ordered isolation was begun); בִּיאָשׁוּן if it grew faint in the first week; Tosef. ib. V, 8 quot. in R. S. to Neg. l. c. (ed. Zuck. כְּחֻלְהָ, oth. ed. only כְּחֻלְהָ, corr. acc.); a. fr.—2) *to make dim*. Gen. R. l. c. פִּתְחָה, if I will make his eye-sight dim. Yalk. Ruth 601 יִסְחֲרִין פִּתְחָה, sufferings of poverty dim men's eyes. Pesik. R. s. 14 מְכַחֵה גִלְגַּל זָמָה dimmed (outshone) the sun in brightness; Pesik. Parah, p. 37<sup>a</sup> שִׁכְחָה; a. e.

פִּתְחָה ch. same. Targ. Gen. XXVII, 1. Targ. I Kings XIV, 4; a. e.—Y. Ned. IX, 41<sup>b</sup> bot. עֵינֵי פִתְחָה my eye-sight is failing.

*Pa.* פִּתְחָה 1) *to dim, make blind*. Yoma 69<sup>b</sup>; Snh. 64<sup>a</sup> פִּתְחָהוּ לְעֵינָיו Ar. (ed. כְּחֻלְהָ, comp. קָבַר) they made his eye-sight dim. Ib. 27<sup>a</sup> לִיבְחָהוּ לְעֵינָיו (v. Rabb. D. S. a. l. note 80) he shall be blinded.—2) (sub. לְבָיִת) *to be angry*; (with בִּי of person) *to rebuke*. Targ. I Sam. III, 13.

*Af.* פִּתְחָה 1) *to dim*. Targ. Ez. XXXII, 7 בְּאֶתְרֵי when I make dim (h. text בְּכֹתֵךְ)—2) *to make the heart faint, to annoy, reproach (falsely)*. Ib. XIII, 22 לֵב וְכֵן אֶתְרֵי ye denounced the heart of the righteous to be false (h. text חֲבָהוּ).

*Ithpe.* אֶתְרֵי *to be reproached*. Ib. (h. text אֶתְרֵי).

פִּתְחָה m. (preced. wds.) *dimness, fainter color*. Tosef. Neg. V, 6 חָזַק לֵב if the suspicious spot again turned fainter.

פִּתְחָה f. (preced. wds.) *blindness*. Bekh. 44<sup>a</sup>, contrad. מְסֻרְרֵיחַ defective eye-sight.

פִּתְחָה pr. n. m. *Kahāyi*. Y. Pes. II, end, 29<sup>c</sup> ed. Krot. (oth. ed. בִּרְחִי).

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה I.

פִּתְחָה m. (b. h.; פִּתְחָה, v. פִּתְחָה; comp. b. h. פִּתְחָה) [*standing, stationed*], *officer, esp. priest*. Yoma 6<sup>a</sup>, a. fr. גִּדּוּל (abbr. כִּי) high priest, ordinary priest. Meg. I, 9 מְשִׁיחַ a high priest distinguished only by his robes (but not anointed, as in the days of the Second Temple). Ib. מְשִׁיחַ a. fr. מְשִׁיחַ a substitute of the high priest no longer required, ex-substitute. Hor. III, 8 קֹדֶם מְשִׁיחַ a bastard who is a scholar has the precedence of an ignorant high priest; a. v. fr.—*Pl.* פִּתְחָה. Yeb. 86<sup>b</sup>, a. e. in twenty four Biblical passages

the priests are designated as Levites; a. v. fr.—פִּתְחָה (abbr. כִּי) *Torath Kohanim*, a name of the third book of *Moses, Leviticus*. Kidd. 33<sup>a</sup>. Lev. R. s. 7 בְּרִיכָה why do we, in teaching children, commence with Leviticus? a. e.—b) name of an *halachic commentary to Leviticus*, also named *Sifra*. Yeb. 72<sup>b</sup>; a. fr.—Fem. פִּתְחָה, *a priest's daughter or wife*. Hull. 131<sup>b</sup>, sq.—Keth. IV, 8 and in the case of a priest's wife. Ib. VII, 1, sq. (70<sup>a</sup>) Mish. a. Y. ed. (Bab. ed. רִבְכָּה). Ib. 71<sup>a</sup>; a. fr.—*Pl.* פִּתְחָה, Ber. 44<sup>a</sup>. Yeb. III, 10 אִם הֵינּוּ בָּנוֹת if they are daughters of priests; a. e.

פִּתְחָה (b. h.), *Nithpa*. פִּתְחָה (denom. of פִּתְחָה) *to be appointed priest, to act as priest*. Zeb. 101<sup>b</sup> וְכֵן פִּתְחָה Phineas was not appointed high priest until &c. Ib. 102<sup>a</sup> וְכֵן Moses acted as priest only during &c.

פִּתְחָה I ch.—h. פִּתְחָה. Targ. Jer. XIV, 18. Targ. Mal. II, 7. Targ. Lev. I, 7; a. v. fr.—Snh. 110<sup>a</sup>, a. fr. יִשְׁמָעֵאל כִּי מְסִיחַ כְּהֵנִי Ishmael, being a priest, favors the priests. Gitt. 59<sup>b</sup> קָרִי בִּי read from the Torah in the priest's place, i. e. was called up the first; Meg. 22<sup>a</sup> Ms. O. (ed. בְּכֹהֵן pl.); a. fr.—*Pl.* פִּתְחָה. Targ. Ex. XIX, 6. Targ. O. Lev. I, 5; a. fr.—Gitt. l. c. הַשִּׁיבִי דָאֵר highly esteemed Palestinian priests; a. fr.—Fem. פִּתְחָה. Hull. 131<sup>b</sup> . . . יָדַיבָּ gave priestly gifts to a priest's daughter (married to an Israelite). Pes. 49<sup>a</sup> נָשִׂיבָּ married a priest's daughter.—*Pl.* פִּתְחָה. Ber. 44<sup>a</sup>.

פִּתְחָה (or פִּתְחָה) II pr. n. m. *Kahen, Kahāna*, name of several Amoraim. Y. Ber. III, 6<sup>a</sup>, a. fr. בְּרִיכָה.—B. Kam. 117<sup>a</sup>. Y. R. Hash. IV, beg. 59<sup>b</sup>; a. fr.—Erub. 8<sup>b</sup> רַב כִּי רִבִּיחָה דְּרַב (v., however, Ms. M. a. Rabb. D. S. a. l. notes); a. fr.—V. Fr. M'bo, p. 109<sup>b</sup>, sq.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה m. (denom. of פִּתְחָה) *one proving priestly descent, belonging to the priestly caste*. Kidd. IV, 1; Yeb. 37<sup>a</sup> (collective noun).—*Pl.* פִּתְחָה. Ib. 85<sup>a</sup>; v. פִּתְחָה.

פִּתְחָה or פִּתְחָה f. (פִּתְחָה, with format. כִּי; v. letter. כ) *the attendant's or priest's lustral basin* (v. Sm. Ant. s. v. Chernips).—*Pl.* פִּתְחָה. Targ. Y. Num. XXXI, 23; comp. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה I.

פִּתְחָה, pl. פִּתְחָה, v. פִּתְחָה, end.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה, v. פִּתְחָה.

פִּתְחָה f. ch.—h. פִּתְחָה, *burn, searing, cautery*. Targ. O. Ex. XXI, 25. Targ. O. Lev. XIII, 24 (Y. ed. Amst. פִּתְחָה).—Sabb. 62<sup>b</sup>, v. פִּתְחָה.

פִּתְחָה m. (Pers. Anab. hiwān) *dining-table*. Yalk. Ms. to II. Kings ch. XVI (from Taan. 25<sup>a</sup>) אֲנִינָה (read פִּתְחָה).

a ta table; (Taan. l. c. פּוֹרֵרָא, Ms. M. אַחֲפָא, v. Rabb. D. S. l. c. note). Comp. next w.

אֲכֹנְנֵי, v. כּוֹבֵשׁ.

כּוֹבֵשׁ, v. כּוֹבֵשׁ.

**כּוֹבֵשׁ** m. (כּוֹבֵשׁ, v. כּוֹבֵשׁ) 1) [*ball*], *thorn, a prickly salt-plant*.—*Pl.* פּוֹבֵשׁ, פּוֹבֵשׁ. Gen. R. s. 49 כ' לַמִּגְל כּוֹסֶחָא כ' like a sickle mowing thorns; Yalk. Prov. 950 כּוֹב. Ex. R. s. 42 כּוֹבֵשׁ (corr. acc.), v. כּוֹבֵשׁ.—2) pr. n. *Desert of Kub* (cmp. Ez. XXX, 5)=Biblical שׂוֹר. Ib. s. 24; Yalk. ib. 255; (Tanḥ. B'shall, 18; Mekh. ib., Vayassa 1; Yalk. Jer. 266 כּוֹב).

**כּוֹבֵשׁ I, כּוֹבֵשׁ** ch. same. Targ. Prov. XXVI, 9 (h. text עד דסנרלך... כ'). Gen. R. s. 44; Yalk. Jer. 285 (prov.) כ' while the sandal is on thy foot, tread the thorn down; Pesik. Asser, p. 99<sup>b</sup> כּוֹבֵשׁ כּוֹפֵה (corr. acc.); Yalk. Deut. 392.—*Pl.* פּוֹבֵשׁ, פּוֹבֵשׁ, פּוֹבֵשׁ. Targ. Gen. III, 18 (some ed. פּוֹבֵשׁ, incorr.). Targ. II Sam. XXIII, 6. Targ. Hos. II, 8.—Lam. R. to I, 1 רבתי כ' (1 חר כויה) רבתי כ', v. כּוֹבֵשׁ.—Y. Ab. Zar. V, 44<sup>d</sup> כ' לַאֲרֵילִין, v. כּוֹבֵשׁ. Ib. bot. כ' סִיגִין (read דב) hedges of thornbushes. Gen. R. s. 2 (ref. to Gen. I, 2) עד דחיא כ' while she (the earth) was yet in her incipency, she produced thorns; Yalk. Gen. 4 כּוֹבֵה (corr. acc.); Yalk. Jer. 274 כּוֹבֵי; Yalk. Prov. 959.

**כּוֹבֵשׁ II** m. (v. preced.; cmp. II כּוֹבֵשׁ) 1) *wine cask* (h. קנקן). Sabb. 48<sup>a</sup>. Ab. Zar. 60<sup>a</sup> אכ' ארנא וישראל אכ' the gentile attending to the barrel (emptying it) and the Israelite to the cask (receiving the wine). Ib. מליא כ' (if the gentile carries) a cask which is brimful. Sabb. 141<sup>a</sup> [read:] כ' לַאֲרֵילִין (v. Rabb. D. S. a. l. note) one must not (on the Sabbath) bend sideways a cask which rests in the ground; a. e.—*Pl.* פּוֹבֵשׁ. Ab. Zar. 33<sup>b</sup> אכ' חגי כ' carried casks away from Pumbeditha by force. B. Mets. 25<sup>b</sup>.—*the retailer's wine shop*. B. Kam. 86<sup>a</sup>; B. Mets. 64<sup>b</sup> כ' מרקיד ב' he dances in the wine house.—2) (cmp. פּוֹבֵשׁ, פּוֹבֵשׁ), *turrets* of a fort. Yoma 11<sup>a</sup> אקרא רכ' a support for the Fort of Turrets (of M'huza); [Ms. L. לזקרא רכ' for the weight of &c.; v. Rabb. D. S. a. l. note 400.]—Kidd. 70<sup>b</sup> רפומבריהא כ' the fort of P.—[Meg. 6<sup>a</sup> כ' ב' ed. (Ms. M. כסי, Ms. O. מיכסי); Keth. 112<sup>a</sup> מיכסי.]

**כּוֹבֵשׁ III** m. (v. כּוֹבֵשׁ Pa.) *roasted or charred dough*, *roasted (over coals) in a cavity of the ground*, name of a *pastry baked in a cavity made in the stove*. Ber. 37<sup>b</sup>, expl. טרוקנין. Ib. 38<sup>a</sup>. [Ar. s. v. ככא, reads אכא.] [Gitt. 68<sup>a</sup> bot., v. כּוֹבֵשׁ.]

כּוֹבֵשׁ, v. כּוֹבֵשׁ.

**כּוֹבֵד** m. (b. h. כּוֹבֵד; פּוֹבֵד) 1) *weight, heaviness, pressure*. Snh. 63<sup>b</sup> כּוֹבֵד אלא כּוֹבֵדוֹ אלא Ms. M., v. כּוֹבֵד II. Yoma 41<sup>b</sup> כ' it requires weight (must be heavy so as to sink into the fire). Ib. כ' כדרי שיהא בהן כ' (they are tied together) in order that they may be heavy. Y. Hag. II, 77<sup>d</sup> צריך כ' לכבוש את כּוֹבֵדוֹ (in putting his hands on the sacrifice) he must press his weight on it; (Bab. ib. 16<sup>b</sup> כ' סמיכה בכל כ' the feeling of heaviness (of the hair).—Naz. 5<sup>a</sup> כ' כ' the feeling of heaviness (of the hair).—

*bending down the head; humble, solemn disposition*, opp. קלות ראש. Ber. V, 1 ראש כ'.... כ' ראש כ' we must not rise for prayer in any other than a humble &c. Y. Ab. Zar. I, 39<sup>d</sup> top; Tosef. ib. I, 2 ר' ראש כ' greet him with a bent head (without ostentation). M. Kat. 21<sup>b</sup> כ' רפה כ' in an undertone and with solemnity.—2) *roller or beam of a loom*; כ' העליון the upper beam from which the warp depends; כ' החוזון the lower beam, the roller on which the web is wound as it advances. Kel. XXI, 1 (Talm. ed. כּוֹבֵד). Neg. XI, 9 (*fem.*). Sabb. 113<sup>a</sup>; Y. ib. XVII, 16<sup>a</sup> bot.

כּוֹבֵדִין, v. כּוֹבֵדִין.

כּוֹבֵדִי m. *frying pan*, v. כּוֹבֵדִי I.

**כּוֹבֵדִי** f. (כּוֹבֵד, cmp. כּוֹבֵד) *a little globe*. R. Hash. 24<sup>a</sup> כּוֹבֵדִי אכ' ed. (Ms. M. 1 כּוֹבֵדִי, Ms. M. 2 a. Ar. כּוֹבֵדִי) they saw merely a globe-shaped cloudlet (which, they thought, was the moon).

כּוֹבֵדִי, v. כּוֹבֵדִי.

כּוֹבֵדִין, v. כּוֹבֵדִין.

כּוֹבֵדִי, v. כּוֹבֵדִי.

**כּוֹבֵשׁ** m. (b. h.; כּוֹבֵשׁ) *washer, fuller*. Ber. 28<sup>a</sup>; Keth. 103<sup>b</sup>; a. e.—*Pl.* כּוֹבֵשִׁין. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. מלָשֶׁט, v. כּוֹבֵשִׁין, II.

כּוֹבֵשִׁי, v. כּוֹבֵשִׁי.

**כּוֹבֵשׁ** m. (b. h.; כּוֹבֵשׁ, cmp. גבש a. denominatives) *helmet, turban*. Ber. 24<sup>a</sup> כ' מניח כ' וכ' let him put them (the T'fillin) into the turban under his pillow. Gitt. 14<sup>b</sup> (of the Persians) כּוֹבֵשִׁין אמה their turban is one cubit high; a. e.—*Pl.* כּוֹבֵשִׁין. Gen. R. s. 99 כ' לובשי כ' wearing helmets. Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> bot. כּוֹבֵשִׁין אמה (v. supra).—Trnsf. *the thyroid cartilage, Adam's apple*. Hull. 19<sup>a</sup> כ' משיפוי כ' from where the thyroid cartilage begins to protrude and downward.

**כּוֹבֵשִׁי** ch. same, esp. *the priest's turban*.—*Pl.* כּוֹבֵשִׁי, פּוֹבֵשִׁי. Targ. Ex. XXVIII, 40; XXXIX, 28; a. e. (ed. Berl. כ' h. text מגבעות).—Trnsf. *the highest point of the thyroid cartilage*, v. preced. Hull. 18<sup>b</sup>.

**כּוֹבֵשִׁי** f., *pl.* כּוֹבֵשִׁי (preced. wds.) the *tops of stalks of sheaves*. Peah V, 8 כ' דמעמר לכ' he who binds sheaves for covering the stalks; expl. Y. ib. V, end, 19<sup>a</sup> כ' sheaves to be put on top, opp. לכּוֹבֵשִׁי; v. כּוֹבֵשִׁי.

**כּוֹבֵד, כּוֹבֵד**, Pesik. R. s. 14 כ' לוליאי בר' כ' Pesik. Par., p. 39<sup>a</sup> שוורי, read, טְבֵרִי, as Tanḥ., ed. Bub., B'resh. 4 (v. Pesik. l. c. note 167).

כּוֹבֵדִי, v. כּוֹבֵדִי.

**כּוֹבֵשׁ** m., *pl.* כּוֹבֵשִׁין, *troops of siege, stormers*. Pesik. Vayhi p. 67<sup>a</sup> כּוֹבֵשִׁי ארבה כ' כגון הארבה he orders against them the storming troops which corresponds to the plague of locusts; Pesik. R. s. 17.—[Y. Erub. II, 24<sup>b</sup> bot. כּוֹבֵשִׁי כבשים, read, כּוֹבֵשִׁי]. [Tosef. Kel. B. Mets. III, 14 ed. Zuck., v. כּוֹבֵשִׁי.]

**פּוֹשֵׁט**, v. **פּוֹשֵׁט**.

**פּוֹשֵׁט**, v. **פּוֹשֵׁט**.

**פּוֹר**, v. **פּוֹר**.

**\*פּוֹר** or **פּוֹר** m. (= כּוֹר, comp. Syr. כּוֹר, P. Sm. 1690 sq., a. קְשָׁה) *suffering in child-birth*. Ab. Zar. 29<sup>a</sup> בשיכרא לב' for a woman in child-birth the mixture is made with beer.

**פּוֹר** c. (כּוֹר) [*working beast*,] *mule*. Targ. Ps. XXXII, 9 (Ms. כּוֹר).—Sabb. 110<sup>b</sup> דיורא רב' כפוחא רב' (Rashi כפוחא רב' excrements of a white mule.—B. Bath. 91<sup>a</sup> במאי כּוֹר the mule (Manoah) being barren, how will he pay me back?—*Pl.* כּוֹר. Targ. Zech. XIV, 15.—*Fem.* כּוֹר. Targ. II Sam. XIII, 29; a. e.—Bekh. 8<sup>b</sup>.—*Pl.* כּוֹר. Targ. I Kings X, 25; Targ. II Chr. IX, 24. Targ. Y. Gen. XXXVI, 24 (not כּוֹר). Targ. Is. LXVI, 20 כּוֹר ed. Lag. (ed. Wil. כּוֹר); a. e.—Hull. 7<sup>b</sup> כּוֹר white mules. [B. Mets. 97<sup>a</sup> כּוֹר, Ms. M. כּוֹר, read כּוֹר his mule.]

**פּוֹר**, v. **פּוֹר**.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר** m., **פּוֹר** f. (כּוֹר, v. כּוֹר, to be arched, hollow)= h. חלון, aperture, window. Targ. Zeph. II, 14 (ed. Lag. פּוֹר). Targ. Prov. VII, 6 ed. Lag. (oth. ed. פּוֹר). Targ. Hos. XIII, 3 כּוֹר Ar. a. Rashi Ms. (ed. כּוֹר, Ms. M. כּוֹר, v. Rabb. D. S. a. l. note) the arch of the door, upper door-post. Y. Yeb. IV, 6<sup>b</sup> bot. כּוֹר מן כּוֹר looked out of the window. Sabb. 35<sup>a</sup> כּוֹר (or כּוֹר) (which reflects the light of the setting sun); a. fr.—*Pl.* כּוֹר. Targ. I Kings VI, 4. Targ. Y. II Gen. XLIX, 22. Targ. Cant. II, 9.—B. Bath. 6<sup>a</sup> כּוֹר לא כּוֹר apertures in the party wall (for beam-rests) are no evidence of the neighbor's share in the wall. Ib. 75<sup>a</sup> כּוֹר זיקא (Ms. O. apertures for the air (windows, contrad. to openings for doors).—*Hebr. pl.* כּוֹר. Sifré Deut. 309 (play on Deut. XXXII, 6) כּוֹר עשאך כּוֹר he made thy body full of cavities (v. Pesik. Zutr. ed. Bub., Deut. p. 111); Yalk. ib. 942 כּוֹר כּוֹר (corr. acc.).

**פּוֹר**, v. **פּוֹר**.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר** f. (v. פּוֹר) *aperture*. Yalk. Jer. 276 (ref. to Jer. VII, 18) כּוֹר דופר בחוך ברחו כּוֹר קטנה והיו מכוונים וכו' used to make in his house a small aperture which was directed exactly towards the east, so that when the morning star rose, he might rise and worship it; Pesik. R. s. 31 כּוֹר קטנה כּוֹר (corr. acc.); v. כּוֹר.

**\*פּוֹר** m. (b. h. כּוֹר; v. next w.) *exactly determined place* (for worship).—*Pl.* כּוֹר. Pesik. R. s. 31; Yalk. Jer. 276 (ref. to Jer. VII, 18) כּוֹר what is *kavvanim*?, v. preced. [In b. h. our w. seems to mean certain cakes placed due east.]

**פּוֹר** m. (כּוֹר, comp. פּוֹר) *exact selection of place*. Gen. R. s. 15, beg. כּוֹר צריכה כּוֹר (planting) requires exact selection; ib. כּוֹר אר רוחיה one must determine its position with reference to the cardinal points.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר**, v. sub **פּוֹר**.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר** m. (v. פּוֹר) [*basket, cauf*, comp. נְחִיל] *fish in the cauf*, in gen. *fish*. M. Kat. 11<sup>a</sup> [read:] כּוֹר כּוֹר (v. Rabb. D. S. a. l.) roast the fish with its brother (salt) &c. Y. Sabb. VII, 10<sup>a</sup> כּוֹר דצייר כּוֹר he who catches fish (on the Sabbath). Gitt. 36<sup>a</sup>, a. e. כּוֹר צייר כּוֹר drew the figure of a fish (in place of his signature); a. fr.—*Pl.* כּוֹר. Targ. Y. Gen. I, 26, a. fr. (only in Targ. Y.).—[Targ. Job. XII, 26 כּוֹר, Ms. כּוֹר, Regia *the fish-pond*.]—Taan. 24<sup>a</sup> כּוֹר (בני שדון); h. text שדון כּוֹר; Kidd. 72<sup>a</sup>.—M. Kat. l. c. כּוֹר (Var. פּוֹר), v. כּוֹר; a. e.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר** f. *honey-comb*, v. **פּוֹר** I.

**פּוֹר**, v. **פּוֹר**.

**פּוֹר** f. (כּוֹר, comp. כּוֹר; v. Fl. to Levy Targ. Dict. I, p. 428<sup>a</sup>) 1) *a large round vessel, receptacle of grain, water &c.*; כּוֹר כּוֹר; Num. R. s. 1; Tanh. B'midb. 2, v. כּוֹר. Shebi. X, 7. Kel. XV, 1 כּוֹר חטים a receptacle made of straw or reeds. Ib. VIII, 1; Tosef. ib. B. Kam. VI, 3 כּוֹר פחוה וכו' a defective *k'vereth* which was repaired with a stuffing of straw. Ib. V, 8 [read:] כּוֹר (ed. Zuck. כּוֹר, corr. acc.) a metal *k.* used in the household. Men. 95<sup>a</sup> כּוֹר כּוֹר a kind of bee-hive (honeycombed plate in the stove); Tosef. ib. XI, 2 כּוֹר (corr. acc.); a. e.—*Pl.* כּוֹר. Tosef. Ohol. X, 5 כּוֹר שרי כּוֹר (corr. acc.).—2) the *ramifications of the vine, espalier, the widest extent of branches*. Tosef. Kil. III, 4; Y. ib. V, 29<sup>d</sup> כּוֹר חב' כּוֹר חב' (sub כּוֹר) if the espalier is in a certain direction, but the body of the vine is not in the line. Y. Erub. III, 21<sup>a</sup> כּוֹר when its ramifications had a circumference of four cubits; Y. Succ. II, 52<sup>a</sup> כּוֹר (corr. acc. or כּוֹר). Y. Ber. I, 2<sup>c</sup> bot., v. כּוֹר I; a. e.—Midr. Sam. ch. XIII קוֹר של חרוב (= כּוֹר), v. next w.—*Pl.* m. כּוֹר. Y. Kil. IV, 29<sup>b</sup> כּוֹר R. S. to Kil. IV, 3 (ed. כּוֹר contr., comp. כּוֹר). Ib. VI, beg. 30<sup>b</sup> כּוֹר. Ib. IV, 29<sup>c</sup> כּוֹר; ib. V, 30<sup>a</sup> כּוֹר (corr. acc.).

**פּוֹר** (כּוֹר) *ch. same*, 1) *bee-hive*. Targ. Jer. V, 27 כּוֹר דמליא ויבוריהא Vers. in ed. Lag. (v. preface to Proph. XXXIV, 13) like a hive full of bees.—2) *ramification*. Num. R. s. 9 כּוֹר דחרוביהא the circumference of a carob-tree; Y. Sot. I, 17<sup>b</sup> כּוֹר ed. Amst. (ed. Krot. כּוֹר, corr. acc.); Y. Peah VII, 20<sup>a</sup> כּוֹר (corr. acc.); (Midr. Sam. ch. XIII, v. preced.).

**פּוֹר**, v. **פּוֹר**.



**פְּיוּרָא** I f. *window*, v. **פְּיוּרָא**.

**פְּיוּרָא** II f. (פְּיִר) *searing, blister* from a burn. Snh. 84<sup>b</sup> ed., v. **בּוּצְרָא** I.

**פּוּז** m. (cmp. **פִּיר** II) *an oil vessel*, used in the Temple. Tam. III, 6 **פּוּז** דומה וכו' the *kuz* had the shape of a large wine cup. Ib. 9.

**פִּיזָא** f. ch. same, *wine pitcher, jug*. Targ. II Esth. II, 21.—Sabb. 77<sup>b</sup> (playful etymology) **פִּיזָא** ed. (Rashi כוזא) it is named *kuza*—'like this' (give us to drink from). Hull. 107<sup>a</sup> **פִּיזָא** בר רביעא וכו' a *Kuza* must contain one fourth of a Log. Sabb. 33<sup>b</sup>. Taan. 20<sup>b</sup> (Ms. M. **אֶכֶּיזָא**; a. fr.—Yeb. 70<sup>a</sup>, v. **בִּדָא**.

**פּוּזָב**, v. next w.

**פּוּזִיבָא, פּוּזָבָה, פּוּזְבָא** (פִּיר) **פִּזָא** pr. n. m. *Ben-(Bar-)Koz'ba*, name of the leader of the Jewish uprising against Hadrian, usually named *Bar-Kokhba*. Y. Taan. IV, 68<sup>a</sup> bot. ... דרך כוכב ... דרך כ. Akiba, my teacher, preached, 'A star goes forth from Jacob' (Num. XXIV, 17) *Koz'ba* went forth; Lam. R. to II, 2 **פּוּזָבָה** כוכבא read not *Kokhab* but *Kozab*. Y. Taan. I. c. **פּוּזָבָה** (בר). Ib. 69<sup>a</sup> top **פּוּזָבָה** (corr. acc.). Lam. R. I. c. **פּוּזָבָה** (בר); Yalk. Deut. 946.—Denom. **פּוּזָבָה**; f. **פּוּזָבָה**, pl. **פּוּזָבָה**. Tosef. Maas. Sh. I, 6; B. Kam. 97<sup>b</sup> **פּוּזָבָה** coins issued by Bar-K.—\*2) **פּוּזָבָה** pr. n. *Beth-Koz'ba*, name of a valley. Tanh. Huck. I; (ed. Bub. ib. טופח; Num. R. s. 18 **פּוּזָבָה**; Gen. R. s. 10 **פּוּזָבָה**; Lev. R. s. 22 **פּוּזָבָה** (נטופח Koh. R. to V, 8 **פּוּזָבָה**; Yalk. Koh. 972 **פּוּזָבָה**).

**פּוּזָח**, v. **פּוּזָח**.

**פּוּזָחָה**, v. **פּוּזָחָה**.

**פּוּזָחָה** pr. n. m. *Kuzith*, surname of one R. Samuel. Gen. R. s. 23; s. 51 Ar. (absent in eds.).

**פּוּזָחָה**, v. next w.

**פּוּזָחָה** f.=**פּוּזָחָה**, *jug*. Ab. Zar. 71<sup>b</sup>. M. Kat. 12<sup>a</sup> quot. in Rashi to Ab. Zar. I. c. (ed. **פּוּזָחָה**, Ms. M. **פּוּזָחָה**). Sabb. 139<sup>b</sup> **פּוּזָחָה** רבויא Rashi Ms. (ed. **פּוּזָחָה** רבויא; Ms. O. **פּוּזָחָה** רבויא, v. Rabb. D. S. a. I. note) on the mouth of the jug (used for taking wine out of the larger vessel).

**פּוּזָחָה**, v. preced.

**פּוּזָחָה** to *cough*, v. **פּוּזָחָה**.

**פּוּזָחָה**, v. **פּוּזָחָה**.

**פּוּזָחָה** m. (v. next w.) *kohilna*, name of a bird, Hull. 62<sup>b</sup> (Ar. **פּוּזָחָה**).

**פּוּזָחָה** (פּוּזָחָה) m. (cmp. **פּוּזָחָה**, v. Lane Customs, 1837, p. 51 sq.) *kohl*, a powder used for painting the eye-lids, *stibium*. Sabb. VIII, 3 (78<sup>b</sup>) **פּוּזָחָה** Ar. (ed. **פּוּזָחָה**; Y. ib. 11<sup>b</sup> bot. Hull. 88<sup>b</sup> **פּוּזָחָה** דשחור וכו' powdered coal and *stibium*. Snh. 14<sup>a</sup>; Keth. 17<sup>a</sup> (in a song) **פּוּזָחָה** here is no paint (no showiness). [Tosef. Nidd. VI, 4 **פּוּזָחָה**, read: **פּוּזָחָה**.]

**פּוּזָחָה** ch. 1) same. Targ. II Esth. I, 3 (2); Ber. 18<sup>b</sup>, v. **פּוּזָחָה**.—Hull. 47<sup>b</sup> **פּוּזָחָה** as black as *stibium*. Gitt. 69<sup>a</sup> top **פּוּזָחָה** two portions of *stibium* and one of &c. —2) **פּוּזָחָה** a species of *black marble* (b. h. **פּוּזָחָה**, v. Sm. Ant. s. v. *Carbunculus*). Kidd. 12<sup>a</sup> **פּוּזָחָה** betrothed a woman by giving her a piece of black marble (of little value). B. Bath. 4<sup>a</sup>; Succ. 51<sup>b</sup>, v. **פּוּזָחָה**.

**פּוּזָחָה**, v. **פּוּזָחָה**.

**פּוּזָחָה** m. pl. (used as sing.; v. preced. wds.; cmp. b. h. **פּוּזָחָה** a. **פּוּזָחָה**) *carbuncle*, name of a jewel. Ex. R. s. 38, end (corresp. to **פּוּזָחָה**, Ex. XXVIII, 19). [V., however, **פּוּזָחָה**.]

**פּוּזָחָה** pr. n. *Kohālith*, a district conquered by John Hyrcan, [perh.=**פּוּזָחָה**, Num. XXI, 30, cmp. preced. wds. a. **פּוּזָחָה**. Kidd. 66<sup>a</sup> **פּוּזָחָה** K. in the desert.—a. **פּוּזָחָה** a species of *hyssop* named after that district. Neg. XIV, 6 **פּוּזָחָה** Succ. 13<sup>a</sup> **פּוּזָחָה** ... Ms. M. (ed. **פּוּזָחָה**). Par. XI, 7; Hull. 62<sup>b</sup>; Sifré Num. 129.

**פּוּזָחָה, פּוּזָחָה, פּוּזָחָה** (b. h.; cmp. **פּוּזָחָה**) [to cause discoloring,] to *scar, cauterize; to scald*. B. Kam. VIII, 1 **פּוּזָחָה** if a person hurt another with a hot spit &c.; Y. ib. 6<sup>a</sup>, **פּוּזָחָה** (Mish. a. Gem.) **פּוּזָחָה**, a. e.—*Part. pass.* **פּוּזָחָה**, *burn-marked, flame-spotted*. Lev. R. s. 15 ... **פּוּזָחָה** a she-ass was sick and was cauterized, and her child was born with a flame-mark; (Num. R. s. 9 **פּוּזָחָה**).

**פּוּזָחָה** same. Neg. VII, 4 **פּוּזָחָה** if one cauterized the cicatrizing spot.

**פּוּזָחָה** same. Num. R. I. c. **פּוּזָחָה** he took her to the veterinary surgeon, and he cauterized her.

**פּוּזָחָה** to *be burnt; to be cauterized*. B. Bath. 75<sup>a</sup> **פּוּזָחָה** כל אדם וא' **פּוּזָחָה** מדופח מדופח וכו' each man's tent will be stained by fire from his neighbor's tent. Lev. R. I. c. **פּוּזָחָה**, v. supra. Num. R. I. c. **פּוּזָחָה** because his mother had been cauterized. Sabb. 30<sup>b</sup>; Pes. 117<sup>a</sup> **פּוּזָחָה** (his lips) be burnt. Tosef. Hag. II, 6 **פּוּזָחָה** if he deviates this way, he will be burnt by the fire, if that way, he will be frost-bitten; (Ab. d'R. N. ch. XXVIII **פּוּזָחָה** she may be cauterized and recover.—Y. Sabb. III, 6<sup>b</sup> top **פּוּזָחָה** and it (the hand) is scalded (v. **פּוּזָחָה**). Y. Ber. II, 5<sup>b</sup> bot. I thought you would be scalded with tepid water (understand a slight hint), but you do not feel even hot water (distinct intimation); **פּוּזָחָה** thy head's head (thy teacher's teacher) feels tepid water, but thou &c., i. e. you must not claim superiority to your predecessors (cmp. Sabb. 55<sup>a</sup>); a. fr.

**פּוּזָחָה, פּוּזָחָה** ch. same. Y. Bets. II, 61<sup>c</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top, a. e. **פּוּזָחָה** (**פּוּזָחָה**), v. **פּוּזָחָה**.

**פּוּזָחָה** to *be burnt*. Targ. Prov. VI, 28 **פּוּזָחָה** Ms. (ed. **פּוּזָחָה** ... , corr. acc.).

**פּוּזָחָה** m. *Koy*, (prob.) a kind of *bearded deer or antelope*

(τραπεζαφος). [The rabbis leave it undecided whether K. belongs to the genus of cattle (בְּהֵמָה) or beasts of chase (חַיָּה).] Y. Bicc. II, end, 65<sup>b</sup>, v. עִיָּה. Hull. 80<sup>a</sup> (various opinions). Tosef. ib. VI (V), 1. Tosef. Bekh. II, 9; a. fr.

פִּירָץ, v. פִּירָץ.

**פִּוּץ** m. (= פִּוּץ, v. פִּוּץ) *cavity, cave, esp. sepulchral chamber*. [Taan. 25<sup>b</sup> המחירשה ב' R. Gersh. (Ms. M. מן, v. Rabb. D. S. a. l. note, ed. פִּירָץ) the cavity made by the plough.]—Y. B. Bath. III, beg. 13<sup>d</sup> הזקה בב' הזקה חב' if one sells a burial place (קבר) to his neighbor, as soon as the latter has buried one dead in the chamber, he has the possession of the entire chamber; a. e.—*Pl.* פִּוּץ. Ib. חב' בג' כ' וכן when he buried three dead in three different chambers &c. Tosef. Ohol. XVII, 11 [read:] . . . בתוכה היא כשרה כ' ואינו היא שדה כ' כל . . . [read:] . . . a field in which a grave (known to have been there) has disappeared, is like a field of sepulchral chambers. And what is a field &c.? Where you dig out (a square) in the ground, and make chambers in the walls. B. Bath. VI, 8; a. e.

**פִּוּץ** ch. 1) same. Targ. Job XXX, 2; ib. V, 26 (h. text כֹּלָה).—2) *an improvised subterranean dwelling*. Taan. 22<sup>a</sup> כב' רציירי Rashī (ed. כנִיכִי, pl., Ar. s. v. כִּי : like the hunters' cave. Gitt. 68<sup>a</sup> bot. מטה גבר כ' דהריא וכן' Ar. (ed. כוּבָא, corr. acc.) he came to the hut of a certain widow. [Ber. 37<sup>b</sup> דאיעא III.] Ar., v. פִּוּץ.

**פִּוּץ** m. (b. h. כבב, v. כבב) [*rounded, globe*], *star, planet*. Y. Ber. I, 2<sup>b</sup> אחר ודאי יום כ' as long as one star only is visible, it is surely day-time. Hor. 10<sup>a</sup> אחר כ' Ms. M. (v. Rabb. D. S. a. l. note) there is a certain star (comet) which appears once in seventy years. Gen. R. s. 100 אחר כ' אחר כ' אחר כ' ten stars (sons of Jacob) desired to destroy one star (Joseph); a. fr.—*Pl.* פִּוּץ. Ib.—Ber. 10<sup>a</sup> ומזלות כ' stars and planets; a. fr.—עבורה כ' (עבור'ם, ע'כ' עובר כ' ומזלות, עובר כ'—a. fr. פִּוּץ חמה 22<sup>d</sup> Y. ib. II, beg. 22<sup>b</sup> Succ. 22<sup>b</sup> v. עֲבוּרָה, עֲבוּרָה. scintillations of the sun as seen through the covering of the festive booth. Yalk. Esth. 1053 כ', v. next w.

**פִּוּץ** ch. same. Targ. Am. V, 26.—Y. Maas. Sh. IV, 55<sup>b</sup> bot.; a. fr.—Esp. *the planet Mercury*. Sabb. 156<sup>a</sup> מאן דבב' חאי מאן דבב' he who was born under Mercury. (אִיִּסְתִּירָא Venus. Targ. II Esth. II, 7 (v. אִיִּסְתִּירָא); Yalk. Esth. 1053 (hebr.), v. אִיִּסְתִּירָא.—Sabb. l. c.; a. e.—כ' Targ. Ber. 58<sup>b</sup>.—*Pl.* פִּוּץ, פִּוּץ, פִּוּץ. Gen. I, 16; a. fr.—Snh. 39<sup>a</sup> מצינא למימני כ' I can count the stars. Ib. חני לי כ' the number of the stars is known to me. Ab. Zar. 29<sup>a</sup> חלי לה בי כ' which he suspended under the stars (in open air over night); a. fr.—[B. Mets. 86<sup>a</sup> פִּוּץ Ar. balls of nardus, ed. פִּוּץ.]

**פִּוּץ** f. *a little globe*, v. פִּוּץ.

**פִּוּץ** f. (preced. wds.) *the planet Venus, morning star, evening star*. Yalk. Jer. 276 (ref. to Jer. VII, 18) שריו (מלאכת) עובדים למלכת השמים זו היא חב' they worshipped the queen of the heavens, that is Venus; Pesik.

R. s. 31 הכוכבים (corr. acc.). Ib. חב' בני וירושלם עובדים לכ' (not לכוכבים) the Jerusalemites worshipped Venus openly &c. Ib. שכשחעלה חב' (not הכוכבים), v. פִּוּץ.

**פִּוּץ** ch. same. Targ. Jer. VII, 18, a. e. פִּוּץ שמיא v. preced.—Y. Ber. I, 2<sup>b</sup> בר מן היא כ' provided three stars are seen besides the evening star.—Ib. מאן חב' he who says *ayalta d'shahra* is the morning star, is mistaken; Y. Yoma III, beg. 40<sup>b</sup>; Gen. R. s. 50 כ' רצפרא.

**פִּוּץ** m. (cmp. פִּרְץ) *spiderweb*, v. פִּוּץ.

**פִּוּץ**, v. פִּוּץ.

**פִּוּץ** m. (cochlear) [*a kind of spoon pointed on one end for drawing snails out of their shells*], *a pin of the shape of a cochlear*. Sabb. VI, 3 כוכלייר Y. ed., Ms. O. כוכליאר (Mish. a. Bab. ed. 62<sup>a</sup> כוכליאר, Ms. M. in Gem. כוכליאר, corr. acc., v. Rabb. D. S. a. l. notes 20 a. 70); expl. ib. 62<sup>a</sup> מִכְּבִּיָּא V. next w.

**פִּוּץ** m. (κοχλίας, cochlea) [*any thing spiral, a spiral stair-case, screw* &c. (v. Gr. a. Lat. Dict. s. v.)]. Tosef. Succ. IV, 16 כבולין כבולין מקיפין ועומדין כבולין (בבוליים, כבוליים, read בבוליים) stood around in a spiral figure; Tosef. Yoma I, 10 בקבולין ed. Zuck. (Var. כבולין, בבוליים); Yoma 25<sup>a</sup> כמין בבוליא (Ms. M. כבוליא, O. a. L. כבוליא, v. Rabb. D. S. a. l. note). Y. Shek. VII, beg. 50<sup>c</sup> כמין כובלין חרי עשוירין (corr. acc.) the boxes in the Temple for contributions were put up so as to form a spiral figure; (Bab. ed. קובליים, קובליאר, corr. acc.).

**פִּוּץ** f. (= כלכלה, cmp. פִּוּץ) [*refreshing bottle*], *a charm containing a perfume*. Sabb. VI, 3. Ib. v. 62<sup>a</sup>, חזימִרָא; [Ed. a several Mss. read: פִּוּץ; Rabb. D. S. a. l., a. Koh. Ar. Compl. s. v.]; Tosef. ib. IV (V), 11.

**פִּוּץ** (b. h.) [*to enclose*], *to measure*. Ter. X, 8 וכל גרב I.—פִּוּץ, v. (כל) Ms. (ed. פִּוּץ q. v.

**פִּוּץ** ch. same. Perf. פִּל; part. פִּירָץ, פִּירָץ. Targ. O. Ex. XVI, 18 (Y. אִפְרִיִּי Af.). Targ. Ruth. III, 15. Targ. Is. XXVII, 8.—Men. 53<sup>b</sup> כר קא כירל וכ' when he measures, he measures by &c. Ab. Zar. 71<sup>b</sup> ודמי וכ' he measures and pours (the wine) into &c. Ned. 51<sup>a</sup>, v. אִכָּל II. —Hull. 12<sup>a</sup>, a. e. למי חורא דמילחא (I will tell you,) if you will measure out for it a *kor* of salt (a jesting remark). Kidd. 79<sup>b</sup> כולי עלמא פִּירָץ ליה וכ' to all the world (wisdom) has been measured in a small *kab*, and to this scholar in a large *kab*, i. e. he wants to be wiser than all the world.

*Af.* same. Targ. Y. Ex. XVI, 18, v. supra. Targ. Y. II Gen. XXXVIII, 26 מִכִּיל (not 'מ').

*Pa.* פִּירָץ (denom. of פִּלָּא) *to generalize; lay down a rule*. Keth. 60<sup>a</sup>, v. פִּלָּא.

*Ithpe.* אִתְפִּיל, אִתְפִּיל *to be measured*. Targ. Y. II Gen. l. c. Targ. Is. XL, 12; a. e.

**פִּוּץ** h., v. פִּל.

**פּוֹלָא**, **פּוֹלָא**, **פּוֹל** ch.=h. פל 1) *all, every one; any*. Constr. פֿל (frequ. used absolutely). Targ. O. Gen. XVI, 12, sq. Targ. Ex. XX, 9. Targ. Y. Deut. XXXII, 49 כל לא דזיאך not at all as (thou sayest); a. fr.—Y. Yoma VIII, 45<sup>b</sup> bot. 'כל לא כולא מן דרין וב' all does not depend upon this man (it is not at all within his power) to say to the king, Thou art no king, i. e. his saying that the Day of Atonement has no atoning power, cannot affect its power; Y. Shebu. II, 33<sup>b</sup> bot.—Snh. 46<sup>b</sup>, a. fr. כמיניה לא כל כמיניה all is not as if dependent on him, i. e. he has no power to &c. Gen. R. s. 79, beg. (expl. בכלה, Job V, 28) רבא 'כל (some ed. בכולה) thou shalt enter the grave in fulness, full, wanting nothing.—פֿל שפֿן =h. פֿל הֿן. v. פֿל עלמא—Targ. Job IV, 19; a. fr.—Nidd. 51<sup>a</sup>; a. fr.—פֿל עלמא &c. (Buxt. פֿלֿךְ פּוֹלֿיהּ, פּוֹלֿיֿךְ v. infra.—With suffix פּוֹלֿיֿךְ פּוֹלֿיהּ &c. (*all of thee, of him &c., entire*. Targ. Gen. XXV, 25; a. fr.—Yoma 14<sup>b</sup> כוליה דזמא the entire day; ib. 19<sup>a</sup> (not כולי). Ib. 26<sup>a</sup> כוליה מצפרא אדיו (v. Rabb. D. S. a. l. note 10) all of them come in (for their share) by the lots cast in the morning; a. fr.—*Pl.* constr. פּוֹלֿיֿ all of. Targ. Esth. VI, 1 (ed. Lag. כולייה). Targ. Koh. X, 12 עלמא כ' ליליא (ed. Lag. כולייה).—Y. Ber. II, 4<sup>b</sup> עלמא דיעין כ' ed. Lehm. (ed. Kat. III, 88<sup>c</sup> bot. עמא כ' כל עמא v. פֿל ch. —ארי all of that, *to that extent*. Erub. 61<sup>a</sup>. B. Mets. 84<sup>b</sup> כ' after it has come to all this (it being so well known), it is surely not proper. Ab. Zar. 24<sup>a</sup>; a. v. fr.—Hag. 4<sup>b</sup> ואולי כ' ד' all this (is required of us) and yet only 'perhaps' (Zeph. II, 3)! Taan. 25<sup>a</sup> ואפשר כ' ד' all this (trouble) and 'only perhaps'!—\*2) *capacity, power* (emp. רכל). Y. Peah VIII, 20<sup>d</sup> bot. כל our (my) strength consists not in tearing down but &c.

**פּוֹלָֿבַהּ**, **פּוֹלֿבַּא**, **פּוֹלֿב** m. (v. פֿלֿב; cmp. *πολύμα* for *edge*) *a sharp instrument, axe*. Targ. I Sam. XIII, 20 (some ed. אריטו Ar. כילבא; h. text קרדס).—Gen. R. s. 38 אריטו ד' ר' (אריטו לי קולב v. יִטֿי.—Lev. R. s. 4 הן די where the owner of arms (warrior) hangs up his battle axe, the shepherd hangs up his bag, i. e. in the place of justice sits wickedness; Koh. R. to III, 16 קילביה (Yalk. Koh. 969 באררא Y. Naz. I, 51<sup>b</sup> כילבה a. כילבא; Y. Ned. I, 36<sup>d</sup> top כילכח v. כִּלְחָא. —*Pl.* פּוֹלֿבֿריא Targ. I Sam. XIII, 21. Targ. Jud. IX, 48 (Ar. כולב). Targ. Ps. LXXIV, 5.—V. פֿליב.

**פּוֹלֿבוּס**, v. פֿלֿבוּס.

**כּוֹלֿבסין** or **כּוֹלֿב'**, Y. Dem. II, 22<sup>c</sup> bot., v. פּוֹלֿבוּס.

**פּוֹלֿחַ**, *a measure*, v. פֿלֿח.

**פּוֹלֿחַ**, v. פּוֹלֿא.

**כּוֹלֿוֹנִים**, Tosef. Kel. B. Mets. IV, 7, v. פֿלינום.

**כּוֹלֿי**, v. פּוֹלֿי I, II.—פּוֹלֿי pl. constr. of פּוֹלֿי.

**(פֿלֿ', פּוֹלֿ')** **כּוֹלֿוֹיָא**, **פּוֹלֿוֹיָא** f. ch. (v. פֿלֿיֿהּ) [*round-ed,*] 1) *testicle*. Targ. Y. II Lev. XXI, 20. Targ. Y. ib. XXII,

23.—2) *kidney*. Hull. 97<sup>a</sup>.—*Pl.* פּוֹלֿיֿין, פּוֹלֿיֿין, פּוֹלֿירָא, פּוֹלֿיֿין. Targ. Lev. III, 4; a. fr. Targ. Job XXXVIII, 36 כּוֹלֿיֿין (פֿלֿ'). Targ. Is. XXXIV, 6 (כולירא Ms. Var. פֿלֿיֿן. ed. Lag. (oth. פֿלֿיֿן. Ms. Var. פֿלֿיֿן. constr.—Sabb. 119<sup>b</sup>.—[פֿלֿיֿהּ h., v. פֿלֿיֿהּ.]

**כּוֹלֿיֿאָר**, v. פּוֹלֿיֿרֿר.

**פּוֹלֿיֿיֿהּ**, v. פֿלֿיֿהּ.

**כּוֹלֿיֿקוּס** m. (*χολικός*, in the sense of *μελαγχολικός*) *one afflicted with melancholy*. Y. Ter. I, 40<sup>b</sup> את המקריע את כסותו כ' if one tears his clothes, I may say, he is melancholy (but not insane); Y. Gitt. VII, beg. 48<sup>c</sup> המקריע קינקוס . . . (corr. acc.).

**פֿלֿיֿן**, v. פּוֹלֿיֿן.

**פּוֹלֿלָכַא** m. ch.=h. פֿלֿךְ, *cissaros-blossom* (v. אָגבֿיֿן). Sabb. 20<sup>b</sup>; Y. ib. II, beg. 4<sup>d</sup>, expl. פֿלֿךְ. Y. Kil. IX, 32<sup>a</sup> top פֿלֿכח its name is *kall'kha*. [כולכח, כולכא, v. כּוֹלֿבַּא.]

**כּוֹלֿכסין**, v. כּוֹלֿבסין.

**כּוֹלֿם**, Ex. R. s. 15 (some ed. כולי) וכן דימוס וכן כ' read: II. פּוֹלֿי.

**כּוֹלֿמַחַא**, v. next w.

**פּוֹלֿניֿרָא**, **פּוֹלֿניֿרָא** f. (v. Löw Pfl. p. 200 sq.) [*Little Bride*.] *Papaver Spinosum*.—*Pl.* פּוֹלֿניֿרָא. Pes. 35<sup>a</sup> Ar. (ed. פּוֹלֿניֿרָא; Ms. O. פֿלֿניֿרָא; Ms. M. 1 כּוֹלֿמַחַא; Ms. M. 2 קִרְמִית v. כּוֹלֿניֿרָא.)

**כּוֹלֿסַא**, Sabb. 154<sup>b</sup>, v. פּוֹלֿסַא.

**פּוֹלֿנֶה** m. (גלב, קלה, emp. בלה), Tosef. Kel. B. Bath. VII, 3 (not ודין) יד ה' ודין כ' or of a small plane (some ed. דובילנה וכן דבילנה, corr. acc.).

**כּוֹלֿפסין**, Tosef. Kil. III, 12 ed. Zuck., read: כּוֹלֿפֿסין, v. פּוֹלֿבוּס.

**כּוֹלֿקוּס**, v. פֿלֿקוּס.

**כּוֹלֿקָמָר\*** m. (collectarius), *pl.* פּוֹלֿקָמָרין *cashiers*. Pesik. Hahod. p. 56<sup>a</sup> שני דלקטירין וב' (corr. acc.) מי פורע . . . שני דלקטירין וב' (bring about their punishment)? Two collectors, Mordecai and Esther; Pesik. R. s. 15 בלקטירים; Yalk. Ex. 191 סלקטירין (corr. acc.).

**פּוֹלֿתָא** *wrath*, v. פֿלו.

**כּוֹמֿוֹז** m. (b. h.; cmp. כּוֹמֿצָא) an opprobrious name for *an ornament* bearing the impress of the female breast or pudenda. Y. Sabb. V, 8<sup>b</sup> bot.; Bab. ib. 64<sup>a</sup>.

**כּוֹמֿמֿי\*** f. (prob. a corrupt. of *χαμαύνη*, *a pallet-bed*) *mattress* used as a seat for travelling women. Tosef. B. Bath. IV, 2; B. Bath. 78<sup>a</sup>, expl. מרבחא דנשי.

**כּוֹמֿמֿי**, **כּוֹמֿמֿסַא** f., *pl.* פּוֹמֿמֿסוֹחַ, *sheaves put at the bottom of a stack* as foundation, contrad. to פּוֹמֿעֿה. Peah V, 8; Y. ib. V, end, 19<sup>a</sup>, expl. מן לרע (with ref. to Deut. XXXII, 34).

**פִּרְמָצָא** m. (במץ, comp. במן) *trap, pit*. Targ. Is. XXIV, 17, sq.; Targ. Jer. XLVIII, 43, sq. (ה. text פרת). V. קִרְמָצָא II, comp. גִּרְמָצָא.

**כּוֹמֵר** I m. (כָּמַר) *a mass of olives or grapes shrunk* from exposure to the sun or from being put in the ground, prior to being placed in the press. B. Mets. 74<sup>a</sup>. Y. Ber. II, 4<sup>b</sup> bot. כּוֹמֵר חוּדָה שֶׁל עֵנָבִים וְכ' like the mass of heated grapes that drips of itself; Cant. R. to VII, 10 כְּמִרְחוּהוּ וְכ' some ed. (read כּוֹמֵר חוּדָה itself); Yeb. 97<sup>a</sup>; Bekh. 31<sup>b</sup>; Y. Shek. II, end, 47<sup>a</sup> כּוֹמֵר.

**פֹּמֶר** or **פֹּמֶר II** m. (b. h. כְּמָר; *to guard*, emp. פִּתָּן. In Syriac כּוּמְרָא interchanges with כּוּמְלָא, v. P. Sm. 175 s. v.) *attendant, priest*, always used of idolaters. Kidd. 20<sup>b</sup> לִבְיָ לִיכָא נִשְׁמָה (Arakh. 30<sup>b</sup> מִשְׁרָה) became an attendant of an idolatrous temple. Y. Ab. Zar. I, 39<sup>d</sup>. Pesik. R. s. 35 'וכ' יִתְרוֹ לֹא כ' וְכ' was not Jethro an idolatrous priest?; a. fr. —Pl. בּוֹמָרִים, בּוֹמָרִין. Ab. Zar. 51<sup>b</sup> כ' בְּטוֹבָה for the benefit of the idolatrous priests, opp. עוֹבְדֵי worshipping; Y. ib. IV, 43<sup>d</sup> bot. Erub. 79<sup>b</sup> bot. Ms. M. (ed. מִשְׁרֵי ע' וְכ' מִשְׁרֵי ע' וְכ' Gen. R. s. 65, beg.; a. fr.

**בִּימָרָה, בִּימָרָה** I ch. same. Targ. Jud. XVII, 5; 13 (interch. with בָּרָךְ ib. 10; 12; h. text בָּרַךְ); a. e.—Lam. R. to I, 9 הוּרָא כ' (Yalk. Ez. 356 הוּרָא אִפְקִיּוּרִים (ההיא אִפְקִיּוּרִים).—*Pl.* בִּימָרָה, בִּימָרָה, בִּימָרָה. Targ. Jud. XVIII, 30. Targ. II Kings XXIII, 5; a. fr.—Gen. R. s. 26, v. אֵלֶּה. Ex. R. s. 9 (prov.) מַחֵי אֱלֹהֵיהֶּם וְיִבְרִיתֵיהֶּם strike the gods, and the priests will be frightened.

בושלי ב' Ber. 40<sup>b</sup> II m. (v. בּוֹמֶר I) *withering*. Ms. M. a. oth. (ed. כּמרא, expl. נובלות) dates ripened through withering.

**פִּימְרָנָא** = פּוּמְרָא. — Pl. פִּימְרָנָא (פּוּמְרָא). Targ. Y.  
Gen. XXXIX, 20; a. e. (in Y.).

**כִּימָתָה** f. כִּמְךָ (כִּמְךָ, v. כִּמְךָ; cmp. Arab. *kummah*, Fl. to Levy Talm. Dict. II, 450<sup>b</sup>) *skull-cap*, worn under the turban (סִכְרָא). Erub. 84<sup>b</sup> וְסוּדָרִים בְּכֹי' כִּימָתָה perhaps the public use of them (the low roofs) refers to people putting their cap and turban on them? Ib. 91<sup>a</sup> bot. כִּימָתָה it may be possible with cap &c. (by putting them on in the house and taking them off in the court). M. Kat. 15<sup>a</sup> וְסִכְרָא it refers to (the mourner's) cap and turban. Gitt. 39<sup>b</sup> שָׁקַל כִּימָתָהּ וְכֹי' he took his cap and threw it at her. Sabb. 147<sup>a</sup> לִי כִימָתָה hand me my cap.

**פִּיךְ** (b. h.) *to stand, exist, be firm.*

*Pi. מִיָּיִן 1) to straighten.* Sifr. Deut. 308 במְּגִילָה he tries to straighten the wood in a press; Yalk. Deut. 942 (not מְכִינָן); Pesik. Zutr. Ha'az. (ed. Bub. V, p. 111) שִׁבְיוֹנִי he gave it to a mechanic to straighten it.—2) *to place in a line, direct.* Macc. II, 5 (9<sup>b</sup>) מְבִינִין מְבִינִין להן דרכים Ms. M. (ed. דרכים להן דרכים, v. infra) we make for them direct roads from one place of refuge to the other.—3) *to determine exactly* (place, time &c.). Y. Erub. V, 22<sup>c</sup> לְבִינִי אֵת הַדְּרוֹתֵיהֶן how to determine exactly the four cardinal points (v. רבשׁ). Ib. bot. הָאֵרֶן הַזֶּה

[illegible]

*Hif.* הִתְיָן *to put in proper position, to prepare; to hold ready, to designate.* Bets. 2<sup>b</sup> (ref. to Ex. XVI, 5) חוּל מִכֵּין חוּל מִכֵּין a week day prepares for the Sabbath (that which has become ready for use on a week day may be used on the Sabbath), but a Holy Day does not prepare for the succeeding Sabbath, וְאֵין שָׁבוֹת מְכַיְנָה לַיּוֹם nor can the Sabbath prepare for a succeeding Holy Day, וְהַתְּנָה. — Meg. 12<sup>b</sup> (play on מוֹכֵן, Esth. I, 14) כָּלָם הִתְיָנוּ וְכ' have they (the Persians) arranged a table before thee?; Esth. R. to l. c. חוּל מִכֵּין who who arranges an altar &c. ?; a. fr. — [Tosef. Maas. I, 4 משִׁיבֵינוּ ed. Zuck., Var. מְשִׁיבֵינוּ, read: מְשִׁיבֵינוּ. —] *Part. pass.* מְכַיְנָה prepared, designated, ready. Bets. I, 2 מְכַיְנָה מְכַיְנָה dust (for covering the blood) made ready a day before. Ib. מְכַיְנָה אֶשֶׁר בִּירֵה מִן הָאֵשׁ ashes of the stove are considered ready (destined to be used for the purpose). Ib. III, 4 מְכַיְנָה אֵין זֶה מִבֵּינָם this is not among the things designated for use on the Holy Day. Ib. IV, 6. — Meg. l. c. (play on מוֹכֵן, v. supra) מְכַיְנָה לְפָנֵינוּ שֶׁמֶךְ he was ready for evil; a. fr.

*Hithpa.* התחבטין, התחבטין, *Nithpa.* 1) *to be made straight, to be remedied* (comp. תכן). Pesik. Zutr. l. c. אין אתם מתחבטונים אלא באור אש; you (your crookedness) can be remedied only through fire; Sifrē Deut. l. c. הולכים אתם הולכים; Yalk. Deut. l. c. לאמור (corr. acc.). — 2) *to prepare one's self.* Y. Meg. I, 71<sup>e</sup> (ref. to חבטין, Am. IV, 12) התחבטין לקראתו וכל put thyself in proper condition to meet thy God.—3) *to intend, propose.* B. Kam. VIII, 1 חבטין שיהיה נדון unless he did it with malicious intent. Tosef. Naz. III, 10 כמחצה אלא נתחבטתי אלא my in-

tention was to be exactly like her (as to her vow). Ib. 14 'ובלבר שלא יִהְיֶהוּ וּב' Sabb. 22<sup>a</sup> קָלָה. v. עָלָה. if he who had the intention to eat the flesh of swine &c.; v. עָלָה. provided he has not the intention of making a groove. —Bets. 23<sup>a</sup>, a. fr. דְּבַר שְׂאִיטוֹ מִחֶפֶז' a forbidden act which was produced without intent, i. e. an unintended but unavoidable effect of a permitted act. R. Hash. 28<sup>b</sup>. Pes. 53<sup>b</sup>, a. fr. נִהְפְּחוּ both meant the same thing; a. fr.

*Polel* to establish, base firmly. Ex. R. s. 15 מבקש על אלו אני wanted to establish worlds. Ib. 'ובל' upon those (the patriarchs) I will establish the world.—Part. pass. מְבַלְלֵת, f. מְבַלְלֵת. Midr. Sam. ch. XVI (ref. to חֲכִינְנִי, I Kings II, 24) בארון (the world exists) for the sake of the Law that is put up straight in the holy Ark.

**בון** ch. same; *Pa.* פִּנּוֹן 1) to direct, aim, draw a direct line. Targ. Y. Num. XXII, 23. Targ. Num. XXXIV, 7, sq. (h. text תִּצְוֶה). Targ. Y. Deut. X, 5 וכוונתה (h. text פָּנָה). Ib. XIX, 3 (h. text רָכִיז, v. preced.); a. e.—2) to draw a parallel, compare. Targ. Is. XLVI, 5 (h. text רָכִיז, v. preced.).—3) (with מְבַלְלֵת, or sub. רָכִיז) to direct the mind, to pay attention; to do a thing intentionally. Targ. Y. Num. XI, 1 'מִבְּרִית' intentionally speaking evil.—Ber. 17<sup>b</sup> לְבָרְכִי he cannot collect his mind (for prayer). Ib. 30<sup>b</sup> 'מִבְּרִית' the first time he read without attention. Hull. 31<sup>a</sup> קָמְפִיז (or קָמְפִיז) when he had no intention whatever (to cut); a. fr.—Part. pass. מְבַלְלֵת a) directed towards, corresponding. Targ. Ez. I, 9. Targ. Ex. XXVI, 5; a. fr.—b) straight, firm, upright. Targ. Job XXI, 8 מְבַלְלֵת (נכון). Targ. Ps. LI, 12. Ib. LVII, 8 (ed. Wil. מְבַלְלֵת, corr. acc.); a. fr.—Yoma 28<sup>b</sup> 'מִבְּרִית' Ms. M. (ed. מְבַלְלֵת) the Temple walls were not exactly straight (the lower portions being thicker than the upper); [Ms. M. 2 מְבַלְלֵת because the walls were exactly built in correspondence with the points of the compass]. Y. Snh. IV, beg. 22<sup>a</sup>; III, 21<sup>c</sup> top [read: ] when he found evidences (of two) exactly corresponding, he cross-examined; but when he found them turning hither and thither (differing in details), he tried to harmonize (allowing for errors in time &c., v. תְּקַדְּשֶׁה).

*Ithpa.* אִיִּתְפִּיז 1) to place one's self, to stand. Targ. Ps. CI, 7.—2) to be precise in doing. Ib. XC, 12 'מִבְּרִית' ed. Lag. (oth. ed. בָּן, corr. acc.) who can exactly make known? (h. text הוֹדִיעַ). Targ. Y. Lev. XIII, 12.—3) to be trained, to be in the habit of. Targ. Y. Num. XXII, 30 (h. text חָסֵד).—4) to intend, mean. Ib. XXX, 5 and keeps silence intentionally. Targ. Y. Deut. XIX, 4; a. e.—Hull. 95<sup>a</sup> 'מִבְּרִית' who meant to vex his neighbor. Ib. 31<sup>a</sup> 'מִבְּרִית' had the intention merely to cut (not to slaughter according to the ritual, v. תְּקַדְּשֶׁה). Ib. 'מִבְּרִית' a. e. מה כלים דלא מִבְּרִית' which have no thought &c.; a. e.

*Ithpe.* מִבְּרִית to be prepared, ready (מוֹכֵן, v. preced.). Ib. 14<sup>a</sup> 'מִבְּרִית' because it was not prepared (designated for use) yesterday.—V. חָכֵן.

**בון**, **בונא**, v. sub 'בין'.

**בונא**, or **בונא** m. (v. בִּנְיָא; cmp. a. דוּפֶן) *the hollow of the hand, handful* (as a measure), *spoonful* (mostly in medicine; cmp. Lat. coclear). [Editions, except ed. Sonc., have 'ב', Ar. a. Mss. 'כ', v. Rabb. D. S. a. l. c. infra.] Sabb. 110<sup>b</sup> 'כ' דכמונא וכו' (Ms. M. כ') one handful of cummin-seed, and one of &c. Gitt. 70<sup>a</sup> 'כ' דחמרא וכו' a spoonful of old wine.—Pl. בִּנְיָא or בִּנְיָא. Erub. 29<sup>b</sup> (ed. Sonc. v. Rabb. R. S. a. l. note). Gitt. 69<sup>a</sup> ed. 'כ'. Ib. <sup>b</sup> (ed. 'כ').

**בונדא**, v. בִּנְיָא.

**בונדקא**, v. אֶבְנֵינִי.

**בונדקא**, v. בִּנְיָא.

**בונדקא**, **בון**, f. (בון, *Pi. a. Hithpa.*) *intention; attention; devotion*. Ber. 13<sup>a</sup> ש' shall we derive fom this (Mish. II, 1 'וב' that religious exercises require the intention (of complying with the law, and must be repeated if performed without such intention)? R. Hash. 28<sup>b</sup>, a. fr. 'וב' the intention of compliance is not indispensable; Erub. 95<sup>b</sup> 'וב' in order to have complied with the law, intention of compliance is required. Ber. 13<sup>b</sup> 'וב' meditating (on the Biblical passage to be recited) without audible recitation. Ib. ע' up to this (*sh'ma to ehad*) attention to the meaning is indispensable. Meg. 20<sup>a</sup> (ref. to Deut. VI, 6) 'וב' the value of 'the words' (the recitation) depends on the attention of the mind (devotion). Hull. 31<sup>a</sup> 'וב' the intention to slaughter according to the ritual; opp. להחריבה; a. fr.

**בונדקא**, **בונדקא**, ch. same. Targ. Y. Num. XXXV, 20 'וב' with premeditation (h. text בצדקה). Targ. Ps. VII, 4.

**בונדקא**, v. בִּנְיָא.

**בונדקא**, v. בִּנְיָא.

**בונדקא**, pl. בִּנְיָא, v. next w.

**בונדקא** f., pl. בִּנְיָא [arrangements,] chambers, applied to the entrails arranged above each other. Hull. 56<sup>b</sup> (ref. to ויכונן, Deut. XXXII, 6) 'וב' the Lord has created carefully arranged chambers in man, one of which being disturbed man cannot live; Sifré Deut. 309 בִּנְיָא מִבְּרִית' (Yalk. ib. 942 בִּנְיָא; prob. to be read בִּנְיָא); (Yalk. ib. 547 בִּנְיָא (Lev. R. s. 14 בִּנְיָא). Yalk. Lev. 547 בִּנְיָא (Lev. R. s. 14 בִּנְיָא).

**בונדקא** m. (בִּנְיָא) *receiver, the lower part of the winnowing shovel*. B. Mets. 105<sup>a</sup> 'וב' מִשְׁקָה.—B. Bath. 68<sup>a</sup> v. בִּנְיָא.

**בונדקא**, v. בִּנְיָא.

**בונדקא** m. (בִּנְיָא, with inserted ב, cmp. בִּנְיָא) (=h. *distaff* with the ball of flax. Targ. Prov. XXXI, 19 (ed. Lag. בִּנְיָא, cmp. בִּנְיָא.—2) (cmp. בִּנְיָא) *navel*.

Ib. III, 8 (ed. Lag. פונקטער; Levita Var. פונקטער; h. text פונקטער).

פֿונקטער, v. פֿונקטער.

**פֿונקטער** (פֿונקטער) m. (פונקטער, with inserted ו, emp. P. Sm. s. v. 1786, sq.) [that which is pounded,] spelt. M. Kat. 13<sup>b</sup> כי אמר כי when Rab Dimi came (to Babylonia) he defined *helka* (v. פֿונקטער) as *kunta*. — Pl. פֿונקטער, פֿונקטער, Targ. Ex. IX, 32 פֿונקטער ed. Berl. (ed. Amst. פֿונקטער; Y. פֿונקטער, Var. פֿונקטער, Targ. Is. XXVIII, 25; Targ. Ez. IV, 9 (ed. Wil. פֿונקטער, oth. ed. פֿונקטער).

**פֿוס** I c. (b. h.; פוס or פוס, v. Ges. Thes., a. Hebr. Dict.<sup>10</sup> s. v.) 1) *cup*, also *a drink*. Tam. III, 4. Erub. 65<sup>b</sup> כי בריסו בריסו בג' . . . man's character is found out in three things, in his money bag, in his cup (when drinking) and in his anger; Der. Er. Zutta ch. V.—Keth. 75<sup>b</sup>, sq., v. פֿוס. Pes. 105<sup>a</sup> פֿוס קדושה על הכ' sanctification (of the Sabbath or Holy Day) over a cup of wine. Ib. אין לי אם אחד if he has only enough wine for one cup. Sabb. XIV, 3 פֿוס, v. פֿוס. Kel. XXII, 1; Y. Ab. Zar. II, end, 42<sup>a</sup>, v. פֿוס. Men. 28<sup>b</sup>, v. פֿוס. Pes. X, 1, a. fr. פֿוס four cups of wine to be drunk on the Passover night; a. fr.—2) *cavity*. Par. II, 5 (two black or white hairs) פֿוס in one follicle (v. פֿוס).—Pl. as ab. Ib. Y. Ab. Zar. I. c. פֿוס פֿוס *kosoth* and *gummoth* mean the same things. — פֿוס פֿוס *the second stomach* of ruminants. Hull. III, 1 (42<sup>a</sup>), v. comment. a. פֿוס. Ib. 49<sup>a</sup>; 50<sup>b</sup> פֿוס פֿוס the folds (thick walls) of the etc.; a. fr.

**פֿוס** II m. (פוס, v. פֿוס. thorn.—Pl. פוס. Pesik. B'shall. p. 92<sup>a</sup> (Y. Maastr. III, 50<sup>d</sup> bot. פוס, v. פוס).

**פֿוס** III, פוס, v. פוס, נבס, נבס.

**פֿוס** *night-bird, owl*, v. פוס.

**פֿוס** *cup*, v. פוס.

**פֿוס**, v. פוס.

**פֿוס** m., **פֿוס** f. (v. Löw Pfl. p. 209) *coriander* (v. Sm. Ant. s. v. *Coriandrum*). Kil. I, 2 כי פֿוס פֿוס (garden) coriander and field (wild) coriander . . . are not heterogeneous plants. Shebi. IX, 1. Dem. I, 1. Y. ed. פוס (Mish. a. Bab. ed. פוס); a. fr.—Y. ib. 21<sup>d</sup> top, v. next w.—Tosef. B. Bath. V, 6 פוס פוס ed. Zuck. (Var. פוס; corr. acc.) he who adulterates pepper by admixing coriander; Koh. R. to VI, 1 פוס (corr. acc.).

**פֿוס** m., **פֿוס** f. ch. same. Targ. Y. Ex. XVI, 31; Targ. Y. Num. XI, 7 (h. text גר).—Y. Dem. I, 21<sup>d</sup> top פוס פוס (of the Mish.) is *kusbar*. Ib. (derisive play on the word) [read:] פוס פוס 'chew the son, chew the daughter', who classed thee among the spices?—Ab. Zar. 10<sup>b</sup> (expressing an advice symbolically = פוס פוס put the daughter to death, v. פוס; v. פוס).

**פֿוס**, Cant. R. to VI, 11; Lev. R. s. 35, a corrupt. of *quaestionarius, executioner*; v. פוס.

**פֿוס**, Targ. Y. Ex. XXII, 8, a. e., v. פוס.

**פֿוס**, Tosef. Kel. B. Mets. X, 6, read: פוס, v. פוס.

**פֿוס** f. (כסל, v. פוס; emp. P. Sm. s. v. 1786, sq.) 1) *the space between the shoulders* (interscapillum), *shoulder-blade*. Taan. 21<sup>b</sup> [read:] פוס פוס פוס פוס a garment in which there was placed (fastened) a cup (for receiving the blood) which (garment) was cut in at the shoulder (so that the operator could let blood standing behind the female patient); [Ar. פוס פוס פוס פוס a garment in which there were several incisions to correspond to the shoulder-blade.]—2) *the lancet for blood-letting*. ריבא פוס פוס the puncture made by the lancet. Sabb. 129<sup>a</sup> פוס פוס until the puncture was healed up. Snh. 93<sup>b</sup>. Macc. 21<sup>a</sup>. Keth. 39<sup>b</sup> פוס פוס as much pain as is caused by the puncture of the lancet. Nidd. 67<sup>a</sup> פוס פוס the marks of the punctures &c.

**פֿוס**, v. פוס.

**פֿוס**, v. פוס.

**פֿוס** m. pl. (b. h. פוס, פוס, emp. כסם; פוס, פוס, פוס, v. פוס. spelt. Hall. I, 1. Pes. II, 5. Ib. 35<sup>a</sup> פוס פוס is a species of wheat. Y. Hall. I, 57<sup>b</sup> top (ref. to Is. XXVIII, 25) פוס פוס *kussemeth* is spelt; a. fr.

**פֿוס** f, v. preced.

**פֿוס** m. (פוס) *paring, husk*; *substance of ground dates* after the juice is pressed out. Taan. 24<sup>b</sup> פוס פוס they stand around a mass of ground dates which is to be sold (there being a famine). Sabb. 50<sup>b</sup> פוס פוס puppy pomace flavored with jasmin (used for a lotion).

**פֿוס** m. h. same (collect. noun). Ab. Zar. 38<sup>b</sup> פוס פוס (Rashi: פוס פוס) pomace of dates belonging to gentiles which was boiled (brewed a second time) in a large caldron.

**פֿוס** m. (an adapt. of ξέστος, by confusion with פוס, a liquid measure. Sabb. 109<sup>b</sup> פוס פוס one k. of beer.—Pl. פוס (fem.). Ib. פוס, Ms. O. פוס; (ed. פוס, Ms. M. (ed. פוס, Ms. O. פוס; Rashi פוס, v. Rabb. D. S. a. l. note). [Oth. opin. פוס fem. form of פוס, v. פוס.]

**פֿוס** I *to bend, force*, v. פוס a. פוס.

**פֿוס** ch. same, *to bend* (act. a. neuter verb).—Part. פוס, פוס, פוס. Targ. Ps. LVII, 7. Targ. Job XL, 17 Ms. פוס פוס (ed. פוס; ed. Wil. פוס, Var. פוס).—Snh. 36<sup>a</sup> פוס פוס he bent (yielded preference) to R. A.; Gitt. 59<sup>b</sup> פוס פוס we pay reverence to them. Sabb. 77<sup>b</sup>, v. פוס.—Hag. 16<sup>a</sup>, v. פוס. Snh. 107<sup>a</sup>; Yalk. Ps. 765 פוס פוס פוס פוס if I had desired to bend my passion, I should have succeeded. B. Bath. 4<sup>a</sup> פוס פוס Ms. M. (ed. פוס,

he bends the pegs of the wall inside, . . . outside, v. קוּיִרָה.

II m. (קפח) *cover, basket*. Y. Erub. VII, beg. 24<sup>b</sup> to press a cover over it.

כרפא v. קרפח. [Pesik. Asser, p. 99<sup>b</sup> כ' כבוש v. קרפחא.]

כרפח [a pouched receptacle,] a small stove, brazier. Sabb. III, 2. Ib. 38<sup>b</sup> a *kuppah* is a stove which has room only for one pot. Men. V, 9 מאפה כ' what is baked in a brazier. Kel. V, 2 עשאו לאפירה כ' a *k.* made for baking, . . . for cooking.

כרפא m. *Kufia*, name of a fish, supposed to be identical with *colias*, v. אקפני. Pes. 39<sup>a</sup> דב' מרירחא the gill of &c.

כרפח, Y. Keth. VII, end, 31<sup>d</sup>, read: קרפח.

כרפחא, B. Mets. 73<sup>b</sup>, v. קפחא.—[Snh. 98<sup>b</sup>, v. קפחא; B. Bath. 73<sup>b</sup>, v. קפחא.]

כרפחא, v. קפחא.

כרפחא, v. קפחא.

כרפח, v. קפח.

I m. (b. h.) *cyprus flower* (v. Löw Pfl. p. 212). Shebi. VII, 6 וכו' Ms. M. (ed. ויכפ); Nidd. 8<sup>a</sup>.—Chald. קפחא.

II m. (b. h. קפח; כפר, *indemnity, fine; [atone-ment.]* B. Kam. IV, 5 כ' משלם must pay indemnity for a life lost. Ib. 40<sup>a</sup> כ' חצי half the assessed fine. Ib. שלם כ' the law (Ex. XXI, 30) speaks of a full indemnity (as an atonement) &c., v. next w.; a. fr.—Treat. Sof'rim XXI, 4 כ' לשם as an obligatory ransom, opp. how is it about seizing the property of those bound to pay indemnities?; a. fr.

I ch. same. B. Kam. 40<sup>a</sup> כ' כפרה the fine is intended for an atonement (like a sacrifice); it is an indemnification; a. fr.

II m. (b. h. קפח; כפר, *pitch*. Targ. O. Gen. VI, 14.—Arakh. 19<sup>a</sup> כ' באררא דחקלי where they sell pitch by the weight. Gitt. 69<sup>b</sup> כ' משוחא oil of pitch (tar). Sabb. 74<sup>b</sup> כ' דארי מאן דארהח he who heats pitch (on the Sabbath). B. Mets. 23<sup>b</sup>. Ib. 70<sup>a</sup> top כ' בני seven kinds of pitch taken from seven ships. [B. Kam. 101<sup>a</sup> top. v. קפחא.]

III m. (כפר) *the inflorescence of palms, a spike covered with numerous flowers, and enveloped by one or more sheathing bracts called spathe* (v. Cyclop. Brit. s. v. Palm, a. Löw Pfl. p. 118); *the date-berry in its early stage*. Pes. 56<sup>a</sup> כ' דרכא (for fertilization) they put the male flower (scatter the pollen) over the female tree. B. Kam. 59<sup>b</sup> כ' דקן if one cuts a date flower what damages has he to pay?—Succ. 32<sup>a</sup> כ' ואימא

perhaps (Lev. XXIII, 40) the spike is meant?—Ber. 36<sup>b</sup> כ' in the early stage of the berry.—Pl. כרפח. Pes. 52<sup>b</sup> (Ms. M. sing.), v. קפני.—Keth. 10<sup>a</sup> כ' אסביוו v. קבא. [Y. Shebi. II, 34<sup>a</sup> bot. כרפחא, v. next w.]

כרפחא ch.=h. כרפח. Pl. כרפחא. Y. Shebi. II, 34<sup>a</sup> bot. כ' בצליא R. S. to ib. II, 9 (ed. כרפחא, corr. acc.) wild onions, v. כרפח.

כרפח pr. n. pl. *Kufra*. Y. Shek. V, 48<sup>d</sup> bot.; Y. Peah VIII, 21<sup>a</sup> כ' כפחא.—Y. Meg. I, 70<sup>a</sup> bot. כרפח (near Tiberias); a. e.

I m., כרפחא f. (denom. of כרפח) *belonging to the village, wild*.—כ' כלב *village dog, ferocious dog*. Tosef. Kil. V, 8 כ' כלב a *Kuf'ri* dog is a species of wild beasts (not a domestic animal). Kil. I, 6 כ' וזשועל וז' the wild dog and the jackal . . . are heterogeneous (כלאים). Y. ib. I, 27<sup>a</sup> bot. (not כרפח). Lam. R. to I, 4; a. e.—כ' בצל wild onion, opp. to בני המדינה (townsmen's (garden) onion. Ned. 26<sup>b</sup>; 66<sup>a</sup> כ' יפה וז' (Ar. הכ' יפה יפין) the wild onion is good for the heart (stomach); Tosef. ib. V, 1 small (שאר) בני בצלים (corr. acc.), opp. כרפח יפה onions.—Pl. כרפח, כרפח, כרפח. Ter. II, 5, v. כרפח. Tosef. B. Kam. VIII, 17. Tosef. Ab. Zar. II, 3. Tosef. Ned. l. c.; Ned. l. c., v. supra; a. e.

II, pr. n. pl., 1) prob. *Cyprus*, v. קפח. Yalk. Num. 701.—2) v. כרפח.

כרפחא, v. כרפחא.

כרפחא, v. כרפחא.

כרפחא m. (כרפחא) *basket* in which olives are kept for softening. Toh. IX, 5 Var. (ed. כרפח); Tosef. ib. X, 10 כרפח (R. S. to Toh. l. c. כרפח).

כרפחא m., pl. כרפחא (v. preced.) a species of *tamed doves (kept in coops)*. Hull. 62<sup>b</sup> כ' ציצירי ed. K. of Zeizûn(?); Ar. כרפחא (v. כרפח).

כרפח c. (כפח, *an inverted vessel, a low seat, a block with a concave top to sit upon; bolster, stool*. Kel. XXII, 9. Tosef. Sabb. XIII (XIV), 17 כ' בין (ed. Zuck. כרפ, Var. כרפ, corr. acc.) a block whether caved out &c. Kel. XX, 5 כ' שקבעו וז' if one put a stool in the rubble of a wall (v. קרפח; Tosef. ib. B. Mets. XI, 6 כ' חלקה. Tosef. ib. B. Bath. II, 1 [read:] בבנין כ' חלקה (v. R. S. to Kel. XXII, 9; ed. Zuck. חלק כ' חלקה) a plain (not shaped) block which has not the height of &c. Y. Pes. VII, 28<sup>d</sup> bot. כ' בצק שעשאו a mass of hardened dough which one made into a seating block. Ohol. XI, 3 כ' עבה וז' a thick carpet-cover of a seating block (cmp. Tosef. Kel. B. Mets. XI, 10). Y. Erub. VII, 24<sup>b</sup> bot. כ' כרפחא a seating block into which steps were cut. Tosef. Ohol. XII, 2 כ' ע' וז' שרי R. S. to ib. XI, 3 (ed. Zuck. a. oth. וז') two stones above one another and a seating block on top &c.; a. e.—Pl. כרפח. Ib. in R. S. to Ohol l. c. (ed. Zuck. a. oth. כרפח).

I ch. 1) same. Sabb. 77<sup>b</sup> (phon. etymol.) כ' invert and sit on it.—2) *prisoner's stocks*.

Targ. Jer. XX, 2 Ar. (h. text מִדְּפַכְתָּא, v. פִּיפְתָּא [B. Bath. 73<sup>b</sup>, v. פִּפְתָּא].

**פִּיפְתָּא** II f.=h. בַּפְּיפָה, *basket*. Gitt. 32<sup>a</sup> בַּכְּ the reed in the basket.

**פִּיפְתָּא** III m. (פִּפְרָא) *being tied* on the altar (= h. זָקָה). Targ. Job. III, 18 (19).

**פִּוּץ, פִּוּץ, פִּוּץ** (cmp. פִּוּץ, פִּוּץ) *to curl, shrink*. Sabb. 20<sup>b</sup> wool (if used as a wick) curls. Nidd. 3<sup>a</sup> מִכּוּץ מִיֵּד the lint . . . shrinks (and leaves room for the blood to pass). Succ. 23<sup>b</sup> כִּיּוֹן דְּמִיִּיתָא פִּוּצָא when the animal is dead, the body shrinks. Hull. 43<sup>b</sup> כָּל שְׂחוּחֵיכִי that portion of the gullet which shrinks when you cut it. Ib. 46<sup>b</sup>, v. infra.

**Pa.** פִּוּץ *to cause to shrink*. Sabb. 19<sup>a</sup> דְּכִפְּזִיָּה for he made it shrink (by using too hot water). Hull. 46<sup>b</sup>; 47<sup>b</sup> [read:] בִּרְחֵי לא דְּמִכְּוִצִּי not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. דְּכוּצָא not in cold water, for it will contract, v. מִרְשָׁא I).

**פִּוּר** m. (b. h. כִּרְר, v. פִּרָּה) [*a heap*,] *Khor*, a measure of capacity, כִּ' בִּירָה (or כִּ', sub. בִּירָה) *an area requiring a Khor of seed*. B. Mets. 105<sup>b</sup> כִּ' זֶרַע a field requiring a *Khor* of seed; כִּ' רִבְעָא a field yielding a *Khor* of grain. Ib. כִּ' סֵאן לִכְ four S'ah of seed for a Beth Khor of land, v. נִפְרָה. B. Bath. VII, 1; 2 כִּ' בִּירָה. Ib. 104<sup>a</sup> לִכְל . . . מִתֵּן we allow a surplus or deficit of seven Kab and a half for each Beth Khor; a. fr.—*Du.* פִּוּרִים, פִּוּרִים. Ib.<sup>b</sup>—Ohol. VIII, 3; Kel. XV, 1 בִּירֵשׁ כִּ' בִּירֵשׁ כִּ' אִרְבַּעִים סֵאָה בִּלְחָ שְׁהֵן כִּ' בִּירֵשׁ כִּ' אִרְבַּעִים סֵאָה in liquid measure which is equal to two Khor in dry measure.

**פִּוּרָא** ch. same. Targ. Lev. XXVII, 16 (h. text מִיֵּד); a. fr.—B. Mets. 105<sup>a</sup>, v. אֶלְלָא.—*Pl.* פִּוּרִין [Targ. Y. Ex. VIII, 10 כִּוּרִין Ar. *heaps*; ed. פִּוּרִין, v. פִּוּרָא].—Targ. I Kings V, 25; a. fr.—B. Mets. I. c.—Y. ib. IV, 10<sup>c</sup> bot. Sabb. 35<sup>a</sup>, v. חֶלְקָא, a. fr.—[Hull. 62<sup>b</sup> כִּוּרִי Ar., Var. כִּוּרִי, between *heaps* (ed. פִּרְבִּי).—V. פִּוּרָא.

**פִּוּר** I pr. n. pl. מִקְּתָא דִּכְ *Fort of Khur*, a northern Palestinian border-town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. מִמְּתָא דְּכוּר; Y. ib. VI, 36<sup>c</sup> מִמְּתָא דְּכוּר; Sifrē Deut. 51 במִּתָּא דְּכוּרִין); Yalk. Deut. 874 (בְּמִתָּא דְּכוּרִין) כְּמוֹתָא דְּכוּרִין; Targ. Y. I Num. XXXIV, 9 סִכְל כְּמוֹתָא דְּכוּרִין (v. פִּוּרִין). V. Hildesh. Beitr. p. 20, sq.

**פִּוּר** II m. (b. h.; כִּוּר, cmp. פִּרְחָא a. פִּרְחָא) *smelting pot, smelting furnace*. Tosef. Kel. B. Kam. VI, 16. Kel. VIII, 9 עִוְשָׁה זֹכִכִּית (Var. כִּוּר) the glassmaker's pot. Sabb. VIII, 4 כִּ' שֶׁל צֹרֶפִי זָהָב the gold refiners' pot. Midr. Till. to Ps. CXIV חִכְּ וְכִ' מִתּוֹךְ הַכִּ' וְכִ' מִתּוֹךְ הַכִּ' like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כִּ' שֶׁל אֵשׁ a burning furnace; a. e.

**פִּוּרָא** I ch. same. Targ. O. Deut. IV, 20 (יִיר. Y.); a. e.

**פִּוּרָא** II (v. preced.) (supposed to be a disguise for) *female pudenda*. Sabb. 140<sup>b</sup>; v., however, פִּוּרָא.

**פִּוּרָא**, v. כִּוּר ch.

**פִּוּרָא**, v. פִּוּרָא.

**פִּוּרְבִּין** m. pl. (χορὰβλῆς) *flute-players accompanying the chorus of dancers*. Gen. R. s. 23; s. 50 (variously corrupted), v. אֶרְבֵּלָא.

**פִּוּרְדָּקִי**, v. אֶרְבֵּנִי.

**פִּוּרְחָא**, v. פִּרְחָא.

**פִּוּרְוֹן**, v. פִּרְחָא.

**פִּוּרְסוּתָא**, a corrupt. for פִּרְזוּסְתָא (χαρίζεσθαι) *to do a favor*. Y. Ned. III, 38<sup>a</sup>, v. פִּרְזָא II.

**פִּוּרִי**, v. פִּרְזוּ.

**פִּוּרִיָּלָא**, v. פִּרְזוּלָא.

**פִּוּרְחָא**, v. sub פִּרְ.

**פִּוּרִי** pr. n. pl. כִּ' רִכְתָּא *Great Khuray*, a northern Palestinian border town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. note פִּוּרִין, v. פִּוּרִין I); Y. ib. VI, 36<sup>c</sup> פִּרְיִי (V. Hildesh. Beitr. p. 21).

**פִּוּרִים**, Kel. XII, 8 some ed., v. פִּרְיִים.

**פִּוּרִיָּה** f. (v. פִּוּר) *a Khor-ful*. Lam. B. to I, 1 (דְּעִיר) כִּ' (דְּעִיר) *a Khor-ful* (Khor-fuls) of Denars. (some ed. פִּוּרִיָּה pl.)

**פִּוּרְקָא** m. (פִּרְקָא; cmp. פִּרְקָא) *part of a plough containing a receptacle out of which the seed falls during the ploughing*. Kel. XXI, 2 R. Hai G.; v., however, פִּרְקָא.

**פִּוּרְכָא = פִּוּרְכָא** fort. Tosef. Shebi. IV, 8 דְּבִירָה חֶרֶב Fort Beth Hereb, in the district of Nivay; Y. Dem. II, 22<sup>d</sup> top דְּבִירָה חֶרֶב.

**פִּוּרְכִּיָּא** m. (onomatop.; cmp. אֶרְקוּקָא *crane*. Targ. Jer. VII, 7 (h. text סִיס).—Kidd. 44<sup>a</sup> כִּ' כִּ' צוּרָה ר' לִי כִי Ar. (ed. פִּוּרְכִּיָּא) Resh Lakish cried like a crane. [Y. Dem. II, 22<sup>c</sup> top כִּ' כִּהָרָא, v. סִידְקִי.]

**פִּוּרְכִּים** m. *saffron*, v. פִּרְכִּים I.

**פִּוּרְקָמָא, פִּוּרְקָמָא** ch. same. Targ. Prov. VII, 17 Levita (ed. כִּוּרִק, h. text אֶחָלִים).—Sabb. 110<sup>a</sup> כִּ' רִישְׁקָא garden crocus (Rashi; v. Löw Pfl. p. 216).

**פִּוּרִים** (b. h. פִּרְם; denom. of פִּרְם) *vintager, gardener*.—*Pl.* פִּוּרְמִים. Tanh. Bo 4; Yalk. Ex. 182 פִּוּרְמִיָּהּ they (the Egyptians) planned that they (the Israelites) should be their gardeners.

**פִּוּרְמִיָּא** m. (כְּמִי with inserted פִּ; cmp. h. קִמְץ) *fist*. Targ. O. Ex. XXI, 18. Targ. Is. LVIII, 4.—Midr. Prov. to XXII, 6 (prov.) כִּ' לְחִכְמָא בְּרִמְיָא וּלְשֹׁטִיָא כִּ' לְחִכְמָא to the wise man a hint, to the fool a fist.

**פִּוּרְנִי, פִּוּרְנִי**, v. אֶרְבֵּנִי.



**בִּרְסָא**, v. **בִּרְסָא**.  
**בִּרְסָא** m. pl. (prob.) *people of Karsa or Karsana* (v. **בִּרְסָא**). Y. M. Kat. III, 82°.

**בִּרְסָא**, Cant. R. to II, 2 some ed., read: **בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**, **בִּרְסָא**, **בִּרְסָא**.

**בִּרְסָא** m. pl. (used as sing.), constr. **בִּרְסָא**, **בִּרְסָא** (כִּרְסָא; cmp. **בִּרְסָא**) *divan, upholstered chair, throne*. Dan. V, 20; VII, 9. —Targ. I Kings X, 19. Targ. Ex. XVII, 16; a. fr.—Hull. 59<sup>b</sup> [read:] **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** if her husband be (as small as) an ant, put up her seat among the women of nobility, i. e. a woman feels elevated by marriage. Yeb. 83<sup>b</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** they put him on an operator's chair. Ib. 110<sup>a</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** Ar. (ed. omit **בִּרְסָא**) they put her on a bridal chair (v. **בִּרְסָא**) and carried her around in procession. Lev. R. s. 27 **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** under their mothers' chair (of delivery); Midr. Till. to Ps. II; Yalk. Ex. 165; Yalk. Esth. 1055 (only **בִּרְסָא**). Gitt. 35<sup>a</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** (*fem.*) turn his judicial chair over; **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** (Rashi: **בִּרְסָא**) they turned his chair over and set it up again; a. fr.—*Pl.* **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** Dan. VII, 9 (cited Hag. 14<sup>a</sup>; Shh. 38<sup>b</sup>). Targ. Ps. CXXII, 5. —Koh. R. to III, 9 **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** some brought divans (for the banquet). Ib. to I, 8 (in Hebr. Dict.) **בִּרְסָא** (sub. **בִּרְסָא**) let them be made into *privies* for the public.

**בִּרְסָא**, Tosef. Neg. V, 14 ed., read: **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא** I m. (cmp. **בִּרְסָא**) [*something hollow*], *reed*, esp. reed used as *spindle* (v. Ar. s. v.); also as *fork*. Yoma 82<sup>a</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** we put for her a reed into the juice (and let her suck it); Tosef. ib. V (IV), 4 (corr. acc.). Sabb. 123<sup>a</sup>; Y. ib. XVII, 16<sup>b</sup> top, v. **בִּרְסָא**. Y. Erub. III, 20<sup>d</sup> bot. **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** to stick it on a reed or a chip. Kel. IX, 8 **בִּרְסָא** **בִּרְסָא** the size of a reed. Tosef. ib. B. Mets. VI, 12 **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** wherever the size of a reed (or spindle) is mentioned, a middle-sized reed is meant. Kel. IX, 7 **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** a reed in which the iron hook has disappeared. Par. XII, 8; Tosef. ib. XII (XI), 16, v. **בִּרְסָא**; a. fr.—*Pl.* **בִּרְסָא**. Y. Yeb. XII, 12<sup>d</sup> bot. (in Chald. diction, in a disguised answer to a ritual question propounded to R. Akiba by a pretended street vendor) **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** hast thou spindles? hast thou *'Kasher'*? (play on **בִּרְסָא**, v. **בִּרְסָא**; intimating 'It is legal').

**בִּרְסָא** II (b. h.) pr. n. *Cush*, 1) son of Ham. Targ. Gen. X, 6; a. e.—2) *the land of Cush, Ethiopia*. Targ. II Kings XIX, 9. Targ. Y. Num. XII, 1; a. e.—Yalk. Ex. 168. Pes. 94<sup>a</sup>; Taan. 10<sup>a</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** Egypt is one sixtieth as large

as Ethiopia. Y. Ber. I, 2° bot. **בִּרְסָא** **בִּרְסָא** the juice (moisture) of Aeth. is absorbed by Egypt; a. e.

**בִּרְסָא** *bunch*, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא** m., **בִּרְסָא** f. (b. h.; *Cushite, negro*; *Aethiopian*. Gen. R. s. 60, beg.; Cant. R. to II, 8 (not **בִּרְסָא**), v. **בִּרְסָא**. Gen. R. s. 73, end; a. fr. [B. Kam. 113<sup>b</sup>, a. e. in later ed. **בִּרְסָא** for **בִּרְסָא** or **בִּרְסָא**].—Succ. III, 6 **בִּרְסָא** **בִּרְסָא** a Palestinean Ethrog resembling an Aethiopian one; (oth. opin.) a real importation from Aethiopia. Y. ib. 53<sup>d</sup> **בִּרְסָא** **בִּרְסָא** the Aeth. Ethrog is ritually unfit; **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** one of Palestinean growth descended from an Aethiopian Ethrog is available for ritualistic use.—Trnsf. *abnormally dark-complexioned*. Bekh. VII, 6. Ber. 58<sup>b</sup>; Tosef. ib. VII (VI), 3; a. e.—**בִּרְסָא** **בִּרְסָא** **בִּרְסָא** pr. n. pl. *En Kushi*. Ab. Zar. 31<sup>a</sup>; Y. ib. V, 44<sup>d</sup> **בִּרְסָא**; Y. Shebi. V, 36<sup>a</sup> top **בִּרְסָא**.

**בִּרְסָא** *ch. same*. Targ. Y. II Num. XII, 1. *Pl.* **בִּרְסָא**. Targ. Y. I Num. I. c.—Succ. 53<sup>a</sup>.—*Fem.* **בִּרְסָא**, **בִּרְסָא**. Targ. I, II, Num. I. c.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא** m. (כִּרְסָא; cmp. **בִּרְסָא**) *embroidery, design*.—*Pl.* **בִּרְסָא**. Targ. Ez. XXVII, 24 **בִּרְסָא** **בִּרְסָא** Ar. (ed. Lag. **בִּרְסָא**, ed. **בִּרְסָא**) designs of roses (cedars) on purple cloaks (h. text **בִּרְסָא**).

**בִּרְסָא** m. (כִּרְסָא) *a believer in sorcery or omens*. Y. R. Hash. III, end, 59<sup>a</sup>.

**בִּרְסָא** m. (כִּרְסָא) *fitness, legitimacy, being*. Pes. 83<sup>a</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** was at one time fit for use. Y. Yeb. VIII, 9<sup>d</sup> top **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** whom the light of the sun has never seen in a condition of sexual fitness, v. **בִּרְסָא**. Y. Bets. III, 62<sup>a</sup> top **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** the presumption in the case of entrails is in favor of their being **בִּרְסָא**, v. **בִּרְסָא**; Y. Ter. VIII, 46<sup>a</sup> top (corr. acc.). Y. Succ. V, 55<sup>b</sup> bot. (in Chald. dict.) **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** behaving with propriety (during worship), opp. **בִּרְסָא** irreverently; a. fr.

**בִּרְסָא** I (כִּרְסָא) *attachment*. B. Mets. 93<sup>b</sup> **בִּרְסָא** **בִּרְסָא** the attachment which one has for one's animal.

**בִּרְסָא** II, v. **בִּרְסָא**.

**בִּרְסָא**, v. **בִּרְסָא**.

**בִּרְסָא** m. *putchuck*, v. **בִּרְסָא**.

**בִּרְסָא** (כִּרְסָא) [*likeness*], *like*, *in agreement with*. Targ. Y. II Gen. XLIV, 18. Targ. Y. II Num. XII, 7; a. e.—With pron. suffix: **בִּרְסָא**, **בִּרְסָא**, **בִּרְסָא** &c. *like me* &c. Targ. Ps. CXIII, 5. Targ. Y. Ex. XV, 11; a. v. fr.—With prefix **בִּרְסָא**, v. **בִּרְסָא**.—Ber. 36<sup>a</sup>, a. fr. **בִּרְסָא** **בִּרְסָא** the practice is in agreement with the opinion of—(v. **בִּרְסָא**). Ib. **בִּרְסָא** **בִּרְסָא** agree with him. Ib. **בִּרְסָא** **בִּרְסָא** reason agrees with thee. Ib. **בִּרְסָא** **בִּרְסָא** reason is in favor of R. Kahana's opinion. B. Bath. 65<sup>a</sup> **בִּרְסָא** **בִּרְסָא** **בִּרְסָא** must the rule be adopted

agreeably to our opinion or to yours? (Ms. M. . . . כְּחִיָּה; ib. 142<sup>b</sup>. Y. Ber. I, 3<sup>a</sup> top עוֹבְדָא כְּחִיָּה acted in accordance with his own opinion; a. fr.

**כּוּתָּח** pr.n. pl. *Cuth, Cuthah*, a Babylonian town whence Assyrian colonists were introduced into Samaria (v. Schr. KAT<sup>2</sup>, p. 278). Targ. II Kings XVII, 24; 30. [Targ. Is. XXXIV, 9 רְבִירו some ed. (ed. Lag. דְּרִוּרִי; missing in ed. Wil.)—an inserted gloss, v. Lag. Prophetæ I, p. XXX<sup>33</sup>.]—V. כּוּתָּרִי.

**כּוּתָּח** v. כּוּתָּרִי I.

**כּוּתָּח** v. כּוּתָּרִי.

**כּוּתָּח** f. owl, v. כּוּתָּרִי.

**כּוּתָּח** v. כּוּתָּרִי.

**כּוּתָּב** m. (כְּתָב) 1) *writing, writer*, v. כְּתָב. —2) *the pointed end* of the writing instrument (stylus), contrad. to מוֹחֵק the flat end for erasing. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4; Y. Sabb. VIII, 11<sup>b</sup> bot.

**כּוּתָּבִים** m. (v. preced.) *writer, calligrapher*.—Pl. כּוּתָּבִים. Y. Meg. I, 71<sup>d</sup> bot. כְּ אִמְרֵיהֶם professional writers of Biblical books.

**כּוּתֶּבֶת** f. (cmp. קֶשֶׁבֶת) *date* of a certain species, *kothebeth*, used as a measure of size כְּבֶ' (cmp. יוֹרִי). Yoma VIII, 2. Bets. I, 1 כְּבֶ' הַמֵּץ בְּבֶ' the standard for leavened bread (on Passover, as for being guilty of a transgression) is the size of a *kothebeth* (less than an olive); a. fr.—Pl. כּוּתֶּבֶת. Succ. II, 5 (26<sup>b</sup>) כְּ שְׁנֵי Ms. M. (ed. שְׁנֵי) two dates.

**כּוּתָּח** v. כּוּתָּרִי.

**כּוּתָּח** m. (Pers. *katal*, v. Perl. Et. St. p. 85, note; Fl. to Levy Talm. Dict. II, p. 459<sup>b</sup>) *a preserve consisting of sour milk, bread-crusts and salt*. Pes. III, 1 כְּ הַבְּבִלִי the Babylonian *k*, described ib. 42<sup>a</sup>, v. אִמְרֵי א. אִמְרֵי.

**כּוּתָּח** ch. same. Keth. 60<sup>b</sup>; Erub. 62<sup>b</sup> אִפְרִי כּוּתָּח even as plain a case as the question about an egg that fell into *k*, a student must not decide in the presence of his teacher. Kerith. 6<sup>a</sup> דְּרִמִּי כִּיפִי than a *k* which is hard enough to break rocks; Hor. 12<sup>a</sup> (Ms. M. כִּיבִי, v. Rabb. D. S. a. l. note). Erub. 65<sup>a</sup> כְּ קִיבִי לִי hand me the *k*. Sabb. 145<sup>b</sup> רִיִּיק מִכְּ דַּבְּלָאִי (Ar. כִּיבִי) spat out when thinking of the *k* of the Babylonians.

**כּוּתָּח** I pr. n. pl. (v. כּוּתָּח) *Kuthi*, a Babylonian town. B. Bath. 91<sup>a</sup> Abraham was imprisoned 'שְׁלֹשׁ בְּכִ' (v. Rabb. D. S. a. l. note, a. Koh. Ar. Compl. s. v. כְּרִדּוֹ) three years in Kuthi &c.; Pirké d'R. El. ch. XXVI בּוֹתָא.

**כּוּתָּח** II m. (כּוּתָּח) *Cuthean, a member of the sect of Samaritans*. [In editions published under censorial influences our w. frequently takes the place of גִּי, גִּי' &c., a. vice versa.] Hull. 3<sup>b</sup>. Tosef. Ab. Zar. III, 5 (distinction between כְּ a. גִּי). Ib. 13<sup>a</sup>. Y. Keth. III, beg. 27<sup>a</sup>; a. fr.—Pl. כּוּתָּחִים, כּוּתָּחִים, כּוּתָּחִים. Y. Yeb. VII, 8<sup>b</sup> bot. Hull. 3<sup>b</sup>

Sot. 33<sup>b</sup> כְּ סַפְרֵי the books of the Samaritans, v. יוֹקֵה I; Shb. 90<sup>b</sup> צְדִיקִים ed. (Ms. M. כְּ, v. Rabb. D. S. a. l. note); a. fr.—*Fem.* כּוּתָּחִי. Keth. III, 1. Tosef. Oh. XVIII, 6; a. fr.—Pl. כּוּתָּחִי. Nidd. IV, 2; Tosef. ib. V, 2; a. e.

**כּוּתָּחִי** ch.=h. כּוּתָּחִי II. Y. M. Kat. III, 88<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> bot.; a. e.—Pl. כּוּתָּחִי. Y. Ab. Zar. V, 44<sup>d</sup>. Hull. 6<sup>a</sup>; a. fr.

**כּוּתָּחִין** (?) pr. n. pl. *K'vathirin*, Targ. Y. Deut. IV, 43 (h. text כְּצָר).

**כּוּתָּל** (כּוּתָּל) m. (b. h. כּוּתָּל; *to press together*, cmp. כּוּתָּל) [*something solid*, cmp. אֶצְבָּע, אֶצְבָּע, wall. Gen. R. s. 68 (ref. to Gen. XXVIII, 11 'he struck') כְּמִין ... נַעֲשָׂה the whole world was before him blocked as by a wall. Ohol. VI, 3 כְּ שְׂדֵי לְאִוִּיר a wall which faces the air (which is continued above the roofing, or faces the court yard). Ib. כְּ הַמְשַׁמֵּשׂ אֶת הַבֵּית a wall made for forming an enclosure, contrad. to ib. 6 בֵּית הַמְשַׁמֵּשׂ אֶת הַבֵּית a wall formed by digging two cavities next to each other. B. Bath. I, 1; a. fr.—Pl. כּוּתָּלִים, כּוּתָּלִים. Y. Shek. IV, 48<sup>a</sup> bot. כּוּתָּלִים (Bab. ed. כּוּתָּלִים, Ms. M. כּוּתָּלִים). Gen. R. s. 18, beg. כְּ שֵׁל זָהָב golden partitions (of Adam's tent). B. Mets. 59<sup>b</sup> כְּ בֵּית הַבְּיָרִי let the walls of the school house decide. Nidd. 3<sup>a</sup> כּוּתָּלִי בֵּית הַרְהֵם the enclosures of the womb; a. fr.

**כּוּתָּלָא** ch. same. Targ. I Sam. XX, 25. Targ. II Kings IV, 10; a. fr.—Sabb. 80<sup>b</sup>. Y. Kil. I, 27<sup>a</sup> top; a. e.—[Ber. 58<sup>b</sup> כּוּתָּלָא Ar., ed. כּוּתָּלָא, v. כּוּתָּלָא.—Pl. כּוּתָּלִין, כּוּתָּלִין. [Esra V, 8 כּוּתָּלִין] Targ. Lev. XIV, 37; a. fr.—Yoma 28<sup>b</sup> כְּ מִכֵּי מִשְׁחָרִי from the time the walls throw a shadow (in the afternoon); a. fr.—דְּחִוִּירִי (כּוּתָּלִי) *bacon* (cmp. אֶצְבָּע). Hull. 17<sup>a</sup> כּוּתָּלִי (Ar. כּוּתָּלִי). Meg. 13<sup>a</sup> Ms. M. a. Rashi (ed. קִדְּלִי).

**כּוּתָּנָא** Y. Peah I, 16<sup>a</sup>, read: כּוּתָּנָא, v. כּוּתָּנָא. [Comment. כּוּתָּנָא *dealers in linen*, v. כּוּתָּנָא.]

**כּוּתָּנִים** v. כּוּתָּנִים.

**כּוּתָּנִין** Y. Maas. Sh. IV, beg. 54<sup>d</sup>, read: כּוּתָּנִין.

**כּוּתָּנִים** v. כּוּתָּנִים.

**כּוּתָּרִי** v. כּוּתָּרִי.

**כּוּתָּרִי** v. כּוּתָּרִי.

**כּוּתָּרִי** f. (b. h. כּוּתָּרִי; *crown, capital*. Tanh. B'har 1 כְּ מַלְמַעַל וּבִסְתִים a capital above and a pedestal beneath; Yalk. Cant. 990; (Cant. R. to V, 15 כִּיפְלוּרִיסִים).

**כּוּתָּרִי** ch. same. Targ. Ez. XLI, 18, sq. (h. text כּוּתָּרִי).—Pl. כּוּתָּרִי, כּוּתָּרִי. Ib. 20. Ib. XL, 16; 22 (ed. Wil. sing.); a. e.

**כּוּתָּשׁ** m. (כּוּתָּשׁ) *a vessel for olives*, v. כּוּתָּשׁ. [שְׂעֵר כּוּתָּשׁ, v. כּוּתָּשׁ.]

**כּוּזָב** (b. h.; cmp. כּוּזָב) [*to shrink*, cmp. כּוּזָב, *to fail, dry up* (of watercourses); *to be false, to lie; to flatter*. Tosef. Par.

IX (VIII), 2 מפני שקִּזְבָּה וּכ' because it gave out during the war.—Snh. 82<sup>b</sup> (play on כֹּזֵב, Num. XXV, 15) כִּזְבָּה she was false to her father (in disobeying his instructions). Tanh. Sh'lah 5 לֹא כִּזְבָּתִי לֵךְ I did not tell thee a falsehood; a. e.

*Pl.* כִּזְבָּה same. Par. VIII, 9 המים המִּכְזָּבִים waters which fail at certain times. Y. Taan. II, 65<sup>b</sup> bot. (ref. to Num. XXIII, 19) מִכְזָּב הִיא . . . מְכַזֵּב אִם יֹאמֵר . . . if a man says, I am a God, he is a deceiver. Num. R. s. 23 (ref. to Num. I. c.) אִישׁ אֵישׁ עוֹשֶׂה לֹאֵל שֶׁיִּכְזֹב a man (through his prayer) may cause God to fail (to execute his evil decrees); Tanh. Masé 7 לֹא אִישׁ עוֹשֶׂה לֹאֵל שֶׁיִּכְזֹב does not a man cause God &c.?—Yoma 69<sup>b</sup> לֹא כִּיזְבּוּ לִי Ms. M. (ed. בו) they would not be false in His praise (flatter); a. fr.—*Part. pass.* מִכְזָּבִים, *pl. reduced.* Ruth. R. to I, 1 (play on כֹּזֵב, I Chr. IV, 22) אֵלֵי בְנוֹי שְׁחִיו מִכ' that refers to his (Elimelech's) sons who were reduced (died).

כֹּזֵב, *Pa.* כֹּזֵב same. Targ. Job VI, 28 (Ms. כֹּזֵב). Targ. Prov. XIV, 5 (ed. Lag. מכדב; v. כֹּזֵב).

כֹּזֵב m. (b. h.; preced.) *falsehood*.—*Pl.* מִכְזָּבִים. Pesik. Bahod., p. 154<sup>a</sup>; Lev. R. s. 29 חֲבֵלִים וּכ' vain and false things. Cant. R. to II, 13 (play on כֹּזֵב, ib. 11) that is the wicked (Roman) government שְׂמִסְרִיהָ . . . בְּכִזְבָּהּ which entices the world and leads it astray with its falsehoods. Pesik. R. s. 40 כ' שִׁישְׂרָאֵל מְכַזְּבִים וּכ' the falsehoods which the Israelites commit during the whole year.—[Ex. R. s. 42 כֹּזֵב, v. מדבר כֹּזֵב; v. כֹּזֵב.]

כֹּזֵבִן m. (preced.) *liar*. Tanh. Masé 5 אֶחָדֶשׁ כ' I shall be considered a liar; Num. R. s. 23.

כֹּזֵבָנָה ch. same. Gen. R. s. 47.

\*כֹּזֵן (v. P. Sm. 1691 s. v. כֹּזֵן), [*to shrink*,] *to be shy*, *bashful*. Part. כֹּזֵן. Pes. 72<sup>b</sup> מִינָה כ' Ar. a. Ms. O. (v. Rabb. D. S. a. l. note, ed. בִּזְיוֹ) he is reserved towards her (not yet intimate). Yeb. 26<sup>a</sup> מִינָה רִב' Ar. (ed. רִב') before him his son is shy. Ib. 112<sup>a</sup> מִינָה כ' Ar. (ed. ילדה דְּכֹזֵנָה לְמִינָהּ לֵבִי I. Nidd. 15<sup>b</sup> גִּים, v. גִּים, opp. (מִיב' ב' (ed. רִב') a young woman who is ashamed to go to the bath-house.

כֹּזֵיב (b. h.) pr. n. pl. *Chezib*, v. אֶכְזִיב. Hall. IV, 8 (Y. ed. אֶכְזִיב). Dem. I, 3 (Y. ed. ג', Ms. M. גִּיב, corr. acc.); a. fr.

כֹּזֵיח, v. זִיח.

כֹּזֵיחָה, Y. Kidd. I, 60<sup>b</sup> top, v. זִיחָה.

כֹּזֵר (cmp. כֹּזֵר *to shrink; to be hard* (v. אֶכְזֵר a. denom.). *Ithpe.* אֶכְזֵר *to loathe*. Targ. Job. X, 1 אֶכְזֵר מִי (Var. אֶכְזֵר, ed. אֶכְזֵר) I myself loathe my life.

כֹּח, v. כֶּחַח.

כֹּחַ m. (b. h.; v. כֶּחַח) *firmness, strength, power*. Hor. 9<sup>a</sup> בְּכִי בְּכִי in beauty, in physical strength, &c. Hag. 12<sup>a</sup>. Snh. 96<sup>a</sup> חֲשַׁשׁ כֹּחִי his strength failed him. Ber. 63<sup>a</sup> אֵין בִּי כֹחַ וּכ' he who is careless about the study of the Law, will have no strength to endure on the day of trouble; a. v. fr.—Bets. 2<sup>b</sup>, a. fr. (mixed diction) לְהַרְדִּיעַ כֹּחִי to show the power of . . . , i. e. how far-reaching

are the consequences of the opinion of . . . . Ib., a. fr. showing the power of the more lenient opinion is preferred (as an evidence of courage of conviction, while the more rigid opinion may be the outcome of doubt).—*indirect action*, opp. *direct action*. B. Kam. 18<sup>a</sup> כֹּחַ כֹּחַ לֵכָה כֹּחַ S. distinguishes between direct and indirect injury. Ib. 19<sup>a</sup>. Macc. 8<sup>a</sup>.—Ab. Zar. 60<sup>a</sup> כ' כ' pressing wine by turning a wheel. B. Kam. 10<sup>b</sup>, v. לֹא—Snh. 77<sup>b</sup> כ' *direct agency*, v. *indirect agency*.—Shebu. 48<sup>a</sup>, a. fr. כ' רִפָּה, v. רִפָּה. Ohol. XVIII, 6 שֶׁנֶּשֶׁן רִפָּה who (which) can endure pressure without shaking, opp. כֶּחַח רִעַ. Zab. III, 1; B. Mets. 105<sup>b</sup>; a. e.—Gen. R. s. 98, v. לִיבְדִּיקוּס. Y. Pes. I, 27<sup>c</sup> bot. a prohibition derived from a positive law, v. לֹא; a. fr.—Trnsf. *coition*. Yeb. 34<sup>a</sup>.

כֹּחַ, *ch.* 1) same. Targ. Lam. I, 6.—Bets. 2<sup>b</sup>, a. fr. (mostly in Hebrew form), v. supra.—2) name of a *lizard*. Targ. Lev. XI, 30 (h. text כֹּחַ).—3) *pr. n. m. Bar-Kocha*. Y. Sabb. XIV, 14<sup>d</sup> bot.

כֹּחֵד (b. h.; cmp. כֹּחַשׁ) *to diminish*.

*Pi.* כֹּחֵד *to withhold, deny*. Num. R. s. 13 מִיַּעֲקֹב כ' לא did not withhold (the truth) from &c.

*Hif.* כֹּחֵד *to destroy*. Ib. s. 20 לְקַלְלֵן וּלְהַכְחִידֵן to curse and destroy them. Ex. R. s. 12; a. e.

*Nif.* כֹּחֵד *to be destroyed*. Ib. כ' מִן כ' thou wouldst have been wiped out from the earth.

כֹּחֵד ch. same. [Y. Sabb. VII, 10<sup>a</sup> bot. מכחד, v. כֹּחֵד] *Ithpa.* אֶכְחֵד *to be destroyed*. Targ. Job IV, 7.

כֹּחֵד m. constr. (preced.) *missing, being missed*. Targ. Ps. CXXXIX, 16 (ed. Lag. a. oth. כֹּחֵד, Var. כ').

כֹּחֵדָה, v. חֵדָה I.

כֹּחֵח, v. כֶּחַח.

כֹּחֵל, v. כֶּחַל.

כֹּחֵשׁ m., כֹּחֵשָׁה f. *lean, weak*, v. כֶּחַשׁ.

כֹּחֵחַ (onomatop., cmp. חֵכַח II) [*to scratch*,] *to cough*, *to bring up mucus*. Erub. 99<sup>a</sup> כֹּחַ בְּפִנִּי רִבִּי (not כִּיח, v. Rabb. D. S. a. l. note 16) he who coughs in sight of his teacher, expl. ib. כֹּחַ וּרַק (not כִּיח) when he coughs and spits out. Tosef. ib. XI (VIII), 8 חֲכִיחָה וּכ' (fr. חֲכִיחָה) he who coughs (brings mucus up in his mouth) in the street. Tanh. Noah 9 דָּם וְכִיחָה דָּם coughing and spitting blood; (Tanh. ed. Bub. ib. 14 גִּיחָה מִלְּבֹו, v. גִּיחָה).

כֹּחֵשָׁה, כֹּחֵשָׁה, כֹּחֵשׁ m., כֹּחֵשָׁה f. *lean, weak*. Kidd. 24<sup>b</sup> כ' כֹּחֵשָׁה feeble eye-sight, opp. בְּרִיא normal. B. Bath. 155<sup>b</sup> לִיבְרִי אִי if he is lean, we let him be fattened. B. Mets. 105<sup>b</sup> כ' אֵרֶעָ the soil was exhausted, opp. שְׂמִינָה.—*Pl.* כֹּחֵשֵׁן, f. *exhausted*. Targ. Y. Gen. XLI, 27.—B. Kam. 118<sup>b</sup>, opp. בְּרִיחָה.

כֹּחֵשִׁיחָה f. (preced.) *reduction, weakness, leanness*. Targ. Koh. XII, 5.—Yeb. 79<sup>b</sup> כ' רִאֲחִיחָה בִּיה it was weakness that befell him (but no organic defect). Bekh. 45<sup>b</sup> כ' אֶחָלָה וּכ' it is a weakness of the right hand, v. אֶחָלָה. B. Bath. 155<sup>b</sup>; a. e.

פּוֹתֵל v. פֹּחֵל.

**בָּחַל** (b. h.; denom. of בִּחְלָה) to paint the eyelids (for medical or for cosmetic purposes). Sabb. VIII, 3 (78<sup>b</sup>) וְכַד לְבָחַל וְכַד a quantity sufficient for painting one eye. Ib. 80<sup>a</sup> צַוִּיטוּת בִּחְלוֹת וְכַד chaste (veiled) women paint only one eye. Ib. X, 6 הַבִּחְלוֹת she who paints her eyes (on the Sabbath); a. fr.—Part. pass. בָּחוּל; f. בְּחֻלָּה, pl. בְּחֻלוֹת. Gen. R. s. 98 (play on חֻלְיִי, Gen. XLIX, 12) שְׂעִינֵיהֶם כְּחֻלוֹת whose eyes are bright as if painted, and whose abilities for study are fine. [Y. Sabb. VII, 10<sup>a</sup> top להבחייל, מבחייל, v. בָּחַל II.]

**פָּחַל** I ch. 1) same. Targ. II Kings IX, 30; a. e.—Sabb.  
80<sup>a</sup> פְּחִילֵי עֵין . . . הָאֶל לֹא יוֹמֵר בְּעֵינָיו but people never paint one eye  
only!—(2) (ironically, v. infra) to blind the eyes. Ber. 58<sup>a</sup>  
וְכִי יִשְׁתַּחֲוֶה אֶת חֻבְרוֹתָיו פְּחִילֵיהֶן וְכִי יִשְׁתַּחֲוֶה רֹב  
—[Y. Ab. Zar. II, 40<sup>d</sup> top כָּל לֵךְ הָאֶל, read in one w., v. פְּחִילֵי.]

*Itkpe.* אִתְּכֶם *to be painted.* Nidd. 55<sup>b</sup> if one desires to become blind, לְיִכְחֹל מֵאַרְמָאִי (מֵעֵבֶר) let him have his eyes painted by gentiles; Y. Ab. Zar. l. c. מִיִּכְחֹל מִיִּנְחֹן.

**בָּחַל** (tradit. pronunc. **בְּחַל**) m. (prob. from its reddish color, v. **בְּחַלִּי**) *udder, bag*. Hull. VIII, 3. Tosef. ib. VIII, 8 **בֶּחַל** של מניקה the bag of a milk-cow; a. fr.

**פָּחֹל II, פָּחֹל** ch. same. [Targ. Ps. LXXIV, 6 some ed., read פָּחֹל.]—Hull. 110<sup>a</sup> תבשילא דכחל Ar. (ed. דכחל) a dish made of udder.—Pl. פָּחֹל. Ib. כ' . . . כבורא in Sura they do not eat udders. Ib. אפקיהו כ"ע לנחליהו (not לנחליהו) all of them brought out the udders they were about to cook.

**פִּחְלִי** m. pl.=h. פִּחְלִין, *carbuncle*. Targ. Cant. V, 14 (corresp. to נִפְחָה, Ex. XXVIII, 13).

כחלינתו, Hull. 110<sup>a</sup>, v. II. פתח.

**בָּחַשׁ** (b. h.; cmp. **בָּחַד**; cmp. **חָסַר**, **חָסַרָה** &c.) 1) *to fail, be reduced, be lean*, opp. **בָּרִיא**, **שָׁמֵן**. B. Kam. 34<sup>a</sup> מִשְׁעָה כ' **כִּי** if the injured ox became reduced after being wounded, damage is assessed according to the value at the time of standing before court; Y. ib. III, end, 3<sup>d</sup> וְהָיָה שֶׁנֶּחֱסַר. Gen. R. s. 53 (ref. to Hab. III, 17) פְּתָאִים הָיוּ (Sarah's face) was haggard (and the announcement of the angels made it shine like olive oil); Yalk. Hab. 565 פְּתָאִים [oth. interpret., v. infra].—*Part. pass.* **בָּחוּשׁ**, f. **בָּחוּשָׁה**; pl. **בָּחוּשִׁים**. **בָּחוּשָׁה** *lean, reduced, weak*. Snh. 78<sup>a</sup> כח כ' **כִּי** a weak force. Hull. 97<sup>a</sup> (in Chald. diction). B. Kam. 6<sup>b</sup> אֵל אֵל **כִּי** if he ate fruits of a garden-bed with scanty fruits; Gitt. 48<sup>b</sup>; a. fr. —2) (cmp. **בָּזָב**) *to be false*. Gen. R. l. c. **בָּחוּשִׁים** הָיוּ were they (the angels) false (deceiving)?—

*Hif.* וַיִּבְחַשׁ 1) *to be reduced, fail, deteriorate.* Y. B. Kam. l. c., v. *supra*.—Meil. 17<sup>a</sup> וְיִבְחַשׁ . . מִי שִׁירָא if you have an enemy, do you desire him to be weak or strong? Ib. וַיִּבְחַשׁ . . יִמּוּלֵי let their children be circumcised . . , and they will become weak. Yeb. 34<sup>b</sup> וַיִּבְחַשׁ יוֹפֶיהָ her beauty may be ruined. Y. M. Kat. I, beg. 80<sup>a</sup> מִלֵּבְחַשׁ if the field ceased to deteriorate; a. e.—2) *to lessen, reduce, ruin, weaken.* Gitt. 70<sup>a</sup> מִבְּחֻשִׁים כְּחוּ וְכִי . . . three things lessen a man's energies. Snh. 84<sup>b</sup> הִתְבַּחְשָׁה הָרִשָּׁה the ruined the animal by loading stones upon her (without causing a

wound). Y. B. Kam. 1. c. **הֵקְטִינִי חֲמִשִּׁים ו'כ'** he lessened his (the ox's) value by fifty Zuz. Esth. R. to I, 1 (play on **אֲחֻזָּשׁ** v. **אֲחֻזָּשׁ**) he caused haggardness to **וְכ'** (אֲחֻזָּשׁ) the heads of &c. Sabb. 22<sup>a</sup> **מְבַרֵּךְ מִצְדֵּה ו'כ'** he impairs the religious act (lessens the brightness of the Hānuckah lights). Snh. 67<sup>b</sup>; Hull. 7<sup>b</sup>, **בְּשִׁפְיָם ו'כ'**, a. fr.—[Yalk. Ps. 627 **אֲבִירֵשׁ** v. **בָּעֵם**.]—3) **לְדַבֵּר שָׁוְיָא ו'כ'** to declare false, deny, contradict, v. **הִקְהִישׁוּ**. Keth. 20<sup>a</sup> **כְּשֶׁם שֶׁאֵין מְזִימִין . . . אֵין מְבַרְרִין ו'כ'** as an evidence of alibi cannot be taken up except by confrontation, so cannot contradictory evidence &c. Ber. 27<sup>b</sup> **חַי ו'כ'** יכול חַי can the living contradict the living? Gen. R. s. 48, beg. **מִפְנֵי מָה אָתָּה מְבַרְרִישְׁנִי ו'כ'** why dost thou contradict me (declare me wrong) in the presence of my servant?—Sifra introd., v. **בָּרַע**; a. fr.

*Pi.* פִּיחַשׁ to be false; to flatter. Sifrē Deut. 356 בשעת  
מְכַתְּשִׁים לָהֶם . . . when the Israelites prosper, the nations  
flatter them; Yalk. Deut. 967.

*Hof. הוכחש to be contradicted, rebutted.* B. Kam. 74<sup>b</sup> בנפש שהוכחשו עדים witnesses that have been contradicted in a capital case.—Ib. מוכחשין witnesses whose evidence has been contradicted (but not rebutted through an alibi). Keth. l. c. עדות מוכחשת a rebutted evidence; a. fr.

*Hithpa.* <sup>וְהִתְחַבְּרָה</sup> to contradict each other. Sifré Dent. 37  
וְהִתְחַבְּרָה; v., however, פָּחַד.

**בָּחַשׁ** ch. same, *to be lean, weak*; v. בָּדוּשׁ.—Snh. 95<sup>a</sup>  
 כֹּחַ חֵילָיו **כִּי** his strength failed him. B. Mets. 104<sup>b</sup> (prov.)  
 מֵרַחֵק לְיָבוֹשׁ מֵרַחֵק אֶרֶץ **כִּי** Ms. M. (ed. **בַּחֲשָׁה**) let the  
 land deteriorate (exhausted by strong seeds) rather than  
 that its owner become reduced (by reduced income); a. e.

*Af. אָפּה* 1) *to reduce, weaken, impair.* Nidd. 47<sup>b</sup>; Yeb. 97<sup>a</sup> אָפּהוּהוּ *reduce him (by scanty food);* B. Bath. 155<sup>b</sup> אֲבִישֶׁיהָ Ms. M. (corr. acc., ed. לִיכְחוּשׁ, v. infra). B. Kam. 34<sup>a</sup> וְאָתָּה וְאָתָּה וְאָתָּה *thou didst ruin her (by neglect, and I should not pay for it?)—2) to contradict.* Gen. R. s. 48, beg. אֲבִישָׁהּ קִרְבָּהּ *he contradicted her (his wife) in her (the servant's) presence.*

*Itkpe*. אֶתְבַּחֵשׁ, אֶתְבַּחֵשׁ 1) *to reduce one's self, to be reduced*. B. Bath. l. c. לִיְבַחֵשׁ let him reduce himself. B. Mets. l. c., v. supra.—2) *to be contradicted, rebutted*. B. Kam. 74<sup>a</sup> מִתְבַּחֵשׁ אֲנִי are contradicted, contrad. to מִיחוּמִי, v. זָמִים I.—Snh. 81<sup>b</sup> אֶתְבַּחֵשׁ בְּרִיּוֹת they contradicted each other in cross-examinations, v. בְּרִיקָה.

**פְּחָשָׁן** m. (preced.) *reduction, deterioration*. B. Kam. 59<sup>a</sup> **פְּחָשָׁן גִּפְתָּא** the weakening of the vine (by allowing the grapes to remain on it until they are ripe). B. Mets. 101<sup>b</sup> **כִּי דִארְעָא מִשּׁוּם כִּי דִארְעָא** because he exhausted the soil by planting trees. Ib. 104<sup>b</sup> **כִּי דִארְעָא לִיהּ מִנְכִּי לִיהּ** he must allow him a reduction of his rent in consideration of the lesser exhaustion of the soil (by having planted wheat in place of poppy).

כַּמְסַפְיִים, Ab. Zar. 39<sup>a</sup> ed., Ms. M. חֲלֵק, Hult. 66<sup>b</sup>; Tosef. ib. III (IV), 27 כַּסְפִּיָּים, a corrupt. of כְּסִיפִיָּים, כְּסִיפִיָּים (ῥίψιας) sword-fish, v. אַכְסַפְיָא.

כ"י, *the Greek letter Chi* (χ). Men. VI, 3 כ"י די (expl. ib. 75<sup>a</sup> כמין די יוניי (Ar. *יונייה*) drawing the figure of a Greek Chi; Tosef. ib. VIII, 8; 10; Ker. 5<sup>b</sup>; Hor. 12<sup>a</sup>, expl. כ"י די (ed. (Ms. M, כ"י). Kel. XX, 7.

**כִּי** *כִּי* (b. h.; v. **כִּי** 1) *like*. Sot. 35<sup>b</sup> *כִּי* like lime. Y. Yeb. XVI, end, 16<sup>a</sup> *כִּי* like a lying-in woman; a. fr.—2) *when*. Ex. R. s. 9, beg. (ref. to Ex. VII, 9) . . . *כִּי* אם ירבר . . . *כִּי* it does not read, ‘*if* Pharaoh . . . , but *when* . . . ; he *will* say so. R. Hash. 3<sup>a</sup>, v. II.—3) *so, thus*. Y. Hag. III, 77<sup>b</sup> *כִּי* and thus it came to pass. Yeb. VIII, 3 *כִּי* (some ed. *כִּי* it is not so; I am reciting a Halakhah. Shek. I, 4 *כִּי* it is not so, but &c. B. Kam. 25<sup>b</sup>; a. fr.—4) *for*. Yoma 87<sup>b</sup> (quoting from a prayer) *כִּי* for our iniquities are &c.—5) *כִּי* (introducing a question to which a negative answer is expected) *is it really so that?* R. Hash. 9<sup>a</sup> *כִּי* do we fast on the ninth? Is it not the tenth &c.? Sabb. 4<sup>a</sup> *כִּי* dare we say to a man &c.?<sup>?</sup> Men. 48<sup>a</sup>. Yoma 7<sup>a</sup>; a. v. fr.

**כִּי** ch. same, 1) *as, like*. Targ. Is. XIV, 19, v. *כִּי*; a. fr., v. *כִּי*.—M. Kat. 28<sup>b</sup> *כִּי* death like death, i. e. death must naturally ensue, v. *כִּי*. Sabb. 140<sup>b</sup>. v. *כִּי*.—Kidd. 81<sup>a</sup> *כִּי* on a day like this.—*כִּי* as that which is told of &c. Pes. 117<sup>a</sup>; a. fr.—Hag. 2<sup>a</sup>, a. fr. *כִּי* *כִּי* which is not in agreement with the opinion of &c.—B. Kam. 46<sup>a</sup> *כִּי* for a case like the one that is told.—Ned. 49<sup>a</sup>, a. fr. *כִּי*, v. *כִּי*.—Hor. 13<sup>b</sup> *כִּי* let us institute something like that which has been done concerning ourselves; a. fr.—2) *when*. Targ. Y. II Lev. XXVI, 44; a. fr.—Hull. 110<sup>a</sup>; B. Bath. 87<sup>a</sup> *כִּי* when R. El. went to Palestine. Snh. 74<sup>a</sup>, a. fr. *כִּי* when R. . . . came (from Palestine).—*כִּי* (abbr. *כִּי*), v. II.—Y. Snh. VII, end, 25<sup>d</sup> *כִּי* (not *כִּי*) when they sat down to eat; a. v. fr.—*כִּי* a) *in order that*, v. *כִּי*.—b) *as well as, in the same way as*. Taan. 9<sup>b</sup> *כִּי* as the Babylonians are deceitful, so are their rains; a. fr.—[*כִּי*, v. *כִּי*.]

**כִּי** *כִּי* (v. *כִּי*) *ugliness*. Sabb. 62<sup>b</sup> Ms. M., v. *כִּי*.

**כִּי**, Y. Dem. II, beg. 22<sup>b</sup> (R. S. to ib. II, 1 prob. to be read: *כִּי* or *כִּי*).

**כִּי**, v. *כִּי* I.

**כִּי** m. (preced.) *pain, sore*, v. *כִּי*. Targ. Job V, 18; a. e.—B. Kam. 46<sup>b</sup>, v. *כִּי* I. Lam. R. to II, 1 *כִּי* there is a place where they call a sore ‘*ayba* (heaviness), v. *כִּי* I *Pa*.—Esp. *ulcer, ulceration* (mostly as a collective noun). Sabb. 62<sup>b</sup> (ref. to Is. III, 24) *כִּי* instead of beauty ulcers; [Kimhi quotes *כִּי*; Ms. M. *כִּי*, combining two versions]. Kidd. 39<sup>b</sup> *כִּי* scabs and ulcers. Ib. 81<sup>a</sup> [read:] *כִּי* he sat down before it (the tray), his body being full of &c.—Sabb. 67<sup>a</sup> *כִּי* Ar. (ed. *כִּי*, Ar. s. v. *כִּי*) against ulcers say the following charm.—*כִּי*. Ib. *כִּי* Ms. M. (ed. *כִּי*, read *כִּי* [Koh. R. to I, 2, v. *כִּי*].

**כִּי** m. *roast over thorn-fire*. Snh. 70<sup>a</sup> *כִּי* like the meat roasted over a thorn-fire which thieves eat.

**כִּי** m. 1) *doing honor to; respect, reverence*. Peah I, 1 *כִּי* filial respect. Sifra K’dosh. beg.; Kidd. 31<sup>b</sup>, a. e. (ref. to Lev. XIX, 3, a. Ex. XX, 12) *כִּי* what constitutes filial fear (reverence), and what filial respect?—Pesik. R. s. 23—24; Y. Kidd. I, 61<sup>b</sup> top *כִּי* he has not come up yet to half of the filial duties which the Law implies; a. fr.—2) *sweeping, cleansing*. Nidd. VII, 2 (56<sup>a</sup>) *כִּי* up to the time of sweeping; ib. 3<sup>a</sup> *כִּי*. Treat. S’mah. ch. XI; a. e.—*כִּי*. Nidd. 56<sup>b</sup> *כִּי* when they are being swept.

**כִּי** m. *extinguishing*. Sabb. 120<sup>b</sup> *כִּי* causing extinction indirectly. Y. ib. XVII, end, 15<sup>d</sup> [read:] *כִּי* he has use for (profits by) the extinction.

**כִּי**, Targ. Prov. XXX, 14, some ed., read: *כִּי*, v. *כִּי*.

**כִּי** m. *washing*. Zeb. XI, 3. Ib. 94<sup>b</sup>, v. *כִּי*; a. fr.—*כִּי*. Nidd. 56<sup>b</sup> *כִּי* when they are being washed.

**כִּי** m. 1) *conquest, dominion*. Y. Hor. III, 48<sup>c</sup> top *כִּי* for the conquest of Palestine. Gitt. 8<sup>b</sup> (ref. to Syria) *כִּי* the conquest of an individual (David) is not called a (national) conquest (so as to give the land the sacred character of Palestine); ib. 47<sup>a</sup>, a. fr.—[Gen. R. s. 17 *כִּי*, v. *כִּי*].—2) *ascent, grade*. Y. Erub. II, 24<sup>b</sup> bot. [read:] *כִּי* . . . , with the exception of the grade of the altar-bridge which was at the rate of about ten handbreadths to three handbreadths and one third of a finger’s width (of vertical height; i. e. 10 to 3 1/12), v. *כִּי*.—*כִּי*, constr. *כִּי*, v. supra.—3) (only in *pl.*) *means of subduing one’s pride; reproof; evil prediction, penitence*. Pesik. V’zoth, p. 197<sup>a</sup> *כִּי* they (the blessings) but also the reproofs connected therewith (Deut. ch. XXXII); Yalk. Deut. 550. Gen. R. s. 66 (ref. to Gen. XXVII, 28) [read:] *כִּי* may He give thee blessings, but also such means of preventing overbearing as may be proper for thee.—*כִּי*. Taan. II, 1 (15<sup>a</sup>); Tosef. ib. I, 8.

**כִּי** m. ch. (v. *כִּי* 3) *fastening, connection, hammering in, welding*. Targ. I Kings VII, 29 *כִּי* welding work (h. text *כִּי*). Ib. 30 *כִּי* constr. (h. text *כִּי*). Ib. 36 *כִּי* one connected body (h. text *כִּי*).—*כִּי*. Targ. Ex. XXVII, 10, a. e. *sockets* for the hooks (h. text *כִּי*). Targ. I Kings VII, 33 *כִּי* (h. text *כִּי*).

**כִּי**, v. *כִּי* II a. preced.

**כִּי**, v. *כִּי*, *כִּי*.

**כִּי**, v. *כִּי*, *כִּי*.

פִּירְכָּא, v. פִּירְכָּא.

פִּירְדִּי, v. פִּירְדִּי.

כִּידוּם, v. כִּידוּם.

**פִּירְדוֹן** I m. (b. h.) name of a tree, trnsf. *light spear, javelin*. Kel. XI, 8. Num. R. s. 9 כִּי יִכּוֹל כִּי you might think (Absalom with his head of hair was slender, looking) like a *kidon*, opp. כִּדְרִיבִּירָה; Y. Sot. I, 17<sup>b</sup> (corr. acc.); Midr. Sam. ch. XIII; ib. XXVII; a. e.—*Pl.* גִּידוֹנִים Yalk. Gen. 133.

**פִּירְדוֹן** II (b. h.) pr. n. m. *Kidon*; כִּי גִירָן the threshing floor of K. (I Chr. XIII, 9), in place of נָבִין (II Sam. VI, 6). Sot. 35<sup>b</sup>; Num. R. s. 4 וְכִי בְּחַחֲלָה כִי at first (the Ark was shaking like) a javelin (v. preced.), but afterwards (it was) firmly established; [oth. interpret., v. Rashi to Sot. l. c.]

בִּירוּם, כִּידוּם, כִּידוּם, Tosef. Meg. IV (III), 30, read: בִּירוּם.

**פִּירְדוֹר** pr. n. pl. *Kidor*. Yoma 83<sup>b</sup> (as an ominous name, with ref. to דוֹר, Deut. XXXII, 20); Y. R. Hash. III, end, 59<sup>a</sup>.

פִּירְדִּימִיקָא, v. כִּי וּמִנְקִירָה 162<sup>a</sup>, Pesik. Shub., p. 162<sup>a</sup>.

כִּידִין, כִּידִין, v. כִּידִין.

**פִּירְדוֹן** m. (denom. of פִּירְדִּין) *priestly outfit*. Yoma 43<sup>a</sup> חֲבוֹן בְּיָדָיו 'the priest' (as such) in his priestly garments (v. Rabb. D. S. a. l. note 7); Yalk. Num. 760.

פִּירְדִּי, v. פִּירְדִּי.

פִּירְדִּי, v. פִּירְדִּי, a. פִּירְדִּי.

פִּירְדִּי, v. פִּירְדִּי, a. פִּירְדִּי.

**פִּירְדִּי** m. (b. h.) *Kiyyun*, name of an idol. Targ. Am. V, 26 (some ed. פִּירְדִּי).

**פִּירְדִּי** m. (פִּירְדִּי) [*firmness, directness, fitness*;] 1) (adv.) *directly, exactly*. Pes. 37<sup>a</sup> וּיִקְבְּעֶנָּה כִי he may form the dough in a mould and attach it to the cake directly (well fitting, without loss of time). Tam. III, 6 (with one key) a priest puts his hand through an opening in the door (v. אֲמָרָה), and another priest opens (with the other key) directly; (Talm. ed. 30<sup>b</sup> and another key which opens directly). —2) (conj. followed by שֶׁ) *as soon as, since*. Macc. 3<sup>a</sup>, a. fr. כִּי שֶׁהִגִּיד וְכִי as soon as a witness has finished his evidence, he is not permitted to testify again (retract or modify). Keth. 11<sup>a</sup> כִּי שֶׁהִגִּידָהּ וְכִי as soon as she was of age for one while without protesting &c. Erub. 93<sup>b</sup> כִּי שֶׁהִזְרִיחַ הַזֶּה once permitted (for one part of the Sabbath), it remains permitted; a. v. fr.

**פִּירְדִּי** ch. same, 1) *firmly established, true, straight-forward*. Targ. Deut. XIII, 15 (h. text נִכְוֶן). Targ. Hab. I, 4 לֹא כִי (h. text מְעִיקֵל). —*Pl.* פִּירְדִּי *honest men*. Targ. O. Gen. XLII, 11; 19; a. e.—2) (conj. followed by וְ) *as soon as, when, since* (also פִּירְדִּי). Targ. Y. Gen. XXI, 15. Targ. Y. II Gen. XXVIII, 10; a. fr.—Ber. 8<sup>a</sup> כִּי דִאֲמַרִי לִיהָ when

they told him. Ib. כִּי דִשְׁמַעְנָא לְהָא וְכִי when we heard that which &c.; a. v. fr.

**פִּירְכָּא** I c. (preced.) *straight, proper*. Targ. II Sam. XXII, 31 (ed. Lag. פִּירְכָּא). —*Pl.* f. פִּירְכָּא. Targ. Ps. XVIII, 31 (ed. Lag. פִּירְכָּא); a. e.

**פִּירְכָּא** II, **פִּירְכָּא** f. (preced.) *propriety, proper thing* (h. פִּירְכָּא, קִפְּחָה). Targ. Job XLII, 7 (ed. Wil. פִּירְכָּא); ib. 8 (ed. Lag. פִּירְכָּא). Targ. Mic. III, 9 (ed. Lag. פִּירְכָּא). Targ. Am. V, 10 (ed. Lag. פִּירְכָּא; h. text רִמְיָם). —*Pl.* פִּירְכָּא. Targ. Is. XXXIII, 15; XLV, 19 (h. text מִישְׁרִים). —[Targ. Ps. XXXII, 9 בִּירְכָּא, some ed., read: בִּירְכָּא.]

**כִּיוֹנוֹתָא**, Targ. Ps. CIII, 2, in an interpolation, read: בִּירְכָּא.

**פִּירְכָּא**, v. פִּירְכָּא II.

**פִּירְכָּא** (פִּירְכָּא) m. (פִּירְכָּא, פִּירְכָּא) *paneling work, panel* (abacus). B. Bath. 53<sup>b</sup> אֶחָד אֶחָד אֶחָד אֶחָד and added one piece of stucco or one panel. Midd. IV, 6 אֶחָד אֶחָד one cubit for the paneling work (tablature of the ceiling in the Temple). Zeb. 62<sup>a</sup>, v. פִּירְכָּבִי.

**פִּירְכָּא** m. (b. h.; cmp. פִּירְכָּא II) *basin*, esp. the *laver* for the priests in the Temple court. Midd. III, 6. Tosef. Yoma II, 2; a. e.

**פִּירְכָּא** (פִּירְכָּא) ch. same. Targ. Ex. XXX, 18; a. fr. —*Pl.* פִּירְכָּא, פִּירְכָּא. Targ. II Chr. IV, 6. Targ. I Kings VII, 40; a. e.

**פִּירְכָּא** (פִּירְכָּא) ch.=h. *panel-work*. Targ. II Chr. VI, 13 (h. text פִּירְכָּא). —*Pl.* constr. פִּירְכָּא; כִּי אֲרִיָּה *cedar panels* in ceilings. Targ. II Sam. VII, 2; 7; Targ. I Chr. XVII, 1 (ed. Rahm. פִּירְכָּא). —Targ. Jer. XXII, 14. Targ. Hag. I, 4 (ed. Wil. פִּירְכָּא).

**פִּירְכָּא** m. (supposed to be) *a measure of length*, v. פִּירְכָּא\*.

פִּירְכָּא, v. פִּירְכָּא, a. פִּירְכָּא.

**פִּירְכָּא** m. (פִּירְכָּא) *coughing, phlegm* of the lungs. Erub. 99<sup>a</sup> כִּירוֹ שֶׁנִּחַלֵּשׁ it refers to the phlegm in his mouth. Ib. כִּירוֹ שֶׁנִּחַלֵּשׁ כִּירוֹ שֶׁנִּחַלֵּשׁ phlegm which is loose in the mouth. [Ib. כִּירוֹ שֶׁנִּחַלֵּשׁ כִּירוֹ שֶׁנִּחַלֵּשׁ the phlegm brought out by coughing or hawking. Nidd. 55<sup>b</sup>. Ib. 56<sup>a</sup> כִּירוֹ שֶׁנִּחַלֵּשׁ phlegm, mucus and spittle (prob. to be read כִּירוֹ שֶׁנִּחַלֵּשׁ). Kidd. 81<sup>b</sup> (in Chald. dict.) כִּירוֹ, v. אֲכָמִר.

פִּירְכָּא, v. פִּירְכָּא.

פִּירְכָּא, v. פִּירְכָּא.

פִּירְכָּא, v. פִּירְכָּא.

פִּירְכָּא, v. פִּירְכָּא.

**פִּירְכָּא** m. (פִּירְכָּא) *measurer, a rural officer*. Y. B. Mets. IX, beg. 12<sup>a</sup>. —*Pl.* פִּירְכָּא. Tosef. ib. IX, 14 דְּבִירָא (corr. acc.).

**פִּירְכָּא** m. (preced.) *measure*. B. Mets. 40<sup>a</sup> (Ms. H. כִּירוֹ חֲסִידָהּ, v. Rabb. D. S. a. l. note 6). Bets. 38<sup>b</sup>

Ms. M. (ed. כ"ר) he lessened the measure (quantity) of his wheat by taking out the pebbles. Ib. 29<sup>a</sup> מִנָּא דְב' a vessel used for measuring.

**פִּירְפֵּא** m. (פִּירָה) *pressure, necessity*. Targ. Prov. XVI, 26 ed. Lag. (oth. פִּירְפֵּא).

פִּיר, v. פִּירִיר.

**פִּירִיר**, Y. B. Mets. IX, beg., 12<sup>a</sup>, v. פִּירִיר.

**פִּירְכִּילִי\*** m. pl. (= בלכלי, Assyr. Kulukuku, Kaku-ullu, v. Del. Assyr. Thiernamen, p. 103) *partridges*. Yoma 75<sup>b</sup> קירכלי 2, קירפלי 1 Ms. M. (קירכלי. Ar. (ed. מיני שליו . . וב' v. Rabb. D. S. a. l. note) there are four kinds of *s'lav* &c. (v. Winer Realwörterbuch s. v. Wachtel); Yalk. Ex. 260 קירכלי [Mus.: *xl̄χ̄λη*, *thrush*.]

**פִּירָא**, v. פִּירָא.

**פִּירָאוֹת**, v. פִּירָא.

**פִּירָבִית**, v. פִּל', פִּירָבִית.

**פִּירְדִּין**, Y. Pes. III, beg. 29<sup>d</sup> כ' וְהוּא עֲבִיר כ'—prob. a corrupt. to be restored after Bab. ib. 42<sup>b</sup> שׁוֹאֲבַת חוּזָמָא.

**פִּירָח** f. (פִּלל or פִּיל) [*enclosure, curtain, curtained bed, canopy*. Gen. R. s. 36, beg. פִּירָח כ' עַל פִּנֵּי like a judge before whom they spread the curtain (that he may be undisturbed; Lev. R. s. 5 הוֹיִלִין כ' דַּעַל וְכ' (in Chald. dict.) Succ. 10<sup>b</sup> וְכ' מוֹרָר לִישָׁן it is permitted to sleep in the Succah in a tester-bed though it has a top cover. Ib. 11<sup>a</sup> a bridal bed (without cover overhead). Num. R. s. 12 (ref. to Cant. III, 9, v. אֶפְרַיִם) 'the king...made for himself a bridal litter', that is the world כ' שְׂדֵיָא כְּמִין which is formed like a canopy (v. Ps. CIV, 2, sq.). Ib. s. 13; a. fr.—*Pl.* פִּירָחוֹת, פִּירָחוֹת (fr. פִּירָח or פִּירָח). Gen. R. s. 28 (Yalk. ib. 47 וִירָחוֹת, some ed. פִּירָחוֹת, read: פִּירָח'.

**פִּירָח**, Yalk. Esth. 1056, v. קִירָח.

**פִּירָח**, v. פִּירָח=פִּירָח.

**פִּירָח**, Targ. Ps. LIX, 14 Ms., v. פִּלָּח.

**פִּירָחוֹת**, v. פִּירָחוֹת II.

**פִּירָחוֹת**, v. פִּירָחוֹת.

**פִּירָחִי** m. (פִּירָח) 1) *finishing*. Sifra K'dosh. ch. I; Y. Peah IV, 18<sup>b</sup> בְּשַׁעַר הַב' at the time when the end of the field is cut (with ref. to רַבְּכָלָה, Lev. XIX, 9); a. e.—2) *extinction, destruction*. Lev. R. s. 7, beg. (ref. to שְׂמֵד, Deut. IX, 20) the extinction of his family; ib. s. 10. Mekh. Bo s. 8 מִצּוֹת פִּירָחוֹת it (the leavened bread) may be destroyed in any manner, opp. בְּשַׁרְיָפָה it must be destroyed by fire.

**פִּירָחוֹת** ch. same, *destruction*.—(or פִּירָחוֹת) פִּירָחוֹת.

*destruction of thistles*, name of an insect, prob. *caterpillar* (or *bruchus* (?), v. Sm. Ant. s. v.). Gen. R. s. 51, beg. (expl. כְּהִירִין כ' סִילִי כְּשִׁלְשׁוֹל וְכ' [read:] Ps. LVIII, 9) [read:] שְׂבִיל [לִרְמָצָא] is a gloss borrowed from a comment. to Ps. l. c. and absent in Yalk. Ps. 776] like the caterpillar, like the abdominal secretion &c. Y. Shek. VI, 50<sup>a</sup> טִילִי וְכִילִי (Bab. ed. to VI, 2 Ms. M. טִילִי וְכִילִי, early ed. only the water coming forth from the Temple (Zech. XIV, 8) will be . . . as minute as the horns (feelers) of the caterpillar (thinner than those of הַגְּבִירִים).

**פִּירָחִי** m. (כלל) *crowning, finishing; house-finishing*, the reception given on the finishing of a house. Tanh. B'resh. 2 (Sh'ilt. 1 בְּרִי דְּהִילָל).

**פִּירָחִי** (פִּירָחִי) m. (v. אֶפְרַיִם II) *one whose head has the shape of a basket* (calathus), *wedge-shaped*. Bekh. VII, 1, expl. ib. 43<sup>b</sup>. [Mus. refers to Lat. cilo.]

**פִּירָחִי**, Y. Sabb. VII, 10<sup>b</sup> bot., v. בִּירָחִי.

**פִּירָחִי**, v. פִּירָחִי.

**פִּירָחִי**, Pesik. R. s. 23 כ' כְּשִׁחֵן כ' read: פִּירָחִי (פִּירָחִי) when he is liberal (v. פִּירָחִי).

**פִּירָחִי** (פִּירָחִי) *one thousand*. Pesik. Bahod., p. 107<sup>b</sup>; Pesik. R. s. 21; Yalk. Ps. 796 [read:] מִירָחִי מִירָחִי (פִּירָחִי) a thousand times thousand, a myriad of myriads.

**פִּירָחִי**, v. פִּירָחִי.

**פִּירָחִי** m. pl. (פִּירָחִי) *thousands*, v. פִּירָחִי.

**פִּירָחִי** m. = פִּירָחִי, *enclosure, partition, curtain*. Y. Ber. III, 6<sup>d</sup>.

**פִּירָחִי**, Lam. R. to I, 4 quot. in Ar., prob. a corrupt. of פִּירָחִי (v. פִּירָחִי); ed. בּוֹלִיחִין, v. פִּירָחִי.

**פִּירָחִי**, Gen. R. s. 51, beg. כ' סִילִי; Y. Shek. VI, 50<sup>a</sup> טִילִי וְכִילִי, v. פִּירָחִי.

**פִּירָחִי**, Yalk. Lam. 1042, v. פִּירָחִי.

**פִּירָחִי**, v. פִּירָחִי.

**פִּירָחִי**, v. פִּירָחִי.

**פִּירָחִי** (פִּירָחִי) f. (= בלכלי, v. בלכלי; or denom. of בלכלי, emp. פִּירָחִי) name of a *small fish*, supposed to be *stickleback*. Tosef. Ab. Zar. IV (V), 11 כֹּל שְׂרִיכ' *stickleback*. Tosef. Ab. Zar. IV (V), 11 כֹּל שְׂרִיכ' .. כלכלי .. כלכלי או שתי כֹּלכלי וְכ' ed. Zuck. (Var. כלכלי .. כלכלי) when one or two *k.* swim in it (the brine); Ab. Zar. 39<sup>b</sup> bot. כִּלְבִּיּוֹת.. כִּלְבִּיּוֹת ed. (Ms. M. פִּירָחִי, read כ' as ib. 40<sup>a</sup>; Alf. ed. Cost. כלכלי, v. Rabb. D. S. a. l. note). Sabb. 77<sup>b</sup> אִימָה כִּילָב' וְכ' אִימָה ed. (Ms. M. פִּירָחִי, Ms. O. כִּילָב') the fear which the Leviathan has of the *k.*—Hull. 97<sup>a</sup>.

**פִּירָחִי** m. ch.=h. פִּירָחִי, *curtain, cover*. Targ. Y. I Gen.

XXV, 25 (Y. II פִּבְּלָן read: פִּבְּלָן, q. v.). — Y. Meg. III, 73<sup>d</sup> bot. [read:] כ' חֲתוּרֵי רֹהֵקִין under the curtain or wrapper (for the chest containing the Book of the Law).

**כִּילְרִין**, v. בּוּלְרִין.

**כִּילְתָּא** I f. same, *enclosure; bridal canopy, curtained bed*. Targ. Job XV, 32 כִּילְתָּיה Ms. (ed. בְּלָתִּיה, h. text כִּילָה). Targ. Y. Ex. II, 1. Targ. Y. Gen. XLVI, 21 כִּילָה (to h. text כִּילָה, v. חֲסִיָּה).—Snh. 29<sup>b</sup> כִּילְתָּיה behind the curtain of his bed-room. Succ. 26<sup>a</sup> כִּי לִמְיֻנָּהּ בֵּיתֵי to sleep in the Succah under a canopy.

**כִּילְתָּא** II f. (v. כִּילְתָּא) *measure, vessel*. — B. Mets. 40<sup>a</sup> Ms. H., v. כִּילְתָּא.—Pl. constr. כִּילְתָּיה. Targ. Job XXXVIII, 37 (Ms. בִּילְתָּיה; h. text בִּילְתָּי).

**כִּימָא**, v. next wds.

**כִּימָא** f. (b. h.; כִּימ or כִּימ, cmp. Assy. *Kimmut*, Rawl. Five Gr. Mon. ch. VII; *Kimtu* family, Schr. KAT<sup>2</sup> p. 557) *Kimah (gathering)*, a constellation, prob. *Draco* (not Pleiades). Ber. 58<sup>b</sup> (etymol. play) כִּמָּאָה כִּכְבִּי as bright as a hundred stars. Ib. 59<sup>a</sup>; Yalk. Gen. 56 וְכ' מִכ' the Lord took two stars away from *K*. and brought the flood &c.; R. Hash. 11<sup>b</sup>, sq. B. Mets. 106<sup>b</sup>. Y. Taan. I, 64<sup>a</sup> bot. Num. R. s. 10 כִּכ' knowledge is compared to the *K*... as the *Kimah* causes the ripening of the fruits and gives them taste, so does knowledge &c. Gen. R. s. 10 כִּי מִעֲרֻנָּה וְכ' v. יָצָן; a. e.

**כִּימָא, כִּימָאָה** ch. same. Targ. Am. V, 8 (ed. Lag. כימא). Targ. Job IX, 9 כימא (Ms. כימאָה). Ib. XXXVIII, 31. Targ. II Esth. III, 3 כימא.

**כִּין**, v. כִּין.

**כִּינָא (כִּינָה)** ch.=h. כִּינָה, *louse, vermin*. Sabb. 82<sup>a</sup> (Ms. M. a. some ed. כינא). Erub. 65<sup>a</sup> כינא.

**כִּינָא** =כִּינָאָה. Tosef. Shebu. III, 6 ed. Zuck.

**כִּינָה, כִּינָה** f. 1) *nest, cavity, chamber*. —Pl. כִּינָה, כִּינָה, Lev. R. s. 14 Ar. (ed. כִּינָה); Yalk. Job 905; cmp. כִּינָה. —2) (b. h. pl. כִּינָה, collect. כִּינָה) *vermin, louse* (also collect.). Par. IX, 2 הִכְּ שִׁבְרֵיבֹאָה the vermin in grain. Hag. 5<sup>a</sup>; a. e.—Pl. as above. B. Kam. 82<sup>a</sup> הִכְּ שִׁבְרֵי מַעֲיִים (Var. in Ms. הִכְּ שִׁבְרֵי מַעֲיִים) (garlic) kills the parasites in entrails. Pes. 112<sup>b</sup>. Kidd. 49<sup>b</sup>; Esth. R. to I, 3; a. fr.—Sabb. 107<sup>b</sup> כִּי בִיצֵי *nits*, or a species of vermin called *lice-nits*; Ab. Zar. 3<sup>b</sup>.

**כִּינָרִי, כִּינָרִי** m. (כִּינָה) *by-name, surname; attribute, substituted word*. Snh. VII, 5 כִּינָרִי the witnesses are examined by using a substitute for the Divine Name (v. יוֹסִי). Sot. VII, 6 וּבְמִדְיָהּ בְּכִינָרִי in the Temple the Divine Name is pronounced as it is written, in the country (outside the Temple) by its substitute (Ádonai). Ib. 38<sup>a</sup> כִּינָרִי, opp. הַמְּפֹרֵשׁ; a. e.—Pl. כִּינָרִי, כִּינָרִי words used as substitutes for vows (נִדָּר); ib. 2 כִּינָרִי substitutes for *herem* (v. חֲרֵק); a. fr.—Pl. כִּינָרִי secondary substitutes, e. g. the use of *g'rog'roth* for *tirosh* and this for *eshkol*, v. גְּרוֹגְרֹת. Tosef. Naz. II, 1; Y. ib. II, beg. 51<sup>d</sup>.

**כִּינָרִי, כִּינָרִי** ch. same. Targ. Y. Lev. XXIV, 15 constr. כִּינָרִי.

**כִּינָרִי, כִּינָרִי** m. 1) *gathering, piling up*. Kel. XV, 5 כִּינָרִי a vessel used for piling up (shovel &c.), opp. כִּינָרִי receiving (absorbing) liquids under pressure (through pores, perforations &c.) B. Bath. 68<sup>a</sup> כִּינָרִי בֵּיתֵי כִּינָרִי (Ms. O. כִּינָרִי; Tosef. ib. III, 3 כִּינָרִי) store-room for wood. Snh. VIII, 5 כִּינָרִי gathering (living together) of the wicked is bad &c., opp. כִּינָרִי. Y. Kidd. I, 59<sup>d</sup> top כִּינָרִי a spot of the body where hair grows in quantities. Gen. R. s. 32 (ref. to Gen. VII, 5) כִּינָרִי this is the execution of the command to gather in the animals. Midr. Till. to Ps. VIII (ref. to Gen. II, 19) כִּינָרִי it means the gathering (the animals before Adam); Gen. R. s. 17 כִּינָרִי (corr. acc.); a. fr.—2) (cmp. כִּינָרִי) *retirement for prayer*. Ib. s. 84, beg. (ref. to קְבוּצָה, Is. LVII, 13) כִּינָרִי his (Jacob's) and his sons' prayers saved him &c.; Yalk. Gen. 140; Yalk. Is. 349.

**כִּינָרִי, כִּינָרִי**, v. כִּינָרִי.

**כִּינָרִי, כִּינָרִי** v. sub כִּינָרִי.

**כִּינָרִי**, v. כִּינָרִי.

**כִּינָרִי, כִּינָרִי**, v. כִּינָרִי.

**כִּינָרִי, כִּינָרִי**, v. sub כִּינָרִי.

**כִּינָרִי, כִּינָרִי**, Tosef. Kil. III, 12 ed. Zuck., v. כִּינָרִי.

**כִּינָרִי, כִּינָרִי** v. sub כִּינָרִי.

**כִּיס** (b. h.; cmp. כִּיס I) *receptacle, pouch, bag; purse, fund*. Bekh. 39<sup>b</sup>; Tosef. ib. IV, 6, v. כִּיס. B. Kam. X, 1 כִּיס the collection fund of (royal) collectors. Erub. 65<sup>b</sup> כִּיס, v. כִּיס. I. Keth. X, 4 כִּיס who formed a partnership for business. Y. Hor. III, 48<sup>c</sup> (ref. to Prov. XVI, 11) כִּיס all of them receive their wages out of the same fund (of divine rewards).—כִּיס the gonorrhoeist with his bag (for his genitals); v. כִּיס. Sabb. 53<sup>a</sup> כִּיס the goats with the bag over their teats; Tosef. ib. IV (V), 5 כִּיס. Lev. R. s. 12 (ref. to כִּיס, K'ri, Prov. XXIII, 31) כִּיס he (the drunkard) sets his eye on the cup, the shopkeeper—on the money bag. Ib. כִּיס כִּיס it is written (Prov. I. c.) 'on the bag' which is a euphemism (for illicit intercourse) as in (Prov. I, 14) &c. Tanh. Sh'mini 11; a. fr.—Pl. כִּיסִּים, כִּיסִּים. Y. Ab. Zar. III, 42<sup>d</sup> bot.—Tosef. I. c.; a. e.

**כִּיסָא, כִּיסָא** ch. same. Targ. XLVI, 6. Targ. Prov. I, 14; a. e.—Ber. 58<sup>b</sup> כִּיסָא never took his hand out of his pocket (always prepared for charity). Pes. 113<sup>a</sup> כִּיסָא untie thy purse, open thy sack, i. e. sell only for cash (Var. lect., v. Rabb. D. S. a. l. note). [Sabb. 67<sup>a</sup> כִּיסָא, v. כִּיסָא. Ar. for a bag (*ulcer*), v. כִּיסָא. Y. Kidd. I, 60<sup>d</sup>, v. כִּיסָא. Ab. Zar. 70<sup>a</sup> כִּיסָא how many money-bags ought to be found on the street! Sabb.



pouches (a sort of *cape* or *hood*) worn by the Babylonian women; (Ar.: כושי Ms. M. v. כושי Ar.: כושי V. פִּיסָא.—(פִּי־נֹב a. פִּישָא 147<sup>a</sup>

*Pl.*—(תִּיסָא emp.) 1) *thorn* (מָסָס) m. **פִּיסָא** or **פִּיסָא** m. (מָסָס) *Y. Sabb. VI, 8<sup>c</sup> bot. כ' מִקְנוֹעַ כ' cut thorns. Sabb. 77<sup>b</sup> כ' אכל (Ms. M. ביני, ביצי Ms. M. (the camel) eats thorns. B. Mets. 42<sup>b</sup>, sq. ב' . . . דמי כ' (Ms. H. ב', v. Rabb. D. S. a. l. note 6) when what he gave him in trust was thorns (on which the cuscuta was hanging), and he pays him the value of thorns.—2) fodder, v. פִּיסָא II.*

פִּיסָאנִין, פִּיסָאנִין v. פִּיסָאנִין.

*cutting down, clearing.* M. Kat. 3<sup>a</sup>. Gen. R. s. 12; Cant. R. to I, 1; Koh. R. to II, 12 דרך ה' in the path made by clearing the thicket; a. e.

*act of covering.* Hull.VI, 1 1) (מָסָה II) **פִּס', פִּיסוֹי** m. the law concerning the covering with ashes of the blood of killed animals (Lev. XVII, 13). Ib. 4 כ' אחד לכילן כ' for all of them one covering up is sufficient.—Koh. R. to IV, 6 (ref. to ויכסה, Lev. XVI, 13) what this expression 'to cover' meant &c.—2) *cover, lid, roofing.* Num. R. s. 4 כ' interch. with כסוי (b. h. כסוי constr.). Gen. R. s. 1 וקיסויוֹ v. אָלָפֶס. Pes. 94<sup>a</sup> כ' קדירה like the lid of a pot. Kel.XII, 3, v. קָנִי. Tosef. ib. B. Mets. IV, 11 כ' בודש שהוא כ'—[Pesik. R. s. 39 read: v. קביא, v. קביא a. fr.—] *Pl.*—[Y. Ter. VIII, 45<sup>d</sup> read: הַכְּסוּיִין, v. הַכְּסוּיִין II.]

*covering, roofing.* Taan. 22<sup>b</sup> כ' דתורה (Ms. M. כי כסרא, corr. acc.) as high up as the arch of the oven.—2) *cover, cloak.* Keth. 68<sup>a</sup> garment and wrap.—*Pl.* פִּיסוּיִין. Targ. II Esth.VI, 10 [read:.] מֶן פִּיסוּיִי *secret.*—*Pl. fem.* פִּיסוּיִין. Targ. Job XI, 6.

*putting to shame; disgrace, shame.* Targ. Y. Gen. III, 10 (nakedness). Targ. Ps.LXIX, 8 (*fem.*); a. fr.—Hor. 13<sup>b</sup> כ' אריא מילתא לירי כ' this may lead to putting (R. S.) to shame. Taan. 9<sup>b</sup> מ' . . . מ' the Lord save us from being put to shame through Shimi (by his questions). Snh. 11<sup>a</sup> כ' מחמז in order to save the man from shame. Taan. 25<sup>a</sup> top כ' משום to avoid exposure, v. אִתְקַרָא. B. Kam. 86<sup>b</sup> כ' feeling of shame, contrad. to זילורא disgrace though not felt. Num. R. s. 14 כ' . . . בלשון ירושלמי in the Jerusalem dialect (of the Chaldaic) they say for *herpah, kissufa*. [Targ.Prov. II, 22 some ed., read: נסופין, v. נסופין II ch.]

פִּיסוּיֹת v. פִּסָּה.

*a little bag.* Meg. 26<sup>b</sup> bot. *f.* (dimin. of פִּיס) **פִּיסִיתָא** *pl.* of פִּסָאָא Ms. M. (Ms.M. 2 מיטבדיה . . . כ' לסיפרא; פִּיסָאָא, v. פִּיסָא, ed. פִּיסָא, v. Rabb. D. S. a.l.note) to alter it into a bag for a book of the Law.

*rubbing* (clothes, in washing). Zeb. 94<sup>b</sup> כ' . . . כִּיבּוּשׁ washing without rubbing.

פִּסָּלָא v. פִּסָּלָא.

פִּסָּנָא v. פִּסָּן.—[Sabb. 138<sup>b</sup> בכיסנא v. פִּסָּן.]

פִּסָּנִי v. פִּיסָנִין.

(מָסָאנִין, פִּיסָאנִין) **פִּסָנִין, פִּסָנִין** m. pl. (כסס, adopt. fr. Chald.; emp. מִלִּילָה nibblings, dessert. Tosef. Ber. IV, 4 כסאנ' ed. Zuck. (Var. כִּיסנ', כִּיסאנ'. Ber. 41<sup>b</sup> bread offered as dessert. Y. Snh. X, 28<sup>d</sup> top women selling all kinds of sweetmeats (Sifré Num. 131 בשמים Y. Pes. X, beg. 37<sup>b</sup> פִּיסָנִית nibblings.

ch. same. **פִּסָא, פִּיסא'** (כָּס', פִּסָנִי, פִּסָנִין Targ. Y. Num. XXIV, 25 (v. Y. Snh. quot. in preced.). Targ. I Kings XIV, 3 (h. text נקדים). Targ. Josh. IX, 5; 12 ed. כסא, כִּיסא' Erub. 29<sup>b</sup> (נקדים h. text crumbling (Ar. ed. Koh. כִּיסאנִי, oth. ed. כִּי). Keth. 17<sup>b</sup> ליה at the wedding of a widowno nibblings (roasted ears) are distributed.

פִּיסָנִית v. פִּיסָנִין.

*bag.* Ber. 24<sup>a</sup> bot.כ' (Ms.F. בכִּיסָהִיהא I f.=פִּיסָא in the bag (of the T'fillin). Sabb. 105<sup>b</sup> top כִּי דעברה כִּי Ms. M. (ed. כסרא, כי כסרא, Rashi כִּי, v. Rabb. D. S. a. l.) when he shapes the garment so as to form (a kind of) a pocket. Pes. 72<sup>a</sup> בכִּיסָהִיהא and it was to him as if lying in his pocket (ever ready to recite it); Keth. 50<sup>a</sup>; Meg. 7<sup>b</sup> בכִּיסִיהא v. פִּיסָהִיהא [Keth. 98<sup>a</sup>,

*fodder.* Targ.O.Gen.XXIV, 25; 32 (v. Berl. Targ. O. II, p. 9; Targ. Y. אספסררא Ar. אספסרא. Targ.Jud.XIX, 19; 21(someed. פִּסָא); a. e.—B. Mets. 85<sup>a</sup> כ' כדוהיה רמי כ' וכ' when casting fodder for the animal.

*hideousness.* Hull. 44<sup>b</sup> (prov.) **פִּיעוֹר** m. (פִּיעַר) *to bend,* v. פִּירָה keep aloof from everything hideous and from whatever seems hideous; Ab. d'R. N. ch. II; Tosef. Yeb. IV, 7; a. e.

פִּירָה v. פִּירָה.

פִּירָח v. פִּירָח.

*rock.*—*Pl.* פִּירָח constr. *f.* (b. h. ; פִּפָּה) 1) [*ball*]. **פִּירָה, פִּירָה** *pl.* פִּירָח v. פִּירָח. Y. Shek. VI, 50<sup>a</sup>; Gen. R. s. 23, v. פִּירָח. *arch, tuft, umbel.* Tosef. Kel. B. Bath.V, 5 *a tuft of papyrus; כ' של חיב* of hemp.—*Pl.* *קִפָּה*. Ib., sq. ; v. *קִפָּה*, פִּירָח.

*I ch. same, rock, stone, ball.* Targ. Is. XXXII, 2. Targ. Prov. XVII, 8; a. fr.—Y. Shek. V, 48<sup>d</sup> which rock (when bored) will give forth water, and which &c., v. שְׁרָבְרָבִי. *Pl.*—פִּירָח, פִּירָח. Targ. Y. I Deut. XXXII, 13. Targ. I Kings XIX, 11. *pearls, jewels.* Targ. Ps. CIV, 18; a. fr.—כִּפִּי טבֿורא *pearls, jewels.* Targ. Prov. III, 15; a. e.—M. Kat. 25<sup>b</sup> כ' דנורא (Ms. M. כִּיפִי fire-balls; hail-stones. Y. Ab. Zar. IV, 43<sup>d</sup> דאָה כ' דברדא thou must remove these stones. Keth. 112<sup>a</sup>

bot. מנשק כ' דעכו kissed the rocks (Rashi: *corals*) of the shore of Ptolemais (as sacred ground); Y. Shebi. IV, end, 35<sup>c</sup> לִכְיַפְתָּא Ib. מוקל כִּיפִי weighed the stones (to demonstrate his appreciation of the sacred ground); a. fr. —Esp. כִּיפִי (v. supra) *precious stones, jewelry* (prob. *amber*, v. כִּיפָּה). Erub. 96<sup>b</sup>; Keth. 81<sup>b</sup> לה כ' הוא has he jewelry suspended on it (his opinion)?, i. e. must his opinion absolutely be accepted?—B. Bath. 52<sup>a</sup>. B. Mets. 35<sup>a</sup> חב לי כִּיפִי gave jewelry in trust &c. Ib. לי כִּיפִי (Ms. M. כִּיפָּא) give me my jewelry back; a. e.—3) also כִּפָּא (cmp. גִּיָּה, קָה &c.) *shore, border*. Targ. Jud. VII, 12. Targ. Is. XIX, 7 כְּיַפִּיָּה (ed. Lag. ככפיה; ed. Wil. בכיפי, corr. acc.) like its shore.—Pes. 4<sup>a</sup>, v. אֶסְרִי־נָא Ned. 40<sup>a</sup> bot. נהרא the Euphrates grows from (the waters coming down) its shores (not from rain); Sabb. 65<sup>b</sup>; Bekh. 55<sup>b</sup>. Koh. R. to XI, 1 הויה מינמר בכיה ימא (some ed. בכה) was hiding himself at the sea-shore; a. e.—*Pl.* as ab. Targ. Is. VIII, 7 כִּיפְוִדִי; Targ. Josh. III, 15 (some ed. כִּיפְוִדִי).—Sabb. 65<sup>b</sup> מְכִיפִי some ed. (v. supra).—M. Kat. I. c. כ' the shores of . . . touched each other (the waters rising to the level of the shores; Rashi: *the arches* of the ruined bridges, v. infra).—4) *arch, vault*, v. כִּיפְרָא. —5) *cap*, v. כִּיפָּה. —6) *bundle, sheaf*, v. כִּפָּא. [Tosef. Mikv. IV, 5, v. כִּיפָּה, end.]

כִּיפָּא II m. *pressure, necessity*, v. כִּיפָּא.

כִּפָּה, כִּיפָּה f. (כִּיָּה) 1) *ball, stone*. Ohol. VIII, 5 hail-stone.—2) *resin* (or something similar) *found in balls*. Tosef. Dem. I, 29 כִּפַּת המרוץ ed. Zuck. (Var. bath, emend. by El. Wil. כיפה) resin used (with oil) in the bath-room.—כִּיפַת הירדן—*Jordan-resin, amber* (an adapt. of Eridanus, v. Sm. Ant. s. v. Electrum, Lübker's Reallex. s. v. Electron). Kerith. 6<sup>a</sup> (one of the ingredients of frankincense).—3) *ball, lump*. Y. Sabb. V, 7<sup>b</sup> bot. (in Chald. dict.), v. גְּבִיָּתָא.

כִּיפָּה f. = כְּיַפִּיָּה, *bending*. Y. Succ. III, 54<sup>a</sup> top (in mixed dict.) כ' קימוי (not bending is due before Him; Y. Meg. I, 72<sup>a</sup> top כומך (corr. acc.).

כִּפָּה, כִּפָּה f. (b. h.; כִּפָּה) 1) *arch, doorway, bow*. Yeb. 80<sup>b</sup> כ' עִישָׁה forms a bow (when urinating). Yoma 11<sup>b</sup>; Erub. 11<sup>b</sup> וכו' ר"מ as to an arched doorway R. M. says, it requires a M'zuzah. Tosef. ib. VII (V), 2 מקום עד (ed. Zuck. חקופא) to the site of the (now ruined) arch (of Tiberias); Y. ib. V, 22<sup>d</sup> bot. עד הכ'. Y. Naz. VII, 56<sup>a</sup> top לה הגיעו when they arrived at the arch (or arcade). Ab. Zar. I, 7 (16<sup>a</sup>) כ' שמעמידין וכ' the arched chamber in the bath where they put up idolatrous statues. Pesik. R. s. 41 כ' איהו . . . an arcade named Arch of Accounts (a sort of Exchange) existed outside of Jerusalem, and they used to go out and settle their accounts under this arcade &c. Tanḥ. B'shall. 17 (ref. to קפאו, Ex. XV, 8) כפה (Mekh. ib., Shir. s. 6 קופה) like a vault; a. e.—Esp. כִּיפַת הרקיע, or כִּיפָּה *the heavenly arch, sky* (believed to be a solid mass). Gen. R. s. 48, beg. Ib. s. 4 the firmament is like a lake, and above the lake is the arch, and owing to the heat of the lake the arch exudes drops &c. B. Bath. 25<sup>b</sup> אהורי

כ' back of (above) the sky. Meg. 11<sup>a</sup> מלכו החרת הכ' Ms. M. 2 (ed. בכ', Ms. M. 1 בקופה) three persons ruled over the whole world; a. e.—2) *a vaulted chamber, prison*. Snh. IX, 3 לכ' כונסין איהן they put them in prison (for life). Ib. 5.—3) *skull-cap, cap*. Y. Gitt. IV, 45<sup>d</sup> bot.; Bab. ib. 20<sup>a</sup>; v. אנדכורי; Treat. 'Abadim ch. III (ed. Kirchh.). קיפיה Sabb. 57<sup>b</sup> של צמר כ' a woolen cap, v. קבול II. Y. ib. V, end, 7<sup>c</sup> של צמר כ' a woolen cap on the head of a lamb, v. חנון I; a. e.—Tosef. Mikv. IV, 5, v. infra.—4) (cmp. קיפיה) *heap, pile*. Y. Snh. X, 27<sup>d</sup> bot.; Y. M. Kat. III, 83<sup>c</sup> top כ' a heap of stones; Gen. R. s. 100 אבנים של אבנים Hull. 129<sup>a</sup> כ' פִּיפָה שאור וכ' a heap (lump) of leavened dough which one intended to use as a block to sit on; Pes. 45<sup>b</sup> some ed. (corr. acc.; Ms. M. 2 כר'; v. Rabb. D. S. a. l. note 90); v. כִּיפָּה.—*Pl.* כִּיפִין (or כִּיפִיָּה fr. כִּיפָּה) *top-branches (arches) of palm-trees*. Tosef. Shebi., VII, 16 כִּיפִיָּה ed. Zuck. (Var. שכופין, על מה שבכר'); Pes. 53<sup>a</sup> על של בין חכ' as long as there are fruits in the tops. Tosef. Kel. B. Bath. II, 1 שכופה שרי כ' של חמרה וכ' (R. S. to Kel. XXII, 9 כופות) who tied together two palm branches and sat upon them. Sabb. XXIV, 2 מפספסין את הח' you may spread the bunches of branches (for fodder), contrad. to יִרְיִין a. פְּכִיפִין. Ib. 155<sup>a</sup> bunches are called *kippin* when tied with three bands.—b) *billow-crests, surf*. Sot. 34<sup>a</sup>. Hag. 19<sup>a</sup>; Hull. 31<sup>b</sup> איך מטבילין בכ' you must not immerse vessels in the surf (caps of waves), contrad. to ראשין; Tosef. Mikv. IV, 5 בכופא ed. Zuck. (oth. ed. בכיפה).

כִּיפּוּר, כפּוּר v. כפּוּר.

כִּיפָּה (כִּיפִיָּה) m. קִיפָּה, קִיפָּה, קִיפָּה (כּוּפָּה v. כּוּפָּה) 1) (sub. שויקים) *one having high and arched shoulders, hump-backed*. Y. Keth. VII, end, 31<sup>d</sup> בכ' עוברא (not a case (petition for divorce) came before R. J. against a husband who had become hump-backed (after marriage), and he forced him (to a divorce).—2) (v. גְּבִיָּה, גְּבִיָּה) *an extremely tall and unshapely person*. Bekh. VII, 6 (45<sup>b</sup>) כ' Ar. (ed. קפ', v. גְּבִיָּה. Y. Ber. IX, 13<sup>b</sup> bot. כ'; Bab. ib. 58<sup>b</sup> ed. (Ms. M. קי'; Ms. F. כופה, corr. acc.); Tosef. ib. VII (VI), 3 כ' (Var. כִּיפִיָּה); Tanḥ. Pinḥ. 10; ed. Bub. I' 1' V. יוֹדִיָּקוּס.

כִּיפָּה pr. n. pl. *Be-Khefé* in Babylonia. Ber. 31<sup>a</sup> (Ms. M. קיפאי, v. Rabb. D. S. a. l. note).

כִּיפָּלָא, כִּיפָּלָא m. (כִּפָּל) *duplication*; *double*. Targ. Y. II Gen. XLIII, 12. Targ. Job XLII, 10; a. fr.—Y. Pes. 30<sup>d</sup> bot. [read:] וקנסיה בכִּיפָּלָה and he fined him double the amount. Y. Peah VII, 20<sup>b</sup> top מעביד' it would have yielded twice the quantity. Gen. R. s. 91 give me double the amount. Lam. R. tó I, 5 כ' כִּיפָּלָא twice as many troops; a. e.—V. כִּיפָּלָא.

כִּיפָּלָה, v. preced.

כִּיפָּלָסִין, read: ר' כ' Peah VII, 20<sup>a</sup> top ר' כ' כִּיפָּלָסִין.

כִּיפָּר pr. n. m. *Kippar*. Gitt. 14<sup>b</sup>; Y. ib. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> בן כ' (בר) יוסי (בר) Tosef. Shebi. II, 5; a. fr.

**פִּיפְרָא**, v. פּוּפְרָה. **פִּיפֶשׁ**, v. פּוּפֶשׁ. **פִּיפְתָּ**, constr. of פִּיפֶה; פִּיפֶר, constr. of פִּיפֶה.—[Tosef. Ohol. XII, 2, a, e. כִּיפֶה ed. Zuck., v. פּוּפֶה]. **כִּיפֶה, כִּיפֶתָא** f. ch.=h. פִּיפֶה 1) *vault, vaulted chamber; arcade*. Y. Snh. VII, 25<sup>d</sup> top תפשייהון כיפ' the vaulted chamber (in the bath) seized them (kept them spell-bound). Y. Naz. VII, 56<sup>a</sup> top כ' דקסרין the arcade of the gate of Caesarea (considered unclean); Y. Ber. III, 6<sup>a</sup> (כִּיפֶה דק'—*Pl.* בִּישִׁין. Targ. II Esth. I, 5, v. בִּיפֶה. 2) *bow, curve*. Targ. Job XLI, 12 כִּיפֶה דעביר which forms a bow (in boiling over; h. text ואגמן); cmp. פִּיפֶה beg. **כִּפְתָּא, כִּיפְתָּא** f. (כִּפְתָּ) 1) *stocks*, an instrument of torture in the shape of a wooden collar. Targ. Jer. XX, 2, sq.; ib. XXIX, 26 (h. text מוּחַפְכָּר, which Rashi explains by (כִּיפֶה). 2) (*v.* בִּיפֶה) *muzzle* with fodder basket. Snh. 98<sup>b</sup> (כִּיפֶה דכִּי' דחמריה Ms. M. (ed. דכִּיפֶה, v. כִּפְתָּא) in the shadow of the basket of the Messiah's ass.—*Pl.* בִּיפְתָּא. Midr. Sam. ch. XXI (expl. ירמו, Ps. CXL, 9, v. וְיָצֵם) (some ed. כִּפְתָּא) lift high his muzzle (strengthen his enemies); Lev. R. s. 21; Yalk. Sam. 126 כִּרְפוּי (corr. acc.) tighten his muzzle.—[Y. Shebi. IV, end, 35<sup>c</sup> כִּיפְתָּא, v. כִּיפֶה I.] **כִּיפֶצֶד** (contr. of כִּיפֶה צֶד, v. כִּיפֶה) *how? in what manner? in what respect?* B. Kam. II, 1 כ' הריגל יכ' in what respect is the foot of an animal a constant danger (no fore-warning being required to make the owner responsible)? Ib. V, 4 כ' משלם יכ' how is the value of the embryo assessed? Zeb. V, 3 כ' in what manner (is the sprinkling performed)?—B. Mets. III, 12; a. v. fr.—Tosef. B. Kam. IX, 2, a. fr. ed. Zuck. גִּיּוֹצֶד.—Num. R. s. 4 כ' דא קָאִי צֶד יכ' (some ed. כִּיפֶצֶד) how now &c.? **כִּיר** (**כִּיד**), *Pi*, (כִּייד) *denom.* of כִּירָה II or of כִּיר II) [*to do the work of the stove-setter or of the potter (כִּיר or כִּייד, v. כִּיפְכִיר, [Ar. reads כִּי, editions mostly כִּי] B. Kam. 51<sup>a</sup> bot. (וכִּייד וכִּיר. Ms. F. וכִּייד אחד) if one dug a pit ten handbreadths deep, and another came and lined it with plaster and cemented it; Mekh. Mishp., N'zik., s. 11. Ab. Zar. III, 7 (47<sup>b</sup>) לאליל וכִּיידו Mish. (Bab. ed. ל' וכִּיידו) he plastered the room and put tiles on (v. Sm. Ant. s. v. Abacus) designing it for idolatrous purposes. Ib. כִּיידה (וכִּיידה Ms. M. (וכִּיידה) if one plastered and stuccoed a stone (slab) for an idolatrous purpose. Gen. R. s. 28 כִּיידה וכִּיידה he plastered and panelled and painted the wedding chamber; Lam. R. to IV, 11 וכִּיידה. Tosef. Sot. VIII, 7 (וכִּיידה, כִּיידה, כִּיידה) they panelled the stone and stuccoed it and wrote upon it. B. Bath. 60<sup>b</sup> we must not decorate our rooms with plaster, panels and paintings in these days (after the destruction of the Temple); Tosef. ib. II, 17.—Part. pass. מְכִיידִית, f. מְכִיידִית. Ib. **כִּירְבִי**, Y. Kil. I, 27<sup>a</sup> bot. לבטן כ', read; כִּירְבִי.*

**כִּירָה, כִּירָה** f. (b. h.; ברר) *a circle, esp. banquet*. B. Bath. 75<sup>a</sup> (expl. יכִּיר Job XL, 30, with ref. to II Kings VI, 23) *kerah* means banquet. **כִּירָה** I f. (כִּירָה) 1) *digging, making a pit*. Mekh. Mishp., N'zik., s. 11 (prob. to be read: כִּירָה). 2) [*selecting,*] *buying, sale*. R. Hash. 26<sup>a</sup> כִּי קורין למכירה כ' (in the sea-towns) I heard them call a sale *kirah* (which accounts for כִּירָה, Gen. L, 5); Sot. 13<sup>a</sup>. **כִּירָה** II f. (b. h. כִּירָה; cmp. כִּיר II) *a portable stove on feet, with caves for two pots, v. בִּיפֶה*. Sabb. 38<sup>b</sup>. Ib. III, 1. Ib. 138<sup>b</sup>, v. יִרָה. Kel. VI, 1 כ' ב' if one improvises a stove by means of two stones; Tosef. ib. B. Kam. V, 3 כִּירָה ed. Zuck. (R. S. to Kel. VI, 4 כִּירָה). Kel. VI, 2 the butchers' stove (improvised with several stones). Y. Bets. II, 61<sup>c</sup> top כִּירָה סתומה at a time when thine own (private) stove is closed (when you are not permitted to cook), opp. כִּירָה רבך thy Master's stove (the altar); Bab. ib. 20<sup>b</sup>; Tosef. Hag. II, 10; a. fr.—*Pl.* כִּירָה, Kel. VI, 3 כ' שתי two fire-places.—Dual form: כִּירָה, כִּירָה. Sabb. III, 2. B. Mets. VIII, 7. Sifra Sh'mini Mill. כ' לא ... אלא מן הכ' they brought the fire in from the (private) stove; Lev. R. s. 20; Tanh. Aharé 6; ed. Bub. 7 כ' מבירה (ה) from the kitchen. Ab. d'R. N. ch. XII כ' זה טמא (Var. טמא. כ'; v. II Vers., ed. Schechter, ch. XXVIII) this stove is unclean. **כִּירָה, כִּירָה**, v. כִּירָה. **כִּירָה** m. pl. (כִּירָה=μανικαί, S.) [*tight sleeves,*] *handcuffs, manacles* (cmp. Lat. manicae). Targ. II Chr. XXXVI, 6 (a gloss to כִּירָה). Ib. XXXIII, 11 כִּירָה ed. Lag. (h. text כִּירָה);—Y. Snh. X, 28<sup>c</sup> bot.; Ruth. R. to II, 14 כִּירָה; Pesik. Shub. p. 162<sup>a</sup> כִּירָה (corr. acc.). Cant. R. to IV, 8 (ref. to זקים, Is. XLV, 14) כִּירָה, Bxt. כִּירָה (corr. acc.). **כִּירָה, כִּירָה**, v. כִּירָה. **כִּירָה** (כִּירָה, imper. of כִּירָה) *hail!* Gen. R. s. 89 (play on כִּיר, Is. XXX, 23) (when thy cattle has pasture) כ' כ' מרובה בעולם Ar. 'hail! hail!' is largely heard in the world (good-will prevails); [ed. כִּירי אדון 'Rashi': כ' עבר כִּירי אדון]; [ed. כִּירָה (כִּירָה, O Lord &c.), misinterpreting: כ' עבר כִּירי אדון (v. next w.), which gloss came into the text of the ed. in place of the original passage]. Tanl. Mikk. 9 כ' כִּירי א"ל Mus. (ed. ברא; ed. Bub. 11 ברא; corr. acc.), he said to him, hail mylord! **כִּירָה** I m. (כִּירָה, vocat. of כִּירָה=εἰς εἰς) *in the control of, captive*. Erub. 53<sup>b</sup> (of a Galilean woman who wished to say כִּירי, O Lord) כ' מרי.—Hull. 139<sup>b</sup> (of doves which uttered a sound like כִּירי) כִּירי (corr. acc.) said she, blind one, say rather כִּירָה lord slave (an allusion to Herod the Great, v. כִּירָה אדון).—[Gen. R. s. 89 כִּירי אדון, v. preced. w. **כִּירָה** II, כִּירָה *Kiri Ram*, an imitation of a musical

sound for beating time for dancers. Num. R. s. 4 (expl. מכריכר, II Sam. VI, 14) . . . ואומר כ' רם he clapped his hands and kalled *kiri ram*.

כורא, Hull. 62<sup>b</sup> Ar., v. כירי.

כ' דבית סכל, כוריא pr. n. pl. *Kiraya near Beth Sekhel*. Targ. Y. I Num. XXXIV, 9 (v. Hildesh. Beitr., p. 46, sq.).

כרי, v. כוריו, כיריו.

כריה, v. כיריה II.

כריון, כריום\* m. pl. *iron tools for crowding olives into the vat* (Maim.; comp. כרי). Kel. XII, 8 (some ed. כורים, ed. Dêhr. כידים; Ar. כידין, Var. כיר, expl. = ככירים q. v. —R. Hai Gaon quotes a Var. כידין); [Tosef. ib. B. Bath. VII, 12 עכירים, some ed. עכירין].

כרכור, v. כרכור.

כרכר, כרכר, v. sub כרץ.

כרצא, v. כרצא.

כיש (comp. כשפש) *kish*, an imitation of a clapping sound. B. Mets. 85<sup>b</sup> (prov.) כ' כ' קריא Ms. H. a. Ar. (ed. קיש) a coin in a bottle cries *kish kish* (clappers, i. e. an ignorant man boasts of what little knowledge he has).

כישא m. (כיס or כוש, comp. 1) *bunch*. B. Bath. 146<sup>b</sup> מכ' a bunch of vegetables. Kidd. 45<sup>b</sup>. Hull. 105<sup>b</sup> מכ' out of a bunch which the gardener has tied. Sabb. 140<sup>b</sup> כי כ' (Ms. M. ב', incorr.) a bunch is a bunch, v. אוקצא. Ib. כישא fem. (Ms. M. בישא, corr. acc.; Ar. כישא). —\*2) *a pouch* (of a garment). —Pl. כישא. Ib. 147<sup>a</sup> Ar. (Ms. M. כישא, v. כישא a. כישא, v. כישא). [Ib. 108<sup>b</sup>, v. כישא].

כישוף, כש' m. (כשף) *soecry, witchcraft*. Snh. 56<sup>b</sup> the prohibition of sorcery is also included in the Noachidic laws (v. לנח). Ib. פרשו כ' (Ms. M. a. Rashi (מכשף) the passage referring to sorcery (Deut. XVIII, 10, sq.). Pesik. R. s. 14 ולא כשפים וכ' I applied neither sorcery nor witchcraft; a. e.

כישות, v. כישות.

כישורא, v. כישורא.

כישורן, כש' m. (b. h. כשורן) *virtue, fitness*. Num. R. s. 3 (ref. to כשורן, Ps. LXVIII, 7) בכ' אין כריב it is not written here 'in fitness' but *bakkosharoth*, that means through the merits of noble and worthy women.

כישא, v. כישא.

כיתא I m. (כתר) *beating (of flax)*. Sabb. 140<sup>b</sup>, v. כיתא.

כיתא II *band*, v. כתא.

כיתא f. same, v. כתא.

כיתא, כת' m. ch. (v. כיתא) =h. כיתא, *linen coat*, in gen. *undergarment, shirt*. Targ. O. Gen. XXXVII, 3; a. fr.—R. Hash. 27<sup>b</sup> כ' דהפכיה כ' that he turned it like a shirt (the inside outside). Ned. 55<sup>b</sup> כ' דצלא a leather coat (v. אקסוקרצא). Hull. 46<sup>a</sup>, v. ורר; a. e.—Pl. כיתא, כיתא, v. כיתא. Targ. Ex. XXVIII, 40. Targ. Is. III, 22; a. fr.

כיתא f. (diminut. of preced.) *fine linen shirt*. Sabb. 140<sup>b</sup> כ' ו' דובן he who wishes to buy &c. Ib. כיתא. Ms. O. (not כיתא) what is a *k*?—Fine flax; ed. כיתא 'fine beating', v. כיתא I.—Pl. כיתא. Ib.<sup>a</sup> bot. Ms. M. (ed. כיתא q. v.).

כיתא, v. כיתא.

כיתא, v. כיתא.

כיתא, v. כיתא.

כיתא, כיתא, כיתא m. (כיתא, comp. כיתא, a. כיתא) [*beaten, flax*. Targ. Deut. XXII, 11. Targ. Ex. IX, 31; a. fr.—Y. Snh. X, 29<sup>a</sup> bot. (in Hebr. dict.) זרעו כ' כ' הוא sow wheat and flax. Yoma 71<sup>b</sup> כ' הוא what proof is there that *shesh* means flax?; ib. כ' אגב כ' אגב flax splits into branches only when beaten (while it grows in plain stalks); Zeb. 18<sup>b</sup>. B. Mets. 29<sup>b</sup> bot. כ' דעביר בטיני כ' flax-stalks in bundles. Ib. כ' דרייק כ' flax which has been pounded &c., v. נשין. Y. Sabb. II, beg. 4<sup>c</sup> (expl. דרייק) 'water-flax' (a sort of lichen); a. fr.—Pl. כיתא. Ib. VII, 10<sup>a</sup> bot. כ' דעביר (insert) he who works in flax-stalks &c., v. אקסוקרצא.

כיתא, Y. Peah I, 16<sup>a</sup>, v. כיתא.

כיתא, כיתא f. collect. noun (preced. wds.) *washed linen clothes, underwear*. Sabb. 140<sup>a</sup> כ' ככוסר ed. (Or Zar. Sabb., end כיתא, R. H. quot. ib. כיתא, Ms. M. כיתא, pl. of כיתא; Alf. a. Ash. כיתא) to rub the starch out of linen underwear; כ' לרכיב he intends only to soften the linen &c. Ib. bot. כ' ו' (Or Zer. l. c. a. Ash. כיתא, v. Rabb. D. S. a. l. for Var. lect.). Y. Snh. II, 20<sup>c</sup> bot. אוחזיהו read: כיתא (= חליקא) ib.) his linen garments.

כיתא, v. כיתא II.

כיתא (b. h. כיתא) *thus, so*. Ab. IV, 5 and even so (in the same sense) did Hillel say. B. Kam. 61<sup>a</sup> כך כך such is my tradition from &c. Tosef. Keth. V, 9 even so much (and no more) may you have wherewith to endow your daughters; Bab. ib. 66<sup>b</sup>; ib. 65<sup>a</sup> כך כך וכך—Y. ib. V, end, 30<sup>c</sup> כך; a. fr.—so and so many, a certain number, date &c. R. Hash. 18<sup>b</sup> כך, v. אחר כך—Y. ib. II, 8, v. יצא. Num. R. s. 4, beg. ל' דקחך וכ' therefore be

exact in recording the numbers &c.; a. fr.—V. וְיִלְכֹךְ, לְיִלְכֹךְ.

**פִּקְאָ** m. (collect. noun), *pl.* פִּקְאָ (חֶכֶךְ or אֶכֶךְ, dropped guttural; cmp. אֶפְקָא *molars*, in gen. *teeth*. Targ. Jud. XV, 19 ed. Lag., a. Kimḥi Var. (ed. פִּרְפֵּא, h. text מכרש). Targ. Y. Num. XXI, 35 פִּקְיָה וְשִׁינִיָּה his molars and his (front) teeth. Ib. XI, 33; a. fr.—Pes. 113<sup>a</sup> כ' never have a molar tooth extracted. Gitt. 69<sup>a</sup> לִב' for pain of the molars. B. Kam. 92<sup>b</sup> (prov.) לִב' דִּקְל וִכ' sixty pains befall the teeth of him who hears his neighbor's sounds (at meals) and is himself not permitted to eat (not being invited). Ab. Zar. 28<sup>a</sup>; a. e.—דַּאֲקִלְדָא v. אֶקֶלִידָא. —B. Bath. 167<sup>a</sup> פִּקְיָה דְבִר' Ar., Ms. H. (Ms. M. בְּבִי, v. Rabb. D. S. a. l. note; ed. פִּקְיָה דְבִר' וְכַרְעִיהּ) the teeth, the upper and the lower horizontal lines of the letter Beth.—[פִּקְעָא, v. אֶקָא *cakes*, v. אֶקָא]

**פִּקְבָא, פִּקְבָא**, v. sub בִּב'.

**פִּקְרִיתָא**, v. נַכְדִּיתָא.

**פִּקְרָה**, v. פִּקְרָה.

**פִּקְרִי, פִּקְרִי** f. (כִּיכִי=) *[small apertures, meshes,] spiderweb*; trnsf. *the web-like marrow of reeds*. Ohol. XIII, 5 שִׁישׁ בַּח מִמֶּשׁ כ' substantial spiderweb; [oth. opin.:] substantial reed marrow. Kel. XVII, 17 עֲדָ שְׂרִיצִיָּא (Var. כְּבֵאִי, read כְּבֵאִי) until he has taken out the entire marrow; Tosef. ib. B. Mets. VII, 12 כ' quoted by R. s. to Kel. l. c. (ed. וְכֵר).

**פִּקְלָא** m. (פִּקְלָא) *purple-fish* (murex); trnsf. *purple*, esp. *the purple stripe on the tunica, a badge of nobility*. Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to פִּקְצִיָּה on the Jewish garment.

**פִּקְלָן**, m. (preced.) *purple cloak*. Targ. O. Gen. XXV, 25 ed. Berl. (oth. ed. פִּקְלָים, codices פִּקְלָם, v. Berl. Targ. O. II, p. 9); Targ. Y. II ib. פִּקְלָן (corr. acc., or פִּקְלָן).

**פִּקְר**, Targ. Prov. XVII, 25 מִכְּבִיר Ms., v. אֶפְדִּי Af.

**פִּקְרָה** c. (b. h.; = כִּיכִי, v. פִּקְרָה) *[circle.]* 1) *district*. Gen. R. s. 41 כָּל עֲרֵי הַב' all the towns of the (Jordan) district.—2) *loaf*. Erub. VIII, 2; Kel. XVII, 11 מִכ' בְּפִיגְדִיָּין *bread for two meals consists of a loaf bought for a dupondium when four S'ah of wheat are worth one Sela*; ib. מִשְׁתֵּי יִדּוּת לִב' וִכ' of two thirds of a loaf three of which represent a Kab of grain. Sifrē Deut. 40 וּמִקָּל כ' bread and stick (reward and punishment) came down from heaven tied together; a. v. fr.—Pl. פִּקְרִיָּה. Toh. V, 6 שְׁנֵי כ' Ber. 39<sup>b</sup> שְׁרֵי כ' a. fr.—3) *Kikkār*, a weight of silver or gold, *talent* (=3000 Shekel, v. Zuckerm. Talm. Münz. p. 7). Ab. Zar. 44<sup>a</sup> שְׁוֵה פִּקְרָה זָהָב worth a gold talent; a. fr.—Pl. פִּקְרִיָּה, constr. פִּקְרִיָּה. Y. Shek. VI, 50<sup>b</sup> top.

**פִּקְרָה, פִּקְרָה**, ch. same, 1) *talent*. Targ. O. Ex. XXV, 39; a. e.—Pl. פִּקְרִיָּה, פִּקְרִיָּה, Ib. XXXVIII, 27; a. e.—Bekh. 5<sup>a</sup> large round sums the Bible counts

by Kikkars, units of Kikkars it does not (but counts by Shekels).—2) *ball*.—Pl. as ab. B. Mets. 86<sup>a</sup>, v. פִּוּקְבָא.

**פִּקְרִיתָא** f. (preced.) *[loaf,] honey-comb*. Targ. Prov. V, 3 ed. Lag. (Ar. a. Lev. כְּבִדִּיתָא, v. Koh. Ar. Compl. II, p. 221); a. e., v. פִּקְרִיתָא I.

**פִּקְרִיתָא**, Y. Succ. II, 52<sup>d</sup> bot., v. פִּקְרִיתָא.

**פִּלְ**, constr. פִּלְ (b. h.; פִּלְל) *all, every one*. Sot. 5<sup>a</sup> הַלֹּרֵם הַזֶּה פִּלְ the Lord passed over all mountains and hills and caused his Presence to rest on Sinai. Ib. (ref. to Job XXIV, 24) פִּלְל מִפְּלַל כְּכַל like Abraham, Isaac and Jacob of whom is written 'with everything' &c. (Gen. XXIV, 1; XXVII, 33; XXXIII, 11).—Hull. I, 1 הַכֹּל פִּלְ all persons are competent to slaughter &c.; וְכֹלֵי וִכ' but all those (mentioned as unfit), if they &c. Ib. 2 and you may slaughter with any cutting tool except &c. Tem. I, 1; a. v. fr.—רִבְרִי הַכֹּל the words of all, (*it is*) *the unanimous opinion, all agree*. Bets. 9<sup>a</sup> אֵין כָּל . . . כָּל all agree that it is permitted; a. fr.—כָּל ה' מִוֹרֵר he does not set aside at all; a. fr.—Y. Shebi. VIII, beg. 37<sup>d</sup>, a. e. הִימֵר it is not in his power to do so, v. כָּל הַכֹּל מִמֶּנִּי the whole world. Ber. 17<sup>b</sup>; a. fr.—כָּל הַחַיִּים הַכֹּל הַחַיִּים who-ever says, 'Give you' (a letter of emancipation &c.), is considered as having said, Take possession (in behalf of the person concerned). Kidd. 43<sup>b</sup> כָּל שֶׁאֵין יִכְלֶהָ וִכ' whatever woman is incapable of guarding her letter of divorce, is incapable of being divorced. Hag. 4<sup>b</sup>, v. יִשׁ; a. v. fr.—כָּל שֶׁהָיָה הַמִּשְׁכָּן הַזֶּה כָּל שֶׁלֹּא לְמַכּוֹר כ' for punishment with lashes, the partaking of any quantity is sufficient, opp. כִּוִּיר, v. כִּוִּיר. Shebu. III, 1 כָּל שֶׁאֵין יִכְלֶהָ וִכ' and ate the least thing; a. v. fr.—כָּל שֶׁאֵין יִכְלֶהָ וִכ' there is every reason that it is even so, i. e. *so much the more, a matter of course*. Sabb. 63<sup>a</sup> . . . אֲוִיר כָּל שֶׁאֵין יִכְלֶהָ וִכ' there is length of life promised and, as a matter of course, wealth and honor; a. fr.—כָּל שֶׁאֵין יִכְלֶהָ וִכ'.

**פִּלְא**, ch., v. פִּלְא.

**פִּלְא, פִּלְא**, v. כִּלִּי.

**פִּלְאָב** (b. h.) pr. n. m. *Chileab*, son of David. Tanḥ. Tol'doth 6 כִּלְאָב שְׁהִיָּה כִּלְאָב אָבִי Kilab, he was entirely (like) his father; Y'lamd. to Gen. XXV, 19 כִּלְאָב אָבִי.

**פִּלְאָה** f. ch. = h. פִּלְאָה, *extinction*. Lam. R., introd. (R. Joh. 1) לֹא תִשְׁוִיָּן כ' גְּמִירָא do not exterminate (them) entirely.

**פִּלְאָה** m. pl. (פִּלְאָה I), *guard-house at the gate* (cmp. תִּקְוִיָּה). Ned. 91<sup>b</sup> ב' אֶתְחִיב בִּב' he was placed in the guard-house &c. [Ar. s. v. בִּב' : בִּלְאִי, ed. Koh. פִּלְאָה].

**פִּלְאִים** m. du. (b. h.; כִּלְאָ, v. Ges. H. Dict. s. v.) *junction of two*, esp. *Kilayim, the forbidden junction of heterogeneous plants in the same field, of heterogeneous animals by hybridization or by harnessing together, of wool and linen in the same web* (Lev. XIX, 19; Deut. XXII, 9 to 11). Gen. R. s. 82; Y. Ber. VIII, 12<sup>b</sup> top הַאֵשׁ וְהַב' וִכ' fire and hyb-

rids (mules) although not having been created in the six days &c. Kil. VIII, 1 מְלֵאֵי הַכֶּרֶם mixed seeds in the vineyard. Ib. I, 1 זֶה בֹּזֵה כ' זֶה אֵינוֹם are no forbidden junction. Ib. 9 מְשֻׁם כ' as coming under the law of K.—Tosef. ib. III, 16 כְּעֻשְׂתָּא אֵינִי כ' *cuscuta* is not forbidden (in the vineyard); Sabb. 139<sup>a</sup>; a. v. fr.—*Kilayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Z'raim.

**בְּלִאמִין** *chlamys*, v. בְּלָמוֹם.

**בְּלָב** (emp. פָּלַל) *to seize*.—Denom. פָּלַב.

*Pl.* *Hif.* *Hif.* הִבְלִיב (denom. of פָּלַב) [*to make stitches resembling dog-bites* (emp. our 'cat-stitching'),] *to stitch*, opp. to הִפָּר to sew in a workmanlike manner. M. Kat. I, 8 (8<sup>b</sup>) מְבַלֵּם הָאִמּוֹן מְבַלֵּם Ms. M. a. Y. ed. (Mish. a. Babli מְבַלֵּם) the professional tailor is permitted (during the festive week) to stitch (but not to sew); expl. ib. 10<sup>a</sup> מְפַסֵּיעַ he makes wide steps (cross-stitches); (another opin.) שִׁירֵי מְבַלֵּם (Ms. M. only מְבַלֵּם q. v.) dog's teeth, i. e. irregular stitches; Y. ib. 80<sup>d</sup> בִּטְעָה; (oth. opin.) אִתְּרָה אִתְּרָה each stitch singly. Ib. הַרְצֵעֲנִין מְבַלֵּין the saddlers are permitted to do dog-stitching.

**בְּלָב** m. (b. h.; preced.) *dog*. Snh. 63<sup>b</sup> (expl. נִבְחִין, II Kings XVII, 31) כ' they worshipped a dog. Yoma VIII, 6, a. e. כ' a mad dog. Kil. I, 6, v. בִּישְׁפִּיר. Kel. XVII, 13 כ' מִבְּלָבָא מִן הַכֶּלֶב sea-dog. Gen. R. s. 77, v. אֲגִירִיאֵן. Y. Snh. VII, 23<sup>c</sup> top (ref. to Ps. XXII, 21) מִבְּלָבָא שֶׁל וִיכ' from the dog (the vicious accuser) of that pious man, v. ib. 23<sup>b</sup> bot., sq.; a. fr. *Pl.* בְּלָבִים Ber. 3<sup>a</sup>. Tosef. B. Kam. VIII, 17. Ex. R. s. 20 מִבְּלָבִים שֶׁל וִיכ' the Egyptians made golden dogs by sorcery that they should bark &c.; a. fr.

**בְּלָבָא, בְּלָב, בְּלָבָא** I ch. same. Targ. Ps. LIX, 7. Targ. Prov. VII, 22 (Ms. מְבַלֵּם; h. text עֲבָס); a. fr.—Y. Ab. Zar. III, 42<sup>d</sup> top, expl. נִבְחִין, v. preced.—Erub. 61<sup>a</sup> (prov.) כ' בְּלָבָא מִרְחֵי וִיכ' a dog away from home barks not for seven years, i. e. however quarrelsome a man may be, he will not fight in a strange place; a. fr.—Trnsf. *a mean person*. Lev. R. s. 9.—*Pl.* מְבַלֵּם, מְבַלֵּם, מְבַלֵּם. Targ. Ps. XXII, 17. Targ. Is. LVI, 10; a. e.—Y. Peah I, 15<sup>c</sup> bot.; Y. Kidd. I, 61<sup>b</sup>, v. מְבַלֵּם.—Sabb. 152<sup>a</sup> וִיכ' מְבַלֵּם לֹא וִיכ' his (euphem. for *my*) dogs no longer bark, i. e. my voice is weak from old age. B. Mets. 94<sup>a</sup> top וִיכ' אֵינֵם כ' כָּךְ וִיכ' so and so many dogs have we with us. Pesik. B'shall., p. 86<sup>a</sup> חֲדָשִׁין בְּלָבִי דְחֲדָשִׁין (not בְּלָבָא) two dogs (of gold) made by the sorcerers (v. preced.). Ib., sq. הַרְצֵעֲנִין כ' the real (natural) dogs do not bark at us (ref. to Ex. XI, 7); a. e.—[Targ. Koh. IV, 6 גִּזְלָה, some ed., read בְּלָבָא.—Lam. R. to I, 4, בְּלָבָא, read: בְּלָבָה.]

**בְּלָבָא** II, pr. n. m. בֶּן כ' שְׁבִיבִי *Ben Kalba S'bu'a*, name of a wealthy citizen of Jerusalem. Gitt. 56<sup>a</sup>.

**בְּלָבָא** III or **בְּלָבָא**, Var. of אֲבָלָבָא. V. Ar. Compl. ed. Koh. IV, 235.

**בְּלָבָה** f. (v. פָּלַב) 1) *she-dog*. Lam. R. to I, 4 (not בְּלָבָא). Y. Snh. VI, 23<sup>b</sup> bot. לֹב' מִקְרִין לֹב' having connection with a dog. Koh. R. to VII, 26.—2) *tongs, pinchers*. Tosef. Kel. B. Mets. III, 11 כ' שֶׁל סַפְרִין וִיכ' the barbers' tongs, the physicians' &c.; v. בְּלָבוֹם.

**בְּלָבוֹדָא**, v. בְּלָפִיר.

**בְּלָבוֹם** m. (enlarg. of בְּלָב, v. פָּלַבָה, 2) 1) *tongs, pinchers*, Sot. 19<sup>b</sup> בְּלָבָא שֶׁל בִּרְזֵל (Alf. 'ק') iron tongs (to force her mouth open; Tosef. ib. II, 3 צִבְרָה). Tosef. Kel. B. Mets. III, 11 some ed., v. פָּלַבָה. Men. 63<sup>a</sup> כְּמִין כ' עֲמוּק (Ar. 'כיל') a baking form in the shape of forceps with cavities (which clapped together give the dough the shape of an apple &c.).—2) (v. פָּלַב) *shape of cross-stitches, zigzag* of nails in the sole. Sabb. 60<sup>b</sup> עֲשָׂא כְּמִין כ' (Ms. M. בְּלָבִים, Alf. 'ק') if he drove the nails in in the shape of &c. Koh. R. to XII, 11 וִיכ' אֵינִי וִיכ' בְּלָבוֹם.—[B. Kam. 100<sup>b</sup> כ', v. בְּלָבוֹם.—Tanh. Balak 13, read: בְּלָבוֹם.]

**בְּלָבוֹתָא** f. (an assumed word for בְּלָבָה, after the form of בְּלָבָה *she-dog, bitch*. Midr. Till. to Ps. XXXIX (in an allegorical contest of the limbs) כ' חֲלָבָא here is dog-milk for thee, ed. Bub. בְּלָבָא; Yalk. Ps. 721 כְּלָבָה (corr. acc.). Ib. כ' חֲלָבָא (read with Yalk. l. c. בְּלָבָא; ed. Bub. בְּלָבָה) thou hast brought dog-(instead of lion-) milk. Ib. וִיכ' לִבְרִיָא קוֹרִין אוֹרָה כ' (differ. in Yalk; ed. Bub. בְּלָבָה... וִיכ' לִבְרִיָא) and furthermore a lioness may likewise be called a bitch.

**בְּלָבִירָה**, v. בְּלָפִירָה.

**בְּלָבִיתָא** f. (פָּלַב, v. בְּלָבוֹם) *dog-stitch, the shoemaker's pegging* of the sandal. Y. Snh. X, 28<sup>a</sup> וִיכ' אֵינֵה עִילָה וִיכ' the *kallebeth* does not count among the number of nails to be driven into shoes; Y. Sabb. VI, 8<sup>a</sup> בִּירָה (corr. acc., or בְּלָבִירָה); Koh. R. to XII, 11 וִיכ' חֲלָבוֹם אֵינִי וִיכ'.

**בְּלָבִיתָא** (tradit. pronunc. בְּלָבִיתָא) f. ch.=h. בְּלָבָה, *bitch*. R. Hash. 4<sup>a</sup>. Yalk. Ps. 721, v. בְּלָבִיתָא; a. e.—כ' (emp. preced. w.) *dog-stitch*. M. Kat. 10<sup>a</sup>, v. בְּלָב.

**בְּלָבִיתָא** m. ch., *pl.* בְּלָבִיתָא *Chaldeans, soothsayers*. Sabb. 119<sup>a</sup>. Yeb. 21<sup>b</sup>; a. e.

**בְּלָבִירָה** m. h. same. *Pl.* בְּלָבִירָה. Pes. 113<sup>b</sup> אֵין שׁוֹאֲלִין בְּכ' בְּלָבִירָה (בְּלָבִיתָא) we must not consult soothsayers.

**בְּלָחָה** m. (v. אֵיכְלָה, אֵיכְלָה) *K'lah*, a measure for spices. Y. Bets. III, end, 62<sup>b</sup> וִיכ' לֵי חַן לֵי give me a *k'lah* of spices, for housekeepers are in the habit of putting a *k.* of spices &c. Y. Peah VIII, 20<sup>d</sup> bot. כֹּלֵה חֲבִלִין a *K.* is the ordinary quantity for spices; (Erub. 29<sup>a</sup>; R. S. to Peah VIII, 5, עֵיכְלָה).

**בְּלָחָה** f. (b. h.; פָּלַל) 1) [*crown, ornament*, v. Is. XLIX, 18,] (sub. בְּלָחָה or בְּלָחָה, comp. אֵיכְלָה, אֵיכְלָה) *bride; daughter-in-law*. Yeb. I, 1 וְכִלְיָהּ and his (deceased) son's wife. Sot. IX, 14 שְׂחֻצָא חֲב' וִיכ' that the bride on her wedding day may be taken around in procession, v. אֵפְרִיין. Keth. 71<sup>b</sup>; Pes. 87<sup>a</sup> כְּכ' שְׂחֻצָא וִיכ' like a bride (daughter-in-law) found perfect in the house of her father-in-law. Ib. בְּרִיחַ אֲבִיהָ כ' a bride in her father's house (not yet taken to her husband's paternal house). Ex. R. s. 41 (play on מִדָּה כ' זוּ מְקִישָׁה וִיכ' *Pa.*) פָּלַל. Ex. XXXI, 18, comp. כְּכָלָה, as the bride is adorned &c.; a. fr. [Tanh. Ki Thissa 18 נִשְׂיָה כ', read with ed. Bub. ib. 9 נִשְׂיָה.—*Pl.* בְּלָחָה. Sot. l. c. (Talm. ed. *sing.*) the bridal wreaths. Ib. 49<sup>b</sup>; a.

fr.—2) *general assembly*, esp. *Kallah, the assembly of Babylonian students in the months of Elul and Adar*. Ber. 8<sup>b</sup> פּרשׂייהא דכ' Ar. (Ms. Paris דַּבְּלָא v. Rabb. D.S., Vol. I, p. 384; ed. (דכולא שרא the weekly Scripture lessons of the Kallah weeks (during which R. Bibi could not find time to peruse the section of each week). Ib. 6<sup>a</sup>, v. דִּיחֻקָא. Ib. 57<sup>a</sup> ראש לבני כ' B. Bath. 22<sup>a</sup> ריש כ' the president of the Kallah.—*Pl.* (of בָּלָא פְּלִי Hull. 49<sup>a</sup> כ' מסכא דכ' a (small) treatise of the Talmud named *Kallah* (from its first word). Sabb. 114<sup>a</sup>; Kidd. 49<sup>b</sup>; Taan. 10<sup>b</sup>; [oth. opin.: a subject which has been discussed in the general assembly].

בְּלָה, v. בלי.

בְּלוֹ constr. בְּלוֹ f. (דִּימָחָא I, sub. פְּלִי) *finishing, venting full wrath*. Targ. Y. Deut. XXIX, 27. Targ. Ps. LIX, 14 כִּלְדִּירָה (read: בְּכִיָּלָה Ms.). Targ. Y. II Gen. XXVII, 44 בְּלִיתִּיהָ (Targ. Y. Deut. XXIX, 22 בְּלִיתִּיהָ).

בְּלוֹב m. (b. h.; בָּלֵב) [*twisted together, united by tenons*], *shed, coop*. Bets. 24<sup>a</sup> באין לְבִלְבָן בערב enter their coop in the evening.

בְּלוֹב\* m. (בִּילָב, emp. בְּלוֹב) *axe*.—*Pl.* פְּלוֹבֵרִין. Pesik. Zakh., p. 22<sup>b</sup>.

בְּלוֹבָא ch. same, v. בִּילְבָא.

בְּלוֹדִי, Yalk. Gen. 147, v. בְּלִי.

בְּלוֹזָא = אִיבְּלוֹזָא. B. Bath. 8<sup>a</sup> Ms. H. (Ar. s. v. כר 11 quotes (בִּילְזִיָּא).

בְּרִי כ', בְּלוֹחֻת pr. n. pl. *Be-K'lūhūth*. Bets. 5<sup>b</sup> מברי כ' (Ms. M. (מכ' Keth. 40<sup>b</sup>.

בְּלוֹט, v. בלוט.

בְּלוֹכְסִין, v. בְּלוּפְסִין.

בְּלוֹל m. 1) = בְּלִיל; 2) part. pass. of בָּלַל [Tanḥ. Bo 5 מברר כ' (v. Levy, Catal. of Rabb. Semin. of Breslau 1889, p. 38, note).]

בְּלוֹם m. 1) (בָּאִים, emp. בל מ=) *anything, something, somebody* (Lat. ullus). Targ. Koh. I, 9 לִירָה כ' (h. text אין מפניך . . . ואין (ref. to Num. X, 35) 730 Yalk. Num.—) before thee they flee, and are we nothing before them? לפניהם אנו כ' לפניהם אלא כשפניך אחנו אנו כ' לפניהם וכשאין פניך לפניהם אלא כ' לפניהם but (it means) when thy countenance is with us we are *something* before them &c.; Sifrē Num. 84 (corr. acc).—Kel. XXIV, 1 טְהוֹרָה מ' is clean from any (of the aforementioned impurities). Ber. 22<sup>b</sup>, a. fr. פטור מ' is entirely exempt. Ned. I, 1, a. fr. אמר כ' he has said nothing, i. e. what he said is void.—לא כ' he has said nothing, i. e. what he said is void.—לא כ' *not the least, nothing at all*. Erub. 11<sup>a</sup> עשה ולא כ' (Rashi כ' עשה) he has done nothing at all, i. e. what he has done has no legal consequences. Ib.<sup>b</sup> דכל Ms. M. all agree that if . . . , there is nothing at all (to consider; ed. כ' = ולא כ'.

is exempt, and there is nothing &c.); Yoma 11<sup>b</sup> כ' (ילא) היא (v. Rabb. D. S. a. l. Ms. M. and note).—Koh. R. to IX, 10 ויבִר בגרמיה כ' וכ' if a person is somebody and comports himself as somebody (is proud of his value), it were better he had not been born; a. fr.—2) (interrog.) introducing a question to which a negative answer is expected, *is there any? has any?* &c. Snh. 105<sup>a</sup> כ' יש ליה על זה כ' has the one still any claim on the other? Sabb. 31<sup>a</sup> כ' מעמידין וכ' is there ever a king appointed except &c.? Ned. VIII, 7 אמרת וכ' wouldst thou have said it, but for thy wish to honor me?; a. fr.—[Tosef. Men. XIII, 19; Tosef. B. Kam. VII, 8, v. בָּלָם.]

בְּלוֹמַר (= בְּאִילֵי אָמַר) *as though one said, that is to say, this means*. Naz. II, 3 (11<sup>a</sup>) כ' לא נחכוונה זו אלא כ' (Mish. ed. לומר) she had no intention except that of one who says, "This be unto me a sacrifice", i. e. she meant only to forbid herself this cup (emp. ib. כמאן דאמר. Snh. VI, 4 which means as much as, (people will say,) Why has this man been hanged? &c.—Ib. 6 כ' שאנין וכ' as if saying (intimating), we bear no grudge &c. Ex. R. s. 41 כ' וכ' she uncovers her face, as if saying &c.; a. v. fr.

בְּלוֹנוֹס, Ab. d'R. N. ch. XLIV, ed. Schechter, v. בְּלוֹנוֹס.

בְּלוֹנוֹיִס, v. לִינְיָא.

בְּלוֹנוִיס, Tosef. Kel. B. Mets. IV, 7, v. בְּלוֹנוִיס.

בְּלוֹנָם m. (a sing. of κελεύωντες, as if κελέωνς) *beam of the loom*, in gen. *beam, pole*.\* Kel. XX, 3 כ' קבעי if he inserted the transverse staff of the loom in the beam; כסא שקבעי כ' if one fixes a chair on the top of a beam; Tosef. ib. B. Mets. XI, 5. Zab. III, 3 על חכ' Ar. (ed. (דאכ' was seated on a beam. Tosef. Kel. B. Bath. II, 2 כליניס ed. Zuck. (corr. acc.). Ib. VII, 2 כליניס ed. Zuck. (ed. כליניס, corr. acc.). [Ab. d'R. N. ch. XXIV, v. בְּלִינִיס — *Pl.* בְּלוֹנְסָאוֹת, בְּלוֹנְסָאוֹת, בְּלוֹנְסָאוֹת. B. Bath. 67<sup>b</sup> (expl. בתולות. R. Hash. II, 3 (22<sup>b</sup>) כלינסא' (Ms. M. 2 (קְלוֹנְסָאוֹת Sifrē Num. 160. Tosef. Kel. B. Bath. II, 2; a. e.

בְּלוֹנְסָא ch. same. Targ. I Kings VI, 4; VII, 5 Ar., Rashi a. Kimḥi (ed. בְּלִינְסָא, בְּלִי, Levita Var. Ant. s. v. Camara). h. text beam used for arches (v. Sm. Ant. s. v. Camara). Ib. 4.—*Pl.* בְּלוֹנְסָא. Targ. Y. II Num. XXXV, 20 (v. Sifrē Num. 160).

בְּלוֹסִין, v. next w. a. בָּלוֹסִין.

בְּלוֹסִין, לְבָסִים, קְלוֹפִּי, גְּלוֹפִּי, בְּלוּפְסִין m. pl. (Lesbii; v. גְּלוֹסְקָא a. גְּלוֹיגְּקָא *Lesbians*, 1) a species of *figs*. Ned. 50<sup>b</sup> (quoting Maasr. II, 8) if one is doing hired labor among Lesbian figs; Maasr. l. c. לְבָסִים; Mish. Y. ed. לְבָסִים; Y. ib. II, 50<sup>a</sup> בלוסין Ned. l. c. what is K.? Answ. מינא דתאריני וכ' a species of figs used for cooking purposes. Ib. 49<sup>b</sup> (in Chald. dict.) בלוספֿיין, read בְּלוֹסְפֿיין (or פֿיין . . .); [Ar. reads בלוספֿין; Mus. refers to φυβλέως, a species of *early figs*.]—2) (emp. גְּלוֹסְקָא a species of *table-olives*, opp. יודרי שמן. Tosef. Ter. IV, 3 (זיתרי כבש 6 Ter. II, 6 גלוֹפִּי; ed. Zuck. (Var. בלוֹפְסִין Ib.

III, 15 ק' (Var. קולפין, קולפ); Y. ib. I, end, 41<sup>a</sup> (read: כלורכין or כלורכין).

כלורכין, v. כלורכין.

פלי, v. פלי.

**פלי** m. (b. h.; next w.) 1) *vessel, receptacle; bag* &c. B. Bath. 85<sup>a</sup> ו' פלי של אדם a man's vessel takes possession for him (of its contents). Ber. 23<sup>a</sup> פליין a receptacle which is intended for them (the T'fillin). Ib. כ' פליין one wrapper within the other. Y. Sabb. VII, 10<sup>d</sup> top פלי צורה he who shapes an earthen vessel; who shapes a glass vessel by blowing; who makes a vessel in a mould. Y. Hag. III, 79<sup>a</sup> top, a. fr. פליין they are tied to their vessel, i. e. the vessel in which they are offered makes them to be considered one mass, though they are otherwise disconnected; Hag. III, 2 ו' פליין. Mekh. Yithro, Amalek, 2 (ref. to Ex. XVIII, 19) פליין be unto them like a vessel filled with divine revelations. Ab. d'R. N., II vers., ch. II, v. פליין. Mekh. Bo., beg. פליין (read כלול לר' a vessel of revelation; a. fr.—Pl. פליין, constr. פליין. Hag. III, 1 כ' פליין vessels put into larger vessels. Kel. I, 1. Ib. II, 1; a. fr.—2) *outfit, apparel, garment, tool, weapon*. Pl. as ab. Keth. 59<sup>b</sup> כ' פליין linen garments. Sabb. 114<sup>a</sup> פליין white garments; a. v. fr.—Gen. R. s. 90 (expl. Gen. XLI, 44) פליין official badge of the hands (bracelets, rings &c.), greaves &c.; (Ar. a. Rashi כלורכין, כלורכין, corrupt. of פליין). Ib. s. 89 פליין (some ed. פליין, Ar. כלורכין; Yalk. ib. 147 כלורכין, corr. acc.) that no servant was to hold office or wear rings &c. (v. Sm. Ant. s.v. Annulus).—פליין. B. Mets. IX, 13 פליין פליין he is guilty of having seized two implements (the upper and the lower millstone). Ib. כ' פליין two objects of use (a mattress and a plough). B. Bath. V, 2 פליין the outfit of the ass (saddle &c.); a. fr.

**פלי** (b. h.; v. פלי) 1) *to enclose; to restrain, keep back*. Midr. Till. to Ps. CXIII פליין ארז חמדה פליין ארז חמדה off from thee. Midd. IV, 6 פליין 'keeping off the raven', an arrangement of iron points on the roof of the Temple; Sabb. 90<sup>a</sup> פליין עורב (pl.) Ms. M. (ed. פליין ch.; v. Rabb. D. S. a. l. note); Men. 107<sup>a</sup> פליין Ms. M. (ed. פליין); M. Kat. 9<sup>a</sup> פליין Ms. M. (ed. פליין); Arakh. 6<sup>a</sup> פליין.—Part. pass. פליין. Y. Naz. II, beg. 51<sup>d</sup> פליין I will be restrained from it (for 'I will abstain').—2) (comp. פליין) *to be full, to be finished, to cease*. Ber. 39<sup>a</sup> פליין the benediction must be finished simultaneously with breaking the bread. Tanh. Ki Thissa 5 פליין Israel would have ceased to exist; (Pesik. Shek., p. 13<sup>b</sup> פליין v. infra). Snh. 97<sup>b</sup> פליין all the predicted terms of redemption are ended (have passed by); a. fr.—[Pesik. R. s. 12 פליין בקבר, read: פליין.—Part. (fr. פליין, comp. פליין, part. פליין a. ו' פליין Num. XI, 28) פליין throw upon them the care for the public, and they will cease (to prophesy) of themselves; a. fr.

**פלי** 1) *to finish, cease*. Yoma 60<sup>b</sup> (ref to Lev. XVI, 20) פליין when he has atoned (for the sanctuary &c.),

he has finished (his task). Ib. כ' פליין when he has done all (the prescribed ritual), he has achieved atonement; Sifra Ahare ch. IV, Par. 4; a. e.—Tanh. Vayetse 2 פליין they reap their fields entirely (leaving no corners for the poor). Snh. 67<sup>b</sup> פליין ו' פליין (some ed. פליין, v. Rab. D. S. a. l. note) cease from thy homiletical interpretations, and turn to &c.; Midr. Till. to Ps. CIV, 6; Ex. R. s. 10, v. פליין.—2) *to finish, destroy*. Y. Shek. VI, 50<sup>b</sup> top (ref. to מכלית, II Chr. IV, 21) פליין they (these vessels) consumed all the gold (of the country); Men. 29<sup>a</sup> פליין it consumed &c. Pesik. R. s. 2 פליין whom the Lord destroyed. Num. R. s. 3 פליין the Ark made havoc among the sons of Kehath (who had charge of it; cmp. II Sam. VI, 7). Mekh. B'shall., Amalek, s. 2 פליין to destroy them. Y. Hag. II, 78<sup>a</sup> bot. ו' פליין פליין (אלא v. פליין) provided he has used up all his dough for the day; a. fr.—Part. pass. פליין, pl. פליין. Pesik. Shek., p. 13<sup>b</sup> פליין Israel would then have been destroyed; a. e.

**פלי**, **פלי**, **פלי** *to be destroyed, visited by death*. Num. R. s. 5 פליין פליין they were diminished. Ib. פליין פליין that they may not be destroyed from the world. Ib. s. 3 פליין not one of them was missing on being counted &c.; a. e.

**פלי** I ch. same, 1) *to keep enclosed, to withhold, restrain*. Targ. I Sam. VI, 10. Targ. Ps. XXI, 3. Targ. Is. XXXIII, 15 פליין (ed. Wil. פליין) restrains his eyes. Targ. Prov. XI, 26 פליין ed. Lag.; ib. XVII, 28 פליין ed. Lag.—Part. pass. פליין. Targ. Jer. XXXII, 2; (Targ. Ps. LXXXVIII, 9 פליין, h. form).—Sabb. 57<sup>b</sup> פליין פליין, v. פליין; [Var. Ar. פליין, reminiscence fr. Nidd. 17<sup>a</sup>, v. פליין].—פליין, preced.—2) *to be finished, gone*. Ber. 39<sup>a</sup> פליין the benediction is finished &c., v. preced. B. Mets. 79<sup>a</sup> פליין and the capital itself is used up (v. infra). Yoma 69<sup>b</sup> פליין the world would come to an end; a. fr.—3) (cmp. פליין) *to be entirely with, to trust*. Targ. Ps. XXXI, 7. Ib. 25 פליין (ed. Lag. a. oth. פליין, corr. acc.). Ib. XXXII, 10; a. e.; v. פליין. [Differ. fr. b. h. פליין to be consumed by anxiety, to long, die for.]

**פלי** *to lock up, restrain*. Targ. II Chr. VII, 13.—Kidd. 81<sup>b</sup> פליין פליין אר. a. Tosaf. (ed. פליין, read: פליין) kept the cattle off from the entire field (in which he walked); (ed.: kept himself aloof from the entire pasture ground). B. Bath. 5<sup>a</sup>, v. next w.

**פלי** *to destroy, use up, diminish*. B. Mets. l. c. פליין (when hiring the usufruct of an object,) we are permitted to use up the stock itself, e. g. if you hired an ass for travelling, and it died on the road, you may sell its carcass, and hire another ass for the money; ib. פליין we must not use up the stock, i. e. you may buy another ass for the carcass, but not hire one. Ib. Ms. M. פליין (v. Rabb. D. S. a. l. note 8) and as for using up the stock, we need not take that into consideration. B. Kam. 3<sup>a</sup> פליין when the obnoxious subject destroys the object itself (not only the fruits).

**פלי** *to be closed up, withheld; to refrain*. Targ. O. Gen. VIII, 2. Targ. Prov. III, 27; a. fr.



**כָּלִי** **כָּלִי** II, 4f. אָכְלִי (v. preced.) [*to assemble, call together* (emp. (אִי־כְּלִיָּסָא)], 1) *to call, give a signal*. Targ. Jer. I, 15. Targ. Zeph. II, 15; a. e.—2) (of the lion) *to roar; to shout, thunder* &c. Targ. Ps. CIV, 21, v. אָכְלִי. Ib. XXIX, 3. Ib. LXXIV, 4; a. e.—B. Bath. 5<sup>a</sup> בעלמא עריא לאו לאכלויי v. Ar. s. v. כל; (incorr. in eds. אָכְלִיִּי מְכַלִּינָן בה) as to a goat, we need only shout at her (to drive her off). Ib. דמיכלי Rashi (ed. ולא גברא בעי לאכלויי, read (דמיכלי) and need you not a man to shout at her?; [oth. opin. we need only *keep* her off, v. preced.]

**כָּלִיָּה**, v. כָּלִיָּה.

**כָּלִיָּה**, v. כָּלִיָּה.

**כָּלִיָּה**, v. כָּלִי I.

**כָּלִיָּבָא**, v. next w.

**כָּלִיָּבָה** f. (v. כָּלִיָּב) *box*, consisting of movable tenoned links. Tosef. Kel. B. Mets. IX, 1 של חריטין and put them (the Cherubs of the Temple) in a box; a. e.—Esp. *coffin* with *bier*. M. Kat. 27<sup>a</sup>, sq. (not בעניינם) and the poor were carried out on a common bier; opp. דרגש; Tosef. Nidd. IX, 16 בקליבא. Par. XII, 9 של כ' קרן the movable support of the bier, Maim.; (oth. opin.: the ring for keeping the corpse in position). Lam. R. to III, 16 כליבא.

**כָּלִיָּדָא** m. (καλὶς, -ιδος, only in χαλιδοφόρος; αὐλῆς, ἀλῆς, calix) 1) *cup*. Targ. II Chr. IV, 5. Targ. O. Gen. XLIV, 12, a. e. (Var. ק', v. Berl. Targ. O. II, p. 16). Targ. Ps. XI, 6; a. e.—*Pl.* כָּלִיָּדִין. Targ. Jer. XXXV, 5.—2) *calyx* of flowers. *Pl.* as ab. Targ. Ex. XXV, 33, sq. (Ms. I ק').

**כָּלִיָּדִין, כָּלִיָּדִים, כָּלִיָּדִים**, corrupt. of כָּלִי, v. כָּלִי.

**כָּלִיָּה**, **כָּלִיָּה**, **כָּלִיָּה**... f. (b. h. כָּלִיָּה; v. כָּלִי, v. כָּלִיָּה) 1) *kidney*. Y. B. Mets. II, beg. 8<sup>b</sup>. Hull. 55<sup>a</sup> כוליא; a. fr.—*Pl.* כָּלִיָּה, constr. כָּלִיָּה. Ib. III, 2. Ber. 61<sup>a</sup>, a. e., v. רעין. Tanh. Vayig. 11, a. e. כָּלִיָּה, v. כָּלִיָּה II; a. fr.—2) *the belly* of a stove. B. Bath. II, 11 כליא (Ms. F. a. H. כיליא). Ib. 20<sup>b</sup> כיליא כ' דחמיר טפח the protuberance of the belly of the stove is one hand-breadth beyond the rim; Tosef. ib. I, 3 כיליא ed. Zuck. (Var. כָּלִיָּה, כָּלִיָּה). [R. Hānanel: כיליא=καλ(α).]

**כָּלִיָּה**, v. כָּלִיָּה.

**כָּלִיָּה**, Tosef. Kel. B. Bath. VII, 2, v. כָּלִיָּה.

**כָּלִיָּה** f. (כָּלִי I 3) *cheer, trust*. Targ. Ps. CXIX, 116 Ms. (ed. שבר; h. text שבר).

**כָּלִיָּה** m. pl. (v. כָּלִיָּה) [*crowns, ornaments*], *brides*. Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Peah I, 15<sup>d</sup>.—Targ. Y. Deut. XXIV, 6 חרנין וכלין (h. text ורכב).—[Targ. Y. II Gen. XVIII, 21 כָּלִיָּה, v. כָּלִיָּה.]

**כָּלִיָּה**, v. כָּלִיָּה.

**כָּלִיָּה** f. (כָּלִיָּה) *destruction, diminution, extinction*. Ab. V, 8 כ' רעב a destructive famine (general miscrop). Y.

Ber. II, 5<sup>c</sup> bot. Snh. 63<sup>a</sup> כ'... הנחריבו שונאיהם the enemies of Israel (censorial change רשעיהם, euphem. for *Israel*) would have been condemned to destruction. Gen. R. s. 10 *vaykhullu* (Gen. II, 1) has the meaning of affliction, of diminution (ref. to the reduction of the planetary courses after Adam's sin). Ib. s. 49 (expl. כלה, Gen. XVIII, 21) כ' דין חייבין they deserve extinction; [Targ. Y. II Gen. I. c. עברו כָּלִיָּה גמירא, read: כָּלִיָּה גמירא]. Mekh. B'shall, Shirah, s. 5 כ'... thou hast passed the verdict of destruction &c.; a. fr.

**כָּלִיָּה**, v. כָּלִיָּה.

**כָּלִיָּה** (כָּלִיָּה) m. (b. h.; כָּלִיָּה) *entire*, esp. *Kalil*, a *sacrifice burnt entirely*. Sifra Tsav, Par. 3, ch. V; Men. 51<sup>b</sup> shall be burned as a *Kalil*. Y. Sot. III, 19<sup>b</sup> top is offered as a *K*.—Men. 74<sup>a</sup>; a. e.—Tosef. Par. I, 2; Zeb. V, 4 לאישים כ', v. אִישָׁה.

**כָּלִיָּה** c. (כָּלִיָּה) 1) *circle, wreath, crown*. Targ. Y. II Ex. XXV, 11. Targ. Num. VI, 7 (h. text כָּלִיָּה). Targ. Y. I Deut. XIV, 1 כ' דיסער (emp. כָּלִיָּה). Ib. XXXIV, 5 fem. (also כָּלִיָּה constr.). Targ. Is. XXVIII, 5; a. fr.—Sabb. 152<sup>a</sup>, v. חילא II. Gen. R. s. 98, end (ref. to נזיר, Gen. XLIX, 26) כָּלִיָּה דאדון the crown of thy brothers. Gitt. 7<sup>a</sup> לברתיה כ' a bridal wreath for his daughter. B. Bath. 4<sup>a</sup>, v. רילא; a. e.—*Pl.* כָּלִיָּה, כָּלִיָּה. Targ. Y. Deut. I. c. Targ. Job XXXI, 36. Targ. Jud. VIII, 26 ed. Lag. (oth. ed. *sing.*); a. e.—B. Bath. 16<sup>b</sup> דור לדרו כליגי Ms. M. (ed. *sing.*) they had wreaths (each dedicated to a friend).—2) *coronation tax* (aurum coronarium, v. Sm. Ant. s. v.). Ib. 8<sup>a</sup> כ' דמי or *coronation tax* as in the case of a coronation tax which they put on the city of Tiberias. Ib. כ' פקע (Ms. M. בטל) the tax was repealed. —3) *melilot*. Keth. 77<sup>b</sup>. Sabb. 109<sup>b</sup> חר כ' מלכא or *melilot*. Keth. 77<sup>b</sup>. Sabb. 109<sup>b</sup> חר כ' מלכא or *melilot*.—*Pl.* כָּלִיָּה. Ib. כ' חמשא five parts of *melilot* (Rashi: roses). [Y. M. Kat. II, 81<sup>d</sup> bot. כָּלִיָּה, read: כיליא; a. fr.]

**כָּלִיָּה** m. pl. (v. preced.) *coronation tax*. Meg. Taan. II כ' the coronation tax was remitted (v. I Macc. XIII, 39); [Scholion to Meg. Taan.: *wreaths*, an idolatrous rite forced upon the Jews by the Syrians.]

**כָּלִיָּה**, constr. כָּלִיָּה, v. כָּלִיָּה.

**כָּלִיָּה** f. (b. h. כָּלִיָּה; v. כָּלִיָּה) *disgrace*, usu. with בושא. B. Bath. 75<sup>a</sup>; a. fr.

**כָּלִיָּה**, Ex. R. s. 15 Mus., read: כָּלִיָּה.

**כָּלִיָּה**, v. כָּלִיָּה.

**כָּלִיָּה** m. (καλινός) *bridle*. Tanh. Balak 13 כלבים (corr. acc.); Num. R. s. 20 בליטוס; Y'lamd. to Num. XXIII, 5 quot. in Ar., v. פקם.—Ab. d'R. N. ch. XXIV כ' שיש ל' לטוס שיש ל' לטוס שיש ל' לטוס (h. text ורכב).—[Targ. Y. II Gen. XVIII, 21 כָּלִיָּה, v. כָּלִיָּה.]

**כָּלִיָּה** m. (καλινός) meant for χαλινός, emp.



when he (in his vow) includes permitted things as well as forbidden things. Ib. 24<sup>a</sup>, a. fr. וְכֹלֵל מִלְכוּיֹת עִמּוֹךְ v. אִיסוּר כֹּלֵל. R. Hash. IV, 5 and inserts that section of prayers concerning the divine rulership, v. מְלָכוּת; a. fr.—*Part. pass.* פָּלִיל, f. פְּלִיָּה, a) *included*. Y. Pes. V, 32<sup>c</sup> bot. וְכֹלֵל הַפֶּה הַזֶּה the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67<sup>a</sup>, end.—Y. Ber. I, 3<sup>c</sup> top עֲשֵׂרֶת הַדְּבָרִים פְּלִיָּה the Ten Commandments are contained therein.—b) *entire*, v. פְּלִיל.—2) *to generalize* (v. פָּלַל). B. Kam. 63<sup>a</sup> חֲזַר (הָרַר) the text generalizes again.—[Y. Ab. Zar. IV, 44<sup>b</sup> top כֹּלְלִין v. שׁוֹדְנִין, read: שׁוֹדְנִין . . . כֹּלְלִין]

*Nif.* פָּלִיל *to be implied, to be stated in general terms*, opp. נִפְרָט. Y. Sot. VII, 21<sup>d</sup> top שְׁנֵי דְבָרִים שֶׁנֶּכְלָלוּ וְנִפְרָטוּ things which have been stated both implicitly and specifically.

אִם נִצְחִין . . . וּמִכְלָלִין 7 Tanḥ. R'eh 1) *to crown*. Tanḥ. R'eh 7 פָּיִל, *Pi.* when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) *to include, imply. Part. pass.* מְכַלֵּל, *pl.* מְכַלְלִים *enclosed* (as a germ), *potential*. Gen. R. s. 10 (ref. to וְיִכְלֶה Gen. II, 1) things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10<sup>a</sup> top וְיִכְלֶה, read: וְיִכְלֶה, v. פָּלַל.]

מְכַלֵּל *Hif.* פָּלִיל *to crown, finish, perfect. Part. pass.* מְכַלְלִים *from* Yoma 54<sup>b</sup> (expl. מְכַלֵּל, Ps. L, 2) מִן יוֹפִי וְכִי הָיָה מִן הַיָּפוּת from Zion the beauty of the world was perfected (by religion). [Cant. R. to V, 11, end מְכַלְלִים, read: מְכַלְלִים, v. מְכַלְלִים.]

פָּלַל ch. same, 1) *to surround, crown*. Targ. Cant. III, 11.—2) (denom. of כֹּלֵל) *to make whole, combine*. Y. Meg. IV, 75<sup>b</sup> bot. לֵינָן חֲזָרִין וְכִלְלִין לֵינָן do we not again combine them (the separated portions)?

*Pa.* פָּלִיל 1) *to surround, crown*. Targ. Ps. V, 13.—2) *to prepare a bridal room*. B. Mets. 101<sup>b</sup> פָּלִילִיָּה לְבַרְיָה if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 לִיָּה הָיָה הַיּוֹם הַזֶּה מְכַלְלִין (בִּרְיָה) כֹּלֵל הַיּוֹם the whole day they were helping him to prepare the bridal chamber (decorating it).

*Af.* פָּלִיל *to crown, surround*. Targ. Ps. LXV, 12. Ib. CIII, 4; a. e.—[Kidd. 81<sup>b</sup> מְכַלְלִיָּה, read: מְכַלְלִיָּה, v. פָּלִיל I.]

1) *to be crowned, to adorn one's self*. Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) הַיְשָׁרִים יִתְפָּאֲרוּ the righteous shall adorn themselves with me.—2) *to be led into the bridal room, be married*. Meg. 27<sup>b</sup> כִּי אֵיךְ רָבָה וְכֹלֵל when his son R. was to marry.

פָּלַל m. (preced. wds.) 1) *general rule, principle*. Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) וְכֹלֵל זֶה הַדָּבָר this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Hull. III, 1 וְכֹלֵל זֶה הַדָּבָר this is the general rule; a. v. fr.—Transf. פָּלִיל *under the influence of*. Sifré Num. 157 כַּעַס הָיָה בְּכֹלֵל because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community*. Ber. 49<sup>b</sup> מִן הַבֵּית אֵל . . . מִן הַבֵּית אֵל a person must never exclude himself from the community

(by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisha, s. 18 מִן הַבֵּית אֵל . . . מִן הַבֵּית אֵל and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum*. B. Bath. 123<sup>a</sup> וְכֹלֵל אֶחָד וְכֹלֵל as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication*, opp. סְפִיכָה specification; *inclusion, comprehension under a class*. Ber. 26<sup>b</sup>, a. fr. וְכֹלֵל בְּכֹלֵל interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. כֹּלֵל שְׁדִירָה. Ib. כֹּלֵל בְּכֹלֵל when a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. כֹּלֵל בְּכֹלֵל if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Dent. XIV, 26). Tosef. Sot. VIII, 10; Sot. 37<sup>a</sup> אֵיךְ בְּכֹלֵל בְּכֹלֵל 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Deut. XXVII, 26) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr.—*by implication*. Ned. 11<sup>a</sup>, a. fr. מִן הַבֵּית אֵל מִן הַבֵּית אֵל from *no* you understand *yes*, v. fr.—Pes. 16<sup>b</sup> וְכֹלֵל מִן הַבֵּית אֵל which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77<sup>a</sup>). Hull. 37<sup>b</sup> מִן הַבֵּית אֵל this proves by implication that *t'refah* is not the same as &c.; a. v. fr.—כֹּלֵל לֹא . . . כֹּלֵל *not at all* (cmp. פָּלִיל). Ib. 20<sup>b</sup>; a. fr.—[Mekh. Bo., beg. מִן הַבֵּית אֵל, read: מִן הַבֵּית אֵל.—*Pl.* מִן הַבֵּית אֵל (*fem.*). Naz. 48<sup>b</sup>. Sot. 37<sup>b</sup>. Erub. 27<sup>a</sup> אֵיךְ לְמַדְרִין מִן הַבֵּית אֵל from general rules (the use of the word 'כֹּלֵל', as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. מִן הַבֵּית אֵל.

פָּלַל ch. same. Targ. Y. Deut. XXVII, 26 בֵּרַכְתָּם בְּכֹלֵל blessings in general &c. (v. Sot. 37<sup>a</sup> quot. in preced.).—Sabb. 147<sup>a</sup>, a. fr. בִּירֵךְ הָאֵל כִּי בִירֵךְ take this as a rule. B. Mets. 103<sup>b</sup>, a. e. דְּמִילְתָּא כִּי הָאֵל הָאֵל the general rule is &c. Hull. 95<sup>a</sup> אֵיךְ דָּבָר דָּבָר לֹא בִפְרִיט אֵיךְ אֵל מִן אֵיךְ אֵל this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9<sup>a</sup>; a. fr.—Yeb. 21<sup>b</sup> הָאֵל וְכֹלֵל is this rule without exceptions?—Shebu. 26<sup>a</sup> וְכֹלֵל אֵל the generalization (after specification) has the effect of including &c.; a. v. fr.—*Pl.* מִן הַבֵּית אֵל, מִן הַבֵּית אֵל, Y. Ter. I, 40<sup>c</sup> מִן הַבֵּית אֵל (כללי) מִן הַבֵּית אֵל the general rules of Rabbi (in the Mishnah; expressions like מִן הַבֵּית אֵל or מִן הַבֵּית אֵל are not without exceptions. Keth. 60<sup>a</sup> וְכֹלֵל אֵל do not heed those rules which my brother . . . laid down. Gen. R. s. 33 [read:] כֹּלֵל כִּי דְּמִילְתָּא וְאֵלִין אֵינִין Gen. R. s. 33 he taught Rab . . . all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

פָּלַל (b. h.; cmp. פָּלַל) *to be restrained, to be retired*. *Nif.* פָּלִיל *to be retired*, (cmp. פָּזַז) *to be put to shame, be rebuked*. Ab. d'R. N. ch. IX (ref. to Num. XII, 14) שֶׁתִּפְּלֶה זֶה שֶׁתִּפְּלֶה that she should live in retirement for seven

days (and not appear before the king); (Sifrē Num. 106 (v. שְׁלֹא נָבוֹשׁ וְלֹא נִבְלָם מֵאַבוֹתֵינוּ Ber. 16<sup>b</sup> (שְׁרֹחֵא מִבְּלָמָא Rabb. D. S. a. l. note 4) that we may not be put to shame and not be abashed when compared with our fathers (Y. ib. IV, 7<sup>d</sup> bot. (שְׁלֹא נָבוֹשׁ מֵאַבוֹתֵינוּ לְעוֹ"ה Cant. R. to I, 14 בְּהַפְלֵמוֹ in his shyness.

*Hif.* to *cause to retire, to rebuke, shame*. Kidd. 31<sup>a</sup> bot. וְלֹא הִקְלִימָהּ and he did not scold her. Ib.<sup>b</sup> בָּלוּם... did she (thy mother) throw a bag of money into the sea in thy presence, and thou didst not reproach her?—Midr. Till. to Ps. IV, 3 וְכִי עַד מָה־אֶחָד מִבְּלָמִי וְכִי how long will you slander me and my dignity?; a. e.—Part. Hof. מִבְּלָמִי, f. מִבְּלָמִי, v. *supra*.

**בָּלֶם** ch. same. [Targ. Y. Deut. XXIX, 4 בָּלְמוֹ, Var. בָּלְמוֹ, read: בָּלְמוֹ or בָּלְמוֹ, v. בָּלְמוֹ, I.]

*Af.* as preced. *Hif.* Targ. I Sam. XX, 34. Ib. I, 16; a. e.—B. Kam. 86<sup>a</sup> bot. וְיִמְכְּלֵמֶיךָ לִירָה וְיִמְכְּלֵמֶיךָ when you rebuke the child and he shrinks back in shame; ib.<sup>b</sup> (not וְיִמְכְּלֵמֶיךָ).—Part. pass. מְבָלֵם. Y. Yeb. XII, 12<sup>d</sup> bot. וְהִיא מְבָלֵמָהּ and she (the young woman) will be put to shame on account of thee (the old man); ib. וְהִיא מְבָלֵמָהּ (read: מְבָלֵם).

*Ithpa.* אִיְהִיבֵלֶם, *Ithpe.* אִיְהִיבֵלֶם as preced. *Nif.* Targ. O. Num. XII, 14. Targ. II Sam. X, 5; a. e.—B. Kam. l. c., v. *supra*.

\***בָּלְמוֹתָא** m. (preced.) *refraining, warding off*.—*Pl.* בָּלְמוֹתָא. B. Mets. 103<sup>b</sup> Ar. (Ms. 'בלומ', ed. בָּלְמוֹתָא q. v.).

**בָּלְמוֹתָא** pl. *vermin*, v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** m. (χλαμύς) *chlamys, officer's cloak* (v. Sm. Ant. s. v.). Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to the Jewish garment מְבָלֵם, v. בָּלְמוֹתָא. —Tanh. Vayera, ed. Bub., 21 [read:] חִירָה מִהַלֵּךְ בְּסֻגִּין כל חימים... חִירָה מִהַלֵּךְ בְּסֻגִּין (v. ib. notes 124; 125) as long as he was on the road, he travelled in a *sagum* (common soldier's cloak), when he entered to take office, he put on the chlamys; Gen. R. s. 50, beg. כְּקֹאֲלָמִיךָ; Lev. R. s. 26 כְּקֹאֲלָמִיךָ... כְּפֻגָּה; Yalk. Gen. 84 כְּקֹאֲלָמִיךָ... כְּפֻגָּה (read: בְּקֹאֲלָמִיךָ.. בְּסֻגִּין or בְּקֹאֲלָמִיךָ).

**בָּלְמוֹתָא** f. (collect. noun; a dialect. adapt. of h. בָּלְמוֹ, v. בָּלְמוֹתָא) [*nesting*, emp. בָּלְמוֹ,] *vermin*. Targ. O. Ex. VIII, 12 sq. ק' (cod. 10 ב', v. Berl. Targ. O. II, p. 21).—מִמְחֹרְרִי בָּלְמוֹתָא. Targ. Y. ib. ק'.—Ber. 51<sup>b</sup> ב'... מִמְחֹרְרִי בָּלְמוֹתָא comes gossip, from rags—vermin. Nidd. 20<sup>b</sup> ב' (Ar. s. v. סֶרֶק : סֶרֶק).

**בָּלְמוֹתָא** Y. Peah VIII, 20<sup>d</sup> bot., v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** m. pl. (χαλιδίον, —ια) *fine cloaks for women*. Y. Sabb. VI, 8<sup>b</sup> bot. ב' (expl. דִּירְעֵלוֹת, Is. III, 19; not ב' (ב')).

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** Y. Ter. VIII, 46<sup>a</sup> וְאִירָחֵב, v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** h. a. ch. (=פִּירָחֵב, v. פִּירָחֵב, a. e.) *directed towards, opposite, against*. Targ. Job XXIV, 15; a. e.—Snh. VI, 4 פִּירָחֵב כִּי הָעָם his (the culprit's) face towards the people; towards the cross. Ib. 105<sup>a</sup>, v. פִּירָחֵב. Pes. 8<sup>b</sup> in the face of what (considering that) the Law says; Y. Macc. II, 31<sup>d</sup> top שְׁנֵאמַר כִּי; a. fr.—כִּי אֲלִיָּה, v. אֲלִיָּה.

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** read:

**בָּלְמוֹתָא** (m. pl. χαρακτηρες) *features of the face*. Lev. R. s. 23 חִירָה אֶחָד כָּל קְטוֹרִיךְ וְכִי I will shape his features in resemblance to &c.; Pesik. R. s. 24 יוֹשֵׁב וְצַר בְּל' וְכִי (corr. acc.). Ib. בְּלִקְטִירִים, בְּלִקְטִירִים (corr. acc.). [Ar. s. v. קִנְכֹּרִיךְ : קִנְכֹּרִיךְ.]—V. also בְּלִקְטִירִיךְ.

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא** pr. n. pl. (Χαλκίς) *Chalkis, a town of Cœlesyria*. Y. Meg. I, 70<sup>c</sup> bot. בְּמִדְיָתָא... בְּמִדְיָתָא refugee scholars in the city of Ch. and in Beth Zibdin; Y. Taan. II, 66<sup>a</sup> בְּלִקְטִירִים (corr. acc.). [Schol. to Meg. Taan. defining our w.: בְּמִדְיָתָא קִינְכֹּרִיךְ, prob. a corrupt. of Cœlesyria.]

**בָּלְמוֹתָא** v. בָּלְמוֹתָא.

**בָּלְמוֹתָא**, Tosef. B. Kam. VII, 4 אֶחָד חֶבֶל, read: אֶחָד חֶבֶל, דִּירָה.

**בָּלְמוֹתָא** f. ch.=h. בָּלְמוֹתָא, *bride; daughter-in-law*. Targ. Is. LXI, 10 (ed. Wil. בָּלְמוֹתָא). Targ. Gen. XI, 31; a. fr.—Gitt. 57<sup>a</sup> וְכִי הָיוּ מִפְּקִי הַחֲתָנָה וְכִי when they led forth bride and groom in procession. B. Bath. 143<sup>b</sup> בָּלְמוֹתָא his daughter-in-law. Meil. 19<sup>a</sup> דְּחִבָּתָא דְּכַלְחִירָה דְּנֻן the gold ware of the daughter-in-law of Nun (which was found to have lost in weight); a. fr.—[Targ. Job XV, 32 בָּלְמוֹתָא, v. בָּלְמוֹתָא I.]—*Pl.* בָּלְמוֹתָא, בָּלְמוֹתָא. Targ. Ruth I, 6. Targ. Jer. VII, 34.—Meil. l. c. בָּלְמוֹתָא the gold ware which thy daughters-in-law cast carelessly about (by which they wear off). Keth. 17<sup>a</sup> כִּי מִשְׁרֵי קָמִי they sang before (the processions of) brides. Yeb. 21<sup>b</sup> כַּלְחָה... (where there were wives of his daughter's sons and wives of his son's sons).—V. בָּלְמוֹתָא, בָּלְמוֹתָא.

**בָּלְמוֹתָא** Y. R. Hash. II, 58<sup>a</sup> top, read: בָּלְמוֹתָא.

**בָּלְמוֹתָא** (v. בָּלְמוֹתָא a. e. 1) (followed by רִי) *like that which*. Targ. Jud. XI, 39 a. fr. [Usu.: דִּירְעֵלוֹתָא, דִּירְעֵלוֹתָא.]—

2) (mostly כְּמַה *how! how many!, how much!, how long!*; (also interrog.) *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.—Gen. R. s. 6 כְּ נִפְשִׁיהּ וְכִי how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only (נִפְשִׁיהּ וְכִי). Yoma 22<sup>b</sup>, v. חָלִי. Ber. 14<sup>b</sup> כְּ כִבְרִין כְּ מַעְלִיא וְכִי how excellent &c. B. Mets. 86<sup>a</sup> כְּ כִבְרִין וְכִי how many cakes of nardus do we owe to &c.!—M. Kat. 16<sup>b</sup> כְּ דִדְוּהָ וְכִי as long as &c.; a. fr.—Y. Ab. Zar. II, 41<sup>a</sup> top קַטְלַן כְּמֵן how many of them did he kill?

כְּ דַמְסִיק וְכִי (v. preced.) *as much as*. Yoma 43<sup>b</sup> כְּ (Var. כְּמַה) as much as a fox carries (on its feet) from a ploughed field; (Nidd. 65<sup>b</sup> כְּרַמְסִיק).

כְּמַח, v. כְּמַח.

כְּמַח, כְּמַח h. (preced. wds.) 1) *how much?, how many?* Kidd. 9<sup>b</sup> כְּ אִיזָה נֹתֵן וְכִי how much (dowry) wilt thou give &c.? Ber. 14<sup>a</sup> כְּ עַד כִּי up to how much? Ib. 30<sup>b</sup> כְּ יִשְׁהֶה כִּי how long must he pause between &c.?; a. fr.—2) *how!, how many!, how much!* Sabb. 12<sup>b</sup> כְּ גִדּוּלִים דְּבִרִי וְכִי how grand are the words of &c.; a. fr.—וכִי, v. עַל אַחַת כִּי וְכִי. —3) (I don't know) *how many, many*. M. Kat. 16<sup>b</sup> אֵיבְרֵי I should have destroyed many Davids for his sake. Y. Keth. V, 30<sup>a</sup> bot. יָמִים כְּ לֵאחֶר after ever so many days. Ib. כְּ אַפִּי even much longer; a. fr.—[Y. Succ. I, 51<sup>d</sup> top מִכְּ אִמָּה = מכְּ מַעֲשֵׂרִים ib.]

כְּמֵי, כְּמֵי, כְּמֵי c. pl. (כְּמֵי to be hot, to thirst, long for) a kind of *mushroom, morils*. Gen. R. s. 69, beg. (ref. to כְּמַה, Ps. LXIII, 2) כְּ חֲלָלֵי שָׁהֵן מִצִּפִּין (כְּמַה) like those morils which look out for water; Yalk. Gen. 119 כְּכִפְּהֵיזֹת (not כְּמֵי); Yalk. Ps. 786 כְּאִמְבִּטְאוֹת (corr. acc.). Ned. 55<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> top, כְּ מִרְיֹת, morils and truffles which are not planted; Ber. 40<sup>b</sup>; a. fr.

כְּמֵי ch. same. Y. Bets. V, end, 63<sup>b</sup>.

כְּמֵי (b. h.; v. כְּמַה) *as, like*. Yalk. Ex. 246 חֲקֵשׁ לִבָּם כְּמֵי they made their hearts hard like stones (Mekh. B'shall, Shirah, s. 5 כְּאֵבן). With suffixes: כְּמֵי, כְּמֵי *like me, like thee* &c. Ned. 9<sup>b</sup>, v. כְּמֵי. Mekh. I. c., s. 8; a. fr.—V. כְּמֵי.

כְּמוֹ, a word in a charm formula. Sabb. 67<sup>a</sup> (v. next wds.).

כְּמוֹן m. (b. h. כְּמוֹן, v. כְּמוֹן, cmp. חֲמוֹם) *cumin*. Dem. II, 1. Ter. X, 4 כְּמוֹן שֶׁל וְכִי with cumin stalks of T'rumah.

כְּמוֹנָא, כְּמוֹנָא ch. same. Targ. Is. XXVIII, 25; 27. —Ab. Zar. 29<sup>a</sup>, v. כְּמוֹנָא. —Pl. כְּמוֹנָא, Sabb. 67<sup>a</sup> כְּמוֹנָא (Rashi: כְּמוֹנִי; Ms. M. sing.), v. כְּמוֹנָא I.

כְּמוֹנָא m. (כְּמוֹן) *insidiousness, crafty plan*. Targ. Y. II Ex. XXI, 14 (h. text עֲרִמָה).—V. כְּמוֹנָא.

כְּמוֹת (= כְּמוֹ אֶת, cmp. כְּוֵן) *like, as*. Y. Maas. Sh. IV, 54<sup>d</sup> כְּמוֹת מִיכָר כְּ שְׂדוּא according to the selling price. Sabb.

51<sup>a</sup>, a. fr. (דִּי) כְּ שְׂדוּא in its natural condition (raw). Keth 17<sup>a</sup> כְּ שְׂדוּא the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כְּמוֹתִי, כְּמוֹתֶךָ &c. *like myself, like thyself* &c. B. Mets. 59<sup>b</sup> כְּ אִם חֲלָכָה כִּי if the law is in accordance with my opinion, v. כְּוֵן. Y. Ned. I, 36<sup>d</sup> bot. כִּי יִרְבּוּ (כְּמוֹתֶךָ 9<sup>b</sup> Bab. ib. 9<sup>b</sup> may there be many like thee &c.; (Bab. ib. 9<sup>b</sup> a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

כְּמֵי, כְּמֵי, v. sub כְּמֵי.

כְּמֵי, a word in a charm formula. Sabb. 67<sup>a</sup>.

כְּמֵי, v. כְּמֵי.

כְּמֵינָא, v. כְּמֵינָא.

כְּמֵיסָה, v. כְּמֵיסָה.

כְּמֵישׁ, v. כְּמֵישׁ.

כְּמֵי, m. (Pers. Kāmakh, Arab. Kāmāh, Fl. to Levy Talm. Dict. II, 452<sup>2</sup>) *Kamakh, a Persian sauce* of milk, curdled milk &c.; cmp. כְּמֵי. Nidd. 51<sup>b</sup> כְּמֵי שְׂבֵתָה דְּעִשְׂוִיָּה לִכְּ dill intended to be put into the *k*.

כְּמֵי ch. same. Pes. 30<sup>a</sup> Ar. (ed. כְּמֵי). Ib. 76<sup>b</sup> Ar. (ed. כְּמֵי). Hor. 12<sup>a</sup> Ms. M. (ed. כְּמֵי). Hull. 112<sup>a</sup>; a. e.

כְּמֵי, v. כְּמֵי.

כְּמֵי (cmp. כְּמֵי) [*to be heated* in the ground,] *to be hidden, lie in wait*.

\*Pi. כְּמֵי *to hide fruits* in the ground. Maasr. IV, 1 כְּמֵי, a. Bab. ed. (Ms. M. כְּמֵי, Y. ed. כְּמֵי, v. כְּמֵי).

*Hif.* כְּמֵי *to keep witnesses hidden*, a proceeding applied only against seducers to idolatry (v. כְּסִי). Snh. VII, 10 כְּמֵי לִי עֵרִים וְכִי the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15<sup>d</sup> bot.; a. e.—Y. Snh. VIII, 21<sup>c</sup> top כְּמֵי עֵרֵי וְכִי he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

כְּמֵי ch. same. Targ. O. Ex. XXI, 13; a. fr.—Part. כְּמֵי, f. כְּמֵינָא (כְּמֵינָא). Targ. Jer. IX, 3 כְּמֵי (h. text כְּמֵי). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr. Till. to Ps. IX, v. כְּמֵי.

*Pa.* כְּמֵי *to hide, cover*. Targ. Prov. X, 18 כְּמֵי Ms. (ed. כְּמֵי *Hif.*).—Part. pass. כְּמֵי *lurking*. Targ. Lam. III, 10 (ed. Amst. כְּמֵי; h. text אֶרֶב).

*Af.* כְּמֵי 1) same, v. supra.—2) as preced. *Hif.* Snh. 29<sup>b</sup>.

כְּמֵי, v. כְּמֵי.

כְּמֵי f. (preced. wds.) *ambush, trap; insidiousness*. Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. כְּמֵי; h. text שִׁימָה); a. e.—Pl. כְּמֵי, constr. כְּמֵי. Targ. I Chr. I, 20 (ed. Lag. כְּמֵי). Targ. Ps. X, 8; 10.—V. כְּמֵי.



Trnsf. *social status*. Yeb. 77<sup>b</sup> גִּירוּרָא מִכְּנִיָּא a proselyte of her own status, i. e. born after the conversion of her parents both of whom were of the same nation. — 2) (cmp. כִּין *Pi.*) *ruler*. Ib. XII, 8; Tosef. ib. B. Bath. VII, 12 וְהַכְּנָה (Var. וְהַכְּנָא) the ruler and that which is ruled (the writing material); oth. opin.: the ruled material and the ruler; [oth. opin.: (cmp. *σκαλα*) the *base* of the scales and the *scales*; oth. opin. *the strike* and *the measure*.]

**כְּנָא** ch. same, 1) *base, fixed place, line*. — *Pl.* כְּנִיָּא Ber. 57<sup>b</sup> בְּכִנְיָהּ הָיוּ (Ms. M. 'בב') he saw them (in his dream) in the regular places (as planted in the field). V. כְּנִיָּא. — 2) *kanna*, a small measure (v. preced.). Keth. 99<sup>b</sup>; Meil. 21<sup>b</sup> בְּפִרְיָהּ כ' כ' each *k*. for a P'rutah (no reduction for larger quantities). — *Pl.* כְּנִיָּא. Ib.

**כְּנָא** *louse*, v. כְּנִיָּא. [Targ. Y. II Gen. XXXVIII, 26 בכנא some ed., read: ברינא.]

**כְּנִיָּא** m. (prob. = גְּנִיָּרִין) a kind of *chervil*. Sabb. 109<sup>b</sup> Ms. M. (ed. אבנר, Ar. כנר; Rashi ed. Sone. כנר, v. Rabb. D. S. a. l.) elaiogaron, *kangad* and theriacon are good for &c., v. גִּילְיָא. [Ar. = *hantal, cucumis colocynthis*; Löw Pl. p. 294: = *Kavápa artichoke*.]

**כְּנִיָּא** I m. (טֶטֶלֶא, Pers.) a *gown* with wide sleeves. — *Pl.* כְּנִיָּא. M. Kat. 24<sup>a</sup> מֵאֵי כ' מֵאֵי Ar. (ed. הריסר מני; Ms. M. מני בגדי מני being a gloss to our w.).

**כְּנִיָּא** II m. (dial. for כְּנָא, cmp. כְּנִיָּרָא *pitcher, pot*. [Pes. 111<sup>b</sup>, v. כְּנָא. — *Pl.* כְּנִיָּא. Pes. 30<sup>a</sup> מְכַרְתֵּי כ' sellers of earthen ware. Ib. אֲשׁוּי זְבִירֵי אֶפְנִיָּיִכוֹ (not דִּירֵי...; Ms. M. אֲשׁוּי זְבִירֵיכֶם) set a fair price on your pots. — Hull. 48<sup>b</sup> לֻנְגִּים עַל דְּקִירֵיכֶם כ' כ' lungs upon which there are pot-like excrescences. — [Ber. 40<sup>b</sup>, v. כְּנָא.]

**כְּנִיָּקָא** m. *Kandoka*, surname of one Minyomin. Hull. 49<sup>b</sup>. [Rashi: *dealer in pottery*, cmp. Syr. כְּנִיָּקָא, P. Sm. 1764; v. Fl. to Levy Talm. Dict. II, 452<sup>b</sup>.]

כְּנָה, v. כְּנִיָּא.

**כְּנָה** f. (v. כְּנָה II) 1) *base, stand*. Kel. VII, 6 אֵר כְּנָה he places the base of a stove between them; [oth. opin. he puts a *ruler* between, measuring a straight line.] — 2) *ruler* or *ruled material*. Ib. XII, 8, v. כְּנָה II.

כְּנִיָּא, *Pi.* כְּנָה, v. כְּנִיָּא.

**כְּנִיָּתָא** (v. כְּנִיָּא; cmp. Ezra IV, 9; 17) of the same class, *rank*. — *Pl.* כְּנִיָּתָא. Kerith. 3<sup>b</sup> הִנָּא יְהוּדִין בְּכִנְיָהּוֹן Ar. (ed. כְּנִיָּתָא, v. בִּינְיָהוֹן, אבִּינְיָהוֹן among their classes.

**כְּנִיָּתָהּ** (preced.) *K'navatha*, an adaptation of the name of a Babylonian festive time and fair. Y. Ab. Zar. I, 39<sup>c</sup> מְחֻרֵי וְכִנְיָהּ וְכִנְיָהּ; cmp. אֶתְנִיָּתָא.

כְּנִיָּא, v. כְּנִיָּא.

כְּנִיָּתָא, v. כְּנִיָּתָא.

**כְּנִיָּתָא** m. (כְּנִיָּא) a *(fire) stand, a portable brazier*, v. כְּנִיָּתָא. Bets. 21<sup>b</sup>; Sabb. 47<sup>a</sup>.

**כְּנִיָּתָא** (preced.) an adaptation of a *Babylonian festive season* and fair, v. כְּנִיָּתָהּ.

כְּנִיָּתָא, v. כְּנִיָּתָא.

**כְּנִיָּתָא, כְּנִיָּתָא** m. (כְּנִיָּא I) *crowd, assembly* (cmp. אֲחִירָא כ' (מְקוֹלָהּ). Targ. Y. Num. XXXIII, 25 (transl. מְקוֹלָהּ). — Sabb. 60<sup>b</sup> כִּי אֵיכָא there is a large gathering (in synagogues &c.). Ib. דְּאִיסוּרָא כִּי gathering on a day when labor is not permitted. R. Hash. 27<sup>a</sup> כִּי דִבְסָה הוּא all signals for assemblies were blown on silver horns. Yoma 51<sup>a</sup> כִּי דְאִיסוּרָא is offered by large crowds. Gitt. 11<sup>a</sup> כִּי דְאִיסוּרָא Ar. a. Rashi (ed. כְּנִיָּתָא *pl.*) popular assemblies of gentiles, opp. עֲרִכְאִי, v. עֲרִכְאִי. B. Kam. 113<sup>a</sup> כִּי כְּנִיָּתָהּ is your gathering (v. כְּנִיָּתָהּ) held for your individual benefit? (Var. v. כְּנִיָּתָא I). — *Pl.* כְּנִיָּתָא, v. supra.

**כְּנִיָּתָא, כְּנִיָּתָא** m. (b. h.; prob. fr. כִּי with נ inserted, v. כְּנִיָּתָא, cmp. חִיָּתָא *lute, cithern*. Arakh. 13<sup>b</sup> כִּי שֶׁל מְקֻדָּשׁ the *kinnor* of the Temple was seven-stringed. Ber. 3<sup>b</sup>; Y. ib. I, 2<sup>d</sup> כִּי הָיָה חֲלוּי וְכִי David had a lute suspended &c. Snh. 101<sup>a</sup> כִּי עֲשָׂאוּנִי בְּנִיךָ thy children made me (the Law) like an instrument upon which the scorners play; a. fr. — *Pl.* כְּנִיָּתָא, כְּנִיָּתָא, Arakh. II, 5. Shebu. 15<sup>b</sup>. Kinnim III, 6 כִּי מִעֵי לֵב its small bowels are used for strings for the cithern; Ab. Zar. 47<sup>a</sup> כִּי Ms. M. (ed. לפארוח). Pesik. R. s. 26; a. e.

**כְּנִיָּתָא, כְּנִיָּתָא** ch. same. Targ. Gen. IV, 21 (v. Berl. Targ. O. II, p. 3). Targ. Job XXX, 31 כְּנִיָּתָא (ed. Wil. כְּנִיָּתָא; a. fr. — *Pl.* כְּנִיָּתָא, כְּנִיָּתָא, (כְּנִיָּתָא). Targ. Y. Gen. XXXI, 27 (O. חִיָּתָא, v. Berl. l. c. p. 12). Targ. Is. XVI, 11 (ed. Lag. sing.); a. fr.

**כְּנִיָּתָא** m. (כְּנִיָּתָא) *sweeper*. — *Pl.* כְּנִיָּתָא. Hull. 60<sup>a</sup>, v. חִיָּתָא.

**כְּנִיָּתָא, כְּנִיָּתָא**, *Pi.* כְּנִיָּתָא (b. h., v. כְּנִיָּתָא I) 1) *to qualify, define; to surname, to nickname; to modify an expression, circumscribe; to compare*. B. Mets. 58<sup>b</sup> כִּי הִמְכִּינָה שֶׁם רֵעֵי כִי he who calls his neighbor by a nickname. Shebu. 36<sup>a</sup> כְּנִיָּתָא circumscribe (use the third person as euphemism). Sifrē Num. 84, a. fr. כִּי הִמְכִּינָה the Bible modifies the expression (to avoid anthropomorphism, e. g. Zech. II, 12 עֵינֵי עֵינֵי). Meg. IV, 9 כִּי הִמְכִּינָה בְּעִירֵיהֶם he who modifies (symbolizes) in translating the laws of incest (e. g. Lev. XVIII, 7, 'uncover not thy parents' weakness or disgrace'). Yalk. Num. 771, v. כְּנִיָּתָא; a. fr. Part. pass. כְּנִיָּתָא. Tanh. Ki Thissa 17 (ref. to מֹשֶׁה בְּאָדָם, Ps. LXVIII, 19) the name of Moses is here disguised by the substitute *Adam*. — [Yalk. Ps. 832 מְכִינָה, v. כְּנִיָּתָא.]

**כְּנִיָּתָא, כְּנִיָּתָא** ch. same. Targ. Y. Gen. IV, 26. — Shebu. 36<sup>a</sup> כִּי לֹא מְכִינָה we must not modify the (Biblical) expression (to avoid cacophemism). — [Bets. 33<sup>b</sup> מְכִינָה, read: כְּנִיָּתָא I.]

**כְּנִיָּתָא, כְּנִיָּתָא**, *Ithpe*, 1) *to be surnamed*. Targ. Is. I, 4. — 2) *to associate one's self* (v. כְּנִיָּתָא). Targ. Ez. XXIX, 7 כִּי בָּאֵתְנִיָּתָהּוֹן when they form an alliance with thee (h. text בְּרִפְשָׁם; Kimhi quotes a Var. באֲחֻזְתָּהּוֹן, v. כְּנִיָּתָא).

**כְּנִיָּתָא, כְּנִיָּתָא** m. *Kanya Parva*, name of an unclean bird. Hull. 62<sup>b</sup> כִּי פִּי אִסִּיר Ar. (ed. אִסִּיר פִּי אִסִּיר).

**פְּנִימָה** f. (denom. of פָּנָם; cmp. פְּלִמָּה *vermin, moth*. Sifré Deut. 40. Y. B. Kam. IX, beg. 6<sup>d</sup> חָכ' הַחֲרִיקִיבִי מִן הַחֵלֶב if the grain became ruined by moths, contrad. תּוֹלְעִים Makhsh. VI, 1; Tosef. ib. III, 1 חָכ' הַחֵלֶב in order to prevent the grain from getting mothly.—*Pl.* פְּנִימָה. Midr. Till. to Ps. XXIII 'עוֹשִׂין בָּהֶם פְּנִימָה (ed. Bub. but did they not get vermin?; Cant. R. to IV, 11 פְּנִימָה; (Yalk. Ps. 691 בִּלְאִיָּה; Deut. R. s. 7 מֵאֲבֹלָה)

**פְּנִימָה** v. פְּנִימָה.

**פְּנִימָה** f. (פָּנָם) 1) *gathering, assembly*. Meg. I, 1 מקדִּירִינִי read the M'gillah in advance on the gathering (market) day before Purim. Ib. 4<sup>b</sup>; a. e.—2) *entering*, opp. יִצְיָא. Y. Erub. V, 22<sup>c</sup>; Midd. I, 3, v. יִצְיָא.—B. Mets. 104<sup>a</sup> when they were being led to the wedding chamber. Keth. 12<sup>a</sup>. Ber. IV, 2 מ'מ' בְּנִימָהּ לְבַח' on his entering college (for teaching and judging). B. Mets. 83<sup>b</sup> the time consumed in going home, v. פֻּעַל; a. fr.—3) *keeping in, detention*. Yalk. Num. 782, v. מְצִיָּה.—[Y. Shebi. VII, beg. 37<sup>b</sup> כְּנִימָה, v. כְּנִימָה.—4) *recess, settle*. Men. 97<sup>b</sup>, interch. with כְּנִימָה a. כְּנִימָה.

**כְּנִימָה**, Targ. Prov. XXV, 23 some ed., read כְּנִימָה, v. פְּנִימָה.

**כְּנִישׁ** m. (כְּנִישׁ) *festive gathering*. Targ. O. Deut. XVI, 8. Targ. II Chr. VII, 9 (ח. עֲצֵרָה).

**כְּנִישׁ, כְּנִישָׁה, כְּנִישָׁה** f. (preced.) 1) *gathering; assembly*. Targ. O. Gen. I, 10 בֵּית כְּנִישָׁה מִיָּא (h. text (מקוה). Targ. Ex. XXXV, 1 (ed. Amst. 'כְּנִישׁ). Targ. Joel I, 14. Targ. Ps. XLVIII, 12 (some ed. *pl.*, h. text shall I call a meeting against him?; a. e.—2) or כ' כ' (בר) *synagogue, school-house*. Targ. Ez. XI, 16; a. fr.—Y. M. Kat. III, 81<sup>d</sup> bot. כ' קוֹמִי הֵרָא before a certain synagogue. Ber. 7<sup>b</sup>; a. fr.—*the Great Synagogue, Synagoga Magna*, v. כְּנִישָׁה. Targ. Cant. VI, 5; a. e.—*Pl.* כְּנִישָׁה, v. supra; כְּנִישָׁה חֲמִינִי Y. Kil. IX, 32<sup>b</sup> top they stopped the funeral procession eighteen times for mourning assemblies; Y. Keth. XII, 35<sup>a</sup> בניסן (corr. acc.).—[B. Mets. 21<sup>a</sup> דְּבִי דְּרִי Ar., v. מְכַנְשָׁה.]

**כְּנִישָׁה** v. כְּנִישָׁה.

**כְּנִישָׁה** (emp. a. כְּנִישָׁה) *to nest*.—Denom. כְּנִישָׁה.

*Pi.* כְּנִישָׁה *to form circles, to wind around*. Par. VII, 7 (על יד יד על יד) he who winds the rope (for drawing the bucket up) around his hand until a sufficient length is wound up; כְּנִישָׁה but if he winds it after he has finished drawing; Tosef. ib. VII (VI), 4 וחֲזָר וּבְנָא ed. Zuck. (Var. יִכִּי, read: as R. S. to Par. I. c.).—*Part. pass.* a) *wound around*. Makhsh. IV, 1 וְכ' בַּחֲבֵל שְׂדוּא מִכ' with the rope which is wound around the neck of the vessel.—2) *nested*. Gen. R. s. 37 כְּבִיצָה מִכ' shut up in the nest like an egg, i. e. selfish; Yalk. Ps. 832 מְכִינָה (corr. acc.).

**כְּנִישָׁה** (b. h.; v. כְּנִישָׁה) 1) *to collect, gather; to cover, shelter, bring home*. B. Kam. VI, 1 חֲבִינָם צָאן לְדִירִי he who takes

the flock into the stall; a. fr.—*משקה* כ' *to absorb* liquids through pores, opp. to *דוֹצִיָּא* to let liquids escape through pores. Nidd. 49<sup>a</sup> אִם פְּנִימָה וְכ' אִם יִבִּיא get a tub full of water and put the pot in, if it draws water &c. Kel. X, 8 (sub. נִקְוִינִי) if the vessels were so porous as to be called absorbers of liquids. Nidd. l. c. לִידֵּעַ.. כִּיצַד how do we examine to find out whether a vessel is porous to the extent of absorbing liquids? (v. supra); a. fr.—Esp. *to take a woman home, to consummate a marriage by conducting a woman to one's house, to wed*, v. אִירִוּסִין a. נִישָׁיָאִין. Keth. 3<sup>b</sup> פְּנִימָה וּמִסְכְּנָה and on the fourth day of the week he weds her. Ib. פְּנִימָה וְכ' לְכָנֹס and from the days of persecution.. the people adopted the custom to wed on the third day;.. but on the second day one must not marry. Y. Yeb. IV, 6<sup>b</sup> וְכ' פְּנִימָה וְכ' he took her to his home but did not touch her &c.; a. fr.—*Part. pass.* כְּנִישָׁה. Y. Sot. II, 18<sup>b</sup> top שׁוֹמְרֵת יָבָם וְכ' neither while waiting for the *yabam* nor after having been taken to his house.—2) (of a sore) [*to gather*,] *to grow smaller, to contract*, opp. פִּשּׁוּחַ. Neg. IV, 7; Tosef. ib. II, 6; Sifra Thazr., Neg., Par. 2, ch. II; a. e.—3) (archit.) *to recede, to form a settle or recess* in a wall. Midd. III, 1 אֲמָה וְכ' אֲמָה (the altar) rose one cubit and then receded one cubit; Men. 97<sup>b</sup>.—Y. Erub. VII, 24<sup>b</sup> bot. (of an inclined plane) אֲמָה עִלָּה it rises vertically one cubit, while the incline measures three cubits, v. מְיֻבָּשׁ.—*Part. pass.* כְּנִישָׁה, f. כְּנִישָׁה. Tosef. Erub. I, 10 מִחֲבִירֵי וְכ' a wall which is more receding on one side than on the other, either the inner wall being even &c.; Erub. 9<sup>b</sup>; 15<sup>a</sup>; (Y. ib. 19<sup>b</sup> top הַכֹּנֵס (כֹּחֵל) even if the reduction be ever so large.

*Nif.* כְּנִישָׁה 1) *to be brought in, to enter*, opp. יִצָּא; *to assemble, meet*. Erub. 65<sup>a</sup>, v. סוֹד. Ib. 15<sup>b</sup> וְיִצָּא כ' is easily passed in and out. Kel. IX, 7 ג' מִלָּא when a piece of the size... can be passed, כ' לָא when it cannot pass (exactly fitting in). Y. Erub. I, 18<sup>c</sup> bot. כ' לִיבְנִים it is not the habit of man to enter through one door and leave through another.—Hull. 3<sup>a</sup>, a. fr. superintending by going in and out. Sabb. 137<sup>b</sup> וְכ' as he (the child) has been entered into the covenant, so may he be introduced to the study of the Law &c. Snh. 101<sup>a</sup> כְּנִישָׁה חֲלָמִידִי וְכ' his pupils came together to visit him. Tosef. Ber. VII (VI), 19, a. e. אֶרֶם לְהִירֵי one must not enter the Temple mount &c.—Meg. I, 3 מְקוֹם שֶׁכְּנִישָׁין a place where the country people are in the habit of assembling on Mondays &c.; a. fr.—2) *to form a recess or settle*. Y. Erub. I, 19<sup>b</sup> top, v. supra.—3) *to be married*, v. supra. Y. Yeb. IV, 6<sup>b</sup> וְכ' be my wife and raise thy sister's children; Koh. R. to IX, 9; a. fr.

*Pi.* כְּנִישָׁה *to gather, collect*. Tosef. Ber. VII (VI), 24 כְּנִישָׁה בְּשַׁעַת הַמְּכַנְשָׁין... פָּנָם when people collect (learning), scatter, when they scatter (are indifferent), gather in (withdraw); v. בָּרַר; Ber. 63<sup>a</sup> הַמְּכַנְשִׁים (read: הַמְּכַנְּ, v. Rabb. D. S. a. l. note 9). Ex. R. s. 17, beg. שְׁפִינָאן מִעַל הָאָרֶץ which (waters) he gathered from upon the land. Deut. R. s. 3 אִתָּא בִּנְיָא she assembled her children; a. fr.—*Part. pass.* כְּנִישָׁה, f. כְּנִישָׁה; pl. מְכִינָסוֹת, מְכִינָסִין. Erub. 21<sup>a</sup> מ' מְכִינָסוֹת, opp. מִיָּם הַיָּם. Midr. Till. to Ps. LXX דְּרִי



the flock is gathered again. Neg. IV, 3 במ' when the hairs on the leprous spot are close together, opp. מפורר; a. fr.

*Hif.* *to bring in, to lay in, store up; to introduce, pass; to initiate.* Lev. R. s. 9 הִכְנִיסוּ לְבֵיתוֹ he invited him to his house. Ex. R. s. 20 אִם אֲנִי מְכַנְסֶנְךָ וְכ' if I lead them now into the land. Ib. ד' יִינֵנו וְכ' he stored his wine in the cellar. Men. 97<sup>a</sup> וְכַהן וְכַהן and passes a tube under it. Sabb. 118<sup>b</sup> ד' יָדוֹ וְכ' put his hand under his belt. Ib. מְכַנְסִי שָׁבָת who usher the Sabbath in (with prayer). Ib. 137<sup>b</sup> לְהַכְנִיסוֹ בְּבֵרֵחוֹ to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3<sup>a</sup> bot. הָרִי אֶחָם מִכְנִיסִין רֹאשִׁי וְכ' you want me to put my head between two great mountains. Mekh. B'shall., Shir., s. 6 מְכַנְסִים וְלֹא מוֹצִיא וְלֹא מוֹצִיא neither lets escape nor receives, v. נֹדֵד; a. fr.

*Hithpa.* *to assemble, meet, be reunited.* Taan. 27<sup>b</sup> מִתְכַּנְסִין לְבֵר' ל' meet at the synagogue. Gen. R. s. 39, a. e. אִם מִתְכַּנְסִין כָּל וְכ' if all human beings were to join for creating &c.; Cant. R. to I, 3 מִתְכַּנְסִין אֵין הַגְלִיּוֹת מִתְכַּנְסוֹת וְכ' the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מִתְכַּנְסִין וְיוֹצֵאִין; (Koh. R. to II, 12 מִתְכַּנְסִין) they go in and out.—2) *to gather, become closer* (v. supra). Neg. I, 6 הַתְּפִסָּה הַזֶּה הִתְכַּנְסָה the sore gathered.

**כָּנַס** ch. same, 1) *to gather, receive.* Targ. Ps. XLI, 7 Ms. (ed. כָּנָה, h. text קִבֵּץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כְּנִישׁ). Targ. Y. Gen. XVIII, 3 אֶיְכָנִס וְכ' I shall receive the passers-by.—V. כָּנַשׁ.—2) *to marry.* Y. Erub. III, 21<sup>b</sup> top וְיִמְכְנִסְךָ לַיּוֹם פֶּלֶן and to marry thee before such a date; Y. Gitt. VII, end, 49<sup>a</sup> וּמִתְכַּנְסִין (corr. acc.). Ib. וְלֹא מְכַנְסִין and I shall not have married thee. Y. Keth. I, beg. 24<sup>d</sup> אֵילֵין דְּכָנְסִין וְכ' those who marry widows; a. fr.—3) *to enter.* Y. Snh. VI, 23<sup>c</sup> bot. בֵּינָן דִּכ' when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. כָּנַס.]

*Pa.* *to gather, heap.* Targ. Ps. XXXIII, 7 Ms. (ed. כָּנַס *Af.*). Ib. CXLVII, 2 (Ms. *Pe.*).

*Ithpe.* *to be gathered, to assemble.* Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer אֶתְכַנְסִי). Targ. Ps. XLVII, 10 Ms. (ed. אֶתְכַנְסִי).

**כְּנָסָא**, Targ. Job XVI, 10 Ms., v. כְּנָסָא.

**כְּנָסָה**, v. כְּנָסָה end.

**כְּנִסְיָהּ** f. (preced. wds.) *gathering, union.* Ab. IV, 11 וְכ' every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end הַתְּכַנְסִיּוֹת הַלְלוֹת הַשָּׁמַיִם the latest gathering (for prayers); Yalk. ib. 840 כְּנִסְיָהּ; a. e.—[Num. R. s. 1 אֲנִי בֹיָה וְכ' read: אֶכְסִיָּא, v. Tanḥ. B'midb. 2.]—*Pl.* *כְּנִסְיָהּ*, v. next w.

**כְּנִסְתָּא** f. (preced.) 1) *gathering, storage.* Y. B. Bath. IV, 14<sup>c</sup> bot. שְׁלֵעֲצִים בֵּית הַב' a store-house for wood (=אוצר).—2) *assembly, community, congregation, esp. congregation of worshippers.* Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—*synagogue* (בֵּית הַב' abbrev.) *synagogue.* Ber. 6<sup>a</sup>. Meg. III, 1 (25<sup>b</sup>); a. fr.—Sot. VII, 7 דִּין הַב' the sexton of the synagogue within the Temple precincts; Succ. 51<sup>b</sup> of the synagogue of Alexandria, v. חֲזָן; a. fr.—(כ"י abbrev.) *the congregation of Israel, the*

*Ecclesia*, (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—הַגְדוּלָה-כ' (abbr. כד"ג) *the Great Assembly, Ecclesia or Synagoga Magna*, a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. הַג' אַנְשֵׁי כ' הַג' the men of the original Great Synagogue. Ib. 2 כד"ג שִׁירֵי הַג' the last members of the Great Synagogue.—*Pl.* *כְּנִסְיָהּ*, *כְּנִסְיָהּ*. Lam. R. introd. (R. Yitsh. 3) his fellow-members in the royal council; (Yalk. Is. 318 הַבְנֵי הַמֶּלֶךְ כ'—synagogues. Meg. 6<sup>a</sup>. Y. ib. III, beg. 73<sup>d</sup> אַרְבַּע ב' כ' וְכ' there were four hundred and eighty synagogues in Jerusalem, and each had a school &c. Hull. 51<sup>a</sup> מַפְטָר כ' janitor at meetings of scholars in college. Pes. 49<sup>b</sup> רֹאשֵׁי כ' chiefs of congregations or synagogues.

**כָּנַע** (b. h. כָּנַע) *to press, oppress.*—Part. pass. כָּנִיעַ, pl. כָּנִיעִין *depressed, mournful.* Y. Ter. XI, end, 48<sup>b</sup> רִאֲשֵׁינָן כָּנִיעִין because they are low-spirited.

*Ithpa.* *to lower one's self, be humble.* Targ. Y. Gen. XVI, 9 (h. text הִתְעַנֵּי). Targ. I Kings XXI, 29. Targ. Is. XLI, 11 (h. text יִכְנֹעוּ); a. fr.—Targ. Ez. XXIX, 7 בְּאַתְּכַנְעִיתָהוּן Var., v. כְּנִי ch.—Y. Taan. III, 66<sup>c</sup> bot. הִתְעַנֵּי הֵם הִתְעַנֵּי they humble themselves (in penitence).—Esp. *to bow to a superior, to salute.* Gen. R. s. 33 מִיָּדָה א' וְלֹא א' מִיָּדָה א' and he did not salute him. M. Kat. 16<sup>b</sup> מִקְמִירָה א' and she did not bow to him; a. e.

**כְּנַעָה**, Y. Ned. III, 37<sup>d</sup> bot., read: כְּנַעָה.

**כְּנַעָן** (b. h.) pr. n. *Canaan*, 1) son of Ham. Gen. R. s. 36 חָם חָטָא וְכ' Ham sinned and C. was cursed?; Tanḥ. Noah 15; a. e.—2) *the land of Canaan.* R. Hash. 3<sup>a</sup> מִלְכוּתוֹ (Sihon is named) C. from his kingdom; a. fr.

**כְּנַעְנָאָה** m. ch. = next w. Targ. O. Gen. XII, 6.—*Pl.* *כְּנַעְנָאָה*, *כְּנַעְנָאָה*. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

**כְּנַעְנִי** m. (b. h.) 1) *Canaanite.* Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) עֶבֶר עֶבְרִי a Canaanite slave is taken possession of &c.; a. fr.—*Pl.* *כְּנַעְנִי*. Tosef. B. Kam. IX, 10. Mekh. I. c. s. 3 כְּנַעְנִי שֶׁחֵל וְכ' as the Canaanite slaves go free. Sot. 35<sup>b</sup> שְׁבָח' ל' Canaanites outside of Palestine.—2) *Phœnician, merchant.* Sifrē Deut. 306; Yalk. ib. 942 (ref. to Deut. XXXII, 2) לִשְׁוֹן כ' it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.,' but 'break &c.' (עֲרוּהָ).

**כָּנַה** (b. h.) *to bend; to cover.* *Nif.* *to be covered, hidden.* Pesik. Zachor, p. 29<sup>a</sup>, a. e., v. כָּנָה.

**כָּנָה** I ch. same, *to press, crowd; to gather.* Targ. Ps. XLI, 7 (כָּנַס).—Taan. 23<sup>b</sup> גְּבִי הִרְדִּי מִיָּדָה let us go and crowd together (for prayer). Ab. Zar. 19<sup>b</sup> וְכָנָה וְכָנָה all the world crowded about him.—Part. pass. כָּנִיעַ, Snh. 29<sup>b</sup> וְכָנִיעַ וְכָנִיעַ if they (before whom he made the admission, v. אֲדִיָּהּ) were assembled (for some other business), opp. to אִידֵּהּ if he himself called them to a meeting.



**בְּנִשָּׂא** **בֵּר**, *f.* (preced.) *gathering, people*.—*Pl.* בְּנִשָּׂאן, *Gen. XVII, 16* (Y. בְּנִשָּׂאן m.; h. text בָּרִים).

**בְּנִשָּׂתָא**, *v.* בְּנִשָּׂתָא.

**בְּנִתָא** *f.* (בְּנִת) *winding, convolution, 1* (sub. רמעיָא) *ileum*, the third division of the small intestines. Hull. 48<sup>b</sup>; 113<sup>a</sup>, *v.* הָרִירָא. Gitt. 69<sup>a</sup> פְּנִירָא כ' the ileum of a first-born.—Yalk. Koh. 976 (counting ten stations of the digestive process) מְכִירָא עָבָה לְבִנְתָּא מְעִיא from the large winding. (jejunum) to the ileum (corresp. to סְנִי(א) דִּיבִי Lev. R. s. 3, a. Koh. R. to VII, 19). [Koh. R. l. c. כְּנָה מְעִיא some ed., read בְּנָה]—2) (emp. בְּרִדָּה, *wrapper* of loosely woven matting. Succ. 20<sup>b</sup> דְּפִירִי לִבְיָא Ar. (ed. לכִּי, Ms. M. לְבִי; *v.* Rabb. D.S.a.l. note) are fit for baling fruits. Keth. 105<sup>b</sup> דְּפִירִי כ' a bale of fruits, דְּגִלְדִּי of small fish.

**כְּנָתָא**, a word in a charm formula. Yoma 84<sup>a</sup> כ' כְּנָתָא (קְנָנִי קְנָנִי קְלִירִים Ms. M. קְנָנִי קְלִירִים).

**כָּס**, Num. R. s. 1 נָחָא כָּס, read אָכָסִיָא *v.* Tanh. B'midb. 2.—Sabb. 67<sup>a</sup>, *v.* פְּסִיכָא.

**כָּס**, *v.* כָּס. *a.* כָּס. *v.* כָּס.

**כָּס**, *v.* כָּס. *v.* כָּס.

**כָּס** I *to cover*, *v.* כָּס II.

**כָּס** II *to reprehend*, *v.* כָּס. *a.* כָּס.

**כָּס** I, **כָּס**, **כָּס** *m.* ch.=h. *cup, calyx*. Targ. Gen. XL, 11; *a.* fr.—Targ. I Kings VII, 26; *a.* fr.—Targ. II Sam. XII, 3 כָּסִיָּה ed. Lag. (oth. כָּסִיָּה).—Ber. 28<sup>a</sup>, *v.* בְּשִׁירָא. Ib. 51<sup>b</sup>, *v.* בְּרִיָּא. Y. Hag. II, 78<sup>a</sup> bot., *v.* בְּשִׁירָא. Ib. 51<sup>b</sup>, *v.* דִּקְרִיסָא וְכ' out of a cup of sharp-edged glass drink quickly (ere it cut your lip); [Y. Bets. II, 61<sup>c</sup> top כָּס; Y. Maas. Sh. V, 56<sup>c</sup> top כָּס, Meiri to Bets. 20<sup>b</sup> כָּס]; *a.* fr.—*Pl.* *Jer. XXXV, 5*.—Y. Nidd. II, end, 50<sup>b</sup> כְּסִיָּא (not אָה . . .) Tiberian glass cups (transparent). Pes. 110<sup>a</sup>; *a.* fr.—כָּסִיָּא = h. בֵּירָא (בֵּירָא כָּסִיָּא = h. בֵּירָא, *v.* בֵּירָא הכִּסִּיָּא Lev. R. s. 3; [Koh. R. to VII, 19 (of the human body) כָּסִיָּא, by mistake borrowed from Lev. R. l. c.; *v.* Yalk. Koh. 976].

**כָּס** II *m.* (כָּסִיָּא) 1) *fodder*, *v.* כָּסִיָּא II.—2) *hash*. כ' *hash*.—*Pl.* *Ab. Zar. 38<sup>a</sup> ed.*

**כָּס** *m.* (b. h.; *an adapt. and contr. of* בְּסִיָּא *bolsters, chair, throne*. Tosef. Bets. III, 11. Ib. 17 בְּסִיָּא ed. Zuck. (Var. בכָּסִיָּא) you must not be carried out on a sedan chair (on Holy Days); Bets. 25<sup>b</sup>. Ib. מַה אֲתִין בֵּירָא what is your opinion about carrying a person on a chair &c.—Kel. XXII, 3 שְׁלִפְנֵי קַדְיָא the bolster in front of the cathedra (a kind of footstool). Ib. 4, *v.* חָפְזִי; *a.* fr.—כְּסִיָּא the throne of Divine Majesty. Hag. 13<sup>a</sup>; *a.* fr.—כְּסִיָּא the throne of Divine judgment; *v.* חָפְזִי—mercy-seat. Lev. R. s. 29 וְכ' חָפְזִי I rise from the throne of judgment and seat myself on the throne of mercy; *a.* fr.—Euphem. בֵּירָא הַבְּכִיָּא Tam. I, 1 בֵּירָא הַבְּכִיָּא a chaste privy. Ber. 25<sup>a</sup>; *a.* fr.—*Pl.* בְּסִיָּא, *v.* בְּסִיָּא.

בְּסִיָּא; with suff. בְּסִיָּאִי. Ex. R. s. 31; *a.* fr.—Tosef. Kel. B. Mets. X, 6 חֲכִיסִיָּא שְׁבִימָה (not חֲכִי) the (stationary) seats in public courts. Pesik. R. s. 23-24 מִבְּסִיָּאֵיהֶם arose from their thrones.—[Zab. IV, 4 כְּסִיָּא, *v.* כְּסִיָּא.]

**כָּס**, **כָּס** *m.* (כָּס I) *mark, distinction; marked, appointed time*. Lev. R. s. 29; Pesik. Bahod., p. 153<sup>a</sup> (ref. to Ps. LXXXI, 4) וְכִי כָל הַחֲדָשִׁים אֵינָן חֲדָשִׁים אֲלָא בְּכ' 'on the New Moon', are all other new moons no New Moons (festive days)?; but (therefore is added) *bakkesé*, on the distinguished (month), *v.* כָּס I. [Pirké d'R. El. ch. VII, end, a. Bets. 16<sup>a</sup> our w. is taken in the sense of *cover*.]

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס** *m.* (denom. of כָּס) *an animal with a deformed hip*. Bekh. VI, 7 (40<sup>a</sup>) כָּס שְׁאֵתָא מִירְכֻתָּיָא גְבוּהָהּ (Talm. ed. גְבוּהָהּ, corr. acc.) a *kasul* is one whose one hip is higher than the other. Ib. 40<sup>a</sup> כָּס שְׁרָגְלוֹ אַחֵד וְכ' a *k.* is he whose one foot is seated in the loin and the other over the loin; Tosef. ib. IV, 10 אִיזְרָא פְסִיל (corr. acc.).

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס**, *v.* כָּס.

**כָּס** *f.* (b. h.; *cover, clothing*. B. Bath. 9<sup>a</sup> אִין כָּסִיָּא we must not investigate in the case of a poor man asking for clothes; Y. Peah VIII, 21<sup>a</sup>, *v.* דִּקְרִיסָא. Tam. I, 1 עֲצֻמָּן בְּכ' עֲצֻמָּן and covered themselves with their own (private) garments; *a.* fr.—[Y. Hag. II, end, 78<sup>c</sup> וְכ' read בְּפִיָּא, *v.* בְּפִיָּא.]

**כָּס**, *f.* ch. same. Targ. O. Ex. XXII, 8 כָּסִיָּא ed. Berl. (oth. ed. a. Y. כָּסִיָּא *m.*). Ib. 25; *a.* fr.

**כָּס** (b. h.; *emp.* כָּס) *to cut down, clear* (of thorns, bushes &c.); *to trim*. Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 כִּיסָא *Pi.*). Gen. R. s. 49 וְכ' like a



art foolish (ignorant), He will guard thy foot &c.—*Pl.* עשו עצמן כ' *K'sil*, the constellation *Orion* (v. Winer, Reallex. s. v. Nimrod). Ber. 58<sup>b</sup>.

**פֿסילא** ch. same, 1) *fool*.—*Pl.* פֿסיליא Targ. Ps. XLIX, 11 (Bxt. *sing.*). Ib. XCIV, 8 (some ed. פֿסילי). [In Targ. mostly סכלא.]—2) *Orion*. Targ. Am. V, 8 (v. נִיפֿלא).—Ber. 58<sup>b</sup> פֿסלא (Ms. M. פֿסלא, Ms. F. פֿרס).

**פֿסיסמא**, **פֿסוס'** (ξέστης, v. Sm. Ant. s. v.) *xestes, sextarius*, a dry and liquid measure (nearly a pint).—*Pl.* פֿסו, פֿסיסמא Gen. R. s. 4; Yalk. ib. 5. ['Rashi' reads פֿסוֹזִטֿראוֹר.]

**פֿסופא**, v. פֿספֿרא.

**פֿסופותא** f. = פֿיסופא B. Mets. 22<sup>a</sup> כ' משום כ' (Ms. M. מזחמה פֿסופא, v. Kidd. 52<sup>b</sup>).

**פֿסופתא**, v. פֿספֿתא.

**פֿסוקביא** פֿיסוי קביא=Tosef. Kel. B. Mets. II, 9 some ed. (ed. Zuck. קביא).

**פֿסורא**, Targ. Y. Ex. IX, 31, v. פֿסר II.

**פֿסותא** f. (פֿסר II) [*the covered, rare*,] 1) *coral*; 2) *coral-wood*. B. Bath. 80<sup>b</sup>, sq.; E. Hash. 23<sup>a</sup>, v. אֶלמוג; Yalk. Is. 314 סכסירא (corr. acc.). R. Hash. l. c. כ' רבי ארמאי מסכן כ' the light ships (v. בודני) of the Romans are employed for fishing corals. Ib. (describing the diving process).. וקטר ובב and flax ropes are tied to the coral plants &c. Keth. 98<sup>a</sup> כ' דרחמי Var. in Rashi (ed. כִּיסרִא) corals belonging to minor orphans.

\***פֿסותא** f. a phonetic rendition of קשיתא q. v. Gen. R. s. 79 (corr. vers. after Ar. s. v. קשיתא) (they heard one woman say to another) אשאלִי לִי פֿסיתאָרָךְ (for קשיתאָרָךְ, meaning to say (מרגליתִיךְ); (and furthermore) אפיק הִדא lead this *K'sitta* out to pasture (meaning to say (אִרְמָרָהּ); [Ar. reads 'קשית'.

**פֿספס**, **פֿספס** m. (transpos. of סכסך q. v.; cmp. פֿפֿפֿ), *pl.* פֿספס *leather thongs* for crosswise fastening (cmp. b. h. פֿפֿרָךְ a. עֵל (שִׁוּרָךְ). Sabb. 138<sup>b</sup> חגור בִּפְסָרִי Ar. (Ms. O. בִּפְסָרִי; ed. בִּכִּסְנָא, read: בִּכִּסְנָא; Ms. M. חגור בִּכִּסְנָא, read: חגור בִּכִּסְנָא; v. Rabb. D. S. a. l.) it is permitted to stretch the milk (or wine) bag by its thongs, v. גוד. Ib. 139<sup>b</sup> חגור בִּכִּסְנָא Ar. (ed. בִּכִּסְנָא) wrapt in a bed-curtain with the thongs attached.

**פֿספוס** m. (next w.) *rubbing*. Zeb. 94<sup>b</sup> ליה ליה כ' washing without rubbing is not called *kibbus*.

**פֿספס** (v. פֿסס) 1) *to rub, scour*. Nidd. IX, 7 וצריך כ' one must scour with these substances three times. Sabb. 141<sup>a</sup> מִבְּפֿסִי he may rub the mud off from the inside. Y. ib. VII, 10<sup>a</sup> bot. ובלבד שלא יכֿפֿס provided that he does not rub.—2) *to chew, gnaw*, v. פֿסס.

**פֿספס** ch. same, *to rub, to polish*. Sabb. 140<sup>a</sup> פֿספס, v. פֿספס. M. Kat. 10<sup>b</sup> קרמי לִבְפֿסִי to gloss fine clothes by rubbing with a substance. Zeb. 94<sup>b</sup> top אין שכשוכי לא שכשוכי (quot. in Sh'ilt. d'R. Aḥai s. 86; ed. . . .) cleansing by rinsing is permitted, by rubbing is forbidden. [Sabb. 147<sup>a</sup> כמרוז רמחוי כמרוז Ms. M. a. Ar., a gloss, interpreting בבלייתא].

**פֿספס**, v. פֿספ.

**פֿספסיות** m. pl. (v. preced.) *makers of confusion, of strife* (cmp. Is. XIX, 2), allegorical name of messengers from Sodom (Edom), v. פֿספס. Sabb. 67<sup>a</sup> Ms. M. (ed. כס כס, read: פֿספס).

**פֿספסיות**, a word in a charm formula (v. preced.). Sabb. 67<sup>a</sup> Ms. M. (missing in ed.).

**פֿסל** c. (b. h.; כסס, cmp. פֿסל 1) [*incision*,] *groin, loin*.—Bekh. 40<sup>a</sup>, v. פֿסול. Yalk. Gen. 133 (quot. fr. Midr. Vayisu) בכסא ימנית (corr. acc.) in the right loin.—*Pl.* כל שפסליו יוצאין:] Tosef. Bekh. IV, 10 [read:] פֿסליו, פֿסליו יש להם לזרע Ar. (ed. פֿסלם) and yet have fat on the groins (are careless).—Trnsf. 2) (cmp. טפש) *laziness, inactivity*; 3) *trust*; 4) *thought*. Yalk. Num. 742; Yalk. Ps. 819 quot. fr. Y'lamd. (v. Ar. s. v. כסל) מהשבתם וכ' *kislam* (Ps. LXXXVIII, 7) means their thought, as we read (Lev. III, 4, cmp. פֿלִידָה) 'that which is by the loins'; (oth. opin.) it means their inactivity, as it is said (Koh. IV, 5) &c.; (oth. opin.) בטהוין their trust as we read (Job XXXI, 24) &c.

**פֿסלא** I ch. same, 1) *ridge*. Ber. 6<sup>a</sup> (Ar. פֿסלי *pl.*), v. פֿסלי. —2) *loin*.—*Pl.* פֿסלין. Targ. Ps. XXXVIII, 8 פֿסלי (Regia פֿסלי).

**פֿסלא** II, v. פֿסליא.

**פֿסליו**, **פֿסליו** (b. h.; v. Schr. KAT<sup>2</sup>, p. 380) *Kislev*, the ninth month of the Jewish calendar, of thirty or twenty-nine days, beginning between the third of November and the first of December, and ending between the third of December and the second of January. Targ. Zech. VII, 1; a. e.—Sabb. 21<sup>b</sup>. Meg. Taan. ch. IX.

**פֿסמא**, v. פֿספ.

**פֿסן** (cmp. פֿסס) [*to scrape*, cmp. פֿסן II.] *to rebuke, chastise*. Targ. Y. Deut. XXI, 18; a. e., v. infra.

*Pa.* פֿסין same. Targ. Ps. XXXVIII, 2; a. fr.

*Af.* פֿסין same. Ib. XVII, 4. Ib. CXVIII, 18 מִפֿסִי (some ed. מִפֿסִי); a. fr.

**פֿסן**, **פֿסן**, **פֿסן** m. (preced.; cmp. פֿסן I) *mud, mire* (from its white and glistening surface). Targ. Ps. XL, 3 ed. Lag. (ed. סין, סין; Regia פֿסן). Targ. Job VIII, 11 כִּיסָא ed. Lag. (ed. כִּיסָא). Ib. XLI, 22 פֿסן Ms. (ed. פֿסן, פֿסן, v. פֿסן).

**פֿסנין**, **פֿסנין**, v. פֿסנין.

**פָּסַס** 1) *to cut, grind, chew, nibble*. Tosef. Ber. IV, 6 he who chews wheat grains; Ber. 37<sup>a</sup>; a. fr. —Num. R. s. 11 (ref. to אש אכלת, Ex. XXIV, 17) ... שבע seven partitions (strata) of fire were eating into one another; Pesik. Hahod. p. 45<sup>a</sup>; Pesik. R. s. 15 בוססור (corr. acc.); v. פָּסַס.—2) (b. h.) *to make incisions, to mark, count*. Mekh. Bo. s. 3; Pes. 61<sup>a</sup>; Y. ib. V, 32<sup>a</sup> bot., v. פָּסַס.

*Pilp.* פָּסַס *to chew* &c. Tanh. Vayigg. 3 בשיניו פָּסַס cut (the bronze peas) with his teeth.—V. פָּסַס II.

*Nithpa.* נִתְפַּסֵּס *to be gnawed at* (by fire), *be charred*. Y. Bets. IV, 62<sup>c</sup> bot. פָּסַס שלא תִּפְסַס (prob. to be read (החב) that it (the log) may not catch fire.

**פָּסַס** ch. same, 1) *to cut, chew*. Yoma 81<sup>b</sup>; Ber. 36<sup>b</sup> if one chewed pepper on the Day of Atonement. Meg. 7<sup>b</sup> בעאי למיכס I should have liked to chew the plate after it; Yalk. Esth. 1059 דאיִכְסִיָּה (not דאיִב' (—2) [*to cut or scratch off, peel, diminish*, (v. P. Sm. 1777),] *to rebuke, chastise* (v. פָּסַס). Targ. Prov. IX, 8 תבוס (ed. Lag. תבוס Af.).

*Af.* פָּסַס *to give to chew*. Keth. 77<sup>a</sup> פָּסַס 1) תבוס, אפס give El. barley to chew (as to an animal, i. e. he is an ignoramus). Ib. על דא אכסורא וב' on account of this (opinion), they gave El. barley to eat in Babylonia.—2) *to rebuke, chastise*. Targ. Prov. I. c., v. supra. Ib. XXVIII, 23.

**פָּסַף** (b. h.) *to peel, whiten* (cmp. פָּסַף). —Part. pass. פָּסַף, pl. פָּסַפִּים *bright*. Sifr. Deut. 13 דִּישְׁפִּים distinguished (of position), bright of intellect; ib. Num. 92 ובסופים.

*Hif.* פָּסַף 1) *to grow pale, fade, wither*. Pes. III, 5 (expl. פָּסַף) כל שפָּסַף פניו כאדם וב' a dough the surface of which becomes pale and wrinkled, like (the sight of) a man whose hair (שער) stands up from fright. Nidd. 47<sup>a</sup> משפָּסַף ראשו וב' when the centre of the oblate portion of the breast begins to be wrinkled; Tosef. ib. VI, 4 משפָּסַף (Nif.). Sabb. 34<sup>b</sup> דה דהחורון when the lower horizon becomes pale (is no longer red); Y. Ber. I, 2<sup>b</sup> bot.—Pes. 39<sup>a</sup> פָּסַף the leaves look faded (and curled); a. e.—2) *to deteriorate, fall in value*, opp. דשבריו (cmp. פָּסַף). Arakh. 30<sup>a</sup> וד' ועמד על מנה and fell until it was worth only one Manah. Keth. 80<sup>b</sup> תפסא שמי the soil may deteriorate (through neglect); a. e.—3) *to put to shame; to frighten, to alarm*. Ex. R. s. 35 (play on פָּסַף, I Chr. XXIX, 4) שריה it alarmed all gold-workers (emptying their shops); Cant. R. to III, 10; Y. Yoma IV, 41<sup>d</sup> top spread alarm among all the shops of &c. בעד וב'.

*Nif.* פָּסַף *to grow pale* &c., v. supra.

**פָּסִיָּה** I, **פָּסִיָּה** ch. same, *to feel ashamed, frightened*. Targ. Y. Num. XII, 14 (h. text פָּסִיָּה); a. e. —Arakh. 16<sup>b</sup> דליבסוק זריעה וב' that the seed of Rab should be put to shame through me. Taan. 22<sup>a</sup> מילתא להו וב' Ms. M. 2 a. Rashi (Ms. M. 1 only וספא להו ed. Ithpe.) and the gentlemen (you) felt abashed to tell us; a. fr.—[Targ. Ps. XLI, 7 יכנה some ed., read: פָּסִיָּה, v. פָּסִיָּה I.]

*Pa.* פָּסִיָּה *to frighten; to put to shame*. Targ. Ps. XLIV, 10; a. fr.—Kidd. 81<sup>a</sup> פָּסִיָּהִין thou didst

frighten us (by a false alarm). Hag. 5<sup>a</sup> וספתיא and thou didst put him to shame; Koh. R. end ובספתיא Sabb. 3<sup>b</sup> 'ספתיא לא ... כספתיא וב' for if he were not a great man, thou mightst have put him to shame, for he might have given thee an inappropriate reply. Hor. 13<sup>b</sup> לי Ms. M. (ed. כספתיא, corr. פָּסִיָּהִין) you might have put me to shame; a. e.—2) *to reduce in value, to cause deterioration*. Keth. 104<sup>b</sup> מְפַסֵּי (or מְפַסֵּי) they (the heirs) will neglect it (instead of improving).—[3] *to feel ashamed*. Targ. Ps. LXXIV, 21 מְפַסֵּי (prob. to be read: מְפַסֵּי or מְפַסֵּי, part. pass.).]

*Ithpa.* אִתְפַּסֵּי, אִתְפַּסֵּי, אִתְפַּסֵּי *to be made pale, to be frightened, to be put to shame*. Targ. Job VI, 20; a. e.—Kidd. I. c. ולא ריכספו מיני וב' it is better that you of the house of Amram be frightened through me in this world, than that you should be ashamed of me (as a sinner) in the world to come. B. Bath. 111<sup>a</sup>; Ab. Zar. 36<sup>a</sup> איב' he felt alarmed. Taan. 25<sup>a</sup> אִתְפַּסֵּי (missing in Ms. M.) she felt abashed and went &c.; a. fr.

**פָּסִיָּה** m. (b. h.; preced. wds.) *silver*; (sub. מעד) *a silver piece, M'ah* (one sixth of a Denar, v. Zuckerm. Jüd. Münz. p. 15; p. 33, note 203); in gen. *money, value*. Kidd. I, 1 בכ' by (handing to her) an object of value. Yeb. 63<sup>b</sup> שמועתיא whose livelihood depends on his money (a money-lender). Shebu. VI, 1 כ' הבענה שרי the claim must amount to no less than two M'ah. Tosef. Keth. XIII (XII), 3 בבל כ' the Babylonian silver standard; כ' א' the Palestinian &c. Ib. צורי זה ירושלמי. wherever the Torah speaks of *Kesef* (as fines), it must be paid according to the Tyrian standard ... that is the Jerusalem *kesef* (eight times the provincial *kesef* (v. Zuckerm. I. c.); a. v. fr.—*Pl.* B. Mets. 42<sup>a</sup>; Pes. 31<sup>b</sup> coins given in trust are not duly guarded unless they are buried in the ground. Y. Yoma IV, beg. 41<sup>b</sup> ובכ' by three methods was the land of Israel divided, by lots, by the Urim and Tummim, and according to the value of property; a. e.

**פָּסִיָּה** I ch. same. Targ. Gen. XX, 16. Ib. XLIV, 8; a. fr.—Y. Kidd. I, 58<sup>d</sup> יִקְרִיא Y. Bicc. III, 65<sup>d</sup> top appointed to office for money. B. Kam. 87<sup>a</sup> אפוחה Ms. M. he lessened her value; a. fr.—*Pl.* פָּסִיָּה Targ. Gen. XLII, 25; 35.—Y. Bicc. I. c. לא בכ' was it not through gifts of money that he was appointed?

**פָּסִיָּה** II (in Nabatean dialect)=פָּסִיָּה. Y. Ned. I, 37<sup>a</sup> a. e., v. פָּסִיָּה II.

**פָּסִיָּה** or **פָּסִיָּה** m. (denom. of פָּסִיָּה) *silver-smith*.—*Pl.* פָּסִיָּה, פָּסִיָּה. Succ. 51<sup>b</sup>. Cant. R. to V, 5.

**פָּסִיָּה** (b. h.) pr. n. pl. *Casifia*. Lev. R. s. 5 (ref. to ארץ רחבת ידים, Is. XXII, 18) זי כ' (some ed. כספא, v. Rashi to Is. I. c.) that means the exile to C.

**פָּסִיָּה**, **פָּסִיָּה** f. (denom. of פָּסִיָּה) *money-chest*. B. Kam. 62<sup>a</sup>. Hull. 133<sup>b</sup>.

כספתיאס, v. כספתיאס.



**כָּעַר** ch. same; *Pa.* כָּעַר, part. pass. מְכַעֵר, f. מְכַעֵרָא *repulsive, ugly*. Nah. III, 6 (h. text כְּרִיא).—Keth. 60<sup>b</sup> bot. (אֹכְמִי) ugly children (differ. from מְכַעֵרִי).

**כָּעַת**, v. כָּעַתָּה.

**כ"ה** *Kaf*, the eleventh letter of the Alphabet. Lev. R. s. 19, v. בִּרְיָא; a. e.—*Pl.* כָּפִין. Sabb. 103<sup>b</sup>, v. בִּרְיָא.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה** c. (b. h.; כָּפָה) [*something arched, hollow*,] 1) *palm of the hand, hand*.—*Du.* כָּפָה. Y. Ber. I, 3<sup>c</sup> bot., v. הִנֵּה. Naz. 46<sup>b</sup>, v. כָּנָה; a. fr.—כָּנָה *to raise the hands, to pronounce the priestly benediction*. Ber. V, 4 אַחַר כָּפָה, the larger portion of one sole; a. fr.—2) *sole of the foot*. *Du.* as ab. Hull. 70<sup>b</sup> כָּנָה animals walking on soles (having no split hoofs, Lev. XI, 27).—*Transf.* *glove; sole of the shoe*. Kel. XXVI, 3 קוֹצִים (כָּנָה) the thorn-pickers' glove. Tosef. ib. B. Bath. IV, 5 כָּנָה אַחַר, the larger portion of one sole; a. fr.—3) *the crest (fleshy elevation) over the genitals*. Tosef. Nidd. VI, 4, sq. כָּנָה אַחַר הַכֶּהֱנָה (Var. כָּנָה אַחַר הַכֶּהֱנָה) when the crest (of the girl) begins to flatten; Y. Yeb. I, 2<sup>d</sup> bot. כָּנָה אַחַר הַכֶּהֱנָה; Y. Snh. VIII, beg. 26<sup>a</sup> כָּנָה (of a male); Nidd. 47<sup>a</sup>, sq. כָּנָה נִרְמָעַךְ הַכֶּהֱנָה the crest grows lower. Ib. 52<sup>b</sup> כָּנָה אַחַר הַכֶּהֱנָה one hair on the crest; a. e.—4) *pan, censer*. Tam. V, 4 (containing the כָּנָה). Ib. VII, 2 כָּנָה וְכִסְיָהּ the censer and its lid; a. fr.—*Pl.* כָּפָה. Num. R. s. 14; a. e.—5) *spoon, mason's trowel &c.* Kel. XIII, 2; 4; a. fr. Sabb. VIII, 5 כָּנָה, expl. ib. 80<sup>b</sup> כָּנָה כִּי שֶׁל הַמִּשְׁחָה the plasterers' trowel.—*Pl.* כָּפִין. Midd. III, 4 כָּנָה אַחַר הַכֶּהֱנָה (כָּפִין) iron trowels.—6) (with, or without כָּפִין) *scale of the balance*. Ab. II, 8. Pesik. Ahāré, p. 187<sup>a</sup> כָּנָה אַחַר הַכֶּהֱנָה and the Lord bends (the balance) towards the scale of merits. Ab. I, 6, v. כָּנָה; a. fr.—*Du.* כָּפִין. Tosef. Kel. B. Mets. II, 5 (ed. Zuck. כָּפִין, read: כָּפִין).—7) *shore, banks* (v. כָּפִין). Num. R. s. 13, v. כָּנָה.—*Pl.* כָּפִין, constr. כָּפִי. Lam. R. introd. (R. Hān. 3) (transl. הַיָּם הַמִּלַּח, II Chr. XXV, 11) כָּנָה the salt shores.

**כָּפָה** I ch. same, 1) *palm, hand*. Targ. Y. Gen. III, 19.—*Pl.* כָּפִין. Targ. Ps. XCVIII, 8 (v., however, Num. R. s. 13, s. v. כָּנָה).—2) *border, shore*, v. כָּפִין.—3) *bundle, sheaf*. Snh. 26<sup>b</sup> bot. כָּנָה אַחַר הַכֶּהֱנָה (v. Rabb. D. S. a. l. note 6, Var. in Ar. כָּנָה אַחַר הַכֶּהֱנָה, ed. כָּנָה אַחַר הַכֶּהֱנָה) one stole a sheaf.—*Pl.* כָּפִין. Y. Sabb. III, 5<sup>d</sup> bot. כָּנָה אַחַר הַכֶּהֱנָה to bring three bunches (of twigs) and put dishes upon them. Gitt. 86<sup>b</sup> כָּנָה כִּיפִי, v. כָּנָה. Pes. 40<sup>a</sup>, v. כָּנָה. Ned. 48<sup>b</sup> כָּנָה כִּיפִי flax bunches, v. כָּנָה; a. e.—Ib. bot. כָּנָה כִּיפִי, v. כָּנָה. —4) *top branch of palm trees* (v. כָּנָה).—*Pl.* כָּפִי. Succ. 32<sup>a</sup> כָּנָה אַחַר הַכֶּהֱנָה perhaps *kappoth* (Lev. XXIII, 40) means two tops of palm trees?—5) *pan, spoon &c.* Pes. 28<sup>a</sup>, v. כָּנָה I. Sabb. 142<sup>b</sup> (Ms. M. כָּנָה) placed a ladle on a pile of sheaves. Hull. 54<sup>a</sup> כָּנָה מֵאֵי כָּנָה what *kappa* do you mean?—*pan*

of the fore foot (shoulder), כָּנָה דְּמִדָּה *scull*.—6) *shoulder* (also of human beings). B. Bath. 96<sup>b</sup> top אֶבֶן Ms. M. a. Ar. (ed. אֶבֶן); Sot. 34<sup>a</sup> bot. אֶבֶן Ar. (ed. אֶבֶן); Taan. 23<sup>b</sup> אֶבֶן אַחַר הַכֶּהֱנָה Ar. (ed. אֶבֶן), v. אֶבֶן. —Sot. 6<sup>b</sup> . . . אֶבֶן אַחַר הַכֶּהֱנָה Ar. (ed. אֶבֶן) do the young priests (that guard the woman) suspend her by her shoulder (Rashi: by her cap), i. e. can they watch all her movements?

**כָּפָה** II (*Kappa*) the Greek letter *Kappa*, as a numeral (*x*) *twenty*. Lam. R. to I, 1 רַבְרִי (נשׁ), v. רַבְרִי.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ, h. a. ch.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ, a. כָּפָהּ.

**כָּפָה** *folding doors*, v. כָּפָהּ, a. כָּפָהּ.

**כָּפָה**, v. כָּפָהּ.

**כָּפָה** m. (b. h. כָּפָה; כָּפָה) *redemption, atonement*; mostly *pl.* כָּפָה, כָּפָה. Meil. II, 1 כָּפָה אֶת הַכֶּהֱנָה one wanting the ceremony of atonement for full restoration to cleanness; a. fr.—כָּפָה, mostly יוֹם הַכִּפּוּרִים (abbr. יוֹם הַכִּפּוּרִים) *Day of Atonement*, the tenth day of Tishri. Yoma 85<sup>b</sup> כָּפָה יוֹם הַכִּפּוּרִים ed. (Ms. M. כָּפָה יוֹם הַכִּפּוּרִים). Y. Shebu. I, 32<sup>d</sup> bot. כָּפָה יוֹם הַכִּפּוּרִים a. fr. Zeb. V, 1. Yoma I, 1. Ib. 4 עֶרֶב יוֹם הַכִּפּוּרִים on the eve of the Day of Atonement (the ninth of Tishri). Ib. VIII, 9 כָּפָה יוֹם הַכִּפּוּרִים if one says, I will sin, and repent, the Day of At. will bring him no atonement. Y. ib. VII, 45<sup>b</sup> bot., v. אֶפְשָׁה; a. fr.—Sifrē Num. 24 כָּפָה יוֹם הַכִּפּוּרִים (יִדְּכָה) the institution of the Day of Atonement being a strict one &c.—*Yom hak-Kippurim*, name of a treatise of the Tosefta, v. יוֹמָה.

**כָּפָה** ch. same. Targ. Hos. III, 2.—Targ. Y. II Lev. XXIII, 29 כָּפָה צִיּוֹן כָּפָה יוֹם הַכִּפּוּרִים. —*Pl.* כָּפָה יוֹם הַכִּפּוּרִים, v. כָּפָה יוֹם הַכִּפּוּרִים. —Targ. Ex. XXIX, 36; a. fr.—כָּפָה יוֹם הַכִּפּוּרִים, v. כָּפָה יוֹם הַכִּפּוּרִים. —Targ. Lev. XXIII, 27; a. fr.—Yoma 20<sup>a</sup>; a. fr.—Keth. 67<sup>b</sup> כָּפָה יוֹם הַכִּפּוּרִים, v. preced.

**כָּפָה** I m. (b. h.; כָּפָה) [*crust*,] *hoar-frost*, emp. גָּלִיד. Ohol. VIII, 5; Tosef. ib. XIV, 6. Mikv. VII, 1.

**כָּפָה** II m. (b. h.; v. preced.) (prob.) *plated vessel*. —*Pl.* כָּפָה, constr. כָּפָה. Zeb. 25<sup>a</sup>; 93<sup>b</sup>; Men. 7<sup>b</sup> (ref. to Ezra I, 10, etymol. fr. כָּפָה *to wipe off*).

**כָּפָה**, v. כָּפָהּ ch.

**כָּפָה** I ch.=h. כָּפָה I. Targ. Y. II Ex. XVI, 14.

**כָּפָה** II ch.=h. כָּפָה II. Targ. I Chr. XXVIII, 17.—*Pl.* constr. כָּפָה. Ib.



**בְּפוֹרָא** III ch.=h. בּוֹפֶר I, *cyprus flower*.—*Pl.* בְּפוֹרִין. Targ. Cant. IV, 13.

**בְּפוֹרִי** m. pl. (v. בְּפוֹרָא) *atonement*; ב' בירה *the place of atonement*, v. next w.—Targ. Lev. XVI, 2 (some ed. O. בְּפוֹרָא). Targ. I Chr. XXVIII, 11 (h. text הכפרה (בירת הכפרה)). Targ. I Kings VI, 5 (h. text רביר); a. e.

**בְּפוֹרֶת, בְּפוֹרָת** f. (b. h.; v. preced.) [*cover*; in symbolical language *place of atonement*,] 1) *cover of the Holy Ark*. Sifra Vayikra, N'dabah, Par. 1, ch. II. Men. 27<sup>b</sup> אל' up to the very front of the *kapporeth*, contrad. to מביח לב' the room occupied by the *k.*, Holy of Holies. Ib. during the Second Temple when ark and cover no longer existed. Yoma 55<sup>a</sup>; a. e.—2) *the innermost of the Temple, the Holy of Holies* (מקדש הקדש) Shek. VI, 5; Tosef. ib. III, 1 דוב לב' (inscription on one of the offering boxes) 'Gold for the *k.*,' expl. ib. 6 ציפוי לבירה קד'ק ... ציפוי of these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 אפי' לאחורי ביה הב' we dare not use it for gold foils even for the back wall of &c.; [Ar.: *plating for the Temple roof*; comment. בַּפ' (collect. noun) *vessels*, v. בְּפוֹר II.]

**(בְּפוֹרָתא, בַּפ', בַּפ', בַּפ')** *בְּפוֹרָתא* ch. same. Targ. Ex. XXV, 17; a. fr.—כ' בירה v. בְּפוֹרִי.

**בְּפוֹשָׁת** v. בְּפוֹשֵׁת.

**בְּפוֹת** m. 1) part. pass. of בַּפֵּת.—2) *bandage*.—*Pl.* בְּפוֹתֵינוּ חֻקִּים וכו' Pesik. R. s. 31 our bandages were as strong as iron.—[בְּפוֹתִין, Tosef. Kel. B. Kam. VII, 7, v. קבוא.]

**בְּפוֹתָא** f. (בַּפֵּת, cmp. בְּפוֹת I, *ball, excrement*. B. Bath. 73<sup>b</sup> רבא אפי' כ' וכו' Ar. (ed. כופתא Ms. H. 98<sup>b</sup> רמי רבא D. S. a. l. note 2; Rashi to Snh. 98<sup>b</sup> כופתא) it cast a ball of excrement with which it obstructed the Jordan; Zeb. 113<sup>b</sup> בַּבָּא (Ms. M. קלא, v. Rabb. D. S. a. l. note). Sabb. 110<sup>b</sup>.—[Snh. 98<sup>b</sup>, v. בְּפוֹתָא; Rashi: *excrement*.—Ib. 110<sup>a</sup> כופתא ed., Ms. M. כפורתא, Ar. מלפפונא].

**בַּפֵּת** v. בְּפוֹת.

**בַּפֵּח** v. בְּפוֹת.

**בַּפֵּת, בַּפֵּת, בַּפֵּת** (b. h.; v. בַּפֵּת) 1) *to bend over, invert, turn upside down*. Tam. V, 5 דיה בּוֹפֶה עליהן וכו' he inverts a large vessel and puts it over them (the coals). Ib. בּוֹפֶין אותה וכו' they invert it over &c. Pesik. Ekhah, p. 123<sup>a</sup> סיח את המנורה ויהב לה דורן the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants out-bidding each other in bribery); Y. Yoma I, 38<sup>c</sup> bot.; Lev. R. s. 21; Pesik. Ahārē, p. 177<sup>a</sup>.—Esp. את המיטה *to upset the couch, to place the mattresses on or near the floor*, as a sign of mourning, opp. to יָקָה M. Kat. 15<sup>b</sup> top [euphemistic version, read with Ms. M.:] בכם ובעינוחיהם

... I (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top מיטהד' Ib. כבר קפינום we have already lowered them (the couches); Y. Ber. III, 5<sup>d</sup> bot. כפיטם (corr. acc.). Keth. 4<sup>b</sup> בּוֹפֶה מיטתו he lowers his couch (when his wife is in mourning); בּוֹפֶה מיטתה she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. בְּפוֹי, f. בְּפוֹיָה, pl. בְּפוֹיִו, Tosef. Ohol. XII, 2 פיה כ' על פיה a dry measure turned upside down. Lam. R. introd. (R. Hān. 3) (play on המלה בַּפֵּה, v. כפי המלה) those upset by war. Y. Ber. III, 6<sup>a</sup> top כ' מטה a lowered couch; a. fr.—Esp. *one on whom kindness is upset, ungrateful, unappreciative*. Ab. Zar. 5<sup>a</sup> כפי' מורה בני וכו' you ungrateful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force*. Keth. V, 5 בּוֹפֶה לעשות וכו' he may compel her to work in wool. Yeb. 106<sup>a</sup>, a. fr. כ' אורו עד וכו' the court uses means of coercion, until he says 'I will', opp. to ללויה ב' we force a host to escort (protect) his guest on parting. B. Bath. 12<sup>b</sup> זי כגון וכו' in such a case we apply force on the ground of the law of equity (v. כר'ס). Y. Peah I, 15<sup>d</sup>; Y. Kidd. I, 61<sup>e</sup> top וכוֹפֶין do we compel (a son to support his father)? Ib. כּוֹפֶין את הבן we do compel &c.—R. Hash. 28<sup>a</sup> בַּפֵּא' וכו' if somebody forced him, and he ate Matsah (on the first Passover night). Ib. כ' שד' a demon possessed him. Ib. כְּפִאוֹהַּ פְּרִסִּים Persians (gentiles) forced him; a. fr.—[Snh. 70<sup>b</sup> כפארו v. בַּפֵּת, V. כ' I a. בַּפֵּת.

*Nif.* בַּפֵּת 1) *to be inverted, upset; to be forced*. Y. M. Kat. I. c. ויִכְפֶּה חסרסר let the agent (of sin, the evil inclination) be overpowered (by mourning ceremonies); Y. Ber. I. c. כפה ויכ' (corr. acc.). Ib. 5<sup>d</sup> bot.; Y. M. Kat. I. c. need not be upturned, v. בַּפֵּת; a. fr.—2) *to be overtaken by a demon, esp. to be epileptic*. Lev. R. s. 26 שְׁנֵכְפִי an Israelite and a priest that were afflicted &c.—Pes. 112<sup>b</sup> בַּפֵּת ריטק אורו ריטק epileptic children; Keth. 60<sup>b</sup> (Chald. form) בְּנֵי בַּפֵּי she is subject to epileptic attacks; B. Mets. 80<sup>a</sup>. Yeb. 64<sup>b</sup> a family subject to epilepsy.

**בַּפֵּת, בַּפֵּת** ch. same, 1) *to bend, upturn, invert*. Gitt. 68<sup>b</sup> top כפא לקומתיה מיניה he bent his body away from it (the wall of the hut). Y. Hag. II, 77<sup>d</sup> bot. ויבּוֹנִין על and they inverted the pots and put them over their heads; a. e.—2) *to force*. Targ. Esth. I, 22.—Y. Gitt. I, 43<sup>b</sup> דורן ויהב לה דורן the court compelled him to give her another letter of divorce. Snh. 107<sup>a</sup>, v. כ' I ch. B. Bath. 8<sup>b</sup> רבא בַּפֵּת וכו' Ms. M. (ed. אַפֵּת R. N. Kidd. 45<sup>b</sup> וכו' she forced him, until &c.

*Af.* אַפֵּי same. B. Bath. 4<sup>a</sup>, v. כ' I ch. Ber. 56<sup>a</sup> ואַפֵּה (Beth Nathan) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

*Itkpe.* אִיחְפֵּן *to be upset*. Y. Ab. Zar. III, 42<sup>c</sup> top אִיחְפֵּי אִיחְפֵּי.

**בְּפוֹתָא** v. בְּפוֹתָא.



מקום (B. Kam. 92<sup>a</sup> בשמות שהתקבלו בשמות Succ. III, 11... מקום where it is customary to recite twice (each verse of Ps. CXVIII, 21—29), let one do so. Tosef. Pes. X, 9 רבי רבי היה כופל בה דברים Rabbi used to repeat certain words (in singing the Hallel); Pes. 119<sup>b</sup>; Succ. 39<sup>a</sup> מוסיף adds (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75<sup>b</sup>) כופל אחד וכ' (Bab. ed. קיפל) he folds it twice over and breaks it (into four parts). Ned. 61<sup>b</sup> רכפלי v. קפסל. Gitt. 62<sup>a</sup> כ' שלום וכ' we must double the greeting (say twice *shalom*) &c. B. Mets. 104<sup>b</sup> where it is customary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr.—Part. pass. קפסל, f. קפסל; pl. קפסלים, Kel. XXVII, 5 נמדד כ' is measured as it is doubled (folded). Ib. 6.—Ohol. XI, 3 כ' Var. in R. S. a. l. (ed. ק') folded up one above the other. Ned. 66<sup>b</sup> כ' חן her ears are bent over (deformed).—Treat. Sof'rim II, 11 letters which have two forms (מנצפך); a. fr.—חנאי, v. חנאי.

*Nif.* כפלי לו שניו *to be doubled*. Y. Kil. IX, 32<sup>c</sup> top his years of life were doubled to him. Gen. R. s. 30, beg.; Tanh. Sh'moth 18, a. e. שני שמו כל מי ששמו appears twice in immediate succession (as Noah Noah, Gen. VI, 9); a. fr.

*Hif.* קפסל *to double, fold up*. Ned. 61<sup>b</sup>, sq., v. קפסל. *Hof.* קפסל *to be doubled, bent*. Ib., v. קפסל. M. Kat. 25<sup>b</sup> (in a poetic eulogy) קפסל... הוקפסל לראות וכ' pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92<sup>a</sup>, v. supra.—Part. pass. מוקפסל (*Pu.* מוכפסל) *doubly guarded, surrounded*. Yalk. Lev. 557 מוכפסל (the tongue) is guarded by several folding doors (teeth, lips). *Pi.* קיפל *to fold*. Sifra l. c.; Men. l. c. קיפל לא היה מקפסל Sifra l. c.; Men. l. c. קיפל לא היה מקפסל (in four parts, v. supra).

כפסל ch. same. Part. pass. כפסל *double*. Targ. Cant. VIII, 7.—Gitt. 62<sup>a</sup> רכפלין שלמה וכ' v. preced. *Ithpe.* אוקפסל 1) *to be folded up, doubled*. Targ. Is. XXXVIII, 12 (ed. Lag. אוקפסל). Targ. Ez. XXI, 19.—B. Mets. 104<sup>b</sup> לא מקנא לא מוקפסל לא if formal obligation is to be entered into (v. קנן), the document must not be made out for double the amount, v. preced.; a. fr.—2) *to be bent upon, take pains*. Sabb. 5<sup>a</sup> רנא וכ' רנא was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46<sup>a</sup> רנא וכ' רנא should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91<sup>a</sup> אוקפסל apply thyself (Rashi: *marry again*), and beget &c. Shebu. 48<sup>b</sup> אוקפסל ואראי וכ' have I taken the trouble to come all this distance for the sake of upsetting &c.?; a. e.—[Y. Ter. VIII, 46<sup>a</sup> top אכפסל ed. Zyt., v. אפס.]

כפסל m. (b. h.; preced. wds.) *doubling, double amount*, esp. (רשומי) *the additional amount to be paid as fine on restoring stolen goods* (Ex. XXII, 3; 6—8). Snh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65<sup>a</sup> עולה לו בכפילו (fr. כפסל; Rashi: *he is credited to him as the thief's fine*; Tosef. ib. VIII, 8 מרוך כפילו... is deducted from &c. Y. Sot.

III, end, 19<sup>b</sup>; Kidd. 18<sup>a</sup> בכפילו ולא cannot be sold for the fine; a. fr.—*Du.* כפליים, כפליים Succ. 51<sup>b</sup>; Tosef. ib. IV, 6 twice as many as those who went out of Egypt; a. e.—*Pl.* כפלים *even numbers*. Pes. 110<sup>a</sup> חשורה Ms. M. he who drinks even numbers of cups, v. חשורה.—*folded doors*, v. כפסל.

כפסל (or כ) m. (preced. wds.) 1) *curve, winding road*. Targ. Is. XL, 4 (h. text עקב). Ib. XLII, 16 (h. text מעקשים). —2) (cmp. כפסל) *groin, loin*. Targ. Job XV, 27.—Hull. 93<sup>a</sup> (ברוי בכפלי) there are five veins (of forbidden fat) in the loin.—*Pl.* כפלי. Targ. Y. Lev. III, 4 (ed. pr. כ); a. e.—Targ. Ps. XXXVIII, 8, v. כפסל.—Hull. 8<sup>b</sup>. Ib. 93<sup>a</sup>; a. e.—3) =h. כפסל, v. כפסל.

כפסל, Gen. R. s. 59 מפולש בא בכ' read as Yalk. ib. 103 a. Ar. s. v. פלן: פלן.

קיפלאוה, כפליות\* f. pl. (κέφαλος) a species of mullet, a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. מדרני מלך, Gen. XLIX, 20), כ' ואנפיקין (not mullets and oil of unripe olives. Sifré Deut. 355 (ref. to Deut. XXXIII, 24) וכ' בשמן אנפיקין ובק' Asher made himself agreeable to his brother tribes by furnishing them oil... and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: *fine fruits*).

כפליין, Y. Nidd. II, 50<sup>a</sup> bot. כפ' של ראש וכ' read: כפליין like the color of a felt cap &c.; v. אפליין III.

כפסן (b. h.; cmp. כפסן) *to bend*; part. pass. כפסן *bent upon, eager for*. Gen. R. s. 79, beg. (ref. to Job V, 22) זבן שבא זבן שכפסן וכ' that refers to Laban who rushed with eagerness at his (Jacob's) money to plunder it.

כפסן I, כפסן same 1) *to bend*.—Part. pass. כפסן. Targ. Job XL, 17 (ed. Lag. כפסן, ed. Wil. כפסן, Ms. כארס; h. text כפסן).—2) *to pine (for food), to starve*. Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 62<sup>b</sup> (prov.) עד דכפסן eat while thou art hungry (delay nothing). Pes. 107<sup>b</sup> bot. דאיגרר כי היכי דאגרר ואכפסן אמצה וכ' Ms. M. (read: דאיגרר כי היכי דאגרר ואכפסן אמצה) that I may get an appetite and be eager for the *Matsah* in the evening. B. Mets. 83<sup>a</sup> וכפסין and we are hungry; a. fr.—[Esth. R. to I, 4 כפסן I am hungry (?).]

*Af.* כפסן *to cause to hunger*. Targ. Deut. VIII, 3; a. e.—Sabb. 33<sup>a</sup> מוכפסן נפשיה he starved himself (and grew sick in consequence).

כפסן II, כפסן m. (preced.) *hunger, famine*. Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33<sup>a</sup> כ' נפיריזי (and lying) from starvation.—Taan. 19<sup>b</sup> top, v. כפסן. Ib. 8<sup>b</sup> כ' ומורנא famine and pestilence; a. fr.—*Pl.* כפסן. Targ. Ruth. l. c.—V. כפסן.

כפסן, v. כפסן.

כפסן, v. כפסן.

כפסן f. (גפן, cmp. כפסן) *the inflorescence of palms, date-berry in its early stage*.—*Pl.* כפסן. Orl.

I, 9. Tosef. Maas. Sh. I, 14 *Kofniyoth* כ' חרי הן כפרי וכ' are in every respect to be considered as fruits, except &c.; a. fr.

**כּוֹפְנִי, כְּפִינִי, כּוֹפִי, כְּפִיחָא**, ch. same. Y. B. Kam. VI, 5<sup>b</sup> bot. גנב חדא כפוני (corr. acc.) stole one palm-flower (cmp. Bab. ib. 59<sup>b</sup> s. v. כּוֹפִיחָא III).—*Pl.* כְּפִיחָא Bekh. 18<sup>a</sup>; B. Bath. 107<sup>b</sup> וכ' עד ראכלת כ' וכ' while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52<sup>b</sup> (identified with כופרי).—Y. Shebi. IX, end, 39<sup>a</sup> [read:] מיריבלא כופריין לאשקלון to export date-berries to A. (in the Sabbatical year).

**כָּפַס** (cmp. כפח) *to tie, fasten*.—Part. pass. כָּפִיס f. כָּפִיסָא pl. כָּפִיסִין Targ. Esth. I, 6.

**\*כַּפַּעַ** (v. כפח), *Hif.* חִכְפִיעַ *to upset, make havoc*. Gen. R. s. 28 כִּכְפִיעַ Ar. (ed. (מפְקִיעַ, v. חִיכְפִיעַ.

**כַּפֵּעַ** ch. *Ilkpe* אַחֲכַפֵּעַ, Targ. II Chr. XXXIII, 13, v. נָפַע.

**כָּפַף** (b. h.) 1) *to bend, curve*. Gen. R. s. 87, end כּוֹפֶפֶת Potiphar's wife said to Joseph) I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55<sup>b</sup> בפני וכ' he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. כּוֹפֶפֶת ידי וכ' the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48<sup>b</sup> bot. (מְכַפֵּף. Cant. R. beg. לְכוֹן אוֹזְנִיךָ וכ' to bend thy ear and listen; a. fr.—Part. pass. כָּפִיפָה f. כָּפִיפָה pl. כָּפִיפִים. Sabb. 17<sup>a</sup> ויושב וכ' Hillel sat bent (in submission) before Shammai. Gen. R. l. c., v. supra. R. Hash. III, 4 בשל זכרים כ' with bent horns of rams. Yalk. Ex. 276 סָכַחָה דוֹרִים וכ' suffering and humbled (v. סָכַחָה); a. fr.—Esp. the *curved letters* כ, ג, ד, opp. the straight-lined, the shape of the final letters. Sabb. 104<sup>a</sup> (symbolization of letters) נון כ' נון... לאמן כ' וכ' *Nun bent*, *Nun* straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103<sup>b</sup> כ' פשוטין וכ' that one must not write the curved letters straightened &c.—2) *to bend, force, conquer*. Y. Snh. I, 18<sup>a</sup> bot. ר' יצחק כ' ר' יצחק כ' an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12<sup>c</sup> כ' ר' יצחק כ' R. J. forced (the law requiring three judges for *hālitsah*); ib. איך כ' it was our teacher who did it. Keth. 4<sup>b</sup> לְכוֹן וכ' no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on כה) זה אברהם שכח (some ed. שכפח) that refers to Abraham who conquered his inclinations &c.—3) *to invert, upset*. Y. Ber. III, 6<sup>a</sup> top לכוּפֶפֶת גרמאני thou didst cause me to upset it (the divine image), v. כָּפַח; (M. Kat. 15<sup>b</sup> הכרתיה כָּפַח, v. כָּפַח; a. fr.—[Num. R. s. 10 חסית כפוח, v. כָּפַח.—Sabb. 106<sup>a</sup> כפוחו, read כפח, v. כָּפַח. Ar., ed. כפוח, v. כָּפַח.].—4) *to bend one's self upon, to take pains* (cmp. כָּפַל. Cant. R. to I, 17 I took pains to destroy the passion for idolatry.

*Nif.* שִׁכְכַּפְפָּה *to be bent*. Pesik. R. s. 28 [read:] נִכְכַּפְּהוּ so that their statures were bent under their load. Arakh. 19<sup>a</sup> שרביט שאיני נכפח a staff (of gold or silver) which cannot be bent. Num. R. s. 5, end דוריעה נכפפה

the curtain around the Ark was bent aside (prob. to be read נכפלה). B. Kam. 61<sup>a</sup> בִּנְכַפְפָּה when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), opp. קידור or קידורו. Cant. R. to I, 17. Pesik. R. s. 14 שרי השערות נכפפוח (not פים...) the two hairs (on the neck) are bent, opp. נוקפוח; a. e.

**כָּפַף, כָּפִיף, כָּפִיף**, ch. same, 1) *to bend*. Targ. Job XL, 17, v. כָּפִיף I. Targ. Ez. XVII, 7 כָּפַח (h. text כפנה, v. כָּפִיף). Targ. II Esth. I, 5 כָּפַח אילנא וכ' bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. כָּפִיפָה f. כָּפִיפָה pl. כָּפִיפִין. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) *to invert*. M. Kat. 25<sup>a</sup> כָּפַח כרא וכ' inverted a pitcher on the ground and placed thereon &c.

*Pa.* same. Targ. Ezek. XVII, 6. Ib. 7 כָּפַח some ed., v. supra.

**כַּפְפָּחָא** f. ch.=h. כָּפִיפָה, *muzzle, basket*.—*Pl.* כַּפְפָּחָא Midr. Sam. ch. XXI, v. כָּפִיפָה.

**כָּפַר** (b. h.; cmp. כפח) 1) *to bend, arch over, cover*; v. כָּפַר &c.—2) [*to pass over with one's palm &c., to wipe out, rub* (cmp. חָפַח),] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with ב of the object). B. Mets. 4<sup>a</sup> הכופר במליה he who denied having received a loan (and was refuted before being sworn, v. חָפַח). Ib. על מה שכ' וכ' he is sworn on what he denied. Shebu. IV, 1 עד שִׁכְפְּרוּ ברוך בב' until they declare their ignorance (of the testimony) before court. Ib. 4 שְׁנֵיהֶן כָּפְרוּ if both witnesses pleaded ignorance at the same time. Ib. 4 כָּפַרָה הראשונה if the first set of witnesses pleaded ignorance. Ib. VI, 3 בקרקעוה וכ' and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116<sup>a</sup> מכירין וכופרין they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on הכפר, ib.) בא' He disowned the gentiles (did not assist them), opp. הודה; a. v. fr.—*to deny the principle of religion* (unity of God &c.). B. Bath. 16<sup>b</sup>; a. fr.—Snh. 39<sup>a</sup> אל כופר א' ed. (Ms. M. קיסר) an infidel said &c.

*Hif.* חִכְפִיר (v. כָּפַר) *to say of a person, 'May his death be an atonement for his sins!'* euphem. for *to be angry at*. Pes. 69<sup>a</sup> חִכְפִירי בשעה הדין ed. (Ms. M. a. Ar. חִכְפִירי) do not make me an atonement (saying מיררו כפרה) at the time of judgment (differ. in comm.); Ab. Zar. 46<sup>b</sup> (some eds. רכפירי).

*Pi.* כָּפַר, כָּפַר [*to wipe out*,] *to forgive, atone; to procure forgiveness*. Yoma 5<sup>a</sup> כאילו לא כ' וכפר as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 כ' ומעלין עליו כאילו לא כ' he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55<sup>a</sup> כל זמן מזבח מִכְפֵּר על וכ' as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's stable must be the means of atonement (ref. to Ez. XLI, 22). Tanh. Vayishl. 6 מִכְפֶּרֶת וכ' כשם as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57<sup>a</sup>, a. e. מכשיר ומכפר, v. כָּפַר I; a. v. fr.—[Ab. Zar. 46<sup>b</sup>, v. supra].

*Hithpa.* חִתְּפָא, *Nithpa.* נִתְּפָא *to be expiated; to be forgiven.* R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to I Sam. III, 14) 'מִתְּפָא דְּכֹהֵן through sacrifice . . it will not be expiated, but it may be so by the study of the Law. Shebu. 12<sup>a</sup> שֶׁנִּתְּפָא בְּעֵלְיוֹ אִשָּׁם an animal dedicated for a guilt-offering...whose owner has otherwise obtained atonement; (Tem. III, 3 שֶׁנִּתְּפָא וְכִי whose owner has procured atonement &c.). Yoma 50<sup>b</sup>, a. e. הִתְּפָא he for whose atonement the animal is dedicated. Ib. 51<sup>b</sup> שֶׁאֵין הַצִּבּוֹר מִתְּפָאֲרִין as the community is not to obtain forgiveness through it (the bullock); a. fr.—Y. Macc. II, 31<sup>d</sup> bot. יִתְּפָא יִרְשָׁה... יִרְשָׁה let him repent and he shall be forgiven; Pesik. Shub. p. 158<sup>b</sup>; Yalk. Ez. 358; Yalk. Ps. 702. Tanh. T'rum. 8 נִחַם נִחַם they were forgiven; a. fr.

**כָּפַר** ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107<sup>a</sup> בְּכֹלֵיהּ בְּעֵי דְּנִתְּפָאֲרִיהּ ed. (Ms. M. מִלֵּיהּ, v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, וְהָאֵי דְּלֵא כָּפַרִיָּה and the reason why he did not do so. Ib. 105<sup>b</sup> קָא מְוִנָא קָא through his denial he withholds from him value. M. Kat. 18<sup>b</sup> כָּפַרְתָּ בָּהּ Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. כָּהּ thou renouncest the Lord); a. fr.

*Pa.* כָּפַר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167<sup>a</sup> לִיָּהּ וְכִי Ms. M. (ed. מחקיה) he erased the horizontal lines of the Beth (v. כָּפַר). Hull. 8<sup>b</sup> לְמִיתְּפָאֲרִיהּ with which to wipe the knife off. Yeb. 115<sup>b</sup> הוּא כָּפַר he would have obliterated the mark. Gitt. 56<sup>a</sup> וְכִי אֲחֵי לְכַפְּרִי and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6<sup>a</sup> לֹא מְכַפֵּרָא as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

*Ithpe.* אִתְּפָא, אִתְּפָא 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50<sup>b</sup> בְּקִבְיִתּוֹרָא מִתְּפָאֲרִי וְכִי (Ms. M. 2 מִיָּד) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24<sup>a</sup> מִיִּתְּפָאֲרִי בְּאִידִךְ חֲבֵרִיָּה my atonement shall be effected through the other animal; a. e.

**כָּפַר**, v. כָּפַר.

**כָּפַר** m. (b. h.; כָּפַר *to be round*, emp. כָּפַרָה, כָּפַרָה [circle,] *village, country town.* Meg. I, 3 פָּחוּר מִכָּאן הָרִי if a place has less (than ten persons of leisure), it is considered a country place, opp. גְּדוּלָה. Hag. 13<sup>b</sup> v. יְהוֹזָבָב. Eduy. II, 3; a. fr.—*Pl.* כָּפַרִים. Meg. I, 1, sq.; a. fr. [In compounds: . . . כָּפַר pr. n. pl., v. respective determinants.]

\***כָּפַרָא** m. (כָּפַר) *wipings, or covering,* (read: כִּי דוּרִי, sediments of dye (or rust) of the kettles. B. Kam. 101<sup>a</sup> top (Rashi כָּפַר, v. כָּפַר).

**כָּפַרָה**, **כָּפַרָה**, pr. n. pl., v. כָּפַרָה.

**כָּפַרָת** f. (כָּפַר) *atonement, expiation, expiatory service.* Zeb. 8<sup>a</sup> שֶׁהָאֵל כִּי וְכִי that the act of expiation (sprinkling) be performed with the understanding that the sac-

rifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. חֲלוּקִי, חֲלוּקִי v. חֲלוּקִי.—Neg. II, 1 כָּפַרְתָּן אֲנִי my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 אֲרִיבִי אִיבִי [אֲנִי] כִּי שֶׁל יִשְׂרָאֵל Kadd. 31<sup>b</sup> (one reporting an opinion of his deceased father must say) כִּי חֲרִיטִי כָּפַרְתָּ מִשְׁכְּבִי so said my lord my father, may I be an expiation for his rest. Yoma 40<sup>b</sup> כָּפַרְתָּ דְּמִיָּה atonement through blood; כִּי דְּבִרִיָּה atonement by confession; a. fr.—*Pl.* כָּפַרְתָּ. Zeb. 52<sup>a</sup> (expl. Lev. XVI, 20) כָּל הָאֲמָלִיּוֹת with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33<sup>a</sup> כִּי מִחֲלוּקִי about the classes of atonements (v. חֲלוּקִי). Gen. R. s. 44 כִּי הָאֵל הִרְאָה לוֹ he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr. .

**כָּפַרְתָּא**, v. כָּפַרְתָּא.

**כָּפַרְתָּא** m. pl., nom. gent. *Kafreseans.* Targ. Y. II Gen. X, 17 (h. text כִּינִי), v. אֲרִיבִיָּהּ.

**כָּפַרִי** pr. n. pl. *Kafri* in Babylonia. Kidd. 44<sup>b</sup>. Snh. 5<sup>a</sup>. B. Bath. 153<sup>a</sup> כִּיפָרִי (Ms. M. כִּיפָרִי). B. Mets. 73<sup>a</sup> (Ms. H. כִּיפָרִי); v. Berl. Geogr. p. 37, sq.

**כָּפַרְתָּ** m. (כָּפַר) *denier, liar.* Shebu. 41<sup>b</sup> הוּדוּקִי he is presumed to be a liar (and cannot be sworn). Ib. 42<sup>a</sup>; a. fr.

**כָּפַרְתָּא**, **כָּפַרְתָּא** m. ch. = h. כָּפַר, *village.*—*Pl.* כָּפַרְתָּא, כָּפַרְתָּא. Targ. Num. XXXII, 41, sq. (h. text כָּפַרְתָּא).—Y. Ber. I, 2<sup>a</sup>, v. נִתְּפָא. Cant. R. to I, 5 (expl. Ez. XVI, 61) כָּפַרְתָּא country towns.—Targ. II Esth. IX, 19 כָּפַרְתָּא (Var. כִּיפַרְתָּא).

**כָּפַרְתָּא** f. (v. כָּפַרְתָּא) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46<sup>b</sup> bot. מִלּוּהּ שֶׁנֶּעֱשִׂיתָ a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כִּי שֶׁנֶּעֱשִׂיתָ a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מִלּוּהּ a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39<sup>a</sup> כָּפַרְתָּא; ib. מִלּוּהּ שֶׁנֶּעֱשִׂיתָ מִלּוּהּ (read: כִּי שֶׁנֶּעֱשִׂיתָ).

**כָּפַרְתָּא**, **כָּפַרְתָּא**, v. sub 'כָּפַרְתָּא.

**כָּפַשׁ** (emp. כָּפַשׁ) *to invert.* an invertible measure, a measure containing two uneven compartments separated by the bottom; כִּי בְּמִדָּה כִּי *to deal unfairly,* v. כָּפַשׁ. Yeb. 107<sup>b</sup> כִּי מִדְּרַ לְפִיכָךְ וְכִי Pishon.. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—(sub. כָּפַשׁ).—[Tosef. Ohol. VI, 3 הִירָחָה an ungainly woman, v. כָּפַשׁ. [Tosef. Ohol. VI, 3 הִירָחָה, read: כָּפַשׁ, v. R. S. to Ohol. V, 7.]

**כָּפַח** (emp. preced.) *to twist, tie.* Tam. IV, 1 הִיוּ כָּפַחֲתָן they did not twist (tie together) the four feet of the lamb, opp. חֲזַקְתָּ, v. חֲזַקְתָּ. Snh. 70<sup>b</sup> (ref. to Prov. XXXI, 1) שֶׁנֶּפְתָּהּ אִמּוֹ וְכִי Ms. M. (ed. שֶׁנֶּפְתָּהּ) his mother tied him to a post; Num. R. s. 10 כָּפַחוּ (corr. acc.). Par. III, 9 כָּפַחוּ they tied her (the red heifer) with a rope



**פָּרַבֵּל** (v. פָּרַב I) *to turn around, shake a sieve* (cmp. **מִפְּרֵי**). Y'lamd. to Gen. XXII, 21, quot. in Ar. **מִפְּרֵי**.

פֿורבלין v. כרבלין.

**כִּרְבֵּלָה** f. (v. כִּרְבֵּל, emp. וָדָר), *crown, crest*. Sabb.  
110<sup>b</sup> יִטּוֹל כִּרְבֵּלָהּ let him cut off his (the cock's) crest.

**כִּרְבֵּלְתָא** ch. same, 1) *helmet, crest*. Ber. 7<sup>a</sup>; Ab. Zar. 4<sup>b</sup> דִּרְנִמְלָא כִּי הוּרִיר כִּי הוּרִיר when the crest of the cock is white. Erub. 100<sup>b</sup> [read:] לִכְרִבְלָתָהּ דִּהוּרָא שׁוּרָא לִשְׁמַשְׁתָּהּ לִכְרִבְלָתָהּ דִּהוּרָא שׁוּרָא לִשְׁמַשְׁתָּהּ (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee. — *Pl.* כִּרְבֵּלְתָא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כִּרְבֵּלְתָּהּ, Dan. III, 22) *casides* (v. Koh. Ar. Compl. s. v.), — 2) (cmp. אֶפְרָח) *a certain kind of cloak*. Ber. 20<sup>a</sup> רָאוּהָ לְבַשְׁתָּהּ . . דְּהוּרָא שׁוּרָא saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbaltta* (which was considered improper for a Jewish woman). — *Pl.* as ab. Y'lamd. l. c., (another opin.) expl. כִּרְבֵּלְתָּהּ (v. supra) טָלוּת, v. טָלוּת.

\***קָרַיֵבֶק** (Parel of קרב, dial. = קרי) *to call, give a signal.*  
Targ. Job XXVII, 23 ed. Ven. (oth. ed. שריק, ed. Lag. Var.  
ברבן, Bxt. s. v. quotes Var. ברבן).

**כַּרְגָּא** (**כַּרְגָּא**) m. (cmp. חֲרִיקָא, a. Arab. ḥarag) *capitation tax, tax, tribute*. Targ. Lam. I, 1; a. e.—B. Bath. 55<sup>a</sup> אַרְקָה כִּי *karga* rests on the head of man, i. e. is a personal liability, opp. to תַּסְקָא. Ib. מִשְׁתַּעֲבָדִי אִפִּי... כִּי אַרְקָה לֵב even the barley in the pot is seizable for *k.*—B. Mets. 73<sup>b</sup> וְכִי יִדְחִיב וְזִי אִפִּי דְאִנְשֵׁי רַב who pay the taxes for other people and force them to unreasonable services. Keth. 87<sup>a</sup>, v. אֲכִיזָא.

קָרָהוּ v. פָּרָהוּ.

**כִּרְדִּיט** m. (chiridota, χεριδωτός) *a tunic with sleeves*.  
Targ. I Sam. II, 18; a. e. (h. text אפוד).—**כִּרְדִּיטִין**. Targ.  
II Sam. XIII, 18 (h. text מעילים).—V. next art.

פְּרִיפָּאוֹת, v. כַּדּוּכָאוֹת.

**פַּרְדִּימִין** (**פַּרְדִּי**) m. pl. (a corrupt. of **כֹּנֵדְרִימִין** *κονδριται*) *bread made of groats*. Targ. Jer. VII, 18; XLIV, 19 (h. text **פִּנְיִים**).

פְּרִיפָּאוֹת v. כַּדְכָאוֹת.

כָּרִי, v. כָּרַת.

**פִּירָה**, v. **פָּרַח**.

**כָּרַח** (v. כָּרַח) to shrink, be narrow, (with or sub. וְיָרַח) to be ill-tempered.—Part. כָּרִיחַ, f. כָּרִיחָא (= כָּרִיחַא, כָּרִיחַא; pl. כָּרִיחִין. Targ. Prov. XIV, 17; 29 וְיָרַח (h. text רוּחַ קָצֵר, (קָצֵר אִפְרִים grapes which shrunk, undeveloped (blackish) grapes. Naz. 34<sup>b</sup>, a. e., v. כָּרִיחַ ch. *Ithpe*. אִפְרִים to be ill. Targ. Prov. XXIII, 35.

**כְּרָחָא** m. (preced.) *distress, illness*. Targ. Y. Deut. VII, 15 Ar. (Levita כְּרָחָא, ed. מרעין, v. Koh. Ar. Compl. s. v.).

**פִּיר**, **פִּרְחָנָא** m. same. Targ. Prov. XVIII, 14 (Levita  
(פִּרְחָנָא)).

פרוֹמְשָׁא v. ב' מִשָּׂא Pes. 111<sup>b</sup>, כָּרָו

**כְּרֻב** I m. (b. h.; cmp. כְּרָב I; v., however, Schr. KAT<sup>2</sup> p. 39; p. 609) [*head*], Cherub. Succ. 5<sup>b</sup>; Hag. 13<sup>b</sup>... 'מֵאֵי כ' what is K'rub?—'. 'Childlike', for in Babylonia they call a child *rabia*. Ib. וַיַּחַדְּכֵהוּ לֵב and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. 'וְכ' דִּירְנוּ פָּנֵי כ' the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77<sup>a</sup>. Lev. R. s. 32; a. e.—*Pl.* כְּרֻבִּים. Tanh. ed. Bub. B'resh. 25 וְרִבִּים (read: רוֹבִים, v. רוֹבָה) they are called Ch., because they are young (childlike), v. supra. Yoma 54<sup>b</sup> 'וְכ' מַעֲוִרִים רָאָה saw the figures of the cherubs twined around each other. Ib. <sup>3</sup>כ' דְּבִזְרָתָא 'כ' painted cherubs were in the Second Temple; a. e.

**כרוב** II m. (v. preced.) [*rounded*,] cabbage. Ter. X, 11 של שקיירא כ' cabbage from an irrigated field, opp. כ' בעל של, v. בעל 3.—Ber. 44<sup>b</sup> קח של כ' cabbage stalk. 1b. למוחן כ' cabbage is good for a satisfying meal. Ned. VI, 10, v. איספן גיס; a. fr.

**כְּרוֹבֵת, כְּרוֹבָה** ch. same, v. כְּרָבָה II. Ber. 38<sup>b</sup> Ar.  
ed. pr. (ed. Koh. a. Talm. ed. כְּרָבָה).—Y. R. Hash. I, 57<sup>b</sup> bot.;  
Y. Hall. I, 57<sup>c</sup> top [read:] וְאֵפֶסֶת כְּרוֹבָה בַּסֵּם (v. פִּסְקָה) fasted  
two days in succession on a last meal of cabbage, and  
died.—Pl. כְּרוֹבֵתָא *various species of cabbage*, emp. אִיפְסָרוּסֵי.  
Y. Ned. VII, beg. 40<sup>b</sup>.

**כְּרוֹבָא** ch.=h. כְּרוֹב I. Targ. Ex. XXV, 19; a. e.—*Pl.*  
כְּרוֹבָא, כְּרוֹבִין. Ib. 18, sq.; a. e.

**כְּרוּבָה** (כְּרוֹב) m. (II כְּרַב) *dug around, marked off*; **כְּרוֹב הָאֵמָה** (cmp. מִקְלָה) *a certain measure of land*. Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כְּבִרְתָּ אֶרֶץ).

פֶּרֶזְבָּא v. כְּרִיבָה.

**כְּרוּבָתָא** f. (כְּרַב I, cmp. כְּרַבְלָתָא) *wrap, blanket*.—*Pl.*  
כְּרוּבָתָא, constr. כְּרוּבָתָא. Targ. Zech. XIV, 20 (ed. Wil. כְּרוּבָתָא,  
ed. Lag. כְּרוּרָא, Var. כְּרוּרָא; h. text מְצִלָּה).

פֶּרֶא v. פֶּרֶז, פֶּרֶזוּךְ

**כֶּרֶוּ** *m. a vessel.* Lev. R. s. 10 ב' כ' Ar. (ed. כֶּרֶוּ; Pesik. Shub. p. 163<sup>a</sup>; Yalk. Jer. 303 כֶּרֶוּ, v. קֶרֶוּ).

הוציא m. *public announcement*. Lev. R. s. 6 **והוא** he issued a proclamation. Snh. VI, 1 (43<sup>a</sup>) **והוא** Ms. M. (ed. **והוא**) and it is cried out before him (the delinquent). Ib. 43<sup>a</sup> (missing in later ed.) **והוא** *יוצא לפניו* and forty days before his (Jesus') execution, it was published &c.; a. fr.

**צִרְיָן** m. (preced.) *public crier*. Y. Succ. V, 55<sup>b</sup> bot.  
**שִׁילָה** (גְּבִירָה) G. the Temple crier. Pesik. R. s. 5  
**הֵאָחֵז** he sent the crier forth. Esth. R. to VI, 12 **בִּירָא**, v.  
**גְּבִירָא**.—*Pl.* **בִּירוּחָא**. Deut. R. s. 4.

**פרוז** **פרוזא** ch.=h. פרוז. Targ. O. Ex. XXXVI, 6 פרוז (Y. פרוזא, some ed. פרוז).—Y. Sabb. XVI, 15<sup>d</sup>; Y. Ned. IV, 38<sup>d</sup> top כ'... אפיך R. I. issued a proclamation; a. fr.

**פרוזא** ch.=h. פרוז. Dan. III, 4.—Targ. Y. Lev. XIII, 45 (קרא דוגבר (read: ויברו).—Y. Shek. V, 48<sup>d</sup> bot. (transl. דוגבר) the Temple crier has announced the morning; Y. Succ. V, 55<sup>c</sup>.

**פרוויא** **פרוויא** m. (careum, sub. cuminum, v. Sm. Ant. s. v.) **פרוויא** *caraway*. Ab. Zar. 29<sup>a</sup> (a remedy for nausea, v. פרוויא כמיוא (Ar. מייחתי כ' כ' I אוינקלי. Ar. Compl. s. v. כמן, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמן כמין (כמין), obviously a corruption of a Provençal word.]

**פרוית**, v. פרה.

**פרוית** *to tie around*, v. פרוי I.

**פרוית** m. (preced.) *band, priestly division*. Targ. Y. Deut. XVIII, 6 (cmp. Y. Yeb. XI, 12<sup>a</sup> bot. משמר שירצה).

**פרוכת** **פרוכת** f. (פרך) *winding, intestines*; כ' קטנת (small winding (duodenum), כ' עביא, the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. פרוחא. [Targ. Y. Lev. XI, 22 כרוכא Ar. a. Levita, v. פרוכא.—Y. R. Hash. I, 57<sup>b</sup> bot. כרוכא, v. פרוכא.]

**פרוכי**, v. פרוי.

**פרוכין**, Y. Shebu. III, 34<sup>d</sup> Ar., v. פרוי.

**פרוכסין**, Y. B. Mets. II, 8<sup>c</sup> bot., Var. in ed. פרוי, v. פרוי.

**פרוכת**, v. פרוי.

**פרום** m. (פרם) 1) [*coating*,] *color*, esp. *yellow* or *green*. Cant. R. to I, 14 (play on פרוי וכ' (ib.) זה יעקב... that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) *K'rum*, name of a bird changing colors in the sun. Ber. 6<sup>b</sup>.

**פרומא** **פרומא** ch. same, *color*, v. פרום. אפרום. Targ. Ex. XXVIII, 20; a. e.—\* *green berries*, undeveloped grapes, worm-eaten grapes. B. Mets. 106<sup>b</sup> ed. a. Ar. (Ms. H. a. Rome 2, Alf. דקרום; v. Rabb. D. S. a. l. note 50). Naz. 34<sup>b</sup> (38<sup>b</sup>) ע' דכרין (Ar. דכרום, Rashi frequ. דכרין, v. פרה. Hull. 58<sup>b</sup> top Var. דכרין).

**פרומשא** m. *service-tree*. Pes. 111<sup>b</sup> ed. (Ms. M. פרומשא, emend. כרמ' (Lew Pf. p. 287).

**פרוסא**, v. פרוסון.

**פרוספדא** m. (*χράσπεδος*, mostly pl. *χράσπεδα*) *edge, border, fringe*. Targ. O. Num. XV, 38 **פרוספדא** ed. Berl. (Mss. a. ed. כרוספדא דב'.—Pl. פרוספדין. Ib., sq. Targ. O. Deut. XXII, 12.

**פרוספדא** pr. n. m. *Cruspi'day*. Snh. 69<sup>a</sup> (v. פרוספדא, a. פרוספדא).

**פרופייתא** m. pl. (prob. fr. פרוי, dial.=כרוי, emp. פרוי) *dealers in vegetables, greens &c.* M. Kat. 13<sup>b</sup> כ' דפומבדיהא (פרופייתא).

**פרופסלה**, Y. Sabb. VI, 8<sup>b</sup> bot. some ed., v. פרוי.

**פרושיתא** f. pl. (כרש, emp. כרם) *balls, cakes*. Gitt. 69<sup>b</sup> (פרושיתא: כמן Ar. (ed. ברשיתא; Ar. s. v. פרוי) barley cakes; כ' דרויט wheat cakes.

**פרושיתא** f. (=כרושע עינא; v. preced.) [*with large eye-balls*,] name of a species of *bats*. Sabb. 78<sup>a</sup> ed. (Ms. M. ברשיתא, Ms. O. ברשיתא; Ar. ed. Koh. ברשיתא).

**פרות**, v. פרה.

**פרות**, v. פרה.

**פרז** *to call together* (cmp. פלי II); *to call out, announce*. Tanh. Mishp. 19 כוהו האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אם יהא מן אותן אלף אם יהא מן אותן אלף if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 פרוז, v. פרוז. Deut. R. s. 4 והכרוזות כוהוין וכ' and the criers (angels) call out before him, Give room &c., v. infra.

*Hif.* same. Tanh. l. c. ואחד מהם מבריו...תנו וכ' and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 אלו הייב לפריו. B. Mets. II, 1, sq. איקוניא. v. פרוי. the following finds one must publish. Ib. 28<sup>b</sup> אביהא מבריו the crier announces that something has been found (not defining the object), opp. to גלימא מבריו ('a cloak' (or whatever the object may be).—Pes. 113<sup>a</sup> שלשה חקב"ה Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

**פרז**, Af. פרוי same. Targ. Jon. III, 7 (h. text ויזעק); a. fr.—Targ. Ps. CV, 16 Ms. (ed. ואכלי, v. פלי II). Targ. Y. Deut. XXIV, 3 אפריו וכ' it has been announced (decreed) in heaven.—Kidd. 81<sup>a</sup> מר זוטרא מלקי ומבריו M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. וכ' if it had not been called out in heaven, Beware of R. M. &c. Yoma 72<sup>b</sup>, a. fr.

**פרזא** m., pl. פרוי name of two species of winged *locusts*. Hull. 62<sup>b</sup> כ' דבי חילפי וכ' (Ar. פראזי) those living in rushes are permitted, דבי כורי וכ' Ar. (ed. כרי, v. פרוי II) those among heaps are forbidden (v. Tosaf. a. l.).

**פרזג**, v. פרוי.

**פרוזבא** **פרוזבא** a species of *locusts*. Targ. Y. Lev. XI, 22 (Ar. a. Levita כרוכא; h. text חגב). Targ. Ps. LXXXVIII, 47 (h. text חגב). Cmp. פרוי.

**פרוזים**, v. פרוי.

**פרזילא** m. (פרז, with format. ל) 1) *the shepherd's as-*



*sistant that gathers the scattered flock.* B.Kam.56<sup>b</sup> מסר'ו לרועה לְכַוְּלָהּ Ar. (ed. לב', corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—Pl. פְּרִוִּיָּין Targ. Cant. I, 8 פְּרִוִּיָּהָא (not פְּ, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

**פְּרִוִּיִּים, פְּרִוִּים** pr.n.pl. *Karzayim*, near Jerusalem. Men. 85<sup>a</sup> דִּישִׁי כ' (Ms. M. כְּרוּיִם, Ms. R. 2 a. Ms. K. ב', v. Rabb. D. S. a. l. note) wheat of K.

**פְּרִוִּיָּמִין** v. פְּרִוִּיָּמִין.

**פְּרִוִּיָּתָא** f. pl. (פְּרוֹ) *calling out.* B. Mets. 40<sup>b</sup>, v. פְּרִוִּיָּתָא.

**פְּרוּחַ** (v. פְּרוּחַ a. פְּרוּחַ) *to be tied, narrowed in.*—Denom. פְּרוּחַ.

*Hif.* פְּרוּחַ *to force, subdue.* Gen. R. s. 75, beg. (ref. to Ps. XVII, 13) פְּרוּחַ *force him down on the scale of guilt, break his resistance;* (Yalk. Gen. 130 Cant. R. to IV, 12 וכ' פְּרוּחַ *אם בנפשותן הן פְּרוּחַתין וכ' (בעשותן) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82<sup>b</sup> שליטין).*

**פְּרוּחַ** ch., v. פְּרוּחַ.

**פְּרוּחַ, פְּרוּחַ** m. (preced.) *force, unwillingness, necessity.* Ab. IV, 22 *against or without one's will.* Ab. IV, 22 *without thy will thou hast been created &c.* Gitt. 21<sup>a</sup> *against her will, opp. מדעתה, v. דעת; a. fr.*

**פְּרוּחָא** ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text פְּרוּחָא).—[Targ. Y. Deut. VII, 15, v. פְּרוּחָא.]

**פְּרוּסָא** v. next w.

**פְּרוּסָא** m. (ὑπόγραφο) *document.* X. Keth. IX, end, 33<sup>c</sup> כדן... (not כן) דמר אבד פְּרוּסָא וכ' in accordance with the opinion of him who says, if one's document (of indebtedness) is lost, write a duplicate for him. Ib. כדן מן כדן פְּרוּסָא קדמיא. Ib. *irrespective of a previous document (or previous documents, against me) which may be in thy possession.* Ib. [read:] נשא דבר נשא אלא כי אורחא דבר נשא but is it a usual matter for a man to say (to his debtor), my document has been lost, write another for me?—V. פְּרוּסָא.

**פְּרוּחַ, פְּרוּחַ** (b. h.) [to round, heap, cave.] 1) *to dig.* Mekh. Mishp., N'zikin, s. 11 פְּרוּחַ מנין how am I to know that he who digs a pit is responsible?—B. Kam. 51<sup>a</sup> כורה כורה one who digs after another one, i. e. who completes the pit to its legal size. Succ. 53<sup>a</sup>; Macc. 11<sup>a</sup> בשעה שד' דוד when David dug for the foundations; a. fr.—Part. pass. פְּרוּחַ, f. פְּרוּחַ *hollowed out.* Kel. III, 5, a. e., v. פְּרוּחַ a. פְּרוּחַ. —2) *to sit in a circle,* v. infra.

*Hif.* פְּרוּחַ 1) *to heap, pile.* Gen. R. s. 100 (ref. to ברייתא, Gen. L, 5) פְּרוּחַ *much money shalt thou pile up (give me) for it (the grave); (some ed. הכרה*

Jacob piled up in settling with Esau). Ib. פְּרוּחַ (corr. not) וכל ממון שדירה לו ד' וכ' 1 Pesik. R. s. 1 (פְּרוּחַ); v. פְּרוּחַ; and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) *to invite to a banquet;* 3) (with play on כרה) *to excise, to destroy.* Snh. 20<sup>a</sup>; Yalk. Sam. 142 (ref. to להכרית, II Sam. III, 35, where Raba had before him a K'thib. להכרית) it is written *l'hakhroth* (to entertain) and read *l'habroth* (v. פְּרוּחַ): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. l. c., quoted in Rabb. D. S. Snh. l. c. note 9: להכרית בהחלה לברית: 9: it is written *libroth* (to pierce, cmp. Ez. XXIII, 47), and we read *l'habroth* &c.].

**פְּרוּחַ, פְּרוּחַ** ch. same, *to dig, bore.* Targ. O. Ex. XXI, 33 ed. Berl. (oth. ed. פְּרוּחַ). Targ. Ps. XL, 7; a. e.—B. Kam. 51<sup>a</sup> פְּרוּחַ לך ואל פְּרוּחַ לך ואול פְּרוּחַ להו 51<sup>a</sup> (some ed. they said to him, go and dig for us, and he went and dug &c. Ib. 48<sup>a</sup> דמי דמי פְּרוּחַ he is as responsible as if he had dug it. Succ. 53<sup>b</sup> וכ' פְּרוּחַ פורחא we bore only a little and there comes water; a. e.—\*Taan. 24<sup>a</sup> דדוד פְּרוּחַ פורחא that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[Targ. Y. Deut. VII, 15, v. פְּרוּחָא *to be narrow, distressed, part. פְּרוּחַ, פְּרוּחַ, pl. פְּרוּחַ, v. פְּרוּחַ*]

**פְּרוּחַ** m. (preced.) *heap, pile.* Ex. R. s. 31 (ref. to ברייתא, Gen. L, 5, v. פְּרוּחַ) ונשה אורח' כ' (פְּרוּחַ) he (Jacob) took all the money he possessed and made a pile of it; כ' של a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40<sup>b</sup> bot. פְּרוּחַ (not כרי) if a man renounced possession of his pile (store) of grain. Ib. IV, 42<sup>d</sup> top פְּרוּחַ את פְּרוּחַ to discharge the duty of Trumah for his entire store. Y. Gitt. VII, 48<sup>c</sup> bot. פְּרוּחַ if he gave Trumah for his store; a. fr.—Pl. פְּרוּחַ. Y. Shek. III, end, 47<sup>c</sup> וכ' פְּרוּחַ if it were a case of two piles for which a person had discharged Trumah &c.

**פְּרוּחַ, פְּרוּחַ** ch. 1) same. B. Mets. 105<sup>a</sup> (in a tenant's contract) and I will place the pile (of my crop) before thee. Y. Maasr. I, 49<sup>a</sup> bot. (expl. משיחמרה) from the time he gives shape to the pile; a. e.—Pl. פְּרוּחַ, v. פְּרוּחַ. Targ. Y. Ex. VIII, 10, v. פְּרוּחַ, פְּרוּחַ. Targ. II Chr. XXXI, 6, 7, sq. (h. text פְּרוּחַ). —2) *digging, ditch; well.* B. Bath. 8<sup>a</sup> פְּרוּחַ (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. (ד) פְּרוּחַ וכ' (Ms. F. פְּרוּחַ, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108<sup>a</sup> (v. Rabb. D. S. a. l. note 60). Ib. 110<sup>a</sup> וכ' and must do what digging may be required (ditch, well), v. פְּרוּחַ. Ib. פְּרוּחַ for dredging the river (or channel).—\**House of Heaps* (Ruins), a cacophemistic change of the name פְּרוּחַ, v. פְּרוּחַ II. Ab. Zar. 46<sup>a</sup>; Tem. 28<sup>b</sup> (Var. *destruction*).—[V., however, פְּרוּחַ a. פְּרוּחַ. —Meg. 6<sup>a</sup> Ms. M. (ed. במיא, v. Rabb. D. S. a. l. note).

**פְּרוּחַ II** m. (cmp. פְּרוּחַ) *a worm in poppy,* v. פְּרוּחַ.

**פִּרְיָה** f. (פִּרְיָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקיל 'כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), מקיל, נפל לאחוריו מקיל, 'כ' if it tumbled backward &c. B. Kam. 49<sup>b</sup> על עסקי 'כ' for the act of digging a pit (although not on his own soil). Ib. 50<sup>a</sup> הוא דבעי כיסוי 'כ' I might have thought only when he dug the pit he is bound to cover it up; a. e.

**פִּרְיָה** m. (v. פִּרְיָה) *sufferer*. — Pl. פִּרְיָה, פִּרְיָה. Sabb. 21<sup>a</sup> כל 'כ' דמערבא Ar. (ed. בריה, corr. acc.) all sufferers of Palestine, v. קִרְיָה. Ib. 145<sup>b</sup> ed. Sonc. (ed. 'ב'; Ms. Rashi פִּרְיָה, v. Rabb. D. S. a. l. note).

**פִּרְיָה** f. (preced.) *distress, misfortune*. Sabb. 10<sup>a</sup> 'כ' Ar. is it such a misfortune &c., v. פִּרְיָה.

**פִּרְיָה** f. (preced.) *pain*. Targ. Prov. XXV, 20, v. פִּרְיָה.

**פִּרְיָה**, v. פִּרְיָה.

**פִּרְיָה**, v. פִּרְיָה.

**פִּרְיָה** m., pl. פִּרְיָה *parasites, lichens, moss*. Lev. R. s. 15 'כ' דמערבא as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. פִּרְיָה; Yalk. Lev. 554 (הוא עשירה פִּרְיָה).

**פִּרְיָה** I m. (פִּרְיָה) *winding; rounded*. B. Kam. 50<sup>b</sup> (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

**פִּרְיָה** II f. ch.=h. פִּרְיָה, *sheaf*. — Pl. פִּרְיָה. Targ. Y. Gen. XXXVII, 7 מוכרין 'כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פִּרְיָה).

**פִּרְיָה** III m. (preced.) *bundle or band*. — Pl. פִּרְיָה. Snh. 67<sup>b</sup> (of a juggler) 'כ' cast ribbons (or bundles) of silk out of his nose.—V. פִּרְיָה.

**פִּרְיָה** f. (פִּרְיָה) 1) *winding around*. Tanh. Vaëra 4 (ref. to Ber. V, 1) פִּרְיָה נחש למכות . . . what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrad. to פִּרְיָה.—Pl. פִּרְיָה. B. Mets. II, 1. Ib. 22<sup>b</sup>; a. e.—[Ib. 37<sup>b</sup> פִּרְיָה, v. פִּרְיָה.]

**פִּרְיָה** f. (v. פִּרְיָה) *lichen-like, scabby*. B. Kam. 85<sup>a</sup> בִּרְיָה (Yalk. Ex. 332 פִּרְיָה, v. פִּרְיָה).

**פִּרְיָה**, v. פִּרְיָה.

**פִּרְיָה**, v. פִּרְיָה.

**פִּרְיָה** m. (v. פִּרְיָה) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3<sup>c</sup> top אֶתְּ כִּי אֶתְּ אֶתְּ as to the chrysargyron: before that tax is arranged, it is

permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); cmp. אֶתְּ. — Pl. פִּרְיָה. Cant. R. II, 2 (variously corrupted).—Midr. Till. to Ps. XII מִרְיָה, ed. Bub. מִרְיָה; Yalk. ib. 656 מִרְיָה, read: פִּרְיָה (ascribed to Hadrian).

**פִּרְיָה** m. (χρυσολάχανον) *orach*. Y. Kil. I, 27<sup>a</sup> bot. כִּרְיָה לִבְנֵן (corr. acc.).

**פִּרְיָה** m. (χαριστήριον) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Diet.); *scales for minute weights* (P. Sm. s. v. כִּרְיָה, p. 1836). Lam. R. to I, 5 כִּרְיָה Ar. (corr. acc.; ed. פִּרְיָה).

**פִּרְיָה** f. (denom. of פִּרְיָה) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehr. כִּרְיָה, Ar. ed. Koh. כִּרְיָה, denom. of פִּרְיָה).

**פִּרְיָה**, pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157<sup>b</sup>; (R. Hash. 16<sup>b</sup> כִּרְיָה); Y. ib. I, 57<sup>a</sup> bot. כִּרְיָה ed. Krot.—Ib. II, 58<sup>b</sup> top כִּרְיָה; Y. Snh. I, 18<sup>c</sup> bot. כִּרְיָה. Pesik. R. s. 15 כִּרְיָה.

**פִּרְיָה** f. (פִּרְיָה) *kneeling*. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>, contrad. to פִּרְיָה. Y. Ber. I, 3<sup>c</sup> bot., a. e., v. פִּרְיָה. Ib. d top 'כ' unto thee is kneeling due.—Pl. פִּרְיָה. Ber. 31<sup>a</sup>, v. פִּרְיָה.

**פִּרְיָה** I (כִּרְיָה, cmp. פִּרְיָה) name of a fish, prob. *shark*. B. Bath. 74<sup>a</sup> bot. כִּרְיָה Ms. M. (ed. כִּרְיָה, Ar. כִּרְיָה).

**פִּרְיָה** II, פִּרְיָה m. (v. preced.; cmp. פִּרְיָה) *leek*. Sabb. VIII, 5 (80<sup>b</sup>) כִּי לִבְלֵ כִּי as much manure as is required for one leek plant. Y. ib. VII, 9<sup>d</sup> bot. כִּי לִיטֵעַ כִּי as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5.—Pl. פִּרְיָה. Kil. I, 2 גִּיּוּרִין heterogeneous, v. פִּרְיָה. Tosef. Sabb. XV (XVI), 14 גִּיּוּרִין ed. Zuck. (Var. כִּרְיָה) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39<sup>d</sup> bot., v. כִּרְיָה; a. fr. — V. פִּרְיָה.

**פִּרְיָה** f. (פִּרְיָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80<sup>b</sup> top כִּי כִּי עד כִּי פִּרְיָה (ed. כִּי, corr. acc.) until the grooves bloom (are covered with vegetation). Ib. כִּי פִּרְיָה if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 46<sup>a</sup> top כִּי פִּרְיָה (corr. acc.).—2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

**פִּרְיָה** pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כִּרְיָה; h. text כִּרְיָה).

**פִּרְיָה**, v. פִּרְיָה.

**פִּרְיָה** f. (פִּרְיָה) 1) *cutting of genitals, mutilation*. Yeb.

75<sup>b</sup>, v. נִשְׁפָּק.—2) *divorce by means of a deed* (סִפָּר פְּרִיחָה) (Sif. Gitt. 10<sup>b</sup> v. נִינְהוּ כ' but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. בְּרִיחָה) *the making of a covenant*.—Pl. פְּרִיחָה. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. פְּרִיחָה.—4) = *excision*. Macc. III, 15, v. פְּרִיחָה.—Pl. פְּרִיחָה, v. פְּרִיחָה.—5) *decision*. Pl. as ab. Midr. Till. to Ps. III (ref. to כְּרִיחָה, II Sam. XV, 18) (ed. Bub. בְּרִיחָה) those who pass (final) decisions.

**פְּרִיחָה** f. (b. h. פְּרִיחָה; preced.) *final divorce*. Sifré Deut. 269 (ref. to Deut. XXIV, 1) אֵין ... אֵין כ' he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go . . . , this is no final (valid) divorce; Gitt. 83<sup>b</sup>. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21<sup>b</sup>; Succ. 24<sup>b</sup>, a. e. כ' the legal deduction from the use of the word בְּרִיחָה (Deut. l. c.) where the word פְּרִיחָה might have been used.

**פְּרִיחָה** v. פְּרִיחָה.

**פְּרִיחָה** v. פְּרִיחָה.

**פָּרָה** (cmp. פָּרָה) *to encircle, twine around, embrace, wrap*. Men. 39<sup>a</sup> רִיבָה שֶׁל רִיבָה a fringe the larger portion of which he twined together (v. תִּכְלָה). Ib. שִׁבְרִיחָה. Ib. כָּרִי שִׁבְרִיחָה enough to twine around three times. Yoma 38<sup>a</sup> פָּרָה embraced it (clung to the bronze door). Sabb. 133<sup>b</sup> Ms. M. (ed. וְכִרְכָּה) Ms. M. (ed. וְכִרְכָּה) and twine hand-some ribbons around it. Pes. 115<sup>a</sup>; Zeb. 79<sup>a</sup> דִּירָה כֹּהֲרָן וכ' used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18<sup>a</sup> they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 you may wrap the Pentateuch in covers intended for &c.; (Meg. 27<sup>a</sup> גִּלְגִּלִּין; a. fr.—Pes. IV, 8; Tosef. ib. II (III), 19 they recited the confession of faith (Deut. VI, 4 sq.) in one פָּרָה, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56<sup>a</sup>, a. Y. ib. IV, 31<sup>b</sup>.—Part. pass. פָּרָה, f. פָּרָה; pl. פָּרָה. Targ. Jer. LI, 53.—Part. pass. פָּרָה, f. פָּרָה; pl. פָּרָה. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. פָּרָה.]

*Nif. Párah to be twined around; to be wrapped up*. Y. Ter. VII, 46<sup>b</sup> bot. shall the dead be wrapped up in his sheet?, i. e. shall that man be abandoned to his fate?—Yoma 69<sup>a</sup> lest one thread wind itself around (stick to) his body.

*Pi. Párah to wind around, wrap*. Ab. d'R. N. ch. III, beg. he who ties a bandage over his eyes (pretending blindness) &c. Men. 39<sup>a</sup> even if he formed only one link by winding the twine around. Y. Hag. III, 79<sup>a</sup> top יִבְרָכָהּ let him wrap bast around it and so immerse it; ib. II, end, 78<sup>c</sup> (corr. acc.). Tosef. Kel. B. Mets. IX, 6 which one twines around the couch. Ib. מְכֻרְכָּן. Part. pass. מְכֻרְכָּן, pl. מְכֻרְכָּן. Lev. R. s. 35 the sword (Sifré Deut. 40 נִיחָה מִב' וכ' and the book have been handed from heaven wrapped up together; a. e.—[Tosef. Kel. B. Mets. VI, 1, v. פָּרָה.]

**פָּרָה** ch. 1) same. Targ. Job XXXI, 36, v. פָּרָה. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with Pa.).—Taan. 22<sup>a</sup> top כְּרִיחָה in the morning they rolled the mattresses up and carried them off. Yoma 78<sup>b</sup>; Yeb. 102<sup>b</sup> tied a cloth around his legs. Sabb. 110<sup>a</sup> he around whom a serpent has twined itself. B. Bath. 14<sup>b</sup> לִבְרִיחָה לִיהָ פִּירָהּ וּמִנָּה לִיהָ לִבְרִיחָה . . . , v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18<sup>b</sup> she embraced him; a. fr.—Part. pass. פָּרָה. Y. Ter. VIII, 45<sup>d</sup> top כ' עָלֶיהָ wound around it.—Esp. כ' *to double the bread*, placing salt, herbs &c. between (v. preced.), in gen. כ' (or sub. כ') *to begin a meal, to dine*. Targ. Y. I Deut. XXXII, 50 לְמִכְרָה ר' . . . לְמִכְרָה ר' and the guests were about beginning to eat.—Ber. 22<sup>b</sup> sat down to dine together. Taan. 23<sup>b</sup> אִירָהּ he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64<sup>b</sup> bot., sq. combine the two versions into one. Targ. Jer. LI, 53.—Part. pass. פָּרָה, f. פָּרָה; pl. פָּרָה. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. פָּרָה.]

*Pa. Párah to turn around*. Targ. Prov. XXVI, 14 (h. text סָבַב).—Sabb. 129<sup>a</sup>, v. פָּרָה I.

*Ithpe. Párah to be wrapped up*. Targ. Esth. VIII, 15 (h. text תִּכְלָה) clothed in &c. (h. text תִּכְלָה). Koh. R. to VIII, 11; IX, 10 with his head wrapped up (in mourning). Sabb. 110<sup>b</sup> גָּנָה בִּיהָ he wrapped himself up in the cloak and slept in it.—Trnsf. *to attach one's self*. Keth. 77<sup>b</sup> hast thou mingled with gonorrhoeists &c.? Ib. בָּהִי א' mingled with them.

**פָּרָה** m. (preced. wds.) 1) *twining*. Men. 39<sup>a</sup> שֶׁל כ' the thread which is used for twining (v. תִּכְלָה).—2) *roll, volume* (of a book). B. Mets. 29<sup>b</sup> אָחֵר בְּכ' אָחֵר Ms. M. (differ. in ed.) three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle; transf. a combined action*; Ib. 37<sup>a</sup> כְּמִי שֶׁהִפְקִידוּ כְּמִי שֶׁהִפְקִידוּ as if they had entrusted their money to him by one act (v. Rabb. D. S. a. l. note 50), opp. to פְּרִיחָה.



עם אורח צדקניה how many circles around circles did the Lord draw in order &c.—2) *whirl*, v. **פָּרַר**.

**בִּרְכֻשָּׂא** f. (v. בִּרְכָשׁ I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חֲלָל).—B. Mets. 85<sup>a</sup> בִּינֵי כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Shh. 105<sup>a</sup> (prov.) כִּוְשֹׁרֵי וּב' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14<sup>b</sup> (translation of Huldah), v. חֲוִילָה III.—[B. Kam. 52<sup>a</sup>, v. בִּרְכֻשָּׂא I.]

פֶּרֶק מִיִּשָּׁא v. פֶּרֶק מִיִּשָּׁא

פֶּלֶאָז v, כְּרִיךְ

פֶּרֶק נ. v. כַּרְכֵּשׁ.

פְּרִיכָתָא v. פְּרִיכִיתָא

**כָּרַם** (reduplic. of כרם 1) *to draw a circle*; denom. מְכַרְמֵם II. 2) (cmp. כָּרַם) *to paint, varnish; to polish, bronze*. Kel. XV, 2 סִירָן אוֹ כִּרְבָּן if he painted or varnished the boards. Ib. XXII, 9 כּוּפָה שִׁסְרָן אוֹ כִּרְבָּן וְכ' a block which one painted or varnished so as to give it a distinguishable surface. Hull. 25<sup>b</sup> לְכָרֶם Ar. to polish or bronze (metal vessels), v. כָּרַב. Tosef. Kel. B. Mets. VI, 1 לְכָרֶם . . לְכָרֶם . . לְכָרֶם if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. שִׁיחָה וּכְרָמָה he chiseled and polished the stone, v. מָרַק. כ' פָּנִים — [to *braze the face*,] *to be bold, defiant* (cmp. חָרַק). Y'lamd. to Num. XX, 8 quot. in Ar. וְהָיָה מְכָרֶם פָּנֵי כָנָן (some ed. אֵר. מְכָרֶם, (v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 מְכָרְמֵי פָנֵי v. infra.—Part. pass. מְכָרְמָה וְכָרְמָה *green, pale face*. Gen. R. s. 99 וְכָרְמָה פָּנֵי מְכָרְמָה וְכָרְמָה I. מְכָרְמָה.

*Nithpa*. נִתְּפָא (denom. of פָּרַפּוּס I, emp. תָּפַח), with פִּינִים 1) to look saffron-like, pale, abashed, grieved. Ib. s. 20 p. 38a; Num. r. s. 19 (some ed. נִתְּרַמֵּי, corr. acc.).—Midr. Till. to Ps. XVIII, 35 מִתְּפַחְמִי וּפְנֵי אֲבְרָהָם and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 מִתְּפַחְמִי וּפְנֵי אֲבְרָהָם 2) to become bronze-colored. Cant. R. to I, 6 פְּנֵי נֹחַ his face was tanned (from exposure to the sun; Yalk. ib. 982. נִפְחַם).—3) to become angry, defiant. Yalk. Num. 763, v. supra.

פִּרְמָא Ar., v. כְּשׁוּרָא בִּבְיָ סַבְבִּי 139<sup>a</sup>, כִּרְכֵּמָא

פֿרוֹמְטשא v. כּרֶכְמוֹשא

I. פּרָפּוּם v. פֶּרֶפֶר, פֶּרֶפֶרֶם.

**פְּרָבִימ', פְּרָבִימִישָׁא** m. (prob. a. denomin. of פְּרָבִימִישָׁא)  
lead (plumbum). Targ. Job XIX, 24. Targ. Y. I Num.  
XXXI, 22.

**בֹּרֶר**, *pr. n. f. Kark'mith*, a freed woman. Eduy. V, 6; Ber. 19<sup>a</sup>; Sifrē Num. 7;—Yalk. Num. 706; Num. R. s. 9 **בֹּרֶר**. Y. Sot. II, end, 18<sup>b</sup> **בֹּרֶר** חֹדֶבֶת let the case of K. come in as evidence.

פְּרָקִים v. כּרֻכִּים

**פֶּרֶס** (b.h.) pr. n. m. *Carcas*, one of the seven attend-

ants of King Ahasuerus. Esth. B. to I, 10 (interpret. by way of acrostics) [read:] זָרָה וְכֹרֶם זָמָה יָאֵה שֶׁל אֲחִישֶׁרֶשׁ (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כִּרְסוֹן.

**כַּרְסָא** ch. form of *preced.* Esth. R. to I, 10 (an objection to the interpretation **וּכְרִסָּא** (v. *preced.*), because of ignoring the **ס** **כַּרְסָא** but it is written *Carcasa* (and not *Carcam*).

**כרכסון**, read: בִּרְכָסִין (*ἐκκήρυξεν*, sub. ὁ κηρύττης; *emp.* (בִּרְכָסִין) *it has been announced*. Esth. to I, 10 (ref. to זָרִים וְיֹדֵבִים, v. פְּרָפֶס) כ' (כַּרְכָּסִין) Carcas it a Greek expression ('see the profligacy . . . and *publish* it', κηρύττειν) as you say ἐκκήρυξεν, proclamation has been made.

**בָּרַבֵּר** (Pip. of בָּרַר, v. בָּרָה) 1) *to go around, go about;* [b. h. *to dance*]. Gen. R. s. 20, a. e., בָּרַבֵּרָא.—2) *to finish by designing circles, emblazon.* Hull. 25<sup>b</sup>, v. בָּרַבֵּר. — 3) *to form a circle in order to make an announcement.* Pesik. R. s. 21 עומד וּבָרַבֵּר על ו' like a king standing and gathering a circle around him at the entrance of his palace; כן שָׁעַנְדוּ וּמָבִי' על הר סיני . . . כן הָ לַדֵּי the Lord when he stood addressing a meeting on Mount Sinai.

**מַרְבֵּר** (כרנד) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81<sup>a</sup>) ראש ה' (Y. ed. a. Mish. Pes. כרנד, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16<sup>b</sup>. Bab. ib. 123<sup>a</sup> רוחבין בכוש או נ' (Ms. מ. בִּרְבִּיר) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92<sup>b</sup>; Sifra Vayikra, Ḥobah, ch. IX, Par. 7, v. לָנֹז. Sifre Deut. 96; Ab. Zar. III, 9 (49<sup>b</sup>) נשל הדימה כ' Ms. M. (ed. פִּרְבִּיר, Var. פִּרְבִּיר, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner*], a rod used for *shaking olives* down. Y. Peah VII, 20<sup>a</sup> בריכר, בריכר, read: פִּרְבֵּר, פִּרְבֵּרָה (f.). מִתְבָּא, v. a. מִתְבָּא.

\* **בִּרְכָא, בִּרְכָא** ch. as preced. 1. Y. Shek. IV, 48<sup>b</sup>  
 bot. שַׁבֵּט דְּכֹרֵדְר בִּינִיחַ (Bab. ed. דְּכֹרֵדְר, corr. acc.) the  
 staff of the shuttle (the cane which brings the threads of  
 the web into their place [arundo]), is between them, i. e.  
 there is a great difference between them (cmp. 'stamen  
 secernit arundo', Ovid M. 6, 55).

**בְּרִיכָן** f. pl. (v. **בְּרִיכָה**) *dances, rejoicing*. Targ. Is. LXVI, 20 **בְּרִיכָן** בְּלִי וְהוֹשִׁיעֵן בָּל (missing in ed. Lag.; h. text **בְּרִיכָה** וְהוֹשִׁיעֵן, comp. Targ. II Sam. VI, 14 **שָׁבַח** for h. **כְּרִכָּה**) with dances and songs of praise.

**פָּרַשׁ** I (reduplic. of פָּרַשׁ, v. פָּרַשׁוּתָא a. פָּרַשׁוּתָא) 1) *to hollow out*, v. פָּרַשׁוּתָא, פָּרַשְׁתָּא.—2) (comp. b. h. פָּרַשׁ) *to bend, bow*.—(ב) רִישָׁא *to nod assent*. Erub. 65<sup>b</sup> רִישָׁא . . . ב' R. nodded &c. Nidd. 42<sup>a</sup> לִית רִישָׁא *showed his approval of it by nodding*; B. Bath. 143<sup>a</sup> top.

II=כּוּשׁ to knock, strike. Sabb. 77<sup>b</sup>  
 ed. (Ms. M. לְכַשׁוּשׁי, v. כּוּשׁ.

**פֶּרֶשָׁה** m. (פֶּרֶשׁ I) *large intestines, great-gut and rectum*. Sabb. 82<sup>a</sup> [read with Rashi:] '... וְהָיָה כִּי יִרְחַב' (or with Ms. O. יִרְחַב... v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שְׂרִיגֵי שְׁמִטָּה the glands of &c. Gitt. 57<sup>a</sup>; Ber. 62<sup>b</sup> הֵרִיגוּ לְכַרְפְּשִׁיהָ he dropped his gut (from fright). Hull. 49<sup>b</sup> הֵרִיגוּ הַשֶּׁמֶן הַגָּדוֹל הַשֶּׁמֶן הַקָּטָן the fat glands surrounding the large intestines. Ib. 113<sup>a</sup> וְעֵינֵי הַגָּדוֹל הַקָּטָן great-gut and (small) intestines.

**פֶּרֶשָׁה** I, **פֶּרֶשָׁה** f. (פֶּרֶשׁ II) *the shepherd's bell*. B. Kam. 52<sup>a</sup> (expl. משכוכית) 'כִּי מִסָּמִי' (Ms. R. 'ברכוש', v. Rabb. D. S. a. l. note; ed. 'קרק').

**פֶּרֶשָׁה** II f. (פֶּרֶשׁ I) 1) = פֶּרֶשָׁה q. v.—2) (emp. פֶּרֶשָׁה) *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7<sup>a</sup> דְּהַפְּסִי בִּכְ' (Ms. R. 2 בְּכֶרֶשָׁה, corrected into בְּכֶרֶשָׁה, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

**פֶּרֶשָׁה** f. (פֶּרֶשׁ) *a plantation fenced in from all sides*. B. Mets. 22<sup>b</sup> (Ms. R. 1 בְּרֶכָּה pl.; Ms. M. 'בראכה', corr. acc., v. Rabb. D. S. a. l. note).

**פֶּרֶם** (v. פֶּרֶה) 1) *to surround, cut off*. Denom. פֶּרֶם, פֶּרֶם II.—2) *to pile up*. Kel. XXIII, 4 the washer's chair (פֶּרֶם) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שְׂמוֹכְרִין ed. Zuck. (oth. ed. שְׂמוֹכְרִים, read: 'שְׂמוֹכְרִים'; Sabb. 88<sup>b</sup> (play on גִּידֵי עֵץ Cant. I, 14) כְּרָמִי עֵץ גִּידֵי לִי וְכִי the guilt of the kid (= golden calf; oth. opin. פֶּה the idol Gad) which I piled (stored up) for me (for future punishment). Ib. כְּרָמִי לִישָׁנָה דְּמַכְנִישׁ הוּא (Ms. M. מאי... כְּרָמִי לִישָׁנָה דְּמַכְנִישׁ הוּא, Ms. O. דְּמַכְנִישׁ, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of *pressing, preserving*)?—Answ. (by ref. to Kel. I. c.) שְׂפֹרְמִים עָלָיו אֵת הַכְּלִים.—3) *to cover, paint*, v. פֶּרֶם I.—[Tosef. Men. IX, 10 וְכֹרֶמֶן Var., v. פֶּרֶם.]

**פֶּרֶם** m. (b. h.; preced.) [*enclosure*], *plantation, esp. vineyard*. Ber. 35<sup>a</sup>, a. e. סְתֵמָה לֹא אֶקְרִי 'כִּי אֶקְרִי סְתֵמָה לֹא אֶקְרִי' an orchard of olive trees is called *kerem zayith*, but not plain *kerem*. Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) רֶבַע 'כִּי רֶבַע' one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'fa* (plantation) &c. Lev. R. s. 32 (play on פֶּרֶם, Ps. XII, 9) שֶׁל מְמוֹרִים the plantation (genealogy, emp. יְהוּס) of the bastards. Peah VII, 6. Kil. IV, 1, v. קֶרֶת; a. v. fr.—Trnsf. *circle of scholars, college*, esp. בֵּיבְנָה 'כִּי בֵּיבְנָה' the college of R. Johanan b. Zaccai in Jamnia (v. יְבִנָּה). Keth. IV, 6; B. Bath. 131<sup>b</sup>; Y. Ber. IV, 7<sup>d</sup> top; a. fr.—[Ber. 63<sup>b</sup> בֵּיבְנָה 'כִּי בֵּיבְנָה' for which Cant. R. to II, 5: אֵינָּה.—Pl. פֶּרֶם. Men. VIII, 6 (86<sup>b</sup>) 'כִּי בֵּיבְנָה' carefully cultivated vineyards (dug over twice a year); a. e.—*Beth-Kerem* pr. n. pl. *Beth-Kerem*. Nidd. II, 7 'כִּי בֵּיבְנָה' the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

**פֶּרֶם** ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 10<sup>a</sup>; B. Bath. 7<sup>a</sup> if one says לְכֹרֶם 'כִּי לְכֹרֶם' (כֹּרֶם) 'I sell thee a vineyard', although there are no vines in

it &c.; provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42<sup>b</sup> 'כִּי הִשְׁתַּחֲוֶה עַל שְׁמֵי הַיָּדֵי' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121<sup>a</sup> Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 בֵּיבְנָה 'כִּי בֵּיבְנָה' (v. preced.); a. fr.—Y. Kil. IV, beg. 29<sup>a</sup>, v. next w.—Succ. 44<sup>b</sup>, v. קֶשֶׁת.]

**פֶּרֶם** m. (preced.) *a row of vines in a vineyard*. Y. Kil. IV, beg. 29<sup>a</sup> 'כִּי נִסַּח הָרֶם' if the owner took away one of the five rows.—Pl. פֶּרֶם (prob. to be read: פֶּרֶם). Ib. three rows and two intervals.

**פֶּרֶם** pr. n. pl. *Carmi* in Babylonia. Yeb. 121<sup>a</sup> דֹּאטְבֵּי 'כִּי דֹּאטְבֵּי' (Ar. בכרמא) a man that was drowned at C. and whose body was found &c.

**פֶּרֶם** m. (b. h.; v. פֶּרֶם) 1) *a well-cultivated plot; whence (sub. גֶּרֶשׁ) (grist of) early ripened and tender barley*. Men. 68<sup>b</sup>; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14). כִּימֵל רַךְ וְיֵמֵל soft yet brittle; Y. Sabb. I, 2<sup>d</sup> bot. [read:] 'כִּימֵל רַךְ מִלֹּא לֹא לֹחַ וְכִימֵל' soft yet brittle, neither green nor dry, but between the two. Sifra l. c.; Men. l. c. (another explan.) מִלֹּא כִּי rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel*. Y. Succ. III, 53<sup>d</sup> כְּשֶׁעֶרֶב of the color of wax or of the lily of Carmel (v. יֶרֶק); (Tosef. Neg. I, 5 וְכֹרֶמֶל, Var. וְכֹרֶמֶן; R. S. to Neg. XI, 4 וְכֹרֶמֶן).—Y. Ber. I, 2<sup>b</sup> bot. רֹאשׁ הָהָר (ראש הר הב' (Ms. M. 'ראש הר הב' Sabb. 35<sup>a</sup> 'ראש הר הב' the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Bahod., s. 5 (alluding to Jer. XLVI, 18) מִאֶסְפֵּמִיָּה 'כִּי מִאֶסְפֵּמִיָּה' Tabor came (to the desert for the law-giving) from Beth-Elm and C. from Ispamia; Meg. 29<sup>a</sup>.

**פֶּרֶם** m. (sub. יֶיֶן; v. preced.) *Carmel wine*. Tosef. Nidd. III, 11 [read:] מִזֵּינִי הַדְּרוֹמָה לֹא הָיָה וְלֹא מִזֵּינִי הַדְּרוֹמָה לֹא הָיָה Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21<sup>a</sup>.

**פֶּרֶם** f. (v. פֶּרֶם) *a marked off plot in a public thoroughfare, in gen. an area which cannot be classified either as private ground (רְשׁוּת הַיָּחִיד) or as public ground (רְשׁוּת הָרֶבֶעַ)*. Y. Sabb. XI, 13<sup>a</sup> 'נִקְרָא' what-ever obstructs the public road is called *karm'lith*. Tosef. ib. I, 1; Sabb. 6<sup>a</sup>, v. קֶשֶׁת. Ib. 'וְאִי־שְׂמוּנִיתָ וְהָיָה' but the sea, the valley, the colonnade and the *karm'lith*; expl. ib. 7<sup>a</sup> קֶרֶן זֵוִיתָ הַסְּמוּכָה לַרְחֹק a corner plot adjoining the public road; a. fr.—Pl. פֶּרֶם לִיֹּחַ. Y. ib. XI, end, 13<sup>b</sup>.

**פֶּרֶם** f. (denom. of פֶּרֶם) *vines trained over the wall of the vineyard*. Tosef. Men. IX, 10 'כִּי מִן הָרֶם' (Var. הַכְּרֵמָה) neither from vines trained over the wall nor from those trained on espaliers, v. קֶלֶת.

**פֶּרֶן** m., constr. פֶּרֶן (v. כְּרִי, emp. קֶרֶן) *roundness, fullness, essence; the very day* (h. יוֹמָא). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Nahm. to Lev. I. c. quotes a version קֶרֶן.]

בְּרִנְבָּאוֹת, v. בְּרִנְבִּי.

בְּרִנְבוֹ pr. n. f. *Carm'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91<sup>a</sup>.

\*בְּרִנְבִּי f. (*καρδαβή*) *cabbage*. Lam. R. to III, 42 (not בְּרִנְבִּי, v. בְּרִנְבִּי).

\*בְּרִנְבָּאוֹת f. pl. (*χέρυψι, -βος*) *vessels containing lustral water*, placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifr. Num. 158 ברִנְבָּאוֹת (corr. acc.; Ar. בְּרִנְבָּאוֹת).

בְּרִנְבִּי, v. בְּרִנְבִּי.

\*בְּרִס, Af. בְּרִיס, v. בְּרִיס.

בְּרִס f. (b.h. בְּרִישׁ in בְּרִישׁ; cmp. בְּרִנְבָּא [bag,] *stomach, belly*. Taan. 26<sup>a</sup> top מְלֵאָה 'וכ' נפש.. when the appetite is satisfied and the stomach filled. Sabb. 151<sup>b</sup> (ref. to Koh. XII, 6) 'זה חכ' 'the pitcher is broken', that means the stomach. Ib. לאחר שלשה.. בְּרִיסִי נבקעת 'וכ' three days after burial one's stomach bursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15<sup>e</sup> bot.; Gen. R. s. 100. Keth. 16<sup>a</sup>, a. fr. her belly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] הִיא מַפְעֵפֶעַ בְּרִיסָהּ burned in her stomach like the venom of &c.; [Y. Snh. X, 28<sup>d</sup> top כְּבִירָה, v. חֲכִינָה]; a. fr.—Esp. *the stomach of ruminants, maw*. Hull. III, 1 הַכּ הַפְּנִימִית 'וכ' כל חכ' כולי . . . ואיזוהי כ' ב' 50<sup>b</sup> the inner stomach, expl. ib. 50<sup>b</sup> (masc.!) the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טַפַּח בּוֹשֵׁשׁ סָמוּךְ לֵב 'וכ' טַפַּח בכ' corrected; טַפַּח בּוֹשֵׁשׁ סָמוּךְ לֵב 'וכ' one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. בְּרִיסוֹתָיָהּ] 21 Succ. בְּרִיסוֹתָיָהּ. [מִילָתָא. a. הִיא, אֶסְתוּמָקָא, v. רַחְבּוֹתָא whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שְׁפָרִיסָן רַחְבָּהּ].

בְּרִיסָא, בְּרִיסָא ch. same, also *womb*. Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. בְּרִיסָא; h. text בְּרִיסָא). Targ. Job XXXI, 18; a. fr.—Hull. 50<sup>b</sup>, v. אֶסְתוּמָקָא. Ib. כְּבִירָא 'וכ' the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) 'וכ' the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12<sup>a</sup> רַחֵמוֹם כְּרִיסָא (Ar. רַחֵמוֹם כְּרִיסָא) who is not worth the bread he eats; B. Kam. 97<sup>a</sup>. Koh. R. to XI, 9 בְּרִיסָהּ this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164<sup>b</sup> בּוֹעִיָה . . . חָא כ' (masc.); a. fr.—Yeb. 65<sup>b</sup> bot. Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 בְּרִיסָהּ (=h. בְּרִיסָהּ) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55<sup>b</sup> bot. בְּרִיסָהּ).—Pl. בְּרִיסָהּ (m.). Targ. Y. Num. V, 22 (not בְּרִיסָהּ). Targ. Ps. XVII, 14.—Keth. 103<sup>a</sup> לֵאמֹר לֹא שְׁנֵי כְּרִיסִים she has not two stomachs (double alimentation is of no use to her).

בְּרִיסָא, *chair*, pl. בְּרִיסָן, v. בְּרִיסָא.

בְּרִיסָן, f. pl. (v. preced.) *upholstered seats*, satirical expression for *stoutness*. Lev. R. s. 34 'וכ' ר' שמעון בר' כ' see (that beggar's) fat body! (Yalk. Lev. 665 עֲרֵפִין).

בְּרִיסָם, v. בְּרִיסָם.

בְּרִיסָמִיּוּתָא, v. בְּרִיסָמִיּוּתָא.

בְּרִיסָן, Tosef. Neg. V, 14 some ed., read: בְּרִיסָן.

בְּרִיסָלָא, Snh. 5<sup>a</sup>, read: בְּרִיסָלָא (v. Rabb. D. S.a.l. note).

בְּרִיסָם, v. בְּרִיסָם.

בְּרִיסָנָא pr. n. m. *Carsana*. Y. Shebi. IX, 39<sup>a</sup> אֵילִין בְּרִיסָנָא (corr. acc.) those of the family (or school) of O.—Y. Erub. III, 21<sup>a</sup> bot.; V, 22<sup>d</sup>, a. e. 'וכ' ר' שמעון בר' כ' Y. Dem. III, 23<sup>b</sup> bot. בְּרִיסָנָא (corr. acc.). [Fr. M'bo, p. 129<sup>b</sup>: *Carsana*, pr. n. pl., fr. which בְּרִיסָנִי.]

בְּרִיסָם, v. בְּרִיסָם.

בְּרִיסָפָא f. (cmp. בְּרִיסָא) a species of *locusts*. Hull. 65<sup>b</sup> (Var. in Ar. בְּרִיסָפָא, בְּרִיסָפָא).

בְּרִיסָתָן m. (denom. of בְּרִיסָא) *large-bellied, stout*. Hull. 60<sup>a</sup> 'וכ' שׁוֹר an ox (in order to fetch a high price) must be stout, have large hoofs &c.

בְּרִיעַ (b. h.; denom. of בְּרִיעַ) *to bow, bend the knee*. Ber. 12<sup>a</sup> כַּשְׁמוּא כּוֹנֵץ 'וכ' when bowing in prayer, one must bow at the word *barukh*, opp. זָקַק. Ib. 34<sup>b</sup>; Y. ib. I, 3<sup>e</sup> bot. (interch. with שׁוֹר); a. v. fr.

Hif. בְּרִיעַ 1) *to cause to kneel; to subdue; to humiliate, sadden*. Gen. R. s. 65; Yalk. Gen. 114 אֲנִי מְכַרֵּץ אֶת אִיזְבִּירִי I shall sadden my friend. Gen. R. s. 75, beg., v. מַכְרִיעַ 'וכ' מה אני מְכַרֵּץ 'וכ' (Yalk. ib. 116) why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh*. Y. Peah I, 16<sup>b</sup> bot. הַטְּוֹבוֹת הַטְּוֹבוֹת the good deeds overbalance (the sins). Ab. II, 8 outweights them all. B. Bath. V, 11 חֲזִיב לְהַכְרִיעַ לוֹ טַפַּח (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עֵינִי to weigh exactly. Ib. 89<sup>a</sup> וְהַכְרִיעָה לִּי... weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3<sup>e</sup> bot. עֲלִיו כֶּסֶף put money to it in the balance (bribe him). Gen. R. s. 80 'וכ' מִמֶּנִּי how much money he put in the balance (paid for it).—Transf. *to cast the deciding vote, to decide*. Tosef. Hull. VII, 1; Hull. 90<sup>b</sup>; Pes. 83<sup>b</sup> הַדַּעַת מְכַרֵּץ reason decides, v. יֵצֵא. Y. Keth. II, 26<sup>b</sup>; Y. Yeb. X, 10<sup>d</sup> bot. הַדַּעַת מְכַרֵּץ בעֲדֵי מִיתָה (not יֵצֵא) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance; transf. to harmonize two contrary opinions, to compromise*. Sifra introd. וְיִכְרִיעַ . . . שְׁנֵי כְּרִיסִים when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Deut. IV, 36) השלישי חב' a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Bahod. s. 9. Sifré Num. 58. —Kidd. 24<sup>b</sup> לפני המְכַרְּעִים the harmonizers arguing before the scholars. Sabb. 39<sup>b</sup> whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr.—V. הַכְרַעַה, הַכְרַעַת.

**פָּרַע** ch. same, 1) *to bow, bend the knee*. Targ. O. Gen. XXIV, 26 (Y. גִּזְוִן). Targ. II Esth. III, 2; a. e.—Y. Ber. II, 5<sup>a</sup> bot. מְגַרְמִידָה it (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh*. Targ. Y. Ex. I, 15.—3) *to decide by majority*. Targ. Y. Deut. XXV, 1 (v. Snh. 10<sup>a</sup>).

*Af. אָכְרַע* 1) *to sadden*. Targ. Jud. XI, 35.—2) *to weigh*. Pesik. B'shall, p. 82<sup>a</sup> באכרעא דאכרעאן וי' אכרעא. v. אַכְרַעָא.

*Ithpe. אֶחְרַע to be weighed*. Ib.

**פָּרַע** c. (b. h.; cmp. פָּרַה) [*hollow*, cmp. פָּרַךְ] *knee, leg*. Zeb. VIII, 5 פָּרְעוֹ של וי' the leg of one of them (Talm. ed. 77<sup>b</sup> כרעים *du.*). Kel. XVIII, 7 'כ' שדוהה וי' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3. Ib. VIII, 8 'כ' שפרש וי' a leg of a bedstead which was taken off with the longside &c.; a. e.—*Du.* פָּרְעִים, פָּרְעִים; *pl.* פָּרְעִים, פָּרְעִים. Tam. IV, 2. Zeb. VIII, 5. Succ. 15<sup>b</sup>, v. אֶרְבֵּי. Cant. R. to VII, 3 ויח' וי' as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

**פָּרַע** ch. same. Ber. 7<sup>a</sup> 'כ' אחר קאי stands on one leg. Men. 34<sup>a</sup>; Yoma 11<sup>b</sup> כי עקר איניש פָּרַע וי' when a person starts to walk, he moves his right leg first. Ib. 73<sup>a</sup> דוה גבא רב' חיה my leg was hurting me. Ib. דוה דרב' חיה I mean the upper portion of the leg. Kidd. 49<sup>a</sup> דרב' חיה 'כ' I want no shoe larger than my foot, i. e. I want no husband too high in rank.—Sabb. 104<sup>a</sup> פָּרַעִיה *דל' the foot of the letter Gimmel, . . . Daleth*; a. fr.—*Pl.* פָּרַעִיה, פָּרַעִיה. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 חמון. Targ. Am. III, 12; a. e.—Y. Shek. V, 49<sup>a</sup> bot. look at these legs (how fat); Y. Bicc. III, 65<sup>c</sup> bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13.—Ab. Zar. 38<sup>b</sup> עד טופרי דכַּרְפִּיריהו to the nails of their feet; a. fr.—Y. Maas. Sh. IV, end, 55<sup>c</sup> פָּרַעִיה דערסא legs of the bed.

**פָּרַח** (cmp. פָּרַח, *Ithpe.* אֶפְרַח *to become round* (of the nipple of the breast), *to develop*. Nidd. 48<sup>b</sup> top (ref. to Ez. XXIII, 21) אישתדו דרך . . . אישתדו וי' thy breasts began to develop, yet thou didst not repent, thy breasts were fully developped, yet &c.; [other interpret. in Rashi: 'איב' *to be swollen*, אֶפְרַח *to dry up*; Ar.: איכרפיה, v. Koh. Ar. Compl. s. v.].

**כרפוזנה, כרפוזנה**, Y. Kil. I, 27<sup>a</sup> top (ref. to פיל Mish. I, 1; Ar. ספרוזה, R. S. to Kil. I. c. מרשיא) corrupt. of a probably Greek name for *white beans*.

**פָּרַפֶּס** I m. (b. h.; cmp. *καρπάσος*, carbasus, Sanscrit *carpāsa cotton*) *fine linen*. Esth. R. to I, 6, expl. פָּרַפֶּסִין. Meg. 12<sup>a</sup>, v. פָּר.

**פָּרַפֶּס** II m. (cmp. פָּרַח, II, *an umbelliferous plant, celery, parsley*. Shebi. IX, 1 שבנהרוה 'כ' (Y. ed. Krot. כיסבר, corr. acc.) water-parsley, expl. Y. ib. 38<sup>c</sup> פִּיטְרוֹסִילִיטִין (*πετροσέλιον*), contrad. to garden-parsley; Succ. 39<sup>b</sup> (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10<sup>a</sup>; a. e.—[Tosef. Kil. I, 1 חוסבר ויח' (ed. Zuck. וחברקם, v. פָּרַפֶּס I.].

**פָּרַפֶּס** I ch.=h. פָּרַפֶּס I. Targ. Esth. VIII, 15.

**פָּרַפֶּס** II ch.=h. פָּרַפֶּס II. Ab. Zar. 28<sup>a</sup> כ' בגילא parsley put in strong wine. Ib. 38<sup>b</sup> כ' בירא parsley-seed. Keth. 61<sup>a</sup>.—[Tosef. Kil. III, 12 והכרפסא ed. Zuck., Var. יוהרפסא.]

**כרפס**, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כרפס.

**כרפסא, כרפסא** m. (כרפס, cmp. כרפס) *intestinal worms*. Gitt. 69<sup>b</sup> לכ' לבי Ar. (ed. לכ') a remedy for &c. Ib. חיוורא לכ' חיוורא for white worms.

**כרפסא, כרפסא**, v. sub פָּרַפֶּס.

**כרפסא, כרפסא**, v. כרפסא.

**כרפס**, v. כרפס.

**כרפס** m. (כרפס, v.) *upholsterer*. M. Kat. 13<sup>b</sup> quot. in Kimḥi Shorash. s. v.; v. פָּרַד.

**כרפס**, v. פָּרַח.

**פָּרַשִׁינָה** I f. ch. (פָּרַח, v.) *ball, pebble*.—*Pl.* פָּרַשִׁינָה. Sabb. 81<sup>a</sup> בבלייהא כ' Babylonian pebbles (cloddy and brittle).

**פָּרַשִׁינָה** I, II (פָּרַשִׁינָה) f. (cmp. פָּרַח, *aporraceous plant*.—an alkaline solution of *carshina*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>.—*Pl.* פָּרַשִׁינָה, פָּרַשִׁינָה. Sabb. I, 5 (17<sup>b</sup>) אין שירין... וי' אלא וי' (shortly before Sabbath) we must not lay in ink-material, . . . or alkaline plants; [comment. refer to next w.].

**פָּרַשִׁינָה** II (פָּרַשִׁינָה) f. (cmp. פָּרַשִׁינָה I) a species of *vetch*, prob. *horse-bean*, rarely used as human food. Bekh. VI, 1 (37<sup>a</sup>) כ' ניקבה מלא if there is a hole in the ear lap of the size of a *carshinah*; ib. 37<sup>b</sup>, expl. דִּינְדָה; Tosef. ib. IV, 1. Y. Kidd. I, 59<sup>d</sup> top פָּרַח מן הכ' less than the size of &c.; a. e.—*Pl.* פָּרַשִׁינָה, פָּרַשִׁינָה. B. Mets. 90<sup>a</sup>. Hall. IV, 9, a. fr. פָּרַשִׁינָה חרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Hall. IV, 60<sup>b</sup> (בִּיקְנָה אֶמְרִי גִזְרוּ עַל חֵב' when was the law declaring *carshinah* subject to Trumah enacted?—Answ. בימי רעבון in days of famine (when it served as human food). Esth. R. to I, 14 (play on כְּרִשְׁנָה, ib.) אני I shall crush vetch I shall crush vetch (to be placed) before them (send a famine compelling



them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53<sup>c</sup> בכרשיני קל... (read: they made the law concerning *carsh*, less stringent. Ib. 6 כרשיני a dough made of *c*.—Meil. III, 6 כרשיני; Tosef. ib. I, 21 פְּרָשָׁנִי ed. Zuck. (some ed. שני, corr. acc.), v. חֲקָקֶשׁ; a. fr.—Koh. R. to VI, 1 פְּרָשָׁנִים בפלפלין he who puts vetch into pepper; (Tosef. B. Bath. V, 6 פּוֹסְפֶרֶת).

פְּרָשָׁנִים, פְּרָשָׁנִי, v. preced.

כרשתנא, כרשתניא, v. פְּרָשָׁנִי.

פְּרָת, v. פְּרִית.

פְּרָת (b. h.; cmp. פְּרָה 1) *to cut*. Num. R. s. 16 ונקרא 'וכ' לְפָרוֹת and he (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home.—Esp. *to cut genitals, mutilate*. Bekh. 33<sup>b</sup> בִּרְחָה אֶחָד פְּרָת, v. נֶחֱסֵק.—Part. pass. פְּרוּת. Ib.; a. fr.—שפכה one that is mutilated at his membrum, v. שִׁפְךָ. Tosef. Yeb. XI, 2. Yeb. VIII, 2; a. fr.—2) [*to draw a circle, place outside*, cmp. meanings of פְּרָת, פְּרִית,] *to cut off, excommunicate*, v. פְּרָת. Y. Bicc. II, beg. 64<sup>c</sup>; Y. Snh. XI, 30<sup>b</sup> ... צא deduct twenty years up to which age the divine court neither punishes nor decrees excision.—3) *to separate, divorce; to make final*. Gitt. 21<sup>b</sup>; Succ. 24<sup>b</sup> (ref. to Deut. XXIV, 3) ספר בִּרְחָה וְכ' the delivery of the deed divorces her and nothing else does. Ib. רְבִי הַבּוֹרֵחַ בִּינִי something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect).—Part. pass. פְּרוּת *definite*. Y. Gitt. VII, 48<sup>d</sup> הוּא כ' בִּנְטָה it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16<sup>c</sup> top הוּא כ' לשמה וזה (not ו) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44<sup>c</sup> ראשונה לה כ' ... (strike out לה); a. fr.—3) *to decide, make final*. Ber. 4<sup>a</sup>; Snh. 16<sup>b</sup> (ref. to פְּרָת as a symbolical name for the Urim and Tummim, or for the Sanhedrin) שְׁפִירָתָם אֵת דְּבָרֵיהֶם they give definite and precise decisions; Midr. Till. to Ps. III בִּרְחָה *to covenant, make a firm promise*. Gen. R. s. 44 'עב וְכ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 פְּרָתָה.—Part. pass. פְּרוּת, f. פְּרוּתָה; Yalk. Gen. 76 פְּרָתָה.—Part. pass. פְּרוּת, f. פְּרוּתָה; M. Kat. 18<sup>a</sup>, a. fr. לשפתיים, v. פְּרִית. R. Hash. 17<sup>b</sup> 'ב' כ' לִי שְׂכָל there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10).—Trnsf. 'ב' כ' לִי שְׂכָל *it is a necessity, unavoidable*. Nidd. 58<sup>b</sup> 'ב' כ' whoever crushes it cannot help smelling it.

*Nif.* פְּרָת 1) *to be cut, mutilated*. Yeb. VIII, 2 (expl. כְּרוּת שפכה, Deut. XXIII, 2) when the membrum is mutilated. Ib. 75<sup>b</sup> נִכְרְתוּ בִצְיָם when the testicles

are cut out; a. fr.—2) *to be covenanted*. Sot. 37<sup>b</sup> שְׁלֹא upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed*. Y. Peah I, 15<sup>d</sup> bot. (ref. to Num. XV, 31) מְלֶמֶד שֹׁנֵפֶשׁ which intimates that (the idolator's) soul is cut off (through premature death, פְּרָת), while her guilt remains with her (unexpiated by death); Snh. 64<sup>b</sup> (ref. to the emphasized expression 'הכרה חכ', Num. I. c.) הִכְרָה 'וכ' *hiccareth* refers to this world &c.; a. fr.—Verbal noun פְּרָתָה, v. פְּרָת.

*Hif.* פְּרָתָה *to destroy, exterminate*. Tanh. R'eh 7 וְהִכְרִיתָם and exterminate them. Ib. כְּשִׁיכְרִיתָהּ when the Lord... shall have destroyed...; you will enter. Tosef. Snh. IV, 5 to exterminate the seed of Amalek; a. fr.

*Pi.* פְּרָתָה *to doom to destruction*. Arakh. 15<sup>b</sup> שִׁכְבָּרָהּ 'וכ' for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

פְּרָת ch. same, esp. *to separate, divorce*. Gitt. 21<sup>b</sup>, a. fr. פְּרָתָה it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to פְּרִיתָהּ it is the signing witnesses &c.—Imper. פְּרוּת (only in) *make the divorce final, definite* (v. preced.). Ib. 9<sup>a</sup> מִשּׁוּם הַדִּיּוּמִי the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150<sup>b</sup>.

פְּרָתָה f. (= פְּרָתָה, v. פְּרָת *Nif.*) *excommunication, extermination*; (in Talm. law) *divine punishment* through premature or sudden death, opp. to capital punishment. Snh. 60<sup>b</sup> הוּא כ' בְּרִיחָה is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. קְטֵלָה death by execution. M. Kat. 28<sup>a</sup> if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64<sup>c</sup> בְּרִיחָתָהּ; Treat. S'mah. III, 8 בְּרִיחָתָהּ. Ib. 10 מה וְכ' מוֹדִיעֵנוּ שְׁמִיתָתָם what is there to indicate that they died by divine visitation?; Y. l. c. 64<sup>d</sup> top שְׁחָטָהּ בְּרִיחָתָהּ?; M. Kat. l. c. נִפְקִי לִי מִכ' I have escaped the punishment of *kareth* (being sixty years old). Ib. כ' רִשְׁנִי the *kareth* of years, premature death; כ' דִּיּוּמִי the *k.* of days, sudden death. Hull. 31<sup>a</sup> כ' עֵינִי a transgression punishable with *k.*, opp. אִיסּוּר מִיָּדָה. Macc. III, 15 (23<sup>a</sup>) מִיָּדָה פְּרִיחָתָם Ms. M. (ed. פְּרִיחָתָם) are released from *k.* (which would otherwise await them). Ib. 13<sup>b</sup> בְּרִיחָתָהּ כ' בְּרִיחָתָהּ why is the punishment of *k.* specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to בְּרִיחָתָהּ, Zeph. II, 5, v. Targ. a. l.) כ' גוֹי שֹׁחֵט רִאשִׁי a nation deserving extermination; (Yalk. Zeph. 567 לִפְרָתָהּ); a. v. fr.—*Pl.* פְּרִיחָתָהּ (fr. פְּרִיחָתָהּ). Ker. I, 1 בְּרִיחָתָהּ there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth*. Macc. III, 15, a. fr. כ' חֲרִיבִי those on whose transgressions the penalty of *k.* is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

פָּרָחָא, פָּרָחָא, v. פָּרָחָא.

כַּרְתָּוִן, Y. Kil. V, 30<sup>a</sup> top, read: כַּרְתָּוִן, v. כַּרְתָּוִן.

פָּרָחָא m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin* (or *Urim and Tumim*). Ber. 4<sup>a</sup>, v. פָּרָחָא. Midr. Till. to Ps. III, v. פָּרָחָא; a. e.—*Pl.* Men. 28<sup>b</sup> 'כָּמִין פָּרָחָא הֵב' ed. (ed. Ven., a. oth., and Ar. (פָּרָחָאִים) the shape of the apples of the *K'rethi-im* (Cretans?); ib. 63<sup>a</sup> 'הֵב' Ms. R. 2 (ed. (הַבְּרָחִים), v. פָּרָחָאִים).

פָּרָחָא (פָּרָחָא) m. (Hebr. denom. of Ch. פָּרָחָא, v. next w.) *porraceous* (of color), *leek-green stuff*. Ber. I, 2 'בֵּין חֹלֶה לֶבֶן (מְשִׁיכִיר) when one can distinguish between blue and green; (Y. ed. פָּרָחָא; Ar. Var. כַּרְתָּוִן. Succ. III, 6 'דִּירוּק כֵּב' (Y. ed. כַּכְרָן) an Ethrog green like a porraceous plant (v. פָּרָחָאִין).—Gitt. 31<sup>b</sup> 'סִרְבְּלָא דֵב' a cloak of green wool.

פָּרָחָא, פָּרָחָא, פָּרָחָא m. pl. ch.=h. פָּרָחָאִין (v. פָּרָחָא) *leek*. Targ. Num. XI, 5 ed. Berl. 'פָּ' (oth. ed. 'פָּ'; Yarg. Y. II שַׁדְרָא, some ed. פָּרָחָא; h. text 'חֲצִיר'.—Ab. Zar. 10<sup>b</sup> 'הֵב לֵיהּ he (the emperor) sent him leek (symbolically alluding to R. H. 'my progeny will be cut off', Rashi). Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup>. Y. Kil. IV, end, 29<sup>c</sup> 'כַּרְמִיָּה כַּרְתָּוִן planted leek in his vineyard. Y. Sabb. VII, 10<sup>a</sup> 'וְכִי' he who cuts (on the Sabbath) coriander . . . , leek &c. Bab. ib. 110<sup>b</sup>, v. פָּרָחָא a. פָּרָחָא; a. fr.

פָּרָחָאִין, פָּרָחָאִין, *ramifications*, v. פָּרָחָאִין.

פָּרָחָא, v. פָּרָחָא.

פָּרָחָאִין, פָּרָחָאִין m. (a denom. of פָּרָחָא, formed after the Greek *παράσματος*) *leek-colored, green*. Y'lamd. to Gen. XLIX, 1 quot. in Ar. 'בֵּין חֹלֶה לֶבֶן' (Ber. I, 2 'לִכְרִיתִי, v. פָּרָחָא. Y. Succ. III, 53<sup>d</sup> (ref. to Mish. כַּרְתָּוִן, v. פָּרָחָא) 'כֵּן אוֹ דִּמִּי לֵהּ כַּרְתָּוִין (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

כַּרְתָּוִת, Kel. XX, 1 Ar., v. פָּרָחָאִין.

פָּרָחָא, v. פָּרָחָא.

פָּרָחָאִין m. pl. (denom. of פָּרָחָא) *green material*. Targ. Esth. I, 6 (h. text פָּרָפֶס, v. פָּרָפֶס II).

פִּשְׁוִיל, *Ithpa*, v. פִּשְׁוִיל.

פִּשְׁוִיל, v. פִּשְׁוִיל.

פִּשְׁוִיל, v. פִּשְׁוִיל.

פִּשְׁוִיל, פִּשְׁוִיל m. ch.=next w.—*Pl.* Targ. Gen. XI, 28; a. fr.

פִּשְׁוִיל, פִּשְׁוִיל m. (b. h. פִּשְׁוִיל, *pl.*) *Chaldean*. Meg. 12<sup>b</sup> 'כַּשְׁדִּי . . . כֵּל the vessel which I use (my wife) is neither . . . , but a Chaldean.—*Pl.* Succ. 52<sup>b</sup>. Pesik. R. s. 37 'כַּשְׁדִּיָּם כַּשְׁדִּיָּם when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15<sup>b</sup>. Lam. R. to I, 14 'כַּשְׁדִּיָּם the Chaldean government was tyrannical (contrad. to Babel); a. e.—*Fem.* פִּשְׁוִיל, *pl.* פִּשְׁוִיל. Snh. 92<sup>b</sup>.

פִּשְׁוִיל, v. פִּשְׁוִיל.

פִּשְׁוִיל, פִּשְׁוִיל f. (comp. פִּשְׁוִיל *joist, beam, post*. Targ. Y. Gen. XIX, 8 (O. פִּשְׁוִיל; h. text פִּשְׁוִיל). Targ. II Kings VI, 2 (ed. Lag. פִּשְׁוִיל, Var. פִּשְׁוִיל, 'כִּי); a. e.—B. Kam. 66<sup>b</sup>, v. פִּשְׁוִיל. Ib. 11<sup>a</sup>, v. פִּשְׁוִיל I. Hor. 3<sup>b</sup> 'כִּי חִיכִי דְנִימְטָן שִׁיבָא מִכִּי' in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17<sup>a</sup> 'אִין דְּמִינִין עֲלֵיכִי כִי' if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86<sup>b</sup>; B. Kam. 98<sup>b</sup> 'כִּי לִצְלָמִי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. פִּשְׁוִיל. Kidd. 80<sup>b</sup> . . . מִיחְבְּרִי . . . ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* פִּשְׁוִיל, פִּשְׁוִיל. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 'פִּשְׁוִילִי (some ed. פִּשְׁוִילִי); a. e.—Sabb. 67<sup>a</sup> 'כִּי צִיבִי מִזִּי' seven chips from seven beams. B. Kam. 96<sup>a</sup> 'כִּי יִגְבְּרִי וְיִכְרִינִי' if one stole trunks and made them into joists (by trimming). Gitt. 67<sup>b</sup> 'אִיעֲסֵב' busied himself with carrying (or trimming) beams; a. e.—*Transf. lengthy slices of a radish*. Sabb. 108<sup>b</sup> 'בְּמַעֲרֵבָא' פִּשְׁוִיל, פִּשְׁוִיל, Var. פִּשְׁוִיל, Alf. in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

פִּשְׁוִיל f. same. Y. Bets. II, 61<sup>c</sup> top quot. in Hidd. Meiri, v. פִּשְׁוִיל.

פִּשְׁוִיל f. (comp. פִּשְׁוִיל 1) *tuft, pubescence, fine hairs or fibres*. Ukts. II, 1. Mikv. IX, 4 'שֶׁל קֶטֶן' the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 'שֶׁל' quot. by R. S. to Mikv. I. c. (ed. כַּרְתָּוִן) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. פִּשְׁוִיל) *cuscuta*, a parasite growing on shrubs (v. Löw Pfl. p. 230, sq.). Tosef. Kil. I, 11 (Var. פִּשְׁוִיל, v. פִּשְׁוִיל. Ib. III, 16 'כִּי אֵינִי וְכִי' ed. Zuck. (oth. ed. פִּשְׁוִיל); Sabb. 139<sup>a</sup> Ms. M. (ed. כַּרְתָּוִן, v. פִּשְׁוִיל) (collect. noun, sub. פִּשְׁוִיל) *cucumbers or melons in an early stage when they are pubescent*. Ib. 109<sup>a</sup> 'פִּשְׁוִילִי' pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. 'כִּי שָׂרִי' (Ms. O. פִּשְׁוִיל, Ar. s. v. פִּשְׁוִיל : פִּשְׁוִיל or פִּשְׁוִיל q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *ʿruza*, v. פִּשְׁוִיל.

פִּשְׁוִיל, פִּשְׁוִיל ch. same, esp. *cuscuta*. Erub. 28<sup>b</sup> 'כִּי' *cuscuta*, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the *cuscuta* on it dies. Sabb. 107<sup>b</sup> 'כִּי' he who tears c. loose from the shrubs &c. Sabb. 139<sup>a</sup> 'פִּשְׁוִילִי' *cuscuta* in a vineyard is a forbidden mixture (v. פִּשְׁוִיל. Ib. 109<sup>b</sup> bot. 'כִּי' ordered him to eat c. with salt and to run &c. Gitt. 69<sup>a</sup>, v. פִּשְׁוִיל.—Hull. 47<sup>b</sup> 'פִּשְׁוִילִי' looking like c. (yellowish).—V. פִּשְׁוִיל.

פִּשְׁוִיל\* (v. פִּשְׁוִיל), *Af. to do well, prosper*. Targ. Josh. I, 8 'פִּשְׁוִיל' (ed. Lag. פִּשְׁוִיל; h. text פִּשְׁוִיל, Pesh. פִּשְׁוִיל).

פִּשְׁוִיל m. (b. h.; פִּשְׁוִיל) *a carpenter's tool for chipping, axe*. B. Kam. X, 10 'כִּי בַעֲדֵי' when working with the axe, the chips belong to the owner, contrad. to 1b.



anything without the will of God); Snh. 67<sup>b</sup> (ed. 'ואפי' לרבר כ'; v. Rabb. D. S. a. l. note 2); Yalk. Deut. 828.—Ber. 53<sup>a</sup> daughters of Israel (in large places) are suspected of letting incense rise for sorcerous practices. Erub. 64<sup>b</sup> פרוצות בכ' in these latter days when daughters of Israel are unrestrained in practicing sorcery. Snh. 67<sup>a</sup> מצויות בכ' habitually inclined to sorcery, v. כְּשָׁפְנִיָּה. Y. Kidd. IV, end, 86<sup>c</sup> בעלת כ' sorceress; a. fr.

**כְּשָׁפִין** m. (b. h.; preced.) *sorcerer*.—*Pl.* מְכַשְּׁפִים (Ms. M. מְכַשְּׁפִים) why are they called *kashshafim*? פמליא של מעלה because they lessen the power of divine agencies. Midr. Till. to Ps. LXXX, end כשפין (ed. Bab. כְּשָׁפְנִין; oth. ed. מְכַשְּׁפִין); a. e.—V. מְכַשֶּׁה.

**\*כְּשֵׁה** m. (supposed to mean) *wild plum-tree*. Sabb. 23<sup>a</sup> כְּשֵׁה Ms. M. a. Ar.; copyist's correction in Ms. M. כְּשֵׁה; ed. כְּשֵׁה resin of the plum-tree is the best for making ink.

**כְּשָׁפָא** m. *design, embroidery*, v. כְּשָׁפְנִיָּה.

**כְּשָׁפִין** m., *pl.* מְכַשְּׁפִין, v. כְּשֵׁה.

**כְּשָׁפְנִיָּה** f. (כְּשֵׁה) *engaged in, inclined to sorcery*. *Pl.* כְּשָׁפְנִיָּהוּ. Y. Snh. VII, 25<sup>d</sup> top (ref. to Ex. XXII, 17) (the text speaks only of females) because most women are inclined to sorcery (Bab. ib. 67<sup>a</sup> מצויות נשים כ' women engaged in sorcery. Pes. 110<sup>a</sup>, v. הַשְּׁתַּיִרִי).

**כָּשֶׁר** I (b. h.; emp. גָּשֶׁר [to be well-joined, (emp. רָפָה, II)] *to be proper, fit, right; to turn out well, to succeed*. Y. Hall. I, 57<sup>b</sup> top wheats which are fit for all other meat offerings; ib. 57<sup>c</sup>; Sifra Vayikra, N'dabah, ch. XIV, Par. 13; a. fr.—V. כָּשֶׁר II.

*Hif.* הִכְשִׁיר (ritual, v. כָּשֶׁר II) *to pronounce kasher, to permit*. Hull. III, 2 מְכַשֵּׁיר ר' R. pronounces it fit to be eaten, opp. פוֹסֵל; a. v. fr.—2) *to make fit, to prepare*. Ab. VI, 1 enables him to be righteous &c. Hull. 140<sup>a</sup> מְכַשֵּׁיר an offering which makes fit for admission to the Temple or eating sacred food, contrad. to מכַּפֵּר an offering which procures atonement; Kidd. 57<sup>a</sup>, a. e.—Snh. 42<sup>b</sup> הוצא 'the carrying outside of the camp' (Lev. IV, 12; 21) makes the act legal and procures atonement; ib. the analogy between one fitting act and another is preferred.—B. Kam. I, 2 I have prepared (am responsible for) the damage, v. חֵיב. Ib. מקצת נזקו וכ' wherever I am the partial cause of a damage (e. g. by completing a pit to its legally indictable depth), I am as responsible as if I had been the entire author. Gen. R. s. 56 the slaughtering knife is called מַאֲכֵלָה (causing the eating) שֶׁמְכַשֶּׁרֶת את האוכלים (not. שמכשר, because it makes the food fit for eating.—Esp. (with or without טומאה) *to make an object fit for levitical uncleanness* (v. Lev. XI, 34; 38). Hull. 35<sup>b</sup> מְכַשֵּׁיר וכ' הוּם is it the blood (as a liquid) which fits the meat

for uncleanness?; is it not rather the slaughtering (because it makes it 'an eatable')?—Ib. 33<sup>a</sup> מְכַשֶּׁרֶת חֵיב וְהָבָה; ib. 36<sup>b</sup> מְכַשֶּׁרֶת חֵיב. Makhsh. VI, 6. Y. Gitt. I, 43<sup>c</sup> that the liquid of eggs does not fit for uncleanness; Y. Shebi. VI, 36<sup>c</sup> top כְּשִׁירִין (corr. acc.); a. v. fr.—V. חֵיבִירִין, מְכַשֶּׁר.

*Hof.* הוֹכְשִׁיר *to be made fit; to be pronounced fit; to be prepared; to be fitted for levitical uncleanness*. Yoma 50<sup>a</sup> through what act is Aaron (a high priest) made fit to enter &c.?—Sabb. 76<sup>a</sup> וְהָ לֹוּה וְהָ לֹוּה וְהָ לֹוּה that which is not fit for preservation but appeared fit to this man, and he did preserve it. Hull. 22<sup>b</sup> הוֹכְשִׁירֵי are pronounced fit for sacrifices. Ib. II, 5 they became fit for uncleanness through the blood (flowing out at killing); they became fit through the act of slaughtering (v. supra); a. v. fr.—[Y. Keth. XII, 35<sup>a</sup> מְכַשֶּׁר, read: מְכַשֶּׁר, v. מְכַשֶּׁר.]

*Hithpa.* הִתְכַּשְּׁרָה *to adapt one's self, to work with zeal and conscientiousness*. Koh. R. to V, 11 more skilled and zealous in his work than &c. (cmp. Gen. R. s. 9; a. e.

**כָּשֶׁר** ch. same, *to be right, pleasing, fit*. Targ. I Sam. XVIII, 20. Targ. Jud. XIV, 3. Targ. Ez. XV, 4; a. fr.

*Ilhpa.* אִתְכַּשְּׁרָה, אִתְכַּשְּׁרָה *to be (made) fit &c.* (v. preced. *Hof.*). Targ. Y. Deut. XXIX, 22. Targ. Y. Lev. XI, 2; a. fr.—Gitt. 87<sup>a</sup> וְהָ לֹוּה וְהָ לֹוּה let the one deed be declared valid through the signature 'Reuben ben' &c.—Hull. 36<sup>b</sup> מְכַשֶּׁרֶת חֵיב it was made fit for uncleanness through the fluids &c.; ib. בהבית הקדש חֵיב, v. חֵיבִירִין; a. e.

*Af.* אִתְכַּשְּׁרָה 1) as preced. *Hif.* Targ. I Sam. XVII, 8. Targ. Ruth II, 13.—B. Mets. 89<sup>b</sup> top as to making the man fitter, i. e. as to the laborer in fruits being permitted to use means for increasing his appetite, there is no question, opp. to אִתְכַּשְּׁרָה פִּירָא using means for making the fruits more appetizing.—Zeb. 25<sup>a</sup> מְכַשֶּׁרֶת חֵיב he (R. S.) declares it permissible to use the left hand (for he (R. S.) pronounced אִתְכַּשְּׁרָה וכ' R. Mari... to be legally a Jew. Hull. 58<sup>b</sup> לֹוּה וְהָ לֹוּה R... wanted to pronounce it *kasher*; a. fr.—2) *to grow better, improve*. Ib. 39<sup>b</sup>; Yeb. 39<sup>b</sup>, v. דָּרָא I.

**כָּשֶׁר** II m. (b. h.; preced.) 1) *fit, esp. kasher, ritually permitted, legal*, opp. פוֹסֵל, טרפה. *Fem.* כְּשִׁירָה, מְכַשֶּׁרֶת. Hull. I, 4 what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. his act of slaughtering has been properly executed. Kidd. IV, 6 his daughter is fit to marry a priest. Gitt. IX, 4 the issue is legitimate, is under no religious or civil disabilities; a. v. fr.—*Pl.* אֵלִי כ' בבהמה, 2 מְכַשֶּׁרֶת חֵיב, כְּשִׁירִין, כְּשִׁירִין, כְּשִׁירִין the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם אדומים if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr.—2) *worthy, honest, of noble conduct*. Ber. II, 7 דורא כ' he was a worthy man. Kidd. IV, 14 שְׂכֵנֵי הַבַּיִת the best of butchers; a. fr.—*Pl.* as ab. Ib. רִיבֵן כ' are mostly honest

men, opp. רשעים. Y. Yoma III, end, 41<sup>b</sup> קְשֵׁרֵי כָּל דָּוָר וְדָוָר the worthiest of every generation; Y. Shek. V, beg. 48<sup>c</sup>. מִדָּוָר צַעֲזֵי בֵּית הַלֵּל Y. Dem. VI, 25<sup>d</sup> top (ref. to Mish. ib. 6 חֲלָלִים צַעֲזֵי בֵּית הַלֵּל in what sense is צַעֲזֵי here used? In the sense of K'sheré (the worthies of the house of Hillel). Yoma 19<sup>b</sup>, v. חֲשֵׁר; a. fr. — [Y. Shebi. VI, 36<sup>c</sup> top שֶׁאֵין כְּשֵׁרִין, read: כְּשֵׁרִין, v. כְּשֵׁר I.] — 3) *apt, convenient*. Mekh. Bo, s. 16; Tanh. Bo 11 וְכִי חֹדֶשׁ שְׂוָאוֹ כֹּל יוֹם a month convenient to you, when it is not too warm &c.

**בְּשִׂירָא**, **בְּשִׂרָא** m., **בְּשִׂרָא**, **בְּשִׂרָא** f. same, 1) *fit, adapted, proper*. Targ. Num. XX, 5 ed. Berl. בְּ (oth. ed. בְּ; Y. בְּשִׂרָא). Targ. Jud. XVII, 6. Targ. Zech. III, 5; a. fr.—2) (*עמל, עמיל, עמלי*) *well-equipped; quick, zealous, industrious, worthy*. Targ. Prov. VI, 11 (h. text מֵגַן מֶנֶן)—Koh. R. to III, 9 בכשרותיה ו'—*and what has the industrious profited by his industry?* (v. אומנותא). a. fr. [Y. Taan. II, 65<sup>b</sup>, v. הַצִּיָּה].—Pl. **בְּשִׂירִין** (v. **בְּשִׂירִין**; f. **בְּשִׂרָן**). Targ. Lev. IV, 2. Targ. Zech. III, 3, sq.; a. fr.

**בִּשְׂרָא**, *beam*, v. **בִּשְׂוֹרָא**.

**כְּשָׁרוּת** f. (כֶּשֶׁר) *fitness, worthiness, legitimacy*. Yeb. 57<sup>a</sup> (in Chald. diction) כ' מִיְּרוּסָא בַּהּ וּכ' (by her mother being a native Jewess) has her fitness been increased (so that a priest may marry her) . . . or has her sanctity also been increased (so as to be subject to the restrictions placed upon a native Jewess, acc. to Dent. XXIII, 2) and she may not eat T'rumah (when married to an impotent); [oth. opin.: כ' *legal status*, Jewish citizenship; כְּרוּשָׁה *fitness to marry a priest*, v. Rashi a. l.].—Kidd. 72<sup>b</sup> אֲצִיּוֹת אוֹצֵרוֹת כ' וּכ' the Jewish inhabitants of all countries (outside of Babylonia) are presumed to be of legitimate descent, opp. יָקִיפָה. Num. R. s. 20 בְּחֻלָּה הִבְרִיּוֹת הָיוּ בָּלְבָלָהּ formerly people conducted themselves morally, opp. בְּעִרְיוֹת. Koh. R. to V, 11 בְּכִשְׁרוֹהּ . . . יָגַע זֶה (not כִּשְׁרוֹהּ) this man in his zeal has accomplished more &c., v. יָגַע.

**כְּשֵׁרוֹתָא** ch. same. Koh. R. to III, 9 בכְּשֵׁרוֹתָא (some ed. בכְּשִׁירוֹתָא, v. כְּשֵׁר.

כִּנְיָר, v. כִּנְיָרָא

**כִּשְׁרָפָא** f. a fragrant root (same as קִישִׁיט, the Latin *costum*, v. Löw Pf. p. 357), *putchuck*. Ber. 43<sup>a</sup>.

**כָּשַׁח** (v. **כִּשְׁפַח**) *to knock, strike*.—Denom. **מְכַשֵּׁחַ**.  
*Af.* **אָפַח** *to strike, chase away by knocking*. Gen. R.  
 s. 44 **מִתְכַּשֵּׁינָן** . . . **מִכְשֵׁל** **לְרוּחַ** . . . **וְהוּא** **נֹסֵב** Ar. (ed. **מִכְשֵׁינָן**)  
 Abraham took a knocker and tried to frighten them  
 away by knocking, but they minded it not; Yalk. ib. 77  
 . . . **וְהוּא** **מִכְשֵׁל** **לְרוּחַ** **וְלֹא** **הָיוּ** **מִתְכַּשֵּׁינָן**

*Ithpe.* אֶתְפֶּשׂ, אֶתְפֶּשׂ to be frightened off by knocking  
v. supra.

תָּשִׁיב, v. תָּשִׁיבָה.

**כֶּשֶׁת** m. ch.=h. קוֹשֶׁת, (*costum*), *putchuck* (v. בִּשְׂרָהָא).  
Targ. Y. I. Ex. XXX, 34 (h. text שְׂחֹלֶת).

**בִּנְיָן** c. (**בַּתָּר**) *band, party, class*. Pes. V, 7 ראונוהו the first division. Ib. של כ' שלושה those of the third division; a. v. fr. — Kel. XXV, 4 וכל קורמין הוא וכ' this belongs to the class of things of which you cannot tell which was first; may be the one-quart measure is the lower side of the half-quart measure (Maim.; for oth. explanation, v. comment.); [ed. Dehr. של בת שלות, Ar. שלבה, Mus. שלב, Bart. שלות]. — *Pl.* פתח, פתח, פתח. Y. Taan. II, 65<sup>d</sup> top ארבע כל נעשו וכ' our ancestors at the Red Sea were divided into four parties (opinions); Mekh. B'shall. s. 2. Gen. R. s. 8 ב' כ' נעשו מדיש ב' כ' the ministering angels formed parties (of divided opinions concerning the creation of man). Shebu. 47<sup>b</sup>; B. Bath. 31<sup>b</sup> עדים פתח פתח two sets of witnesses. Lev. R. s. 9 כל ליסמים ב' כ' bands of (captured) robbers (rebels). Midr. Till. to Ps. XI, 7; Yalk. ib. 656 הן וכ' שבע there are seven classes of people who will (after death) be admitted into the presence of the Ever-living. Ib. של צדיקים אלו שבע כל' these are the seven classes of righteous men. Sabb. 104<sup>a</sup> (v. א"ל) כ' את ר"ש כל' וכ' wait, I have many classes of gentiles &c.; a. fr.

**בְּרִיתָא, בְּרִיתָא** ch. same. Targ. Y. I. a. II. Ex. XIV, 13, sq. (v. Y. Taan. II, 65<sup>d</sup> top, cited in preced.).—[Sabb. 140<sup>b</sup>, v. בְּרִיתָא I.]—*P.* בְּרִיתָא, בְּרִיתָא, בְּרִיתָא. Targ. Y. I. c. Targ. Ps. XXIX, חֲלֹתָא בְּרִיתָא סוּדֵי a. e.—B. Kam. 24<sup>a</sup> חֲלֹתָא בְּרִיתָא סוּדֵי three sets of witnesses; a. e.

**כְּתָה, כְּתָה** m. (כְּתָה) = h. כְּפִית, 1) *concretion, glebe,*  
or *alluvial mound*.—*Pl.* כְּתִין, כְּתִין, with suffix כְּתָה (כְּתָה).  
Targ. Job XIV, 19.—2) *after-crop*.—*Pl.* as ab. Targ. Is.  
XXXVII, 30; Targ. II Kings XIX, 29. Targ. Lev. XXV, 5  
(some ed. O. sing., v. Berl. Targ. O. II, p. 38). Ib. 11 כְּתָה  
ed. Berl. (oth. כְּתָה; Y. כְּתָה, some ed. כְּ, perh. to be  
read: כְּתָה).—[Sabb. 110<sup>b</sup> מַכְתִּיחָא דְמִישְׁרִי, perh.  
מִכְתִּיחָא of the after-crop of valleys, v. [כְּתָה].—  
כְּתָתִין *third crop*. Targ. Is. I. c.; Targ. II Kings I. c. (h.  
text שְׁחִים).

**כתב** b. h.; v. Ges. H. Dict. s. v.) [*to join sign to sign, to compose, write; to promise in writing, to will, assign, consign.* Gitt. 20<sup>a</sup> חקק וכל ו' it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44<sup>b</sup> top, v. כתב. Macc. III, 6 (ref. to Lev. XIX, 28) עד שכתבו unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כתב. —Meg. 9<sup>a</sup> כתב לי חורר ו' write (translate) for me the Law &c. Ib. 7<sup>a</sup> כתבתי בספר Ms. M. (ed. לרדורו) write me down (record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. כתב קרב אהה write thou thyself. Sabb. XII, 3, כתב ו' he who writes two letters (on the Sabbath) Ib. 5 כתב לכתוב ד' if he intended to write a Heth. —Keth. IX, 1 כתב לאשמו ו' he who declares to his wife &c.; ib. 83<sup>a</sup> חייא האומר ר' חייא R. H. interpreted it, 'he who says' (verbally). Ib. 102<sup>b</sup> מאי כותבין אמריהם 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 ודריא כותבא and she may write (a receipt), I have received &c. —Pes. 50<sup>b</sup> כותבין ספרים ו' copyists of sacred books, or T'fillin &c. B. Bath. 14<sup>b</sup> כ' ספר ו' Moses

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. כתוב, f. כתובה, pl. כתובים. Meg. 31<sup>a</sup> 'כתובה' this is written in the Law, and repeated in the Prophets &c. Ib. 7<sup>a</sup> 'כתובה' I am already recorded in the chronicles of &c. Y. Shek. VI, 49<sup>d</sup> bot. 'כתובה' how was the writing on the tablets arranged?—Gitt. 54<sup>b</sup> 'כתובה' כל ס'ת...כ' לשמן 54<sup>b</sup> any scroll of the Law in which the Divine names are not written with full consciousness, v. שם; a. fr.—V. כתוב. Nif. כתוב to be written, be reduced to writing; to be written upon. Meg. I, 8 לשון בכל לשון the Biblical books may be written in (translated into) any language (v. ib. 9<sup>a</sup>); ib. they permitted them to be translated only into Greek. Ib. 7<sup>a</sup> 'כתובה' was indited (by the divine spirit) for the purpose of being written (as a book); Yoma 29<sup>a</sup> 'כתובה' (some ed. לכתוב); a. v. fr.

Hif. כתוב 1) to cause to be written or recorded, to dictate, indite. Gen. R. s. 22 'כתוב' I have already ordered to be written in the Law &c. Ruth R. to II, 14, 'כתוב' if R. had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 'כתוב' there are three sections that Moses indited for us in the Law.—2) to consign, enlist in the army, levy. Ex. R. s. 15 (מלך) 'כתוב' a human king levies soldiers for himself, strong &c.; Tanh. Hayé 3 'כתוב' (corr. acc.). Cant. R. to II, 8, a. e. 'כתוב' v. 'כתוב'—Part. pass. 'כתוב' recorded; levied. Kidd. IV, 5, v. 'כתוב' II.—Tosef. B. Bath. IV, 7; B. Bath. 92<sup>b</sup>; Keth. 58<sup>a</sup> 'כתוב' levied for royal service (comment.: sentenced to death); Kidd. 11<sup>a</sup> 'כתוב'—Gen. R. s. 89 (Yalk. ib. 147 'כתוב'), v. 'כתוב'.

כתב I, כתוב ch. same. Targ. Deut. VI, 9 (v. Berl. Targ. O. II, p. 51). Ib. XXXI, 24. Targ. Josh. XVIII, 4; a. v. fr.—Part. pass. כתוב. Targ. Ex. XXXI, 18. Targ. O. Num. XI, 26 (Y. כתוב); a. fr.—B. Kam. 88<sup>a</sup> bot. 'כתוב' she willed her property to &c. Gitt. 20<sup>a</sup> 'כתוב' she (the wife) had it written (at her expense). B. Bath. 168<sup>b</sup> 'כתוב' write for us another document (copy) in addition to this; a. v. fr.—Sabb. 115<sup>b</sup> 'כתוב' when the books are written in Chaldaic or any other tongue (than Hebrew); a. fr.—Esp. (in arguments on Biblical texts) 'כתוב' or כתוב the Lord has written, the text reads. Pes. 21<sup>b</sup> 'כתוב' (passive voice), but if it did not read so &c. Ib. 'כתוב' it ought to read &c. Ber. 3<sup>b</sup> 'כתוב' if this were so (that 'כתוב' invariably means evening), it ought to read (I Sam. XXX, 17) 'כתוב' a. v. fr.—a. v. fr. it is written, it reads (used also in Hebr. diction). Ib. 13<sup>b</sup> 'כתוב' for it says (Deut. XI, 19) 'to speak thereof'; here, too, (in the first part of the Sh'ma) it says (VI, 7), 'and thou shalt speak thereof'!—Meg. 10<sup>b</sup> 'כתוב' here (Lev. IX, 1) 'vayhi' is used, and there (Gen. I, 5) 'vayhi' is used. Ib. 'כתוב' but does it not also read &c.?—Gen. R. s. 1 'כתוב' a. v. fr. I.—Snh. 71<sup>a</sup>, a. e. 'כתוב' we must construe the Bib-

lical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a. v. fr.—B. Kam. 66<sup>a</sup> 'כתוב' that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. כתוב.

Ithpe. כתוב to be written, recorded &c. Targ. Esth. I, 19. Targ. Ps. XL, 8. Ib. LXXXVII, 6 'כתוב' דאיעי איכתוב 'כתוב' (ed. דאיעי Pa.); a. fr.—Meg. 7<sup>a</sup> 'כתוב' (Ms. M. מאי דבעי כתוב, v. Rabb. D. S. a. l. note; Rashi: דא: כתוב) that which was liked was written down &c.; a. fr.

כתב m. (b. h.; preced.) writing, writ; character. Ab. V, 6; Pes. 54<sup>a</sup>; Sifré Deut. 355 (of things created in the last hour of the sixth day) 'כתוב' the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. 'כתוב' and the pencil); Mekh. B'shall, Vay-assa, s. 5 only 'כתוב'. Ab. Zar. 10<sup>a</sup> 'כתוב' they (the Romans) have neither (original) types nor language; Gitt. 80<sup>a</sup> (of פריסיום). Y. Meg. I, 71<sup>b</sup> bot., v. 'כתוב' Snh. 21<sup>b</sup>; Meg. 8<sup>b</sup> 'כתוב' v. 'כתוב' [Ib. ער 'כתוב', v. Rabb. D. S. a. l., a. Meg. 9<sup>a</sup>.]—written Law, opp. 'כתוב' without a written copy, from memory.—Pes. 21<sup>b</sup>, a. e. 'כתוב' construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—'כתוב' signature. Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 'כתוב'—Gen. R. s. 48 'כתוב' 'כתוב' על הנקודה אתה דורש את 'כתוב' wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. 'כתוב' (Gen. XVIII, 9) read 'כתוב', where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1 V (III), 41 (ref. to II Kings X, 27) we read it as it is written (not as emended in the K'ri); a. fr.—Pl. 'כתוב' Tanh. Masé 1; Num. R. s. 23, beg. 'כתוב' government papers containing orders of hard measures against the Jews. Esth. R. introd. 'כתוב' royal decrees. Ex. R. s. 20 'כתוב' (some ed. 'כתוב') until my son shall have studied documents; a. e.

כתב II, כתוב ch. same. Targ. Y. Lev. XIX, 28 (h. text 'כתוב').—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. 'כתוב'). Targ. Ex. XXXII, 16 (h. text 'כתוב'); a. fr.—Lev. R. s. 28, end 'כתוב' what your sacred writ says.—Pl. 'כתוב' (כתובין) 'כתוב' Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 'כתוב' evil decrees against the Jews of Caesarea (v. preced.); Tanh. Huck. 1.

כתב v. כתוב.

כתב m. ch. = h. 'כתוב', writer, copyist (of Biblical books). Koh. R. to II, 18 R. Meir was 'כתוב' an exceedingly skillful copyist, v. 'כתוב'.

בְּחֻבָּה, v. בְּחֻבָּה.

בְּחֻבָּה, v. בְּחֻבָּה.

**בְּחֻבָּה** m. (בְּחֻבָּה) *Biblical verse, passage*; 'the Bible text'. Hag. 18<sup>a</sup>, a. fr. מְדַבֵּר הַכ' בְּמָה דא of what does the text speak? Ib. 18<sup>a</sup>, a. fr. מְדַבֵּר הַכ' בְּמָה דא this proves that the Law intended to leave it to the discretion of the scholars to decide &c.—Pes. 3<sup>a</sup> עָקַם הַכ' שְׁמִנָּה וְכ' the text made a circumlocution of eight letters (more than would have been required). Sifra introd., beg. אֶחָד אֶבְרַת אֶבְרַת a stand-ard rule derived from one verse. Ib. end אֶחָד אֶבְרַת וְכ' one verse reads . . . , and another reads &c.; a. fr.—*Pl.* בְּחֻבָּה, בְּחֻבָּה. Sifra l. c. Snh. 45<sup>b</sup>; Meil. 11<sup>b</sup>, v. לְמַד; a. fr.—[Ex. R. s. 20, v. בְּחֻבָּה.]—Esp. *K'thubim, Hagiographa*, the third part of the Bible. Keth. 50<sup>a</sup> חֹרֵה נְבִיאִים וְכ' חֹרֵה (תנ"ך) Pentateuch, Prophets and Hagiographa. B. Bath. 14<sup>b</sup> וְכ' הַסֵּדֶר הַשְּׁלֵשׁ the order of the books of the Hagiographa is: Ruth &c. Meg. 31<sup>a</sup> וּמִשּׁוּלֵשׁ בֵּכ' and for the third time intimated in the Hag.; a. fr.

**בְּחֻבָּה** ch. same.—*Pl.* בְּחֻבָּה, בְּחֻבָּה. Y. Ned. I, end, 37<sup>a</sup> אֶסְכַּח מִדְּרַשְׁתָּא כְּקֻדְשָׁא כ' as sacred as the Biblical writings.—Esp. *the Hagiographa*.—Taan. 9<sup>a</sup> מִי אִיכָא מִדְּרַשְׁתָּא בְּחֻבָּה is there anything written in the Hagiographa that is not intimated in the Law? B. Bath. 8<sup>a</sup> אֶדְאִירִינָא וְכ' . . thou didst act against what is written in the Law, the Prophets and the Hagiographa. Keth. 106<sup>b</sup> דְּאֶקְרִינָא וְכ' he who taught thee the Hagiographa has not taught thee the Prophets; a. e.

**בְּחֻבָּה** m. = בְּחֻבָּה, *writer, notary*. Y. Gitt. IX, 50<sup>e</sup> bot. Y. Snh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> ר' חֲנִינָא R. H., the notary.

**בְּחֻבָּה** f. (preced. wds.) *writ, deed, esp. marriage contract*, containing, among other things, the settlement of a certain amount due do the wife on her husband's death or on being divorced; *K'thubah, the wife's settlement, widowhood*. [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14<sup>d</sup> מְדַבֵּר הַכ' מְדַבֵּר הַכ' the Shammaites made the wording of the marriage contract the text for legal interpretation; מְסַפֵּר בְּחֻבָּהָ לְמֹדֵר from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר' ב. מ. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בְּחֻבָּה the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14<sup>b</sup>; 16<sup>b</sup> שְׁמַעוֹן... חִיקָן כ' לְאִשָּׁה Simon b. Shetah introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82<sup>b</sup> חִיקָן כ' לְאִשָּׁה the widowhood endowment is intimated in the Torah. Ib. חֹרֵה אֶלְמְנָה אִינָה וְכ' the endowment of one that married as a widow is not Biblical. Ib. 56<sup>a</sup> חֹרֵה אֶלְמְנָה אִינָה וְכ' the widowhood is a Rabbinical institution. Ib.

IV, 2 בְּחֻבָּהָ שְׁלֵי her widowhood belongs to him (her father). Ib. IX, 8 חֹרֵה אֶלְמְנָה חֹרֵה אֶלְמְנָה if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—*Pl.* בְּחֻבָּה, Ib. חֹרֵה אֶלְמְנָה חֹרֵה אֶלְמְנָה if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr.—*Pl.* בְּחֻבָּה *K'thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**בְּחֻבָּה** f. (b. h. בְּחֻבָּה; preced. wds.) *writing, inscription*; *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 חֹרֵה אֶלְמְנָה וְכ' an etched-in writing was found on his (Jojakim's) body. Gitt. 20<sup>b</sup> חֹרֵה אֶלְמְנָה וְכ' in the case of the slave's emancipation being etched in on his hand (so as to be indelible).

**בְּחֻבָּה** ch.=h. בְּחֻבָּה. Targ. Y. II Gen. XXXIV, 12 (h. text מְחַתֵּת).—Keth. IV, 7 (in a Chald. formula of the marriage contract) לְבִחְבָּהּ security for thy widowhood. Ib. 10 אִינָן יִרְחֹן כֶּסֶף חֹרֵהָ they shall inherit the amount of widowhood stated in thy K'thubah. Ib. 87<sup>a</sup> וְשָׂקִילָנָא מִבְּחֻבָּהָ and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* בְּחֻבָּה. Targ. Y. II Gen. XXXI, 15 חֹרֵה אֶלְמְנָה except our settlements (deposited with our father).—Kidd. 70<sup>b</sup> חֹרֵה אֶלְמְנָה וְכ' many marriage contracts were torn (marriages cancelled) in Nehardea.

בְּחֻבָּה, v. בְּחֻבָּה.

**בְּחֻבָּה** f. (b. h.; v. בְּחֻבָּה) *shirt, undergarment*, esp. *the priest's undercoat*. [linen.] *shirt, undergarment*, esp. *the priest's undercoat*. Yoma VII, 5. Ib. 35<sup>b</sup>; Tosef. ib. I, 21. Zeb. 88<sup>p</sup>. Gen. R. s. 84, v. בְּחֻבָּה; a. e.—*Pl.* בְּחֻבָּה. Ib. s. 20, v. אִינָן II, 3. [Post-biblical בְּחֻבָּה.]

בְּחֻבָּה, v. בְּחֻבָּה.

בְּחֻבָּה, v. בְּחֻבָּה.

**בְּחֻבָּה** m. (I בְּחֻבָּה) 1) *written; it is written*, v. בְּחֻבָּה. I.—[Targ. II Esth. VII, 10 בְּחֻבָּה some ed., read בְּחֻבָּה, v. בְּחֻבָּה II].—2) (Massorah) *K'thib*, the traditional spelling of Biblical words, opp. to קִרְיָה, K'ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K'thib חֹרֵה (חֹרֵה, K'ri חֹרֵה; v. Treat. Sof'rim VI, 5; VII, 4. Ab. Zar. 24<sup>b</sup> (ref. to I Sam. VII, 9) חֹרֵה the K'thib allows the reading חֹרֵה (with feminine suffix). Snh. 20<sup>a</sup>, v. בְּחֻבָּה; a. v. fr.—*Pl.* בְּחֻבָּה. Ned. 37<sup>b</sup> חֹרֵה וְכ' the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. חֹרֵה). Ib. חֹרֵה וְכ' those (quoted) are those read but not written; and those written but not read are &c.; v. Treat. Sof'rim VI, 8—9.

כ' היא אלא וכו' <sup>b</sup>104 Sabb. *f. (כתב) 1) writing.* Sabb. 104<sup>b</sup> is a writing; and what is needed to make it one word bringing the two ends of the papers close together. m. 34<sup>a</sup> a mode of writing used at all nes (not stone inscriptions). Sabb. 103<sup>a</sup> אין דרך כ' בכך <sup>a</sup>103 Sabb. is (using the left hand) is not the way of writing. Ib.<sup>b</sup> f. to וכתבתם Deut. VI, 9) that the ifing must be perfect. Ib. 105<sup>a</sup> (expl. אֲנֹכִי, Ex. XX, 2, a sweet proclamation, a ifing, a gift; Yalk. Gen. 81. Gitt. 17<sup>b</sup> משעה כ' ועד וכו' only he who is under the obation of binding (the T'fillin on his arm), is fit for ifing (the scrolls of the Law &c.). Keth. 102<sup>b</sup> וקרי ליה and is 'saying' (verbal declaration) called 'writg' (consignment)?; a. fr.—2) *the word* in *Biblical sts.* Ber. 16<sup>a</sup> וכו' לכו' if a person in reading the /ma is in doubt as to whether he is at וכתבתם (of Deut. l, 9) or at וכתבתם (of ib. XI, 20), he must go back to e first וכתבתם; Y. ib. II, 5<sup>a</sup> כתיבה (corr. acc.).

כתיבה, v. preced.

כתליקין, כתליקוס, v. תוליקוס.

כתפ"ר, v. כתף.

כתש, v. כתש.

כתו, כתש"א m. (כתש) a scab on a camel's back. B. sts. 38<sup>b</sup> דגמלא רבש לכ' spoiled honey is fit for a liniment r a camel's sore back, v. כתתה.

כתש"ה f. (כתש) *crushing, pounding.* Sabb. 74<sup>a</sup> עני בלא ... a poor man eats his bread without pounding e grain before grinding (to remove the husks), v. כתש. sts. 7<sup>b</sup> ויהא קא עבדי כ' but (by crushing the clods of arth) does he not do the (forbidden) act of pounding? mt. R. to I, 3 וכו' אלא ע"י כ' as the oil can- ot be improved except by pounding (the olives), so can rael only by suffering; Men. 53<sup>b</sup> מה זית ... ע"י כ' Ms. . (ed. כרית, corr. acc.) as the olive gives forth its oil ily through pounding &c.; Yalk. Jer. 289.

כתות m. (b. h.; כתת) 1) *oil gained from pounded olives.* en. VIII, 5. Ib. 86<sup>b</sup> אלא כתוש לכ' the Biblical *kathith eans pounded.* [Ib. 53<sup>b</sup>, v. preced.].—2) *pl. כתיתין* (sub. p, v. preced.) *bread or pastry made of pounded wheat, elicacies.* Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שמיכרין [טו] מיני who had for sale various fine pastries nd all sorts of [good]things.—3) (comp. b. h. ספוח) *scab n an animal's back from friction.* Sabb. VIII, 1 (76<sup>b</sup>) רבש כדי ליתן על פרי (v. Rabb. D. S. a. l. note) honey, as uch as required for putting on a scab (v. כתש"א); ib. 7<sup>b</sup>, v. מוֹרְשָׁא a. מוֹרְשָׁא. Ib. הוֹרְדָּנָא. Ib. He created the ail as a remedy for a scab; Y. Ber. IX, 18<sup>c</sup> bot. שבלון (כתות) (also כתות) v. כתות. (ed. Lehman. (ed. כתות) v. כתות).—4) (also כתות) *com- ress of rags* (comp. שְׂחָקִים, שְׂחָקִים); *pad.* [Tosef. Mikv. I, 10 כרור של גידול, v. כתות. —Pl. כתותין, כתותים. —Tosef. Sabb. XII (XIII), 14; Sabb. 134<sup>b</sup> dry com-

presses. Ib. 53<sup>a</sup> ע"י השבר Ms. M. (ed. קשישין, Ms. O. pads upon a fractured limb. Ib. VI, 8 (66<sup>a</sup>); Yoma 78<sup>b</sup> אם יש לי ביה קבול כרור Ms. M. (ed. כרור) if the wooden leg has a cavity for the reception of pads, v. next w.

כתותה ch. same, 1) *scab.* Sabb. 154<sup>b</sup> לכ' דגמלי (Rashi: (לכתותי דגמלא); B. Mets. 38<sup>b</sup> (quot. in Rashi to Sabb. 76<sup>b</sup> a. v. כתותה, v. כתש"א.—2) *pad.*—Pl. כתותין, כתותי. Sabb. 134<sup>b</sup>, v. נקרא 2. Yoma 78<sup>b</sup> כ' ראת ביה when the wooden leg has pads. Ib. כ' משוי ליה מנא (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102<sup>b</sup> כ' ראת ביה when the felt-shoe has pads inside.

כתותין, v. כתת.

כתת, v. כתת.

כתליקין, v. תוליקין.

כתם (b. h.) *to be compressed, dark, hidden* (comp. אטם, טמן, טמא).

*Nif.* כתם *to be stained, marked.* R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to Jer. II, 22) taken as equivalent with נחתם.—Part. Pu. כתם *stained.* Midr. Till. to Ps. XVI (play on מכתם) David said to the Lord אי מ' ed. Bub. (oth. ed. מכתם, corr. acc.) I am stained (with sin).

כתם ch. same.—Part. pass. כתם *dark, red.* Pl. כתמין. Targ. Is. I, 18.

כתם m. (b. h.; preced.) 1) *dark-red stain, esp. stain on a woman's clothes or body, as an indication of un- cleanness* (v. נדה). Nidd. 4<sup>b</sup> כתמה טמא למפרע <sup>b</sup>4 a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5<sup>a</sup> יש לה כ' is subject to the law concerning *kethem.* Ib. VIII, 1. Y. ib. I, 49<sup>c</sup> is not subject to the law &c., v. supra; a. fr.—Pl. כתמין, כתמים. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr.—2) *gold.* Ex. R. s. 8; Tanh. Vaera 8, v. פז. R. Hash. 4<sup>a</sup> (ref. to Ps. XLV, 10) וזכרתם לכ' אופיר you are rewarded with gold of Ophir.

כתמא כ', כתמא ch. same, *blood-stain.* Targ. Jer. II, 22.—Pl. כתמי, כתמי, כתמי. Nidd. 5<sup>a</sup>. [Snh. 95<sup>a</sup> דמא כתמי, a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk. Sam. 155.]

כתפן, v. כתף.

כתן m. (v. preced.) *flax-beater.* Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 דפתן ed. Zuck. (Var. הכ').

כתנת, v. כתת.

כתת (comp. כתת) *to join; denom. כתת.*—[Midr. Till. to Ps. II, 3 כרופין, ed. Bub. כרופין, read: כרופין, v. כתת.]

Pl. כתת (denom. of כתת) *to carry; to shoulder.* Y. Shebi. VIII, 38<sup>b</sup> מכתפי פירות carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49<sup>d</sup> וכו' מכתפת יינות וכו' carried vessels with wine for libations; (Bab. ib. 6<sup>b</sup> גפה, v. כתת). —B. Kam. 31<sup>a</sup> עמד לכתת he halted for the sake of shifting the burden on his shoulder; Keth. 31<sup>a</sup>, sq.; Sabb. 5<sup>b</sup>. Ib. 8<sup>a</sup>; Erub. 33<sup>a</sup> מכתפין עליו רבים people rest and rearrange



their burdens on it. [Bets. 25<sup>b</sup> בְּתָהּ שלא ובלבד provided one allows not the chair to be carried on shoulders, v. אֶלְנָקִי; perhaps to be read: בְּתָהּ *Nif.*]

ולא כהוּפִי מְבַהֵפִי עלויה 8<sup>a</sup> Sabb. 8<sup>a</sup> Pa. בְּתָהּ same. Ms. M. nor do they not use it for rearranging burdens; ורֵא' מְבַהֵפִי וְעִירֵל 119<sup>a</sup> Ib. 119<sup>a</sup> people surely use it &c. Ib. 119<sup>a</sup> carried things in and out. Ib. מְבַהֵפִי קְמִירָהוּ should I not carry things in and out for their reception? —Esp. to carry a person (in a chair) on shoulders, v. אֶלְנָקִי Yoma 87<sup>a</sup>; Snh. 7<sup>b</sup>. Bets. 25<sup>b</sup> לְהוּפִי לְהוּפִי (v. Babb. D.S.a. l. note 8) they carried them; (ed. *Ithpa.* allowed themselves to be carried).

*Ithpa.* אֶלְנָקִי to be carried on shoulders, v. supra.

בְּתָהּ m. (preced.) carrier, porter. Tosef. Ber. II, 7. Kel. XXVI, 5 עִיר הִבּ' the hide which the porter uses to protect his clothes. Y. Kidd. II, beg. 62<sup>a</sup> חֲבִי' on the testimony of the carrier (that delivered the goods); a. e. —Pl. בְּתָהּ נִמְסָר לָהּ Y. M. Kat. III, 82<sup>b</sup> bot.; Y. Ber. III, 6<sup>a</sup> top when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38<sup>b</sup> [read:] וְכָל הַעוֹשִׂין בְּשִׁבְרֵיהֶּן הַחֲמִירִין הִבּ' וְכָל הַחֲמִירִין הִבּ' the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e. —an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95<sup>b</sup>; B. Mets. 15<sup>b</sup>; a. e.

בְּתָהּ ch. same. —Pl. בְּתָהּ Y. Shebu. VII, 38<sup>a</sup> top וְכִי גָבִי וְכִי סִמְכִין paid the porters with orders drawn on the retailers (sellers of provision &c.).

בְּתָהּ m. (b. h.; v. בְּתָהּ 1) joint, shoulder. Shebi. III, 9 heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); על חֲבִי' those which are carried, two or three at a time, on the shoulder. B. Mets. 68<sup>b</sup>; Tosef. ib. V, 6 לְהַעֲלוֹת where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. s. 56 (ref. to Gen. XXII, 6) כְּדֹם שֶׁל חֲטָאִים like him (the culprit) who carries his cross on his shoulders; a. fr. —2) grapes on an arm of a vine which branches off into twigs, contrad. to grapes hanging down from the trunk. Peah VII, 4 what is gleaned (belonging to the poor, Lev. XIX, 10)? וְכִי? the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20<sup>a</sup> bot., v. פְּסִיגָה. —Pl. בְּתָהּ constr. בְּתָהּ Pesik. R. s. 20 על כִּי it is proper to carry her on (human) shoulders; a. e. —[Yalk. Gen. 161; Y. Sot. I, 17<sup>b</sup> bot., v. בְּתָהּ. —Tosef. Kel. B. Bath. II, 4, v. בְּתָהּ.]

בְּתָהּ ch. same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 בְּתָהּ; a. fr. —Kidd. 81<sup>a</sup> על בְּתָהּ placed a halter over his shoulder. Y. Kidd. I, 61<sup>a</sup> bot. בְּתָהּ. —Y. Sabb. I, 3<sup>a</sup> בְּתָהּ. —Pl. בְּתָהּ Targ. Ex. XXVIII, 12; a. fr. —B. Mets. 107<sup>b</sup>

as much space along the riverside as is occupied by those dragging the tow. —[Lev. R. s. 21; Yalk. Sam. 126 כְּרִפְתָּה v. חוֹק כְּרִפְתָּה.]

בְּתָהּ v. בְּתָהּ.

בְּתָהּ m. (sub לשון) Coptic language (?). Snh. 4<sup>b</sup>; Zeb. 37<sup>b</sup>; Men. 34<sup>b</sup> (Ar. s. v. שֵׁשׁ, some ed. גִּרְפִּי, cmp. גִּרְפִּי).

בְּתָהּ f. = בְּתָהּ v. בְּתָהּ.

בְּתָהּ (b. h.) to knot, tie, join closely. —Denom. בְּתָהּ כוֹתֶה.

*Hif.* בְּתָהּ (denom. of בְּתָהּ) to tie a wreath, to offer a crown. Lev. R. s. 24 וְכִי לְהַקְבִּי' the angels wreath the three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 מִדֹּשׁ מִכְתִּירִין בְּתָהּ; Yalk. Is. 272 מִכְתִּירִין לְפָנֵי וְכִי נִרְיֵעֵן בְּמִכְתִּיר (in enigmatic speech) Erub. 53<sup>b</sup> he took counsel with the crown-maker (him who ordains the scholars, the Nasi). —[Tanh. Ki Thissa 6 שְׂוֹבְחֵי, read: as Pesik. Shek., p. 15<sup>b</sup>.] —Part. pass. מְבַהֵפִי adorned, distinguished. Meg. 12<sup>b</sup> (in being called *Jehudi*, Esth. II, 5) מְרִדֵּי מִ' בְּנִימוֹסֵי הִידָּה (כְּעִיד) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

בְּתָהּ ch., Pa. בְּתָהּ (preced.) [to turn around, cmp. בְּתָהּ] to wait upon, hope for. Targ. Job XXXVI, 2 Bxt. (ed. רִבְחִין. Targ. Is. XLIII, 4 (h. text יִרְחֵל). Ib. LI, 5 רִבְחִין ed. Wil. (oth. ed. רִבְחִי, Af.).

Af. בְּתָהּ same, v. supra. —Part. pass. מְבַהֵפִי made to wait, dependent upon. Targ. Mic. V, 6 (h. text יִרְחֵל).

בְּתָהּ m. (b. h.; preced.) garland, crown. Hull. 60<sup>b</sup> the Moon said אֶחָד בְּכִי אֶפְשֶׁר is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 Pharaoh's crown. Sabb. 104<sup>a</sup> (play on letters פֶּה and he will wreath a crown for three in the world to come; a. fr. —Pl. בְּתָהּ Ab. IV, 13 there are three crowns, the crown of the Law (learning) . . . , but the crown of a good name rises above all of them. Sabb. 88<sup>a</sup>; a. fr. —Ib. 89<sup>a</sup>; Men. 29<sup>b</sup> providing certain letters with crown-lets (v. זִינָן).

בְּתָהּ, בְּתָהּ, בְּתָהּ ch. same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e. —Pl. בְּתָהּ Targ. Is. III, 23 (ed. Wil. בְּתָהּ).

בְּתָהּ v. sub בְּתָהּ.

בְּתָשׁ (b. h.; v. בְּתָהּ 1) to crush (olives), to pound, beat Shebi. IV, 9 בְּתָשׁ וְסָךְ he may crush olives and use the oil for ointment in the field. Sabb. 74<sup>a</sup> נִמִּי let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. בְּתָשׁ. Men. VIII, 4 (86<sup>a</sup>). Tanh. Huck. 8; Pesik. Par., p. 40<sup>a</sup> אֶחָד וְכִי אֶחָד and pound it (the burnt body). Koh. R. to VII, 2 הִלֵּב

why do mourners beat their hearts?; a. e.—Part. pass. כָּרַח, f. כָּרַח, Men. 86<sup>b</sup>, v. כָּרַח.—Transf. *deflowered*. Y. Kidd. I, 59<sup>a</sup> top, v. כָּרַח.—2) *to press, to be closely joined, grouped*; a. e. כָּרַח, i. e. *ramifications forming a sort of arbor*. Peah II, 3 כָּרַח if the ramifications are intertwined; Y. ib. 17<sup>a</sup> top [read:] כָּרַח (v. R. S. to Kil. V, 3) what does this כָּרַח mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. כָּרַח מן מה דחנין סער כָּרַח ואין הגדר כָּרַח וכ' reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

*Nif. כָּרַח to be crushed, pounded.* Tanh. Ki Thabo 3 כָּרַח as oil is pounded, and the more it is pounded, the better it becomes, v. כָּרַח. Ter. I, 8 כָּרַח crushed olives. Tosef. ib. III, 14 לְכָרַח designated for pounding; a. fr.

*Pl. כָּרַח to crush to powder.*—Part. pass. כָּרַח, f. כָּרַח, Tosef. Ohol. II, 5 some ed. (oth. כָּרַח, ed. Zuck. כָּרַח; Y. Naz. VIII, 56<sup>c</sup> כָּרַח).

*Hithpa. כָּרַח [to come in contact with,] to wrestle, fight* (cmp. כָּרַח). Y. Peah IV, 18<sup>b</sup> top וכ' כָּרַח if two persons were fighting about a (forgotten) sheaf; Tosef. Peah II, 2 כָּרַח ed. Zuck. (Var. כָּרַח, corr. acc.). Sifré Deut. 37 ו' מלכיות כָּרַח (ed. Fr. מלכיות) four governments disputed about it (each naming it differently); Yalk. Num. 743 מלכיות (corr. acc.); Pesik. Zutr. Deut. ed. Bub. p. 9 מלכיות . . . ; ib. p. 30 מלכיות (corr. acc.).

*כָּרַח* ch. same, 1) *to crush*. Targ. Y. Ex. XXX, 36.—Part. pass. כָּרַח, f. כָּרַח; pl. כָּרַח. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text כָּרַח).—2) *to touch, strike, afflict*. Part. pass. as ab. Targ. Ps. LXXXIII, 14 (ed. Wil. כָּרַח). Targ. Is. XXVIII, 1 (h. text כָּרַח). Ib. LIV, 4; a. e.—Dem. כָּרַח.

*Ithpa. כָּרַח 1) to wrestle, fight.* Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. כָּרַח was quarrelling with her maid. Lev. R. s. 9 . . . כָּרַח . . . and I never saw two quarrel with one another without making peace between them. Ib. s. 22 כָּרַח . . . (צירפין מונצצין. 2) mostly *Ithpe. כָּרַח*.

*to be smitten, afflicted* (with leprosy). Targ. Ps. LXXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1.—[Gen. R. s. 44; Yalk. ib. 77, v. כָּרַח.]

\**Pa. כָּרַח to press, beg persistently.* Shebu. 30<sup>b</sup>; Hull. 7<sup>b</sup>, v. כָּרַח.

*כָּרַח* (b. h.) [*to join closely* (in a friendly or hostile sense);—Denom. כָּרַח;] *to press, crush*. Part. pass. כָּרַח, one whose parts are crushed. Sifra Emor Par. 7, ch. VII; Kidd. 25<sup>b</sup>; Bekh. 39<sup>b</sup>.

*Pi. כָּרַח 1) to strike.* Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) כָּרַח he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII מ' כָּרַח the angel of death smote fifteen thousand and some of them. Ber. 63<sup>b</sup> (play on חֲסִידָה, Deut. XXVII, 9) כָּרַח expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize*. Ab. Zar. 44<sup>a</sup> כָּרַח ground it (the bronze serpent) to powder.—Transf. (cmp. גָּרַס) *to discuss, argue*. Ber. I. c. כ' כָּרַח first listen (and receive) and then discuss.—Part. pass. כָּרַח, f. כָּרַח, pl. כָּרַח, v. כָּרַח.

*כָּרַח* ch. same, 1) *to join closely, be grouped*. Targ. Job XXX, 7 כָּרַח Ms. Var., read: כָּרַח (ed. כָּרַח, h. text כָּרַח).—Denom. כָּרַח, כָּרַח.—2) *to strike*, v. infra.

*Pa. כָּרַח 1) to pound, crush.* Ab. Zar. 44<sup>a</sup> כָּרַח by law it was necessary to grind it (the bronze serpent) to powder, v. preced.—2) *to ally, form into factions*. Targ. Y. I Num. XXIV, 23 (play on כָּרַח, ib. 24) כָּרַח causes nations . . . to form alliances and incites them against one another.—Part. pass. כָּרַח, v. infra.

*Ithpa. כָּרַח 1) to be powdered, crushed.* Succ. 31<sup>b</sup> כָּרַח the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Hull. 89<sup>b</sup> כָּרַח (or כָּרַח, v. supra). Ib. כָּרַח כל מה דמכ' וכ' the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103<sup>b</sup> כָּרַח (or כָּרַח) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. חָוַי). Gen. R. s. 78 (ref. to כָּרַח, Gen. XXXIII, 8) א' כָּרַח said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.